

INTERCULTURAL EDUCATION RESEARCH IN PRIMARY GRADES OF GEORGIA

Research Report

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Center for Civil Integration and Inter-Ethnic Relations (CCIIR) was established as non-profit, non-governmental organization in February 2005. The main goal of CCIIR is to ensure equal opportunities for all citizens of Georgia facilitate the process of civil integration and raise civil consciousness through quality education.

CCIIR started implementation of public policy research projects from 2009. The main goal of policy research projects is to study context, identify existing problems and challenges, define most efficient ways for changes and translate research findings in practical policy recommendations for improvement of educational reform in Georgia.

The study “ Intercultural Education Research in Primary Grades of Georgia” is one of the most significant analytical works of CCIIR. The policy research strives to gather civil society and policymakers around the multiculturalism and develop the intercultural sensitivity and tolerance in Georgian society. The implementation of developed research-based policy recommendations will facilitate the equal educational opportunities for all school students of Georgia.

AUTHORS OF SCHOOL TEXTBOOKS ANALYSIS

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კვლევა მომზადდა სამოქალაქო ინტეგრაციისა და ეროვნებათშორისი ურთიერთობების ცენტრის მიერ აღმოსავლეთ-დასავლეთის მართვის ინსტიტუტის (EWMI) პროგრამის „საქართველოში საჯარო პოლიტიკის, ადვოკატირებისა და სამოქალაქო საზოგადოების განვითარება“ (G-PAC) ფარგლებში. კვლევის ჩატარება შესაძლებელი გახდა ამერიკელი ხალხის გულისხმიერი მხარდაჭერის შედეგად, ამერიკის შეერთებული შტატების საერთაშორისო განვითარების სააგენტოს (USAID) დაფინანსებით.

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Multicultural education and its positive impact is a continuous process that requires not only theoretical teaching and development of proper attitudes, but aims at practicing the acquired knowledge and views. Multicultural education is more oriented on change in attitude and behavior rather than assimilation of theoretical basics. Consequently, the study of attitudes of the society involved in educational processes is a very important phase that enables them to elaborate an appropriate, well-analyzed strategy for increasing multicultural sensitiveness of the students. This is the first, complex and unique research in Georgia which analyzed various aspects of multiculturalism from the perspectives of diverse focus groups.

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And finally, we hope that the document will raise interest of education authorities, policy makers and implementers, organizations and experts working on education issues. We believe that the outcomes of the research and recommendations based on the findings will serve as a guideline for future policy planning and improvement and will contribute to enhancement of education quality in our country.

INTRODUCTION

Intercultural education is one of the most important areas of education in the 21st century. Intercultural sensitivity is not an inherent quality. In the historical context, intercultural encounters have always gone hand in hand with bloodshed, violence, ethnic cleansing, repression and genocide. Intercultural education has emerged as an instrument to challenge the above-described «natural» negative attitudes and promote peace and tolerance in intercultural relations. The internationalization of education, seen as a response to globalization, has become one of the top priorities for educational institutions and national governments.

The globalization process, market-led economy and free competition are major factors behind the internationalization of education. Under such circumstances, the education system and educational institutions must assume social responsibility to redesign their education process in order to help Georgian students become more competitive in the international labor market. The education process should aim to educate and prepare citizens for living in a multicultural and diverse world and working in multi-cultural and diverse organizations and companies. This aim cannot be achieved without intercultural education.

The document describes the most important aspects of multicultural education, which influence the implementation of intercultural education at school, specifically: (a) Ant discriminative legislative framework; (b) National Curriculum and school textbooks; (c) Professional teachers equipped with skills and competences and with high level of intercultural sensitivity. The first part of policy paper reviews intercultural aspects in educational system of Georgia... Second part describes the new regulations of textbook approval and related problems; Third chapter of paper identifies the aspects of intercultural education in National Curriculum and subject standards. The fourth chapter of the document represents research methods used in the study. The fifth chapter presents the results of primary textbook analysis. The six part of the document describes the teacher's survey results and intercultural sensitivity of teachers revealed through the study. The seventh part of the document describes research results of teacher's interviews and describes the multicultural approaches used by teachers at school level. The eight part of research paper represents the results of focus groups with parents and students while the last part of the Policy Paper presents a vision of how the intercultural education policy can evolve in the future

CHAPTER 1

INTERCULTURAL EDUCATION IN GEORGIA

Article 35.1 of the Constitution of Georgia entitles every citizen of Georgia to receive the higher education and choose the form of education. Law on General Education confirms the right of citizens to receive the education (Article 9), as well as the 'equal access for all' (Article 3.2.A).

According to the Law on General Education, the schools must provide the education that is based on common values, democratic and equality principles (Article 33.1.A). This article is further elaborated in the National Education Objectives Document, adopted on October 18th of 2004, and in different curricula. Specifically, the National Education Objectives Document states that: 'the school education must ensure the development of general communication skills and organization and teamwork skills among the future members of the society, including those, for whom Georgian is not the native language... become a law obedient and tolerant citizen: having mutual respect and understanding and learning skills have special importance in today's dynamic and ethnically and culturally diverse world. School must develop the human rights protection and respect skills among the youngsters, which they will use for protecting the identities of their own and of others. Youngsters must be able to realize into reality the knowledge that they received about the basic rights, and live with these rights.

The importance of intercultural education is clearly underlined in the Georgian Law on General Education. Article 4 of the Georgian Law on General Education states that 'teaching language in general education institutions is Georgian and in the Autonomous Republic of Abkhazia – Georgian or Abkhazian.' The same article (Article 4.3) states that 'the citizens of Georgia, to which Georgian is not a native language, have the right to receive full general education in their native language, in accordance with the national curriculum, and the legislation'. Teaching the state language is mandatory in general education institutions, and in the Autonomous Republic of Abkhazia – both state languages. According to the international treaties and agreements of Georgia, teaching in foreign language in general education institutions, is possible in certain cases. In these educational institutions, instruction of the state language will be must, and in Autonomous Republic of Abkhazia – of both state languages. Article 7 of the Law on General Education entitles the students to receive the education in their native language in the closest proximity to their place of residence, and envisages the increase of the voucher and/or additional funding, to be approved by the Ministry of Education and Science within the frameworks of relevant targeted programs

Law on general education guarantees the protection of every student from any kind of violence, and entitles to express themselves in their native language. Specifically, article 13.2 of the law states that: 'it is prohibited to use the schools for religious indoctrination, proselytism or forced assimilation purposes'. This norm is not limiting the celebration of state festivals and historic dates in the school, neither conducting such activities that would be motivated by implementing the common and national values. Article 13.6 of the same law states that: 'the school must ensure and promote the tolerance and mutual respect among the students, parents and the teachers, regardless of their social, ethnic, religious, language or ideological belonging'. According to the article 13.7 of the same law, 'school, basing on the equity principle, must ensure the protection

of individual and collective rights of the national minorities, and their right to use the native language, maintain and express their culture belonging.’

The Article 18 of the Law on Education guarantees the freedom of freedom of thought, conscience and religion for students, parents and teachers. Article 18.2 of the same law states that ‘it is prohibited to put any responsibility on the student, parent and the teacher that would be fundamentally opposing their beliefs, conscience and religion’.

The development of a student’s intercultural competence is part of the National Curriculum of different subject or group of subject, for instance National Curriculum of Social Sciences, Foreign Languages, Arts and Georgian language defines specific results and indicators for development of intercultural sensitivity of students. This issue will be further discussed in more details in chapter III of the report

Demand for reflection of pluralism and dissemination of non-stereotypical opinions in Georgia within the textbooks was modified in the 2011 year textbook adoption rule. There was a clause in 2010 year textbook adoption rule, according to which, the textbook would not be approved if its “contents, design or any other sign includes discriminative elements (language, nationality, ethnical or social belonging, etc.); This article is absent in 2011 year textbook adoption rule. Accordingly, this article was not operating for 1-6 grade textbook adoption rules. It should be noted that this article was added based only on 2012 amendment: Order #01/m dated January 6 2012 of the Minister of Education and Science – web-site, 09.01.2012.

Professional teaching standards, introduced on 21 November 2008, also incorporate requirements of multicultural education: «a teacher must be competent in inclusive education and able to use multicultural and multi- linguistic approaches and principles in classroom». Subject-specific pedagogical standards, first of all the standards for teaching Georgian as the second language, social sciences and foreign languages, address intercultural aspects in more detail

Georgia is a member of various international organizations that deal with problems of intercultural education. As a member country, Georgia supports and adheres to decisions and policies of these organizations.

The Council of Europe is the most important of them. It has adopted four fundamental documents in recent years that include instructions on the intercultural education policy for CoE member states. Namely, intercultural education was a major theme of the final declaration signed at the 21st session (Athens, 10-12 November 2003) of the commission of education ministers. Other documents include Wroclaw Declaration (9-10 December 2004), the action plan approved at the third summit of the heads of state and government (Warsaw, 16-17 May 2005), and Recommendation 1720 on religion and education issued by the Parliamentary Assembly of the Council of Europe on 4 October 2006.

According to the Athens Declaration, the Council of Europe should: «(a). relaunch conceptual research on intercultural education with a view to adapting terminology and clearly defining the content and context of intercultural education; (b) help to build understanding of the European dimension of education in the context of globalization, by introducing respect for human rights and diversity, foundations for managing diversity, openness to other cultures, inter-religious dialogue and «Euro-Arab dialogue»;(c) step up efforts in the area of content of learning

methods and teaching aids, in order to provide the member states with examples of educational tools making it possible to take the intercultural dimension of curricula into account; (d) develop analytical instruments and identify and disseminate examples of good practice emphasizing intercultural and pluralist approaches, in school textbooks; (e) develop programmes aimed at communication and mutual understanding, particularly through language learning and by encouraging awareness raising for the added value of linguistic diversity in multicultural societies; (f) encourage the member states to introduce the intercultural dimension in their education policies, in order to enable appropriate consideration of dialogue between cultures; (g) encourage research focusing on social learning and cooperative learning in order to take into account the «learning to live together» and intercultural aspects in all teaching activities; (h) support initiatives and experiments with democratic governance in schools, particularly through partnership, youth participation and cooperation with communities, parents and civil society; (i) develop quality assurance instruments inspired by education for democratic citizenship, taking account of the intercultural dimension, and develop quality indicators and tools for self-evaluation and self-focused development for educational establishments; (j). Identify models of good practice in the areas of democratic governance and quality assurance in schools and prepare their potential users to be able to make use of them; (k). Strengthen intercultural education and management of diversity within its programme of in-service training for education staff and encourage member states to contribute to that programme by organizing seminars on topics directly linked to the aims of the present Declaration; (l). Devise and promote work methodologies that are suitable to integrate into states' own initial and in-service training programmes the principles of non-discrimination, pluralism and equity; (m). recognize the potential of ICTs as a tool for promoting intercultural learning in a global context; (n) develop educational strategies and working methods to prepare teachers to manage the new situations arising in our schools as a result of discrimination, racism, xenophobia, sexism and marginalization and to resolve conflicts in a non-violent way; (o) . Encourage the development of professional competencies for the teaching profession, taking account of skills existing within a team linked to the roles of learning facilitator, mediator, counselor, partner and human resources manager; (p). foster a global approach to institutional life in order to create a community of students, taking account of the hidden curriculum, school atmosphere, a school's organizational ethos and non-formal education; q. encourage member states to acknowledge that managing diversity is not a problem in schools alone, but concerns the whole of society, particularly with regard to policies implemented in the social, family and migration fields.»

Recommendation 1720 on religion and education prepared by the Parliamentary Assembly of the Council of Europe also gives valuable advice to the committee of ministers on how to introduce intercultural education into the European education system.

Judging from the current situation in the country and its declared policies, Georgia has a diverse learning environment and aspects of intercultural education are addressed in the government's all major education policy documents. It is important, however, to analyze in depth the current diversity of the education system and put into practice the declared intercultural education policy.

Diversity in Educational System of Georgia

It must be noted that the Georgian context of intercultural education is a very specific one. It is different from, for example, the American context, where the problem is that the number of students from minority groups (non-whites) amounts to some 42%, while teachers from the dominate group (whites) constitute 87% of the total. Respectively teachers have difficulty educating students from different cultural backgrounds. Just the intercultural education can provide an effective solution to the problem and help improve academic achievements of racial and ethnic minority students The Georgian case is different. There are about 72,000 non-Georgian students in Georgia - 67,953 of them (approximately 94%) go to non-Georgian schools (pure or linguistically mixed):

Table 1: students’ distribution in accordance with language of study

Language of Instruction	Number of Ethnic Minority Students
Azerbaijani	27442
Armenian	15592
Russian	24512
Ossetian	165
Others	242

Ministry of Education and Science, 2009 (EMIS)

The are 213 non-Georgian public schools and 77 non-Georgian sectors in Georgia.

Table 2: Non-Georgian Schools by regions of Georgia - 2013:

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

Ministry of Education and Science, 2013

The data on teachers shows similar figures. More than 95% of the teachers of non-Georgian schools in ethnic enclaves are non-Georgians, while the majority of Georgian schoolteachers are ethnic Georgians

Apart from ethnic diversity, Georgia has also a diverse religious landscape. According to the last census, 705,302 residents of Georgia (16.1% of the total) do not belong to the dominant religion, Orthodox Christianity. These include atheists, nihilists and agnostics (National Department of Statistics, Census 2002). Religious minorities usually form their own enclaves and, consequently, their children are concentrated in schools located in these areas. This is not the case in Adjara, which has a significant population of ethnic Georgian Muslims. Both students and teachers come from different religious groups there and, moreover, there are many religiously mixed families in the region

CHAPTER II

INTERCULTURAL ASPECTS IN NATIONAL CURRICULA OF GEORGIA

Given the national objectives of general education, National Curriculum of Georgia more or less reflects intercultural sensitivity development aspects in students. In particular, among different communicative competencies to be further developed in students at Institutions of General Education, there is an indication of “multilingual, plurilingual” competence in the general section of the National Curriculum of Georgia:

„Multilingual (plurilingual) competence is an internal ability of a person to learn and use language/languages. A person acquires knowledge and skills in any subject via lingual activities. Accordingly, all the subjects can contribute to student’s multilingual competence development:

Among other communicative competencies, development of civil and social competence is also included, in particular:

„Social and civil competence implies establishment of those skills and values that are required for civil life integration. These are: constructive cooperation, problem solution, critical and creative thinking, decision-making, tolerance, respect of other’s rights, recognition of democratic principles, etc.”

It is worth noting that despite significant competencies (among communicative competencies) in intercultural terms reflected in National Curriculum, it does not cover directly “intercultural competencies” in the form of communicative competencies. This may be deemed as weakness of National Curriculum.

Fifth article of general provisions of National Curriculum defines that a school shall contribute to protection of mutual respect and equity principles.

Requirement for development of intercultural competences is reflected in the curriculum of different subjects or group of subjects. In particular, in the curriculum of Georgian, as a second language, in foreign language curriculum, in the curriculum of “Chveni Samshoblo” (“Our Home-Country”) – discipline of subject group of social sciences, and in the curriculum of Arts. It should be noted that aspects of development of intercultural competencies are not reflected in national curriculum of Georgian language and literature. This fact underlines attitude of national curriculum authors towards development of intercultural sensitivity. Given the spirit of the curriculum, development of intercultural competencies is important for non-Georgian students, as it is widely presented in the curriculum of Georgian as a second language; within this very context it is not important for Georgian-language speaking students, as we read nothing about intercultural competencies in the national curriculum of Georgian Language and Literature, which is designated for Georgian schools.

Below are presented results and indicators set for development of intercultural competencies according to subjects, as well as the contents of the programs reflected in the national curriculum;

Standard for Georgian as a Second Language and related regulations

National Curriculum of Georgian as a Second Language consists of several important regulations on development of intercultural sensitivity in students. The curriculum of Georgian as a Second Language indicates:

Objectives of Georgian as a Second Language

- Respect of Georgian lingual-cultural originality and values;
- Establishment of state-oriented thinking;
- Respect of socio-cultural peculiarities of different ethnical groups residing in Georgia; positive attitude towards socio-cultural diversity;
- Future deepening of Georgian language knowledge and enriching independently;
- Independent learning of other languages.

The first four directions (listening, speaking, reading and writing) have common internal structure, which covers four different types of results:

1. Communication results that imply comprehension-analysis of text contents (in reading and listening) and development (writing and speaking);
2. Lingual results that means detection of structural and lingual characteristics of the text (reading) and their application (writing and speaking);
3. Strategic results that means mastering of listening, speaking and writing strategies;
4. Intercultural results that means text analysis in intercultural terms (reading).

The National Curriculum of Georgian as a Second Language has specific results and indicators for development intercultural sensitivity of students. In particular:

„Student can analyze text in intercultural terms.

The result is obvious, if a student:

- Discusses a problem within the text considering features of the specific era (i.e. cultural, historical, social...);
- Discusses values and views reflected in the work and expresses his/her attitude/position by bringing relevant arguments (e.g., facts from literature, history, personal experience, etc.; also proverbs, aphorisms, famous people’s quotes, customs, etc.);
- Discusses similarities-differences of values and views reflected in works and names their causing factors;

- Detects socio-cultural environment in text and makes parallel to the native socio-cultural environment (confession, way of living, peculiarities of historical era, etc.);
- Correctly expresses his/her own views/attitude/position while discussing cultural peculiarities;
- Analyzes author's/character's attitude/view towards specific historical values and expresses his/her own attitude (makes parallels, finds analogs, differences between own and others' spiritual worlds, e.g. feelings, attitudes, customs, traditions);
- Explains motive of character's behavior in the given environment and foresees how would he/she act in a different social, historical and cultural environment;
- Writes out/marks phraseologies characteristic to different cultures and nations, also idiomatic expressions, etc.;
- Writes out/marks archaisms and neologisms characteristic to this or that eras.

National Curriculum of Foreign Languages

Development of intercultural competencies is reflected in the objectives of the standard for foreign language as well as specific results and indicators underline the necessity of development of intercultural competences of students. , in particular:

Objective of the foreign language standard is to:

- Develop plurilingual competence;
- Develop communicative skills (listening, reading, writing, and speaking) in two foreign languages;
- Develop successful communication skills towards representatives of other cultures;
- Develop positive attitudes towards linguistic and cultural pluralism and think about it as a particular reflection of world diversity;
- Develop skills to understand different cultural contexts and texts;

Strategic skills:

- Respect of individual diversity;
- Sense of lingual-cultural belonging;
- Respect of originality of cultural environment and its iniquity;
- Positive attitude towards both cultural and individual pluralism and its perception as private revelation of world diversity;

As for educational objective of foreign language teaching, at this stage, spoken language (listening-speaking) occupies priority place as well as discovery of diverse lingual and cultural worlds. Below are given examples of specific results and indicators for different grades:

„4th grade“:

- For.d.IV.14. student can identify information from cultural sphere.
- For.d.IV.15. student can compare foreign and native cultural and socio-cultural environment.
- For.d.V.19. student expresses interest towards cultural differences.

The result is obvious, student:

- Makes parallels between foreign and native cultural and socio-cultural contexts and finds similarities-differences (e.g. legend, cuisine, school calendar, souvenirs, currency, etc.);
- Expresses his/her own opinions, attitudes;
- Searches for additional info;
- Finds analogs of learned proverbs in native language and compares its forms of expression.

National Curriculum of Social Sciences:

Requirements for development of cultural competencies is widely presented in group of subjects of social sciences, both in objectives, results, indicators as well as in content of curriculum; in particular, the curriculum of social sciences says:

„Intercognition gains special importance for public functioning in present dynamic, ethnically and culturally diverse world. During study of social sciences, students acquire knowledge that helps them protect human rights and respect humans, preserves their own identity and respect other’s cultural identity“.

„Student shall understand that he/she is a member of his/her own family, society, school community or grade, neighborhood, referent group (whether this is ethnical or religious minority or titular nation, etc.), Georgian society; shall know well native country, society and referent community culture; culture of societies residing in Georgia or throughout world; shall understand what does care ethics mean, why is it valuable, etc.“

At primary level, from the subject team of social sciences, the subject “Our Motherland” is being taught in 5th and 6th grades. National curriculum of this subject includes development of intercultural competencies within students, knowledge of existing pluralism in Georgia and development of tolerance within students. In particular, we read the following in the National Curriculum of the said subject:

“While studying the history and geography of the home-country according to the principle of locality areas studies, students will clarify that one of the main characteristics of Georgia is its natural, ethnical, religious and cultural diversity“.

In 5th and 6th grades, students will get introduced to the most important issues of Georgian history. With teacher's help, students shall link past of Georgia with its contemporaneity in social, economic, political and cultural terms. We shall provide them with different info sources and equip with relevant knowledge to analyze things deeply, relevant to their age. As a result, students will discover that they can see and understand the past from different perspectives.

Student shall know well his/her habitat, remarkable sites of Georgia, its diverse culture, natural resources and widely spread economic sectors. Aspects of development of intercultural competencies are reflected in the specific results and indicators of the national curriculum of the subject - "Our Motherland", e.g.:

„Culture and religion”

Objective of this direction is to show diversity of human-made cultural heritage to students on earth and help them in its classification. Support them to distinguish historical eras and parts based on ethnographical existence and cultural achievements, help students define essence and significance of religion, give an idea on pluralism of religious systems in the world.

Social sciences,V-VI.20. Student can describe existing religions in Georgia

Social sciences,V-VI.10. Student can list characteristics of the population of Georgia

Social sciences,V-VI.21. Student can distinguish different components of culture and discuss their correlation

Social sciences,V-VI.22. Student can describe similarities-differences of cultures of the population of Georgia and discuss related reasons.

Social sciences-VI. 10. Student can list characteristics of the population of Georgia.

The result is obvious, if a student:

- Correlates natural increase, birth and mortality;
- Describes sex and age structure of the population of Georgia according to grade or local environment data;
- Names ethnical and religious minorities residing in Georgia;
- By using map, describes ethnical and religious pluralism;

Social sciences,V-VI.17. Student can describe human dignity, freedom and equity protection in different historical eras

The result is obvious, if a student:

- Explains what is dignity, freedom and equity in his/her own words;
- Correlates diversity of peoples to their rights and equity;
- Compares dignity, freedom and equity protection at the example of his/her home-country or generally Georgia.

Social sciences,V-VI.19. Student can link legitimacy and peaceful cohabitation

The result is clear, if a student:

- Unveils knowledge of polite and safe behavior rules;
- Describes rules of his/her own behavior in emergency;
- Describes what danger creates impunity to public and individuals for violation of law;
- Distinguishes public rules from state laws;
- Distinguishes human behavior, moral and legal assessments of which don't coincide with each other;
- Can identify main reasons of conflict between humans;
- Brings examples of peaceful cohabitation between peoples of different religions and nationalities;
- Documents why people of different nationality and religion shall live peacefully and with dignity.

Direction: Culture and Religion

Social sciences,V-VI.20. Student can describe religions existing in Georgia

The result is obvious, if a student:

- For his age, analyzes and discusses designation of religion and its role in people's lives;
- Shows on map locations of spread of Christianity and other religions well-known to him/her in present Georgia;
- Compares religions in different areas of Georgia and related rituals/cultural traditions (e.g. wedding, funeral, New Year);
- Understands that all religions are based on humane values.

Social sciences,V-VI.21. Students can distinguish different components of culture and discuss their correlation

The result is obvious, if a student:

- Can list sectors of culture or components and discuss their manifestation;
- Explains what does man of culture mean in his/her own words;
- Describes any sector of Georgian culture;
- Names well-known samples of folk culture and outlines elements of cultural traditions within;
- Distinguishes influence of western or eastern culture on Georgian culture (e.g.: clothing, architecture).

Social sciences,V-VI.22. Student can describe similarities-differences of culture of the population of Georgia and discuss the related reasons

The result is obvious, if a student:

- Groups folk sayings, rhymes and songs of different parts of Georgia;
- Describes architectural monuments located in his/her native part of land;
- Describes family or religious holidays of the nationalities residing in Georgia and makes parallels between them;
- Compares traditions and rules characteristic to historical parts of Georgia (cultural pluralism).

Social sciences,V-VI.23. Student can discuss importance of travel and trade

The result is obvious, if a student:

- Discusses possible results of travel (e.g.: transfer of knowledge/experience from one country to another, trade development, dissemination of different elements of culture);
- Discusses significance of data collected by foreign travelers about Georgia for better understanding and study of the country;

Intercultural aspects are reflected in the requirements of the contents of national curriculum program of “Our Motherland”, in particular:

“Contents of the program”

Ethnic and religious-confessional diversity

1. Georgian people
2. Multi-ethnic Georgia
3. Tbilisi subculture
4. City and village in the past and at present
5. Internally displaced people in Georgia
6. What is the notion – citizen of Georgia

National Curriculum of Art

Objectives of national curriculum of art subject for primary grades also covers development of intercultural competencies within students, in particular:

„Attitudes and values”

Development of sense of respect towards national and universal culture and human labour; development of sense of human compassion; tolerance towards other people, different opinions and viewpoints.

Survey of well-known samples of fine arts, their linkage to historical, religious and social context; talks about designation of decorative-applied items, role of art in public places; correlation of contents with history, culture, collection of information on honored art workers and their creative work in respective city, village, district”.

To sum up the above mentioned, we may say that national curriculum more or less reflects intercultural aspects. However, aspects of intercultural education are reflected in curriculum of only some education subjects. But other courses pay little attention to requirements of intercultural education (for instance, **Math, Physics, Georgian Language and Literature, and Natural Sciences**. The general part of National Curriculum of Georgia does not cover directly “intercultural competencies” in the form of communicative competencies. General and subject-specific national educational curriculum includes only generalized clauses about intercultural education and there are actually no mechanisms to measure and assess them. In this regard, list of the measures to be taken for improvement of the situation are presented as recommendations in the document.

CHAPTER III

RESEARCH METHODOLOGY

The research was conducted in the framework of the project. The quantitative, as well as qualitative research methods were used in the study. The research has the following objectives:

- To determine the intercultural sensitivity of primary school teachers through the developed instruments
- To identify multicultural approaches and strategies used by teachers in classroom setting to develop multicultural sensitivity and tolerance of their students;
- To identify all challenges and problems of various aspect of multiculturalism at school level through teachers interviews, focus groups with parents and students
- To identify the existing problems in primary school textbooks in terms of multicultural education;
- To identify the problems of school textbook approval procedure;

Methodology

The following four research methods were selected to achieve above mentioned objectives:

- a. Desk research (School textbooks approval procedures and primary school textbook analysis);
- b. Teachers survey
- c. Interviews with primary school teachers;
- d. Focus groups with school students and focus groups with parents of school students;

- a. Desk research

A.1 School textbooks approval documents analysis.

The legislative and normative documents of school textbooks approval as well as textbook's assessment documents and reports were obtained from the Ministry of Education and Science of Georgia and analyzed during the research. The desk research was done through the analysis of existed documents for textbook approval of 2011.

A.2. Primary school textbook analysis

Out of existed 69 primary schools textbooks 17 textbooks were selected for analysis based on stratified random selection method. The following strata were used: (a) subject (Georgian as

a Native language; Georgian as a Second Language; Natural sciences; Math; Arts Music); (b) Grades (2-6); (c) Publishing houses. The following school textbooks were analyzed:

1. Music and Kids , Fifth grade: Authors: Maya Otiashvili, Publishing House “Tskharostvali”, Tbilisi, 2011;
2. Music and Kids , Fourth grade: Authors: Maya Otiashvili, Publishing House “Tskharostvali”, Tbilisi, 2011
3. Music, , 2nd Grade, Authors: Marika Chikvaidze, Publishing House “Intelect”, Tbilisi, 2011
4. Arts, 4th Grade, Authors: Nana Macharashvili, Maya Macharashvili, Natela Djabua, Nino Silagadze, Publishing House “Meridiani, Tbilisi, 2011
5. Arts, 3rd Grade, Authors: Nana Macharashvili, Maya Macharashvili, Natela Djabua, Nino Silagadze, Publishing House “Meridiani, Tbilisi, 2011
6. Arts, 5th Grade , authors: Ana Kldiashvili, Nino Gaganidze, Tamar Djakeli, Publishing House “Klio”
7. Georgian Language < 4th Grade, Authors: Nino Gordeladze, Gvantsa Chkhenkeli, Tinatin Kukhianidze, Bakur Sulakauri Publishing House, Tbilisi, 2011
8. Georgian Language < 6th Grade, Authors: Natela Maglaketidze, Elene Maglaketidze, Nana Gongadze, Publishing House “Meridian, Tbilisi, 2011
9. Georgian Language 2nd Grade, Authors: Vakhtang Rodonaia, Mariam Mirianashvili, Ketevan Topadze, Lali Vashakidze, Avtandil Arabuli, Nino Nakudashvili, Marine Khutsishvili, Engur Kurstikidze, Publishing House “LTD Gazeti Sakartvelos Matsne”, Tbilisi, 2011
10. Georgian Language < 4th Grade, Authors: Vakhtang Rodonaia, Mariam Mirianashvili , Lali Vahsakidze, Publishing House “LTD Gazeti Sakartvelos Matsne”, Tbilisi, 2011
11. “Our Georgia”, 5th grade . Authors: Mzia Surguladze, Nino Mindadze, Vazha Naidze, Koba Kharadze, Lasha Beraia, Tamar Gegeshidze, Nino Mamaladze, Manana Kurtubadze, Tamar Shalvashvili, Iza Garsevanishvili, Lia Garsevanishvili, Nino Eremashvili, Giorgi Mshvenieradze, Zurab Kiknadze, Ekaterine Sumbatashvili, Tamar Uzunashvili. Publishing House “Logos Press”, Tbilisi, 2011
12. Our Georgia”, 6th grade . Authors: Mzia Surguladze, Nino Mindadze, Vazha Naidze, Koba Kharadze, Lasha Beraia, Tamar Gegeshidze, Nino Mamaladze, Manana Kurtubadze, Tamar Shalvashvili, Iza Garsevanishvili, Lia Garsevanishvili, Nino Eremashvili, Giorgi Mshvenieradze, Zurab Kiknadze, Ekaterine Sumbatashvili, Tamar Uzunashvili. Publishing House “Logos Press”, Tbilisi, 2011.
13. Math, 4th Grade , Authors: Guram Gogishvili, Teimuraz Vepkhvadze, Ia Mebonia, Lamara Chelidze (Qurchishvili) , Publishing House “Intellect”, Tbilisi, 2011
14. Georgian as a Second Language, Second Level. Authors: Maya Melikidze Nino Gordeladze, Publisher: Ministry of Education and Science of Georgia

15. Georgian as a Second Language, Third Level. Authors: Maya Melikidze Nino Gordeladze, Publisher: Ministry of Education and Science of Georgia
16. Georgian as a Second Language, Fourth Level. Authors: Maya Melikidze Nino Gordeladze, Publisher: Ministry of Education and Science of Georgia
17. Georgian as a Second Language, Fifth Level. Authors: Maya Melikidze Nino Gordeladze, Publisher: Ministry of Education and Science of Georgia

The selected textbooks were analysed in terms of multicultural education, specifically the following aspects were analyzed during the research: (a) Gender; (b) Ethnicity and nationality; (c) Religion issues; (d) Social-economic class and status; (e) Health and ability; (f) territorial settlement; (g) age. The textbooks were assessed in terms of development of intercultural sensitivity and tolerance in students. The researchers identified parts of the textbooks promoting the formation of stereotypes and prejudices in students.

b. *Teachers survey*

Sampling

The data of primary school teachers were provided by the Ministry of Education and Science of Georgia. There are 27557 teachers in Georgia, who teach in grades 1-6. 400 teachers were selected for survey out of 27557 throughout the Georgia. The target for the margin of error is 4,1% with the 90% of confidence level. Two-stage cluster sampling method was employed for sampling: (1) school sampling random stratification, considering the regional representation of schools according to the ratio of the schools in the overall number of schools in the regions; and (2) purposive sampling to ensure sufficient representation of all territorial settlements (urban, rural). The table below represents the process of selecting teacher for survey through two stage stratification method.

Table 3: General population of teachers and allocation of quota

Stratum	Region	Urban/Rural	Number of Teachers	Primary Sample	Secondary sample
1	Adjara	1 Urban	806	12	3
2	Adjara	2 Rural	2122	31	8
3	Guria	1 Urban	251	4	2
4	Guria	2 Rural	985	14	4
5	Tbilisi	1 Urban	4050	59	15
6	Imereti	1 Urban	1636	24	6
7	Imereti	2 Rural	2808	40	10
8	Kakheti	1 Urban	475	7	2
9	Kakheti	2 Rural	2054	30	7
10	Mtskheta-Mtianeti	1 Urban	151	2	2

11	Mtskheta-Mtianeti	2 Rural	739	11	3
12	Racha-Lechkhumi-Kvemo Svaneti	1 Urban	73	1	2
13	Racha-Lechkhumi-Kvemo Svaneti	2 Rural	475	7	2
14	Samegrelo-Zemo Svaneti	1 Urban	771	11	3
15	Samegrelo-Zemo Svaneti	2 Rural	2058	30	7
16	Samtskhe-Javakheti	1 Urban	497	7	2
17	Samtskhe-Javakheti	2 Rural	1943	28	7
18	Kvemo Kartli	1 Urban	958	14	3
19	Kvemo Kartli	2 Rural	2694	39	10
20	Shida Kartli	1 Urban	570	8	2
21	Shida Kartli	2 Rural	1441	21	5
Total			27557	400	105

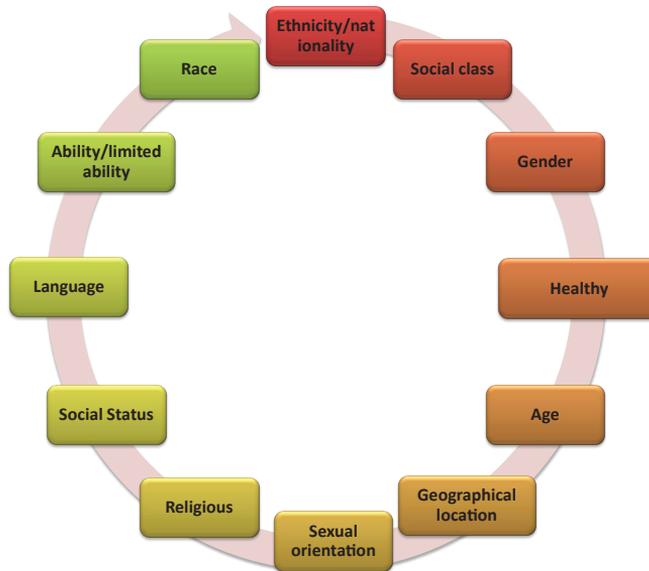
The “actual sample” for the survey was 400 teachers . Additional 105 teachers from both strata were selected to replace the primary sampled teachers in case of their absence Totally 395 teachers participated in the survey from actual or additional sample (99% of samples teachers took part in the survey). We were not able to replace 5 teachers from additional sample. Two stage stratification method enabled us to ensure the participation of teacher’s from schools of different type, size and language sector.

Questionnaire

The questionnaire was developed based on two conceptual frameworks; (a) Benett’s Model of Development of Intercultural Sensitivity; (b) There are 12 sources of cultural identity that influence teaching and learning. The questionnaire consisted of chapters relevant for all 12 sources of cultural identity formation.

Individuals tend to identify their cultural identity. There are 12 sources of cultural identity that influence teaching and learning. The figure below illustrates 12 sources of cultural identity.

Daigram 1: Cushner, McClelland, saford, 2006, p.70



There is some overlap among these 12 sources of culture; the cultural identity of all individuals (Knowledge, attitudes, values and skills) is formed through their experience. The experience is gained through contact with socializing agents. The research studied the sensitivity of teachers toward above mentioned 12 different sources of cultural identity that influence teaching and learning

The intercultural sensitivity teachers questionnaire was based on *Bennett's Developmental Model of Intercultural Sensitivity (DMIS)*. In this model, the first three stages, denial of difference, defense of difference, and minimization of difference, are identified as ethnocentric stages. The term "ethnocentric," according to Bennett (1993), "is . . . defined in the simplest possible way as assuming that the worldview of one's own culture is central to all reality" (p. 30). Below is the brief description of Bennett's model from Sandra L. Mahoney and Jon F. Schamber article "Exploring the application of the developmental model of intercultural sensitivity to general education curriculum on diversity (2004).

1. **Denial of difference** recognizes that "some people have not yet constructed the category of 'cultural difference'" (Bennett, Bennett & Allan, 1999, p. 23).
2. **Defense of difference** is a "dualistic perception" characterized by recognition of "cultural difference, "but this difference is regarded as threatening to one's cultural reality (p. 24).
3. **Minimization of difference** recognizes surface-level cultural differences while maintaining a perception of "a basic similarity among all human beings" (p. 25).

The latter three stages, acceptance of difference, adaptation to difference, and integration of difference, are defined as ethnorelative stages. Bennett (1993b) explains that ethnorelativism represents a change in perception in that “difference is non-threatening” because “attempts are made to elaborate new categories rather than simply to perceive existing ones” (p. 47).

4. Acceptance of difference is based on a worldview that begins to perceive a range of differences among cultures, including a “respect for value differences” and being “curious about cultural differences” (Bennett, Bennett & Allan, 1999, pp.25, 26).

5. Adaptation to difference incorporates the ability “to shift cultural frames of reference” and change communicative behavior accordingly (p. 26).

6. Integration of difference operates as a shift in “cultural perspective” such that perceiving oneself as a member of a combination of cultures “becomes a normal part of self.” (p.315)

In applying Bennett’s framework of intercultural sensitivity to the assessment of curriculum development, Bloom’s Taxonomy of the Cognitive Domain (Sowell, 2000, p. 73) is instructive. From Bloom’s perspective, the educational objectives of a curriculum can range from simple to complex levels. Below is the presented the bloom taxonomy:

Diagram 2: Taxonomy by Bloom



We have modified slightly Bennett’s six stage model in the instrument for assessing intercultural sensitivity of teachers in Georgia. The fifth (adaptation of difference) and sixth (integration of difference) stages were merged. The research instrument for assessing intercultural sensitivity of teachers in Georgia had 5 stages (1. *denial of difference*; 2) *defense of difference*; 3) *minimization of difference*; 4) *acceptance of difference*; 5) *adaptation/integration to difference*). The final two stages represent the highest level of intercultural sensitivity and are aligned with the fifth and sixth stages of Bloom’s taxonomy (Evaluation and Synthesis). As the fifth and sixth levels

of Bloom’s taxonomy are under scientific debates and the transformative model of Bloom’s taxonomy was developed with the focus on these stages, it was decided to merge these two stages. This decision was important for using Likert Scale in the research analysis (Fully Agree; Agree; Partially Agree, Disagree; Absolutely Disagree).

Survey questionnaire consisted of fourteen chapters. The first chapter consisted of the demographic information of participant. The second chapter consisted of the questions on general issues of tolerance and interculturalism. The chapters 3-14 consisted of questions related to different aspects of cultural identity (Race, Ethnicity, Nationality, Language, Religion, Gender, Health and Ability, Social Status, Social –Economic background, Age, Geographical location, Sexual Orientation). The questionnaire had 89 questions. The answers ranged from 1-5. The respondents had the following choice for answers: (a) absolutely disagree; (b) disagree; (c) partially agree; (d) agree; (e) fully agree. Teachers receive from 1 to 5 points for each questions. Based, on points, the assessment system was developed which included five stages. The diagram below represents the correlation of points received and stage of intercultural sensitivity.

Table 4: chapter of survey questionnaire on sensitiveness and distribution of the scores and questions.

Level of Intercultural Sensitivity	
1. Denial of difference- 89-133	
2. Defense of difference 134-222	
3. Minimization of Difference- 223-311	
4. Acceptance of Difference 312-400	
5. Adaptation/ Integration of Difference- 401-445	
Overall sensitivity	Chapter 2, Question 1-11
1, Denial of difference 11-16	
2. Defense of difference 17-27.	
3.Minimization of Difference- 28-38	
4. Acceptance of Difference-39-49	
5. Adaptation/Integration of Difference- 50-55	
Racial sensitivity	Chapter 3, Questions 12-17
1, Denial of difference 6-8	
2. Defense of difference 9-14	
3. Minimization of Difference- 15-20	
4. Acceptance of Difference- 21-26	
5. Adaptation/Integration of Difference- 27-30	

Ethnic Sensitivity

Chapter 4 ,
Questions 18-24

- 1, Denial of difference 7-10
2. Defense of difference - 11-17
- 3.Minimization of Difference- 18-24
4. Acceptance of Difference- 25-31
5. Adaptation/Integration of Difference- 32-35

National sensitivity

(Chapter 5,
Questions 25-30)

- 1, Denial of difference 6-8
2. Defense of difference - 9-14
- 3.Minimization of Difference- 15-20
4. Acceptance of Difference- 21-26
5. Adaptation/Integration of Difference- 27-30

Linguistic sensitivity

(Chapter 6,
Questions 31-36)

- 1, Denial of difference 6-8
2. Defense of difference - 9-14
- 3.Minimization of Difference- 15-20
4. Acceptance of Difference- 21-26
5. Adaptation/Integration of Difference- 27-30

Religion sensitivity

(Chapter 7,
Questions 37-43)

- 1, Denial of difference 7-10
2. Defense of difference 11-17
- 3.Minimization of Difference- 18-24
4. Acceptance of Difference- 25-31
5. Adaptation/Integration of Difference- 32-35

Gender sensitivity

(Chapter 8,
Questions 44-51)

- 1, Denial of difference -8-11
2. Defense of difference - 12-19
- 3.Minimization of Difference- 20-27
4. Acceptance of Difference- 28-35
5. Adaptation/Integration of Difference- 36-40

Health and ability sensitivity

(Chapter 9,
Questions 52-55)

- 1, Denial of difference 4-6
2. Defense of difference - 7-10
- 3.Minimization of Difference- 11-14
4. Acceptance of Difference- 15-18
5. Adaptation/Integration of Difference- 19-20

Sensitivity toward social class

(Chapter 10,
Questions 56-64)

- 1, Denial of difference 9-13
2. Defense of difference - 14-22
- 3.Minimization of Difference- 23-31
4. Acceptance of Difference- 32-40
5. Adaptation/Integration of Difference- 41-45

Sensitivity toward social status

(Chapter 11,
Questions 65-70)

- 1, Denial of difference 6-8
2. Defense of difference - 9-14
- 3.Minimization of Difference- 15-20
4. Acceptance of Difference- 21-26
5. Adaptation/Integration of Difference- 27-30

Sensitivity toward age

(Chapter 12,
Questions 71-75)

- 1, Denial of difference 5-7
2. Defense of difference 8-12
- 3.Minimization of Difference- 13-17
4. Acceptance of Difference- 18-22
5. Adaptation/Integration of Difference- 23-25

Sensitivity toward geographical inhabitance

Chapter 13,
Questions 76-84)

- 1, Denial of difference 9-13
2. Defense of difference 14-22
- 3.Minimization of Difference- 23-31
4. Acceptance of Difference- 32-40
5. Adaptation/Integration of Difference- 41-45

Sensitivity toward Sexual Orientation	(Chapter 14, Questions 85-89)
1, Denial of difference 5-7	
2. Defense of difference 8-12	
3.Minimization of Difference- 13-17	
4. Acceptance of Difference- 18-22	
5. Adaptation/Integration of Difference- 23-25	

c) Interviews

As mentioned earlier, 395 teachers participated in survey. Out of 395 teachers, 65 teachers were selected for participation in in-depth interviews. The selection of teachers was done through convenience sampling method. The regional and district representation was taken into consideration during the sampling of teachers for in-depth interviews. The diagram below represents the distribution of teachers by regions and districts

Table 5: distribution of survey participants by the regions and districts

Region	Number of Teachers	Town/District
Adjara	6	Keda -1; Kobuleti -1; Shuakhevi - 1 Batumi - 1 Khelvachauri - 1 ;Khulo- 1
Guria	4	Ozurgeti - 2 , Chokhatauri – 1,Lanchkhuti - 1
Tbilisi	9	Gldani-Nadzaladevi - 3; Isani-Samgori – 2; Old Tbilisi - 2 Vake Saburtalo – 2
Imereti	12	Sachkhere - 1; Samtredia- 1 ; Kharagauli - 1; Khoni - 1; Zestafoni - 1; Vani- 1; Terjola - 2 Tskaltubo – 1,Tkibuli – 1, Kutaisi - 2
Kakheti	8	Akhmeta - 1; Lagodekhi - 1; sagarejo - 1 Gurjaani - 1; Telavi - 1; Kvareli - 1 Dedoplistskaro - 1; Signagi- 1
Mtskheta-Mtianeti	4	Dusheti - 1; Tianeti - 1; Mtskheta - 1 Kazbegi – 1
Racha-Lechkhumi-Kvemo Svaneti	1	Tsageri-1
Samegrelo-Zemo Svaneti	7	Tsalenjikha – 1, Martvili – 1, Poti - 1 Abasha – 1, Zugdidi - 2 , Senaki - 1
Samtskhe-Javakheti	6	Ninotsminda - 1 , Akhalkalaki - 2 Borjomi – 1, Adigeni - 2
Kvemo Kartli	6	Gardabani – 1, Marneuli – 1, Rustavi - 1 Tetrtskaro – 1, Bolnisi – 1, Tsalka - 1
Shida Kartli	2	Kaspi - 1; Khashuri – 1
Total: 65		

The objective of the interviews was to identify multicultural approaches and strategies used by teachers in classroom setting to develop multicultural sensitivity and tolerance of their students as well as to identify all challenges and problems of various aspects of multiculturalism at school level.

The interview protocol was developed in advance for teacher's interviews. The interview protocol is attached to research report.

The theoretical framework was used to analyze teacher's interviews. The definition of multicultural education and its objective as well as James bank's four approaches on integration multicultural content was used as theoretical framework for teacher interviews analysis.

Definition of multicultural education

It would be wrong to think that intercultural education aims only to normalize relations between people, help students and students from different cultural backgrounds communicate and interact with each other, or give students and students from minority groups the opportunity to preserve their identity and culture. These are the results of intercultural education rather than its paramount goal. The main objective of intercultural education is to educate all students and improve their academic achievements based on their potential

James bank's four approaches on integration multicultural content

The most famous researcher in the field of multicultural education identified four approaches in multicultural education. These four approaches are used by teachers in classroom setting: (1) Contributions Approach; (2) Additive Approach; (3) Transformative Approach; (4) Social Action Approach:

Contributions Approach

This approach is often called "The approach of heroes and holidays". This approach reflects the least amount of involvement in multicultural education approaches. This is incorporated by selecting books and activities that celebrate holidays, heroes, and special events from various cultures. . In this approach, culturally diverse books and issues are not specified as part of the curriculum (Banks, 1999). This approach is used by the teachers the most frequently. This approach is the simplest to implement.

The Contributions Approach often results in the trivialization of ethnic cultures, the study of their strange and exotic characteristics, and the reinforcement of stereotypes and misconceptions. When the focus is on the contributions and unique aspects of ethnic cultures, students are not helped to understand them as complete and dynamic wholes (Banks, 1999)

The Additive Approach

Another important approach to the integration of multiculturalism to the curriculum is the addition of content, concepts, themes, and perspectives to the curriculum without changing its basic structure, purposes, and characteristics. The Additive Approach is often accomplished by the addition of a book, a unit, or a course to the curriculum without changing it substantially. The

Additive Approach allows the teacher to put multicultural content into the curriculum without restructuring it, which takes substantial time, effort, training, and rethinking of the curriculum and its purposes, nature, and goals. The Additive Approach can be the first phase in a more radical curriculum reform effort designed to restructure the total curriculum and to integrate it with multicultural content, perspectives, and frames of reference. However, this approach shares several disadvantages with the Contributions Approach. Its most important shortcoming is that it usually results in the viewing of different cultures and content related to different cultures from the perspectives of mainstream historians, writers, artists, and scientists because it does not involve a restructuring of the curriculum (Banks, 1999)

Transformative Approach

The Transformation Approach differs fundamentally from the Contributions and Additive Approaches. This approach actually changes the structure of the curriculum and encourages students to view concepts, issues, themes, and problems from several cultural perspectives and points of view. “The key curriculum issue involved in the Transformation Approach is not the addition of a long list of ethnic groups, heroes, and contributions, but the infusion of various perspectives, frames of reference “ (Banks, 1989), For Instance , “In the mainstream-centric curriculum, events, themes, concepts, and issues are viewed primarily from the perspective of mainstream Americans and Europeans. Events and cultural developments such as the European explorations in the Americas and the development of American music are viewed from Anglo and European perspectives and are evaluated using mainstream-centric criteria and points of view (Bigelow & Peterson, 1998). When the European explorations of the Americas are viewed from a Eurocentric perspective, the Americas are perceived as having been «discovered» by the European explorers such as Columbus and Coitds (Loewen, 1995;Zinn, 1999). The view that native peoples in the Americas were discovered by the Europeans subtly suggests that Indian cultures did not exist until they were «discovered» by the Europeans and that the lands occupied by the American Indians were rightfully owned by the Europeans after they settled on and claimed them” (Bank p. 243, 2004, Chapter 10, The Handbook of Multicultural Education and Multiculturalism”.

The main challenge of transformative approach is to transform the whole curriculum. To implement the transformative approach in classroom setting, it is important, that teachers deconstruct their knowledge, they have to transform their values and attitudes and discuss all topics from multiple and different cultural perspective.

Social Action Approach

Social action approach is the highest stage of incorporation multicultural strategies in classroom. This approach includes all of the elements of the Transformation Approach but requires students to make decisions and to take actions related to the concept, issue, or problem they have studied in the unit (Banks, 1989). “In this approach, students study a social problem such as, «What actions should we take to reduce prejudice and discrimination in our school?» They gather pertinent data, analyze their values and beliefs, synthesize their knowledge and values, and identify alternative courses of action, and finally decide what, if any, actions they will take to reduce prejudice and discrimination in their school. Major goals of the Decision Making and Social Action Approach are to teach students thinking and decision-making skills, to empower them, and to help them acquire a sense of political efficacy (p.18 J.A. Banks 1989)

The strategies used by teachers in primary grades in Georgia are analyzed in the framework of these four approaches defined by James Banks. The problems and challenges faced by school in terms of interculturalism are also discussed during the teacher's interviews and analyzed.

(d) Focus Groups

Totally, 13 focus groups were conducted. Six focus groups were conducted with student's parents and seven focus groups were conducted with students. The students of Grades 2-7 participated in focus groups. Parent's focus groups were conducted in the following cities and districts of Georgia: (a) Tbilisi; (b) Bolnisi; (c) Telavi; (d) Akhalkalaki; (e) Batumi; (f) Khulo; Student's focus groups were conducted in the following cities and districts of Georgia: (a) Tbilisi; (b) Bolnisi; (c) Telavi; (d) Akhalkalaki; (e) Akhaltsikhe (f) Batumi; (g) Khulo

The focus group guide was developed in advance and all focus groups were conducted in accordance with the developed guide. All focus groups were recorded on audio and video tapes

Data Collection and Analysis

Considering the goals and objectives of the research and information received through questionnaires, the decision was made that in addition to the descriptive analysis, t-test and parameter statistic methods will be used, which would enabled us with the assistance of cross tabulation to see the data by comparison of different parameters. The quantitative data was processed in SPSS. Qualitative data was transformed in transcripts and "Atlas" was used to analyze them

CHAPTER IV

SCHOOL TEXTBOOKS APPROVAL PROCEDURES

The new National Curriculum of Georgia was developed in 2010-2011 in Georgia. The amendments were proposed to the rule of textbooks approval procedures in 2011. Textbook of primary education levels were approved based on the new curriculum and new rule of textbook adoption. Amendments to the textbook adoption rule were made in the following directions:

1. Textbook submission terms have been changed and transparency mechanisms worsened;
2. The textbooks had a serial character, i.e. 1-6 grades were approved simultaneously and if a textbook of any grade failed to be approved, the whole series would fail; In case if whole series are submitted, each textbook from the series shall comply to the requirements set for the textbook adoption;
3. Textbook assessment threshold has increased;
4. Expert teams and evaluators had no access to professional development programs;
5. The competition mechanisms were modified;
6. The appeal mechanisms of decisions were modified, The Appeal Commission was abolished and the only court appeal mechanism was remained;
7. Amendment was made to the requirements on dissemination of non-stereotypical opinions and reflection of existing pluralism in Georgia in the 2011 year in the rule of textbook adoption. The rule of textbook adoption of 2010 states: "Contents, design or any other sign covers discriminative elements (language, nationality, ethnical and social belonging, etc.)". This article was removed from textbook approval rule in 2011. This article was added only based on the change of the year 2012: Order №01/m of the Minister of Education and Science of Georgia dated January 6, 2012)
8. State fee for textbook adoption according to grades was introduced, while assessment was made according to series;
9. The mechanism of transferring of author's rights to the state was introduced;
10. The exclusive and special procedures of textbooks approval was introduced for Foreign and Georgian as a Second Language schools textbooks. This amendment creates the possibility of enactment of corrupt schemes.

We will shortly analyze negative results of each presented amendment been outlined during the desk research:

1. Cancellation of requirements of reflecting intercultural aspects in textbooks

Requirement for reflection of pluralism and dissemination of non-stereotypical opinions in Georgia within the textbooks was modified in the 2011 year textbook adoption rule. There was a clause in 2010 year textbook adoption rule, according to which, the textbook would not be approved if its “contents, design or any other sign includes discriminative elements (language, nationality, ethnical or social belonging, etc.); This article was removed in 2011 year textbook adoption rule. Accordingly, this article was not operating for 1-6 grade textbook adoption rules. It should be noted that this article was added based only on 2012 amendment: Order #01/m dated January 6 2012 of the Minister of Education and Science.

2. Modification of transparency mechanisms and terms

Modification of transparency mechanisms of textbook adoption process and terms of textbook submission stirred up a doubt between publishers, that Ministry of Education and Science placed some publishers or authors’ group in a privileged condition by giving more time to them for textbook elaboration.

3. Serial production of textbooks

Pursuant to the new rule of textbook adoption, serial submission of 1-6 grades’ textbooks became compulsory. These changes led to several problems (a) actually, it is impossible to develop textbooks for 1-6 grades within the 7-month term. Accordingly, the authors’ groups and publishers have failed to develop textbooks based on the new curriculum, they processed the existing ones. The given 7-month period for development of textbooks for 1-6 grades found reflection on the quality of textbooks (b) Piloting process of newly developed textbooks failed, while it is extremely complicated to determine effectiveness of textbooks without piloting. Introduction of textbooks into schools without piloting is extremely problematic in the state’s decision-making process on textbook publishing and free delivery; (c) Serial production of textbooks created possibility of failing the whole series of textbooks when giving low assessment to only one grade textbook, i.e. in the conditions of assignment of maximal scores to the textbooks of five different grades, failure of a one textbook resulted in failure of the whole series. Accordingly, it was possible to fail many high quality textbooks due to rejection of only one grade textbook. Similar cases were truly observed. The textbooks printed by LTD publisher “Buneba Printi” (“Nature Print”) were not approved, as assessment of 1st and 2nd grade textbooks was lower than 90%. Though, textbooks of grades from 3rd till 6th of this very publisher received high assessment. According to the 3rd-6th grades, natural science textbooks got highest assessment; it should also be noted that the reason for less than 90% score received by the publisher in the 1st and 2nd grades was the low assessment written by only one evaluator (69 points out of 111 in the 1st grade and 49 points out of 111 in the 2nd grade). For illustration, please see the assessment table below:

Table 6: assessment of the textbooks of natural sciences

Natural Science

Competitor	Ltd publisher “Buneba Printi”					
	I grade	II grade	III grade	IV grade	V grade	VI grade
Evaluator #1	111	110	109	109	110	104
Evaluator #2	69	49	110	78	110	110
Evaluator #3	104	100	101	102	104	105
Evaluator #4	96	96	98	105	98	94
Evaluator #5	110	111	110	109	109	110
Evaluator #6	90	100	101	101	99	99
Evaluator #7	109	107	110	108	111	109
Average score	98.4	96.1	105.6	101.7	105.9	104.4

Ministry of education and Science, 2011

Nearly, the same was observed in Math textbooks. Bakur Sulakauri publishing house passed the threshold set for the 4th till 6th grades, though the series failed for the 1st till 3rd grade textbooks. Failure in the 1st till 3rd grade textbooks was conditioned by low scores written by only one particular evaluator. For illustration, please see the assessment table below:

Table 7: assessment of the textbooks of mathematics

Mathematics

Competitor	Ltd “Bakur Sulakauri publishing house – Georgian Biographical Center”					
	I Grade	II Grade	III Grade	IV Grade	V Grade	VI Grade
Evaluator #1	101	101	104	104	103	105
Evaluator #2	101	103	107	108	109	109
Evaluator #3	98	86	81	93	100	102
Evaluator #4	97	101	100	100	100	100
Evaluator #5	100	100	101	100	102	103
Evaluator #6	99	100	101	101	103	103
Evaluator #7	98	99	98	100	100	103
Average score	99.1	96.6	98.9	101.6	102.4	103.6

Ministry of education and Science, 2011

Same is found in English language textbooks. English language textbook published by Caucasus Academic Center was not approved due to the low assessment (less than 90%) of only one level (d III – this assessment constituted 99,6, while 99,9 was the passing score). For illustration, please, see assessment table below:

Table 8: assessment of the textbooks of English language (Pirson)

English language

Competitor	Ltd publishing house “Caucasus Academic Center “(Pirson)					
	01	02	d I	d II	dIII	d IV
Evaluator #1	111	111	110	110	108	100
Evaluator #2	108	108	107	107	108	109
Evaluator #3	110	109	99	99	94	94
Evaluator #4	109	108	105	100	95	95
Evaluator #5	108	108	105	106	98	100
Evaluator #6	109	108	100	100	97	101
Evaluator #7	105	107	106	104	97	101
Average score	108.6	108.4	104.6	103.7	99.6	100.0

Ministry of education and Science, 2011

These examples show that comparing to the approved ones, possibly, higher quality textbooks were left unapproved for different grades.

4. Textbook assessment threshold has increased

Textbook adoption threshold has increased since 2011. For adoption of the textbook, it was needed to pass 90% of the assessment. The textbooks were being evaluated based on the set criteria and relevant scores. Final score amounted to 111 (37 criteria, each criteria max 3 points). Accordingly, for textbook adoption, it was mandatory to receive minimum 99,9 scores out of 111. These changes caused some problems: (a) Reviewing the 2006-2010 experience of textbook adoption, it becomes obvious that none of the textbooks passed the 90% threshold during the textbook assessment, though in 2006-2010, the threshold for textbook adoption was 51%, i.e. probability of not passing the threshold by any publisher or authors’ groups in the conditions of real assessment was high enough. This becomes clearer by considering the fact that textbooks should have been developed for all the 6 grades (serial production of textbooks) and timeline for their development was only 7 months. Authors in search of authors’ rights and publishers actually processed those existing textbooks that would fail to pass the 90% threshold based on the older assessment. This fact casts a doubt that schools might have been left without textbooks in the conditions of objective assessment, while non-objective assessment of textbooks is generally problematic for textbook adoption process; (b) during the textbook adoption process, from 5 to 7 experts were giving assessment. Final assessment of textbooks was made by average indicator of the assessment given by 5 or 7 experts. This system created opportunity that only one expert within the evaluator experts’ team could decide the fate of

textbook adoption negatively. Conditionally, even if a textbook got maximal assessment from 4 experts (111 scores), the textbook would fail if one of the experts gave 55 scores to it. So, the existing system gave priority to subjective assessment of one expert rather than the decision made after summing up all the experts’ opinions. This issue is extremely pressing considering the fact that by failing one grade textbook, whole series of textbooks would fail. Mentioned above is documented by several examples above, in tables. (Ltd “Buneba Printi” - natural science textbook, Bakur Sulakauri - mathematics textbook); (c) textbook adoption system created possibility for a textbook not to be approved if it got highest assessment in 33 components out of 37 and low assessment only in 4 components, including those components that could have easily been improved (e.g. printing mistakes). In the little period of textbook adoption process, existence of some gaps is logical that can be improved later, though the system did not give a chance for their improvement.

5. Modification of textbook competition mechanisms

Principle of competition in textbook selection process was modified in 2011. In the 2011 year textbook adoption process, experts’ team consisting of 5-7 persons assessed only one series of textbooks. Other series of the same subject textbooks was assessed by other experts’ team. Accordingly, neither comparison of two or more alternative textbooks was done nor the best ones were selected based on common vision. Absence of competition creates possibility that the textbook assessed by stricter assessing experts’ team was of higher quality than the one evaluated by liberal expert’s team. Accordingly, in practice, there was a chance for a higher quality and relevant criteria textbook to fail due to subjective opinions of the experts’ team. Abolishment of the principle of competition and comparison puts fairness as well as the better quality of approved textbooks compared to not approved ones under the doubt. For example, see the table with scores written by one strict evaluator that fails the textbook:

Table 9: assessment of the textbooks of English language (Cambridge)

English language

Competitor	Ltd publishing house “Caucasus Academic Center“				(Cambridge)	
	01	02	d I	d II	dIII	d IV
Evaluator #1	105	108	107	109	106	106
Evaluator #2	103	101	103	100	102	102
Evaluator #3	111	111	111	111	111	99
Evaluator #4	95	96	92	92	95	92
Evaluator #5	110	109	105	105	102	95
Evaluator #6	105	101	95	95	92	95
Evaluator #7	102	100	99	95	100	100
Average score	104.4	103.7	101.7	101.0	101.1	98.4

6. Professional development and instructions of expert's teams

Experts' teams were selected for textbook assessment. Each expert's team assessed each series. Each team was composed of 5 or 7 experts. From the textbooks of primary educations, 6 textbooks of 1-6 grade series were included in Georgian language and literature, out of which 4 were discussed by experts' team. Accordingly, only for selection of Georgian language and Literature textbooks, 28 experts were needed. Based on the information provided by the Ministry of Education and Science, experts were selected from scientific, pedagogical and experts' circles. It should be noted that referring to the textbook assessment criteria, representative of scientific or experts' team might fail to adequately assess the textbook, as he/she is not familiar with modern teaching methods or specificity of primary education and children development, national curriculum, etc. Representatives of the scientific circle are competent regarding the contents of the subject but not with the specific criteria of textbooks. There could not be found 28 experts in Georgia in this sphere with no conflict of interests and qualified enough for textbook assessment. Criteria for selection of these experts is not transparent, as well as their qualification and professional background. This number of experts also casts doubt on quality of textbook assessment. Based on the information provided by the Ministry of Education and Science, textbook assessing experts were not provided by additional professional development programs, trainings and instructions in order to evaluate textbooks in a skilled manner. Selected experts had informative meetings where they were introduced to new criteria and textbook adoption rule.

Experts' problem is obvious proved by their assessments given to different textbooks. For example, one expert assigns maximal 111 score to the textbook of the publisher "Buneba Printi", while other expert gives 49 scores to the same grade textbook evaluated according to the same criteria.

Table 10: scores of textbooks of natural sciences by the person of assessment

Natural science

Competitor	Ltd publisher "Buneba Printi"						
	Grade	I grade	Grade	I grade	Grade	I grade	Grade
Evaluator #1	111	110	109	109	110	110	104
Evaluator #2	69	49	110	110	78	110	110
Evaluator #3	104	100	101	101	102	104	105
Evaluator #4	96	96	98	98	105	98	94
Evaluator #5	110	111	110	110	109	109	110
Evaluator #6	90	100	101	101	101	99	99
Evaluator #7	109	107	110	110	108	111	109
Average score	98.4	96.1	105.6	105.6	101.7	105.9	104.4

Similar facts are observed during assessment of whole series. Assessment given by one expert towards fine and applied arts textbook of the publisher “Gazeti Sakartvelos Matsne” (“newspaper Georgia’s herald”) fluctuates between 108-110 for different grades, while assessment given by another expert to the same series - between 52-77.

Table 11: scores of textbooks of Fine and applied arts by the person of assessment

Fine and applied arts

Competitor	Publisher Ltd “Gazeti Sakartvelos Matsne”						
	Grade	I grade	Grade	I grade	Grade	I grade	Grade
Evaluator #1	66	58	66	52	77	76	
Evaluator #2	79	78	83	79	79	83	
Evaluator #3	99	99	99	96	100	109	
Evaluator #4	109	109	109	110	109	108	
Evaluator #5	106	102	102	103	104	105	
Evaluator #6	103	103	103	103	103	103	
Evaluator #7	80	80	83	80	77	76	
Average score	91.7	89.9	92.1	89.0	92.7	100	

These facts prove that the assessment system was defective. Also, it should be noted that the evaluators did not hold post assessment consultation with one another like the publishers who did not have a chance to appeal the assessment.

7. Modification of appeal mechanism of the decisions and maintenance of only courts appeal mechanism;

Mechanisms of appeal of the decisions were modified in the 2011 year textbook adoption rule. In particular, according to the 2010 year textbook adoption rule, it was possible to appeal results of textbook adoption competition, discussed by authorized appeals’ discussing commission created based on the individual administrative-legal act. Appeals’ discussing commission is no more functioning in 2011 and appeals can be submitted only directly to court. Abolishment of the commission deprived the publishers and authors’ teams the right to appeal, as the court is not an active body for textbook assessment and criteria determination, unlike appeals’ discussing commission, which was able to discuss the contents as well. This fact once again put fairness and objectivity of textbook adoption rule under question.

8. State fee was introduced for textbook adoption according to grades, while assessment is made according to series;

Unlike 2006-2010 practice, specific fees were set for textbook adoption based on 2011 amendments, in particular:

1. Cost for teacher’s textbook adoption - 300 Gel;

2. Cost for teacher's textbook adoption with CD - 300 Gel.
3. Cost for teacher's and student's textbook adoption - 1600 Gel.
4. Cost for teacher's textbook, student's textbook and exercise-book adoption -1600 Gel;
5. Cost for teacher's textbook and student's exercise-book adoption -1600 Gel;
6. Cost for teacher's textbook with CD and student's textbook adoption - 1600 Gel;
7. Cost for teacher's textbook with CD, student's textbook and exercise-book adoption - 1600 Gel;
8. Cost for teacher's textbook with CD and student's exercise-book adoption - 1600 Gel;

Introduction of fees for textbooks could have resulted in two types of problems: (a) fee payment could have become problematic for individuals and newly established publishers and possibly they could fail to participate in the competition, which lowers competition and quality that gets improved due to competition. Statistics are also clear in this regard. In 2006-2010, on school textbook market, 64 publishers were functioning (National Curriculum and Assessment Center <http://ganatleba.org/index.php?m=119;>) while in 2011 and 2012, 18 publishers were left due to textbook adoption rule, (Education Quality Development National Center http://eqe.ge/geo/textbook_adoption/publishers). Documents on textbook adoption were submitted by only 23 publishers or authors (18 publishers and 5 individuals), i.e. number of active publishers on market was reduced 3,5 times. (b) Those who wish to obtain author's license paid fees for assessment of each grade textbook, while assessment was made according to grade series and it was possible to fail the whole series by failing one grade textbook.

9. Enactment of transferring mechanisms of author's rights to the state;

Pursuant to the amendments proposed to the 2011 textbook adoption rule, the state was granted with the opportunity to delegate intellectual property from license holder to the state; in particular, according to the textbook adoption rule, in case of public necessity, the license holder can delegate the approved textbook/series to the National Center for Educational Quality Enhancement based on the ordinary license agreement with the right of application. It is worth noting that this article was not enacted in 2011 and 2012, though it was put in operation in 2013, on the basis of which the state printed textbooks and delivered to students. Enactment of this article might become problematic in terms of quality improvement of school textbooks. This issue is rather pressing if we consider the existing gaps in textbook adoption cycle, textbooks selected as a result of these gaps and problems/gaps existing in these textbooks. In this context it would be wiser to make steps oriented on improvement of textbooks' quality.

10. Enactment of textbook adoption mechanisms on special terms

In accordance with the amendments proposed to the textbook adoption rule in 2011 and 2012 „Conciliation Commission is authorized, by nominating subject team and at its own discretion, to make a decision on adoption of the textbook/series developed outside country, without passing the textbook adoption stages (determined with this rule), which is concluded by individual

administrative-legal act of the Center Director. Also, the Center is authorized if required (including absence of school textbook of specific subject or within the state program frames) and given the state interests, to develop a school textbook on the basis of the Order of the Minister of Education and Science (also with the aim to gain income), which is then submitted to the Conciliation Commission for adoption. Author's – personal and property – rights for these textbooks belong to the Center.

Introduction of these mechanisms might be problematic considering the following several aspects: (a) hinders to competition that finds reflection on the quality of textbooks; (b) Ministry of Education and Science develops textbooks, evaluates textbooks, approves textbooks and evaluates effectiveness of these textbooks. Concentration of all these components in one system will obstruct education quality enhancement; (c) decision on adoption of textbooks/ series developed outside country, without passing the textbook adoption stages (determined with this rule) creates danger to corrupt deals. Arrest of the founders of Caucasus Academic Center in May 2011 proved the mentioned above. The issue was about the deal made between the Ministry staff and the founder of Caucasus Academic Center on obtainment of school license for Oxford publish English language textbooks.

Problems in school textbook adoption process urged inevitability of process modification that will improve the textbook quality, create fair environment and establish objective assessment system. All the said above will guarantee improvement of textbook quality, including intercultural standpoints. Recommendations regarding school textbooks' adoption process will be presented in the final section of the document.

CHAPTER V

ANALYSIS OF SCHOOL TEXTBOOKS: INTERCULTURAL PERSPECTIVE

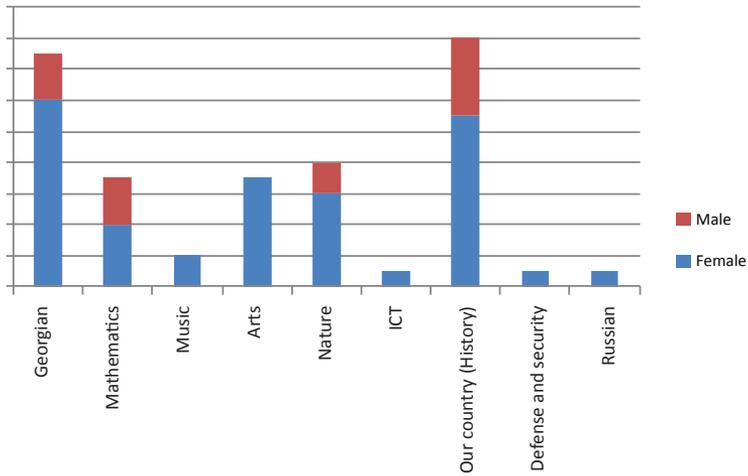
The first focus of analyzing the textbooks was the gender and ethnic composition of the authors of the approved textbooks for primary grades. The table and figures demonstrate findings of this analysis.

Table 12. Authors of the Approved Textbooks: Gender and Ethnic Distribution

	Dominant Ethnic Group	Non-Dominant Ethnic Group	Female	Male
Georgian language	15	0	12	3
Math	7	0	4	3
Music	2	0	2	0
Arts	7	0	7	0
Science	8	0	6	2
ICT	1	0	1	0
Our Motherland	16	0	11	5
Civil Defense and Safety	1	0	1	0
Russian language	0	0	1	0
Total	57	1	45	13

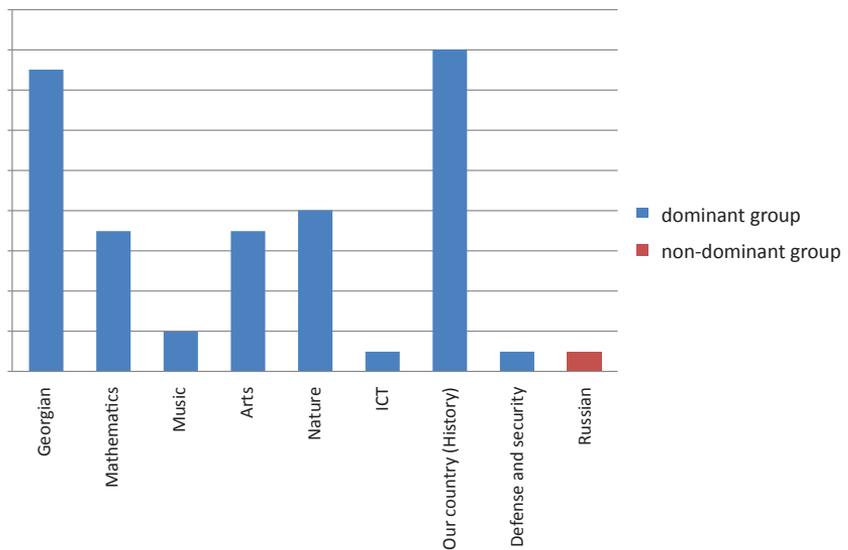
Data suggest that majority of the textbook authors represent the country's dominant ethnic group. The only person who does not belong to the same group is the author of the textbook of Russian language. Analysis of the gender composition suggests that 77.5 % of the authors are males and females compose only 22, 5 % of them. Another finding is that male authors are mainly those of textbooks of Math, History, Science and Georgian language. At the same time, all the authors of the textbooks of Music, Arts, Russian Language, Safety and ICT are females.

Diagram 3. Authors of the Approved Textbooks: Gender Analysis



In addition to unbalanced representation of ethnic groups and gender among the authors, the textbooks contain various stereotypes, such as stereotypes by territorial settlement, socio-economic status, health conditions, religious belongings, etc. These stereotypes impede development of multicultural and tolerant attitudes among the primary school students. 17 textbooks were selected for the in-depth analysis. Gender, religious, ethnic, social, health, geographic/territorial location and value-related aspects of each textbook will be thoroughly analyzed.

Diagram 4. Authors of the Approved Textbooks: Ethnic Analysis



Textbook: Georgian Language and Literature, Grade 2

Authors: Vakhtang Rodonaia, Mariam Mirianashvili, Lali Vashakidze, Avtandil Arabuli

Publishing House: LTD “Newspaper Sakartvelos Matsne” / LTD “Staviani”

Analysis by Gender

Authors of the Textbook: The authors of the textbook are two females and two males. The textbook production is composed of four females and one male (including: one female and one male, one designer male, two reviewer females).

Gender Representation in the Illustrations: The number of illustrations representing only males makes 70 % of all the illustrations. This number significantly exceeds the number of illustrations with females only (30 %). None of the illustrations include both males and females together.

Number of Illustrations				Proportion of Illustrations (%)		
Total	Female	Male	Mixed	Female	Male	Mixed
24	7	17	0	30	70	0

Authors Represented in the Textbook: 73 writings of 90 included in the textbook are written by 38 males (81 %). Authors of 13 writings are 7 females (14 %). 4 writing are of folk origin (0.02 %).

Gender Representation in the Learning Activities: Most of the materials included in the textbook are about activities, adventures, emotions and attitudes of males. Page 6 offers a story about the first school day of the boy and the big change in his life. The next poem (*The Hardworking Boy*) is also about a boy and tells how the boy made his mother happy with his good learning. The poem is followed by the assignments which do not include positive tone towards girls. Both girls and boys are first introduced together on page 9 in the story *Hide and Find* by Lali Vashakidze, where girls and boys play together. Nevertheless, the text focuses more on the boy and tells how he was trying to find his hidden friends. He finds his female friend first, because he could see her colorful dress behind the tree. To sum up, girls are portrayed as passive players.

The textbook also includes a story (*The Grandfather*) which tells about the male. This is followed by the patriotic poem on page 12 (*My Region*) which is gender-balanced. The assignments of the poem also emphasize on handsome male. The first text focused on the girl comes on page 16. It describes how a girl noticed a red rose in the garden, liked it and took home. Thus the text tells about typical girl behaviors.

The next story is about twin brothers and is divided into three chapters: The boys are telling students about the experience with two seasons, winter and summer. Girls are not mentioned at all. The story mentions only boys are making a snowman, make dough ships, etc.

Another story is *One Ship*. This story is about children who make a ship together. At first glance the story is gender-balanced as there are two boys and one girl among the children. Nevertheless,

analysis of the roles they have in the story reinforces the existing stereotypes. The story tells how the children make a ship and put him in a big pool in the yard. The yard-cleaner Petre gets upset with the boys and tells them: “You are polluting the water by so many ships in it”. Mikho and Soso promise the yard-cleaner they will make only one more ship. The roles as given in the textbook are stereotypical – the cleaner who talks to the boys about the importance of keeping water clean as a male, children who promise the cleaner they will not make more than one ship are also boys who supposedly made the ships themselves. At the end of the story, children jointly make a ship and put Rezo’s small trumpet on it. They also put a flag sewed buy Manana. These roles are also stereotypical – trumpet as brought by a boy and a flag was sewed by a girl.

The next (*The Road*) is written based on *The Night in the Panther’s Skin*. According to the poem Tariel, Avtandil and Pridon go to rescue the Beauty from the Kajeti Castle. The poem portrays a female as a helpless and passive Beauty, who is rescued by the brave males.

Page 28 includes an informational text *Word Bouquet* by Paata Mamporia. The text teaches students spelling rules. The text starts with Eka who opens the post-box and finds a letter. Then she reads the letter by “The Word Man”. This is the only text where the main character is the woman. However, she is a passive character and the male “The Word Man” is portrayed as an educated person. The textbook also mentions educated father.

Textbook Design and Illustrations

The textbook is not very rich in colorful illustrations. They are not providing sufficient support for second-graders when reading. Illustrations are aligned with the content of the textbook and therefore, lack gender balance. 18 illustrations represent males or male groups and only seven of them have females. None of the illustrations include males and females together. In general, the textbook is more masculine-focused. It is recommended that textbook is more balanced and avoids some of the stereotypical approaches.

Analysis by Religious and Ethnic Diversity

The proper names given in the textbook are mainly of Georgian ethnic origin. The themes and illustrations included in the textbook are also related to Christian religion and groups of other ethnicities and religions are not represented in any ways. The exception is Gianni Rodari’s *One and Seven* (p. 106-107). This text informs students about equity irrespective of ethnic and racial origin. Thus, this story is a valuable part of the textbook and contributes to the formation of intercultural sensitiveness among the students.

Along with such valuable texts as mentioned above, the textbook includes texts that may be vulnerable from intercultural point of view. Also, the textbook includes the texts or excerpts from the stories with no clear learning goal (For example, *Pepo* by Leila Meburishvili, and SHHHHH by Donald Bisset). The full versions of the are very valuable; however, they are included in the textbook without specific learning goals and objectives.

The textbook includes *The Five Piglets*, a story of folk origin (pp. 128-129). This text may raise religious-related concerns. Muslim students may not enjoy reading it due to the religious beliefs and attitudes towards these domestic animals. It should be also mentioned that the text is only

fairy tale and says nothing about eating pork. Nevertheless, it is recommended that authors replace this text with another more neutral fairy tale.

The textbook includes texts which are controversial in terms of modern values. According to the text *The Lazy man* by Iakob Gogebashvili, everybody bullied a lazy boy (p. 37). This text teaches the students about the negative sides of laziness; However at the same time it may encourage bullying as something allowed. To avoid such interpretation of the text the authors may need to emphasize other important values as well (respect versus bullying).

Another text with similar concern is *The Cricket and the Ant* by Akaki Tsereteli (p. 150). The goal of the textbook is to popularize hard work and prudence among the students. Cricket spends the whole summer in playing and stays without food and shelter in winter. In winter it goes to its relative, ant. The ant sends her away by saying that now it is paying for being imprudent for the whole summer. By this the ant basically leaves no chance to the cricket but to die. Such behavior to the relative and friend and turning down the request for help may form improper values among the students. Another text that deserves attention is a fairy tale *The Fox and The Bird* (p. 160-161). The whole text is violence-oriented and uses heavy and violent vocabulary (For example: "The fox tore away the head of the cock and ate up... then it ate up the lamb", "The bird to the charred log, put it in its mouth and burned it", "They met two man who were beating up one dog"). The fairy tale tells a story of a fox and a bird. The Fox ate up a cock and a Lamb. To pay back, the bird burned its mount with the charred log". Moreover, the bird made friends with a dog, took him and made him to eat the fox. Thus the whole text is full of violence, revenge and cheating. This may form aggression among the students and impede development of positive human values among them.

Analysis by Territorial Settlement and Social Equity

From social equity point of view it is interesting to discuss the story *The Hot Day in the City* by Nugzar Shataidze (p. 176-168). The story is about boys. They boys buy ice-cream in the yard. One of the boys, Irakli, is sitting sad as he has no money to buy ice-cream. The second took money from his grandmother and bought ice-creams both for himself and Irakli. Thus the story develops the sense of social solidarity and generosity among the students. It should be mentioned that this story emphasizes the conditions students in the country may have which may cause discomfort among them. Therefore, it would be better if the authors try developing such skills and values by using other examples and cases.

There are several episodes in the textbook which raise concerns with regard to stereotypes associated with territorial settlements. Page 27 includes a poem *Tushi Boys Are Singing* by Nodar Dumbadze. Overall, the poem is aimed at positive portrayal of Tushi Boys. However, attention should be paid to the following phrases: "I am Tushi, however, I am good, better than many others". One of the tasks of the poem asks students to find a place and read what the author says about the boys and what the Tushi boys say about themselves. Such approaches may form negative and stereotypical attitudes towards the Tushi people. It is recommended that more positive and neutral versions of the phrases are used in the textbook. There are various versions of this poem known. One of these versions reads as follows: "I am Tushi and therefore I am good and better than others", or "I am Tushi, a good Shepherd and better fighter than others". Thus proper use of parts from the folk poems would make the poem fully stereotypes-free and neutral.

Textbook: Georgian Language and Literature, Grade 4

Authors: Vakhtang Rodonaia, Mariam Mirianashvili, Lali Vashakidze

Publishing House: LTD “Sakartvelos Matsne” / LTD “Stsavlani”

Analysis by Gender

Authors of the Textbook: Authors of the textbook are two females and one male. Majority of the personnel involved in the textbook production are also women – four females against one male (One female painter, one male editor, one female designer and two female reviewers).

Authors Represented in the Textbook: The textbook includes sixty writings. Six of them are written by five female authors. Authors of fifty writings are men, while the remaining four pieces are of folk origin.

Representation of the Famous People: The textbook includes biographies of famous male writers – Iakob Gogebashvili, Shota Rustaveli as well as one interview with Akaki Tsereteli and historical information about The Kherkheulidze Brothers, King Mirian and the Priest Tevdore. The text about King Mirian tells about Saint Nino’s arrival to Georgia and a story of Queen Nana’s conversion to Christianity. The textbook also includes a poem by Giorgi Leonidze, *Inscription on the Pictures of Georgian Writers*, and extends to Ilia Chavchavadze, Nikoloz Baratashvili, Akaki Tsereteli, Vazha-Pshavela and Shota Rustaveli. The textbook represents a brief biographical note about Ana Kalandadze. As part of mythical heroes the textbooks informs students about Temida, Goddess of Justice. There is no information provided about any famous women.

Gender Representation in the Illustrations: The textbook contains forty one illustrations. Nineteen of these illustrations are groups of people with eleven mixed groups of males and females. Eighteen pieces portray only men, and twelve illustrations are solely of women. Out of all the illustrations presented, eleven are documentary and include photos of heroes and famous people. Out of these photos, only one is of a female, and another is of Temida. Other five photos portray men only, and the rest are mixed. In general, textbook illustrations are gender-balanced and represent both males and females.

Number of Illustrations				Proportion of Illustrations (%)		
Total	Female	Male	Mixed	Female	Male	Mixed
41	12	18	11	29.2	43.9	26.8

Gender Representation in the Learning Activities: In-depth analysis of the textbook reveals that stories are mainly about male characters and very little information can be found about females. Page 15 has a poem *Dream* and the main character of it is a boy. The poem is followed by the Rezo Inanishvili’s writing *The Happiness*. The main character of *The Happiness* is not explicitly given; however, the only person the author refers to is the father. The next writing is *In the*

Forest is also a male-oriented story and tells exclusively about the work men do in the forest. The main character of the following writing *Deer* also includes male characters. Thus, there is practically no female characters represented from one page to another neither in the writings, nor in the exercises and activities. These exercises and activities do not include sufficient female-oriented information that would balance male-oriented trends of the writings. There are parts of the textbook where authors could make gender balancing efforts, for example, in the supplementary reading abstracts, or in the accompanying exercises. To illustrate, section “This Is Interesting” (p. 50) provides information about trumpet found in the area of a castle named Bebristsikhe. This story is very old and is known as “Trumpet of a Shepherd Boy”. The story is followed by the illustration of a contemporary musician playing the musical instrument. It is recommended to have a female musician instead of a male one on the photo. This would demonstrate connection between females and musical instruments, as well as would balance the male-focused information given in the story.

The first and only story with a female main character comes on page 113. This is a story by Ekaterine Gabashvili, *Magdana’s Lurja*. In all other writings females are either missing or are represented as secondary or episodic characters.

The writing on *Magdana’s Lurja* is enriched by the images from a movie with the same name. These images represent group scenes, as well as face images of Magdana. This helps students to understand the story well, and develop emotional ties to it. At the same time, the story is followed by the history of film-making. This information is so vastly represented that it may take the students’ attention from the story itself to the biographic and real facts on film-making that mostly are about men (For example, cast and actor performing Mikho, film-maker, etc). It is recommended that along with the information provided, authors make emphasis on the works of a famous Georgian woman, Ekaterine Gabashvili. On a positive note, it should be mentioned that in addition to *Magdana’s Lurja* authors have included an abstract from Niko Lomouri’s story *Kajana*, which portrays the main character Kajana as a joyful, playful and hardworking girl.

Gender analysis of the textbook suggests that authors attempt to achieve the gender balance and equity by dividing it in various sections. For example, there is one section which includes different stories with female characters and their histories. However, these attempts are fragmented and the textbook as a whole does not ensure equal gender representation.

Another positive note of the textbook relates to the poem *Beautiful Georgia* by a female poet Ana Kalandadze. The exercises below the poem include writings of the famous Georgian poets and writers, such as Ilia Chavchavadze, Akaki Tsereteli, Vazha-Pshavela, etc. The handwriting of Ana Kalandadze’s poem is also given fully, as well as notes from her biography.

Authors introduce difference between biography and autobiography on page 14 and provides example of a boy’s biography. In addition to this, the next page includes a poem *The Dream* with the male main character. Authors could avoid this gender-bias by including an example of a girl’s biography on page 14.

Finally, page 195 includes Zaal Samadashvili’s story *Boots of Sandro Kandelaki*. The story tells about a famous Georgian wrestler. The text is followed by exercises and activities. They contain interesting information about Olympic Games. The section “This is interesting” gives supplementary information about Georgian male wrestlers. Authors could balance this section by incorporating information about the achievements of Georgian female sportsmen.

Analysis by Ethnic and Religious Diversity

Georgia's Ethnic and religious diversity is not properly reflected in the textbook. To illustrate, the textbook starts with a text *Our Motherland – Georgia*. The text describes different parts of Georgia and their traditions: “Georgia is famous for its diverse traditions. People from different parts of Georgia – Gurians, Svans, Mingrelians and Kakhetians, Mtiuls, Mokhevians and Pshavels, Adjaraians and Khevsurs, Imerians and Tushes, Lechkhumians and Meskhs, Rachians and Kartlians are different by their living environment, traditions, dialect, songs and dances. There is one thing that unites parts of this one small country – this is their historic achievement – one united states – Georgia (p. 3). Thus, the text does not mention ethnic diversity of the country, neither the ethnic groups are represented as part of the Georgian state. The text is ethnocentric and shows loyalty to Georgian ethnic group and fully ignores non-Georgian ethnic groups as part of the Georgian state.

Another finding relates to the use of names in the stories and poems. These are mainly Georgian ethnic names. Both illustrations and topics are about Christianity and groups of other religion and ethnicity are not represented either in the names used or in the texts and illustrations. Non-dominant groups are mentioned in two stories: (a) *Kukaracha* by Nodar Dumbadze, and (b) *The Devoted Priest Tevdore*, by Iakob Gogebashvili. Both texts mention Tatars. The textbook authors do not provide definition for the word Tatar and do not avoid possible improper ties to various ethnic groups.

A Religious topic is mainly represented in the context of Orthodox Christianity (*Confessor* by Ilia Chavchavadze, p. 160; *Violet, My Violet* of folk origin, p. 134; *After the Exam* by Akaki Tsereteli, p. 65; *Hunting of King Mirian* by Avtandil Arabidze, p. 204; *Angel's Liturgy* of folk origin, p. 207; *The Devoted Priest Tevdore* by Iakob Gogebashvili, p. 208).

Analysis by Territorial Settlements

Analysis of the texts in the textbook reveals that it may contribute to the formation of stereotypes about rural and urban population. There are several examples as given below:

- The story *In the Forest* by Nugzar Shataidze (pp. 21-22) tells about an urban boy who visits the countryside. When wondering in the forest together with village boys only he lost his way home, could not continue his way, got very scared and started to cry desperately. His friends found him crying. The grandfather told him: “When you get lost you should find out where others are. Instead you were trying to figure out where you were. Remember: By thinking of yourself only, you will never be able to find your way” (pp. 22). If analyzed from the context of stereotypes by territorial settlements, the story forms stereotyped attitudes towards the urban boy. This boy gets lost in the forest and instead of solving a problem starts crying and thinking of himself only and not of his companions.
- Another story is *Kavtiskhevan Arab Drivers* by Vakhushti Kotetishvili (pp. 54-55). According to the story one peasant invited Vakhutshi Kotetishvili to his place in the field and told him: “Please, give us honor and come and sit with us on the ground, and say a toast and bless us”. Vakhtang Kotetishvili thought: “Do they think I am that polished?”, came down from the horse and gave the bridle to one young man”. This excerpt as well perpetuates stereotypes towards urban people.

- Another interesting story is *Good for Gigilo* by Nodar Dumbadze (pp. 177-178). The story is about a 12-year boy who goes to school. Below is the passage from the text.
 - He is a well-prepared boy. Therefore let's make it and put him directly in grade three, - asks the father the school principal.
 - Really, Very good! Can you tell me, my boy, the name of the capital of Georgia? Gigilo stays quiet.
 - Where do we live? – the mother tries to help.
 - In Vake.
 - Damn you, - Unconsciously utters the father.
 - It's ok. Just remembered. Bless him. We need to remove his tonsils.

This passage forms stereotypes towards selfish urban child. Moreover, in the exercise students are asked to speak about entertaining things in the text (p. 78). This type of task further worsens the situation and perpetuates stereotypes.

- The story *Holidays* (pp. 221-223) also forms stereotypes by territorial settlement. Conversation between urban boy Rezo and rural boy Rostia cited below can be used as an example.

Rostia is inviting Rezo to the forest.

- No, I have to study. I have grade 4 in Botanic?
- 4?!
- What's the matter?
- I have failed last year and have to retake the exam.
- No, no! – said Rezo and went home.

The same story has the following section: “Rezo took of his shoes and went up to the tree with great difficulty. Rostia climbed up the tree quickly like a cat. He went up to the very top of the tree”. Thus, both parts show that this story may add to the perpetuation of the stereotypes towards rural and urban children.

Each story taken separately may raise no issues. However, all of them taken together may add to the formation and perpetuation of stereotypes by the territorial settlements.

Analysis by Social-economic Status

The textbook includes materials that may form stereotypes by social-economic status and different approaches to rich and poor people. The text demonstrates wealthy people as stingy, while poor people are shown as good-hearted and generous persons. Excerpts from several stories can be used as illustrations.

- The first text is *The Bell of Justice* by Nugzar Shataidze (pp. 154-155). The story contains several episodes about a rich man: “One rich man lived in that city. He was so stingy, that once he refused to baptize his neighbor's child to avoid minor costs related to this ceremony”. In the same story a wealthy man is punished because of turning out his old horse of house.

- The episode from Shalva Nutsubidze’s life tells about workers from Poti who loaded the cargo of two professors free of charge as they knew these professors were going to the university (p. 57).
- Another story is *Kavtiskhebian Araba Drivers* by Vakhushti Kotetishvili (pp. 54-55). According to the story, Niko Tskhvedadze could not pay the araba drivers from Kavtiskhevi who helped him out in building the university. When araba drivers saw that they had taken part in such an important event, they approached Niko Tskhvedadze and told him: “Niko, you have started such a great and important initiative that it will be shame for us to take money from you for our work”.

All these stories, if taken separately, may raise no concerns. However, being combined in one book, they may form positive attitudes towards poor people and negative ones towards wealthy people.

Analysis by Disabilities

One of the units of the textbook is devoted to teaching about children’s’ rights. It is very positive that such topic is introduced in the textbook as it significantly contributes to the development of tolerance and multicultural awareness among the students. However, it does not extend to minority rights at all. Moreover, the unit contains one case which may cause formation of stereotypes towards the students with disabilities and hamper their full integration in the class. Namely, page 153 of the book reads as follows:

Summer holidays were over. Students were back to school and found a strange thing at their school. Their three-store building had a new elevator. Students were surprised. They loved running up and down the stairs every day and they could not understand the need for an elevator. The teacher told them that they had a new grade 4 student at their school and the elevator was for her.

Fourth graders rushed to their classroom. The new student had already used the elevator. She was sitting at the desk and waiting for her classmates. There was a wheel-chair of the invalid person standing next to her desk.

The goal of the authors of the textbook was to inform students about the rights of students with disabilities. However, this case may cause the opposite. The text uses the word “invalid person”, which is banned and no more used in the international conventions as well as Georgian legislature. Thus, such episodes may form stereotypes towards the persons with disabilities and cause their isolation, rather than promote their inclusion in the mainstream education.

Textbook: Georgian Language and Literature, Grade 4

Authors: Nino Gordeladze, Gvantsa Chkhenkeli, Tinatin Kukhianidze

Publishing House: Bakur Sulakauri Publishing House

Analysis by Gender

Authors of the Textbook: Authors of the textbook are two females. Among other personnel involved in the production of the textbook are one female and three males (author of the conceptual framework – one male, editor – one female, design and illustrations – one male and two females); reviewers – 2 female.

Authors Represented in the Textbook: Majority of the texts included in the textbook are written by male authors. Only three of them are written by females: two poems by Ana Kalandadze and one story by Nino Nakashidze (*Ugi and Tet*).

Gender Representation in the Illustrations: Males are represented on the 70 % of all the illustrations of the textbook; this makes the number of illustrations of males 9 times more than the ones with females (8 %). 21 % of the illustrations are mixed and have both males and females.

Number of Illustrations				Proportion of Illustrations (%)		
Total	Female	Male	Mixed	Female	Male	Mixed
84	7	59	18	8	70	22

Representation of the Famous People: Majority of the famous people represented in the textbook are males. The only females represented are mother of King Vakhtang Gorgasali and mother of the nine brothers Kerkheulidzes. In addition to this, there are two authors represented: Ana Kalandadze and Nino Nakashidze.

Gender Representation in the Learning Activities: Among all the texts included in the textbook *Salamura* by Archil Sulakauri is the most gender-balanced. The main characters of this fairy tale are not characteristic with existing stereotypes. Salamura is not a typical masculine character. He is against violence, is very caring, and is a shepherd of lady-birds. In contrast to the passive princesses Baia is a very independent character. She is a shepherd of lady-birds and independently moves far away from her place. She independently takes decisions, etc. Patriarchal model illustrated in most of fairy tales is absent in this story.

The textbook is divided into 12 units. Two units “My Motherland” and “Brave Nights” are most gender-biased and stereotyped. Namely, these units applaud the fights for one’s country only and ignore other things people can do for the good of their countries. Therefore, these units are full with the stories of heroes and their fights against the enemies.

All the historic persons mentioned in the units are men: King Vakhtang Gorgasali, King Erekle, nine Kherkheulidze Brothers, three-hundred Aragvelians, three-hundred Spartans, Iotam Zedgenidze,

King Giorgi VIII, Kvarkvare Atabagi, the Priest Tevdore, etc. Only two female historic persons are mentioned in these two units, mothers of King Vakhtang Gorgasali and nine Kherkheulidze Brothers.

Patriot male characters are characterized very positively: they are very loyal and devoted to their country; they are very brave and give their lives for their country, etc. At the same time, all patriot women can do is to bring up future heroes of the country (for example, mother of nine Kherkheulidze Brothers). Therefore, patriotism is more associated with the males and deepens the stereotypes among the distribution of male and female-type activities and jobs.

The third unit on Nature includes a text *Kings of the Sky and Earth – Eagle and Lion*. Kings are strong and powerful males in the text.

The fourth unit on Ancient and Old times includes several interesting narratives. The first is a folk poem in which a powerful sun is female and the moon is male. This is very different from traditional mythological perceptions.

The story *Ugu and Tet* by Nino Nakashidze is quite gender-balanced. It tells about the lives of ancient people. When describing the lifestyle of prehistoric period, the author does not give traditional gender-biased distribution of labor. Males and females are doing similar jobs, they both hunt, boys and girls gather the fruits together, domesticate wild animals, etc.

The text *Very Old Paintings* describes a playful and curious nine-old girl Maria, who helped her, did in discovering paintings of Altamira Cave. Gender-wise, this is a very positive text as it destroys the stereotype that only boys can be engaged in adventures and discoveries.

The same unit includes a text *Story of Taming Fire* by Jurkha Nadiradze. According to the text the first obtainer of the fire is a man.

The fifth unit on humans and animals includes narratives about the friendship of humans and animals, as well as demonstrates merciful attitude of people towards the animals. The concern is that all five texts represent men as humans: Androkle and lion, Gamikahrdi and deer, Tsikara and orphan boy, old man and dog Brolia, Pirosmeni and his characters Giraffe and deer.

The eighth unit “Good and Bad” includes texts for moral development and character education. Interestingly, all the texts are about boys and their attitudes towards acceptable behaviors (helping others in need, denying thieving, generosity towards animals, valuing freedom, fighting against bullying, etc.). Moreover, the poem in the same unit speaks about what it means to be a good boy and what are the great things boys can do. Unfortunately, females are not mentioned or represented in this unit at all which declines the importance of girls’ personal and moral development and forms and perpetuates stereotypes.

All the characters which are related to arts are male: trumpet player Salamura (from Georgian folk fairy tale), as well as Ugu who paints the walls of the cave *Ugu and Tet* by Nakashidze). All the artists mentioned and represented in the texts and illustrations are males: Franz Mark, Pablo Picasso, Niko Pirosmeni, Paul Cezanne. The only female character tied to arts is Baia in the text *Salamura*, who sings very beautifully.

The textbook includes many texts with only male characters, whereas there is no single text with

the only female main character. There are only 4 texts with one of the main characters: Ingilo Woman (*King Erekle and Ingilo Woman* by Iakob Gogebashvili), Baia (*Salamura's Adventure* by Archil Sulakauri), Tet (*Ugu and Tet* by Nino Nakashidze), and Mzia (*Our Smart Finch* by Rezo Inanishvili).

The illustrations make the textbook even more gender-biased and male-focused; even though the exercise and illustration parts of the textbook are represented by males. Even the grammar exercises include words that are mainly associated with men.

Analysis by Ethnic Diversity

The textbook does not represent characters of various ethnicities. It is mainly about Georgia's history and great deeds. Characters with different ethnic origins are mainly representing enemies and invaders of Georgia. For example, one of the texts in the book reads about Greeks and Persians, as well as other ethnicities (*Three-hundred Spartans*, p. 46). One of the parts of this story lists the groups of different ethnicities, which were in the slavery of Persians. The author also mentions that "various nations, such as Indusis, Arabs, Ethiopians and others fought with the Persians. Even the Caucasians fought Serkse's army".

The text is followed by exercises which are aimed at text comprehension and critical thinking. However, there is no single question enabling students to understand why the author writes "even Caucasians". This would help the students to understand that the author uses the word "even" not because the Caucasians were exceptional fighters, but because they lived very far away from Persia.

There are three other texts with very specific ethnic belongings. Page 35 presents a text *The Fifth Century and Vakhtang Gorgasali* by Iakob Gogebashvili. The story tells about great deeds by Vakhtang Gorgasali. Enemies which used to conquer Georgia before Vakhtang became the King were Greeks and Ossetians. The story also describes how Ossetians were defeated and how they asked King Vakhtang for forgiveness and peace treaty. Only one question is about Ossetians at the end of the story: How did Ossetians rectify their offence? This question gives students impression that Ossetians were guilty and had to do something in order to rectify their offence towards Georgians.

Another text is *The Devoted Priest Tevdore* by Iakob Gogebashvili and describes the great deed by the priest to save his country from enemies. The third word of the text is "Tatars", who unexpectedly came to invade Georgia. At the end of the story the lexical section provides definitions of unfamiliar words, including the word "Tatars". This definition is not accurate though – the same as Persians. It is not explained that Tatars represent the nation and it is incorrect to call Persons Tatars. Such presentation of the historical facts gives students impression that Persons are Tatars and all Muslims invading Georgia were Tatars.

Another interesting story with regard to ethnic stereotypes is *Meet Uncle Seva* by David Javakhishvili (p. 210). On page 212 there is a conversation about one architect. "Do know this? – tells uncle Seva to my dad, - our colleague, architect Batsatsian, built eight-floor building and forgot the elevator in it". The text does not specify the ethnicity of the architect who made a mistake, however, because of the ending of it, students may link him to Svanetians, or most likely to Armenians. It would be desirable to avoid negative attributes to non-Georgian names.

Analysis by Religious Diversity

The textbook includes stories and fairy tales which contribute to the formation of universal values among the students. Majority of the texts are part of the Georgian culture. There are two exceptions only: *The Adventures of Baron Munchausen* (pp. 139-143) and *History of 300 Spartans* (pp. 46-47).

The textbook includes the fairy tale *Tsikara*, which as a perfect example of a sacrifice for a friend (pp. 115-122). This tale echoes the values of all the religions on sacrificing one's own life for others. Another story is a *Golden-handle Ax*, which clearly portrays the harm of greed in human relations (pp. 150-152). Another valuable text is *The Oldman and Broli* which forms compassion to animals among the students (pp. 124-125). The same idea is followed in the story *Androkle and Lion* (pp. 110-111). It tells about friendship between a human and a wild animal. It is less important whether this story is real or not. It shows that even such cruel and dangerous wild animal, as a lion can have a sense of gratitude and good-will. Thus, stories like this significantly and positively impact on the formation of student's understanding and responsibility to the lives of animals. It is recommended that textbooks also include texts aimed at raising ecological awareness among the students along with promoting universal religious values.

The textbook includes stories of famous Georgian heroes, such as three-hundred Aragvelis (p. 44), nine Kherkheulidze Brothers (p. 40-41), devoted priest Tevdore (pp. 188-190), etc.

Another interesting and valuable story is *Sacrificing for the Enemy* by Iakob Gogebashvili (166-167). This story echoes Christian values and aims to form positive attitudes to the enemies. At the same time there are texts that are less valuable, such as *Thief of Pears* (pp. 132-133), etc.

To sum-up, the textbook is very rich in heroism and great deeds by Georgians. Therefore, it may be less interesting for those students, who are fluent in Georgian but are not ethnically Georgians.

Textbook: Georgian Language and Literature, Grade 6

Authors: Natela Maglakelidze, Nana Gongadze

Publishing House: Meridiani

Analysis by Gender

Authors of the Textbook: The textbook has two female authors. The group of textbook production is composed of two females and one male (one female editor, one male designer) and 3 female reviewers.

Gender Representation in the Illustrations: 79 % of the illustrations represent only males, while females can be found only in 5 % of the illustrations. 16 % of the illustrations have both males and females.

Number of Illustrations				Proportion of Illustrations (%)		
Total	Female	Male	Mixed	Female	Male	Mixed
57	3	45	9	5	79	16

Representation of Famous People:

The textbook includes biographies of 5 famous persons. None of these persons are females. Also, there are 53 historical persons mentioned in the textbook. 13 of these persons are females (25 %): King Tamar, Darejan Batonishvili, Mariam Beburishvili (Ilia Chavchavadze’s mother), Makrine Chavchavadze (Ilia Chavchavadze’s aunt), Olga Guramishvili (Ilia’ Chavchavadze’s wife), Ekaterine Abashidze (Akaki Tsereteli’s mother), Darejan daughter of King Solomon II (Akaki Tsereteli’s grandmother), Keke Nebieridze and Tamar Didebashvili (the first and second wives of Vazha-Pshavela), Tamar Razikashvili, Gulkan Razikashvili and Nino Razikashvili (Vazha-Pshavela’s daughters).

11 females out of 13 are mentioned in the textbook as wives, daughters, and mothers of grandmothers of famous men. In most cases their representation is limited to mentioning by name (7 females). For example, Olga Guramishvili and Gulkan Razikashvili are only mentioned by names. More is written about mothers of Ilia Chavchavadze, Akaki Tsereteli and Vaza-Pshavela.

Gender Representation in the Learning Activities: Majority of the texts given in the textbook are written by male authors (95 %). Only 2 texts are written by female authors (2%): *Georgia* by Neli Tarba and article from “Kviris Palitra” by Svetlana Kvikvinia. These texts take only 2.5 pages out of 207 pages of the textbook.

Characters of the majority of the texts are males: Tornike Eristavi (from Gogebashvili’s *Monestry of Iveria*), Mahmut-Bey (from Uiaragho’s *Mameluk*), Einer (from Kldiashvili’s *Far Away*), Phynes, Leo, Jumber, Sedrak and Rucha (from Sul Khan-Saba Orbeliani’s *Wisdom of Lie*), Copala (from

a folk fairy tale), A man who loves rain (from Guram Petriashvili's *A Man who Loves Rain*), grandfather, honest man and king (from Guram Dochanashvili's *The Best Grandfather*), Shishia (from Rezo Razikashvili's *Hunter*), Ioseb (from Rezo Inanishvili's *Fearless Boy Ioseb*), a boy (from Murman Lebanidze's *You Are Twelve Years Old*), The star child (from Oscar Wilde's *The Star Child*), Franz (Alphonse Daudet's *The Last Lesson*).

Only one text in the textbook has a girl as a main character (Revaz Inanishvili's *Duduna*). Two texts have females as one of the main characters: Abesalom and Ether (the folk legend), Johnsy and Sue (from O'Henry's *The Last Leaf*). In all other texts women are as episodic characters. The rest texts have no female characters at all (39 % of all the texts).

The textbook portrays males as active, more rational and power-oriented people. Namely, males have the following features: highly educated, highly talented, educated, smart, experienced, full of energy, famous, intelligent, excellent speech-maker, highly-respected, open-minded, big-hearted, good-readers, influential, brave, with humor sense, etc. Men are also given the following adjectives: Father of Georgia, Crownless King of Georgia, Great Lover of his Country, "Eagle of Mountains".

The textbook portrays women as beautiful, nice-looking, noble, virtuous, the best tutor for children, well-educated, knowledgeable in Georgian language and literature, smart, hardworking, strict, fair, good-reader, good housewife, caring, full of energy, sensitive etc.

According to the textbook men can do various things. They can be scientists, philosophers, writers, poets, political figures, diplomats, generals, imperators, hunters, Mamelukes, wise persons, tutors of princes, educators, and missionaries.

According to the textbook, women are not engaged in many types of activities. The only text included in the textbook shows a woman as a professional (Sue in O'Henry's *The Last Leaf*). In all other texts women are engaged in house activities only in the capacity of mothers, wives and daughters).

It is recommended that when compiling a textbook the authors include balanced number of texts by females and males. Also, females and males should be equally represented among the main characters of the text. If the authors due to the importance of the text include the one with gender stereotypes, they should also accompany explanations and questions allowing students critically analyze it and form right values and attitudes towards gender-related issues.

Analysis by Religious Diversity

Page 16 of the textbook includes an edited text *Monastery of Iveria* by Iakob Gogebashvili (the textbook is edited by the authors). The textbook includes the following part as shown below.

The monasteries established in foreign countries by Georgian monks were also very valuable. All these monasteries were built in various territories of Greece. Among them the first and most famous was Monastery of Iveria built on the Holy Mountain Athos. It was built by the Georgian monks at the end of the eighth century (underlined by us).

There are two inaccuracies in this part of the text:

1. Not all the monasteries established outside of Georgia were in Greece. No less worthy are the Georgian monasteries of Kastanisa and Kaliposis built near Antioch, on the black Mountain. Empowerment of Georgian monks on the Black Mountain is related to Saint Ephrem Mtsire (Ephrem the Minor). There were approximately seventy Georgian monks with him. There were other important monasteries as well, such as Holy Cross Monastery in Palestine. David the Builder used to pay much attention to the Holy Tomb Temple in Jerusalem, where Georgian monks lived (Mamistvalishvili, 1998). His closest figures, John Saparian and Arsen Ikaltoeli, the King's pastor, restored the Holy Cross Monastery, the religious center of Georgia in the Holy Land. Another monastery was built in Jerusalem by the first wife of David the Builder (She joined this monastery as a nun later). Other monasteries in Jerusalem were: Saint Jacob's Monastery in Jerusalem, Joanne's Monastery in Jerusalem, Monastery of Laz people in the Jerusalem Monastery. The monks also lived in Olive Mountain and in the Saint Saba's Monastery (Peradze, 1995), as well as in the Church of Resurrection and Golgotha;
2. Georgian Iverian Monastery could not be established on the Holy Mountain Athos at the end of the century as the monastery life there started only in 964 (Grdzelidze, 2009). The Georgian Iverian Monastery is established in the second half of the 10th century (another grade 6 textbook by Mzia Surguladze and others provide the correct date of establishing the monastery, p. 242).

The textbook includes wrong Georgian versions of the names of religions and followers. For example, „მუსლიმანი“ (p. 27).. This is the offensive word used by Muslimans for non-Muslims. The correct version is „მუსლიმი“, or „მუსლიმთა“.

The biography of Sulkhan-Saba Orbeliani (p. 63-64) does not include information about an important event from his life – he converted to Catholic faith. Catholic students may find this offensive as they consider Sulkhan-Saba Orbeliani as a strong-believer Catholic.

Textbook: “Georgian as a Second Language”, Levels 2, 3, 4, 5

Authors: Maia Melikidze, Nino Gordeladze

Publishing House: Ministry of Education and Science of Georgia

Analysis by Ethnic Diversity

The textbooks are for non-Georgian students; however, the elements of the culture of these students are not sufficiently covered. At the same time the textbooks do not include texts aimed at the formation of civic awareness. Moreover, textbooks of Georgian as a Second Language do not even mention ethnic groups in Georgia. The textbook of grade 6 includes information about Georgian sub-groups (p. 32-43), such as Svans. However, they do not go beyond it and do not even mention any ethnic, race or dialectic diversity. Moreover, names of the places resided by ethnic minorities are first mentioned in the textbook for grade 3 (lives in Bolnisi – p. 24). When introducing grammar rules the textbook also uses the following names: Bolnisian, NinotsmIndian, Akhaltsikhian (Textbook for Grade 4, p. 8).

The proper nouns used in text have Georgian ethnic origin. It does not include proper nouns characteristic for non-Georgian groups of Georgia’s population. All characters in all textbooks (main characters, secondary characters, relatives, friends, etc.) have only Georgian names: Gia, Ia, Lia, Rezo, Mzia, Dato, Zaza, Malkhaz, Sandro, Shota, Tamta, Nutsa, etc. The only exceptions are characters of famous European fairy tales (Carlson, Peppy, Chipollino, Pinocchio, etc.) and Bombora character from a Georgian fairy tale. Such trend may cause the estrangement and loss of motivation among non-Georgian students.

Another noteworthy observation is related to the environments described in the narrative texts. Majority of the texts describe urban environments and only Grade 4 textbook (pp. 54-61) includes brief information about holidays in the village.

The textbook does not mention regions resided by target ethnic groups. The same is true is for the units about traditions (Grade 6, pp. 44-53). It should be also mentioned that the textbooks describe New Year traditions in Georgia, as well as in such countries as Italy, England, and Japan. There is no information provided about the traditions of the closest neighbors of Georgia (Armenia, Azerbaijan, Turkey, Russians, etc.).

The authors introduce themes which are very important for the development of communication skills. Specifically, in one of the units of the Grade 3 textbook the authors introduce grammar constructions and vocabulary used during the shopping process. However, the authors use such contexts as supermarket, bakery, market. They do not mention markets, in other words, the place where non-Georgian students mainly use above-mentioned grammar constructions and vocabulary (Grade 3, p. 44).

It is interesting to analyze the main characters of the textbooks - Pippi Longstocking, Karlsson, Chipollino, Bombora.

Starting from grade 1 the textbooks introduce names of the animals which are not familiar to target groups. Instead of using the names of zebras, giraffes, polar bear and elephant authors

could introduce such animals which are better known for these students: dogs, cows, horses, hens, etc.

The design of the book is of high-quality. The textbook has cheerful and pleasant colors. However, it more represents Western and European environment. The characters do not look like Georgian at all, let alone the representatives of the regions target students live in. This is especially true about adults. Also the illustrations given in the textbooks are very different from the environments target students live in. This may make it difficult to achieve the following indicator: The student monitors and identifies cultural, symbolic, socio-cultural and household realities given in the illustrations/texts. Draws parallels and finds similarities and differences.

The section of the textbook about New Year and food ignores traditions of ethnic groups living in Georgia. When mentioning Gozinaki authors could also list and describe some of the food and sweets from the regions ethnic groups reside.

Analysis by Religious Diversity

Authors of the Textbook: Authors of the textbook are two females and two males. The group of text production is composed of five females and one male (editors: two females, artists – one female and one male, designers – two females).

Gender Representation in the Illustrations:

Number of illustrations representing only females makes 30 % of all the illustrations and is less than the ones with males (49 %). 21 % of the illustrations represent both males and females.

Number of Illustrations				Proportion of Illustrations (%)		
Total	Female	Male	Mixed	Female	Male	Mixed
211	63	104	44	30	49	21

Representation of Famous People: The purpose of the textbook is to develop Georgian language communication skills and mainly includes texts from daily lives. The text does not include information of any famous person. Out of the poems and texts in the textbook six belong to female authors and eight - to the male authors. The textbook includes stories of both, male and female writers.

Gender Representation in the Illustrations: Unlike other textbooks, all these textbooks are gender-balanced both from content and visual perspective. It does not portray a woman as a housewife. In the texts mother is represented as an equal partner to men. For example, mother and father go to work, both members of the Cactus family – mother and father – work. Salamura boy is a shepherd of ladybirds, Baia girl is a shepherd of fireflies, and thus they have equal status. Father is walking his children in the zoo. Traditional mode of labor distribution is maintained only in the context of grandparents. Grandmother is cooking and grandfather is watching TV.

The model of family relations portrayed in the textbooks is also quite modern. On one of the illustrations not only a grandfather, but a mother and a child are also watching TV. The illustration also portrays a grandmother who seems interested in TV show, however, it can be observed that she is reluctant to have a sit and watch it (maybe because of house jobs). The illustrations also show more equal and free relations between children and adult and do not include any elements reflecting strict age-related rules. The child (rather than an adult) is holding a TV remote control. Such representation of family life is different from stereotypical family relations: Males are always busy with his own things and interests and females are engaged in family-related matters. Such stereotypical perceptions are portrayed in the illustrations of the textbooks as follows: Father is reading a newspaper, Grandfather is watching TV, boy is playing with constructors, grandmother is knitting, mother is ironing, and girl is laying plates for dinner or is sweeping.

Another positive aspect of the book is that professions are not divided by gender. Both men and women are shown as doctors, teachers, veterinarians, policemen and cooks. Next to the image of the female tailor a story about a tailor boy Beso is included. Beso is not a regular tailor and his capabilities are exaggerated: Beso used stairs to go up to the sky and sewed it.” Although this text includes elements of fairy tale and does not reflect real life, it is fun, interesting and different.

The textbook represents girls’ activities quite widely. Girls not only play violin and dance, but they also ride a bike, swim, play volleyball, etc. However, all sportsmen shown in the textbook are males (soccer players, water polo players, basketball players and tennis players). In one of the illustrations one boy is crying. This is positive because usually there is a stereotype of a crying girl.

Both in the illustrations and in the texts boys and girls are represented together – they play with each other, they do things together, speak on the phone, walk in the forest, swim together, have a conversation together, go shopping together, celebrate birthdays together, etc.

To summarize, the textbook is free of gender-related stereotypes and girl is not represented as a weak, invisible creature. Nevertheless, from quantitative point of view, males are more widely represented than females.

Analysis by Territorial Settlements and SES Status

The territorial context and the Social-economic status of the main characters could be better balanced. Characters of the texts are mainly urban kids (accordingly their families are also from cities); actions take place in the urban areas, only grandparents live in the villages. However, information about the life in the village is very few and is limited to describing how kids go to the rivers to swim, how they go to the forest to pick mushrooms, how they play in the playground with cousins, etc. (Grade 4, pp. 54-61; Grade 5, pp. 55, etc.).

It should be also mentioned that all the professions and activities mentioned in the textbook mainly reflects the urban setting and has little common with the rural life. It is recommended that more balance is created, especially given to the fact that target students of these textbooks are mainly from rural areas.

Textbook: Our Motherland, Grade 5

Authors: Mzia Surguladze, Nino Mindadze, Vazha Neidze, Koba Kharadze, Lasha Beraia, Tamar Gegeshidze, Nino Mamaladze, Manana Kurtubadze, Tamar Shalvashvili, Iza Garsenishvili, Lia Garsenishvili, Nino Eremashvili, Giorgi Mshvenieradze, Zurab Kiknadze, Ekaterine Sumbatashvili, Tamar Uzunashvili

Publishing House: Logos Press

This textbook is supposed to ensure that students are exposed to ethnic and religious diversity of Georgia as described in the national curriculum. Namely, it should cover: (a) Georgians; (b) Multiethnic Georgia; (c) Tbilisi subculture; (d) Villages and Cities Then and Now, (e) Internally Displaced People; (f) Citizen of Georgia. National Curriculum of Georgia defines the following results and indicators:

- Student can describe existing religions in Georgia (Social Science, V-VI.20);
- Student can list characteristics of the population of Georgia (Social Science, V-VI.10).
- Student can describe similarities-differences of cultures of the population of Georgia and discuss related reasons (Social Science,V-VI.22);
- Student can list characteristics of the population of Georgia (Social Science-VI. 10) The result is obvious, if a student:
 - Correlates natural increase, birth and mortality;
 - Describes sex and age structure of the population of Georgia according to grade or local environment data;
 - Names ethnical and religious minorities residing in Georgia;
 - By using map, describes ethnic and religious pluralism.
- Student can describe religions existing in Georgia (Social sciences,V-VI.20)

The result is obvious, if a student:

- For his age, analyzes and discusses designation of religion and its role in people's lives;
- Shows on map locations of spread of Christianity and other religions well-known to him/her in present Georgia;
- Compares religions in different areas of Georgia and related rituals/cultural traditions (e.g. wedding, funeral, New Year);
- Understands that all religions are based on humane values.

- Student can describe similarities-differences of culture of the population of Georgia and discuss the related reasons (Social Science,V-VI.22)

The result is obvious, if a student:

- Describes family or religious holidays of the nationalities residing in Georgia and makes parallels between them;
- Compares traditions and rules characteristic to historical parts of Georgia (cultural pluralism).

Detailed analysis of the textbook reveals that the textbook has challenges in fulfilling the requirements of the national curriculum. Program items mandated by the national curriculum is not included in the textbook at all: (a) Ethnic composition and characteristics of Georgia's population; (b) Religious composition and characteristics of Georgia's population; (c) Information reflecting ethnic and religious diversity by regions (Kvemo Kartli, Samtskhe-Javakheti, Tbilisi are mentioned. However, information about minorities in Adjara, Kakheti, and other regions is missing. Nothing is mentioned about religious groups); (d) Information about different religions in Georgia and their cultural traditions and rituals; (e) Information about religious and family holidays of ethnic groups residing in Georgia; (f) Tbilisi sub-culture.

The textbook is divided into 6 units. The first unit describes Georgia. The second unit presents information about Tbilisi. Parts of Georgia are discussed in the third unit. The fourth unit is dedicated to the description of Georgia's historical lands and cities. The fifth unit is about traditional agricultural activities. The final 6th unit presents Georgian traditional culture. Each unit provides opportunity to meet the requirement of the national curriculum and describe religious and ethnic diversity of Georgia, as well as culture, traditions and rituals of ethnic groups. However, authors of the textbook are reluctant to introduce the materials and information on this important element.

Analysis by Ethnic Diversity

In the units about Georgia's traditional culture and agriculture the authors present information by different parts of Georgia and not by different ethnic and religious groups. For example, wedding (p. 204) or Christmas/New Year (p. 207) can be discussed from the perspective of ethnic and religious groups; however this information is fully missing in the textbook.

Ethnic composition of Georgia is mentioned only in the context Tbilisi, Samtskhe-Javakheti and Kartli. Below is the excerpt from page 55 of the textbook.

Tbilisi's population exceeds one million. The majority of the people living in this country today are Georgians. Azeris, Greeks, Jews, Armenians, Russians and representatives of other ethnic groups live together with Georgians in Tbilisi.

Among the remarkable historical and cultural sights of Georgia the authors list churches and cathedrals of Anchiskhati, Sameba, Saint Nikoloz Church. The textbook contains no information about the formation of subcultures and the role of ethnic minorities in this process. Also, the textbook has no information about non-Orthodox churches which are integral part of Tbilisi

culture. The textbook contains no information about the history of the formation of Tbilisi subculture, although this is required by the national curriculum. In addition to this, information about famous ethnically non-Georgian public figures, which played significant role in the development of Tbilisi is missing in the textbook.

Authors of the textbook describe the population of Kvemo Kartli with the following statements: Due to various reasons, Kvemo Kartli was populated not only by Georgians but also by such ethnicities as Azerbaijanians, Armenians, Greeks, and Germans... The situation has significantly changed by now. Due to the recent natural disasters in their native languages, many families from Svaneti and Adjara and settled in this region” (p. 71).

Description of Kvemo Kartli population is characterized with certain discriminative elements. The statements used may form negative attitudes towards different ethnic groups and lead students not to consider them as citizens of Georgia. The same pattern is observed in the description of Javakheti population. The authors are presenting historical facts only. However, existing statements do create the danger of discrimination of ethnic minorities.

For almost three hundred years Javakheti was invaded by Osmals (Turkey). Part of the population settled in Kartli. The rest were forced to convert to Islam. Approximately 180 years ago after defeating Turkey, Russia re-joined Javakheti. It forced Islam population to move to Turkey and replaced them by ethnic Armenians. Today Georgian population lives only in few villages of Javakheti.

Similar to the description of Kvemo Kartli population, this description contains discriminative elements and may form negative attitudes towards different ethnic groups. This discriminative elements get even stronger if the full history of settling Armenian population in Javakheti. According to the information provided by authors as cited above, Armenians were brought to Georgia 180 years ago to replace Georgians. Historically, Armenians came to Georgia more than 180 years ago.

As part of the Adrianopoli Treaty among Russia and Turkey in 1828-29 Russians left the greatest part of the Turkish territory taken during the military operations. Turkish Armenians supported Russians in their military activities. After the treaty they were left insecure with Turks and faced the danger of physical destruction. Therefore, they take advantage of those articles of the Adrianopoli Treaty which allowed population of both parties freely to move from one country to another. They left Turkey and moved to Russia. Russia settled 5 000 Armenian families in the newly re-joined Georgian land, Samtskhe-Javakheti. More Armenians moved to Georgia as a result of persecution of Armenians in Turkey in 1895-1896. Out of 25 000 refugees who came to the Caucasus, 19 000 settled in the parts of Georgia. More Armenians moved to Georgia from Turkey after 1915 due to well-known tragic developments in Turkey (Ethnic Groups in Georgia, 2008, p. 92).

Approximately 180 years ago, i.e. during 1828-1829, as a consequence of Russian-Turkish War, only part of Armenians moved to Georgia. The rest came to Georgia as a result of other historical developments. Also, in-depth analysis is needed to understand the period of Turkish invasion of Georgia, Russian-Turkish War, Adrianopoli Treaty and migrations related to this process. It is unfair to expect grade 5 students to engage in such analysis; therefore, it is not appropriate

to include this topic in the textbook for grade 5. Authors do recognize the above-mentioned challenge and in the teacher's book advise teachers not to elaborate further on the topics given in the textbook. However, it should be mentioned that the textbook contains such themes that needs further elaboration and additional explanations by the teacher. Otherwise, students may develop ever-lasting negative attitudes towards Armenian population.

Analysis by Religious Diversity

As it was already mentioned, no religious diversity is brought up during the description of Kvemo Kartli and Samtskhe-Javakheti population. In addition to this, religious diversity is not mentioned in the context of Adjara population (p. 152). The ethnic and religious diversity is not underlined during the description of Kakheti region and its population (p. 76).

In the overview of the regions of Georgia, cultural and religious sights of non-dominant ethnic and religious groups, as part of Georgian cultural heritage, are not included.

The textbook describes remarkable sights of Georgia's historical cities and regions. The list includes only Orthodox churches and cathedrals. No single religious monuments belonging to other religions, such as Catholic, Protestant, Muslim, Jewish, are mentioned.

Page 141 of the textbook presents a photo of a village Ude displaying a temple. This photo has a following caption: "Ude is one of the largest and oldest villages in Samtskhe. It is situated in the South part of Akhaltsikhe Cave". Unfortunately authors do not elaborate further and do not indicate that a temple shown on the picture is a famous catholic church.

Page 142 of the textbook includes a photo of a cornfield of the Village Khizabavra with the following caption: "Technology is used for in the cornfields of the village Khizabavra". Authors do not mention that Khizabavra is a traditional Georgian catholic village.

In conclusion, the textbook does not reflect religious diversity of Georgia and provides information about Orthodox churches and cathedrals only. It is recommended that the textbook includes major religious monuments of other religions in Georgia, such as: Beautiful catholic churches in Batumi, Kutaisi and Gori, very interesting Lutheran church in Tbilisi named "Peace Cathedral", famous Synagogues in Kutaisi and Surami, Museum of Jewish History after D. Baazov. Also, the textbook could include photos of mosques.

Analysis by Gender

Authors of the Textbook: Males and females are equally represented among the authors: two females and two males. The rest of textbook production team includes eight females, six males (including co-authors – one male and three females, editor – two males and one female, exercise authors – three females, artist-designer – three males and one female, cartography – one female and one male), reviewers – one male and two females.

Gender Representation in the Illustrations: Illustrations with only males portrayed compose 40 % of total illustrations in the textbook and three times exceeds the ones with females (13 %). Number of illustrations with both males and females is quite high and makes 47 %.

Number of Illustrations				Proportion of Illustrations (%)		
Total	Female	Male	Mixed	Female	Male	Mixed
70	9	28	33	13	40	47

Representation of the Famous People: Majority of the famous people mentioned in the textbook are males. There are seven females included in the textbook: Saint Nino (who brought Christianity to Georgia), Queen Nana (the first Christian Queen), Sidonia Daughter of Abiatar (Saint Nino’s friend), Mother of King Parnavaz, King Tamar, Rusudan (King Tamar’s aunt), Elene Akhvediani, Mede the daughter of Iason (from the Greek myth on Argonauts).

Gender Representation in the Learning Activities: The introductory part of the textbook explains the importance of learning history: “Knowledge of history will help you better understand our country, our ancestors, who we are, what we are proud of and what are the things we need to pass to the past”. Such message communicating the importance of critical analysis of their history and traditions should enable students to revisit the traditional roles of males and females and develop new understanding of gender equity.

The first four units of the textbook “Our Motherland”, “Tbilisi”, “Parts of Georgia”, “Georgia’s Historical Lands and Cities”, provides major historical-geographic notes about Georgia. From the gender perspective, content of these units is very balanced. Separate lessons are dedicated to the two most important periods of Georgia’s history, Christening and so called Golden Period which are related to the names of two females – Saint Nino and King Tamar.

Next units on Traditional Agricultural and Household Activities in Georgia and Traditional Lifestyle deserve special attention from gender perspective. Among the agricultural activities the authors describe one in which females actively participate. The lesson on “What is Wool Used to Produce in the Mountainous Regions?” introduces felt-making and knitting with sticks and on a machine. Making thread from sheep fur, natural dyeing resources, wool fabric, as well as knitting carpets, bags and socks were formed as female activities in which women reached very high level of mastery. The textbook mentions that these activities were not easy at all and required lots of energy and strength.

The topic on educational institutions in Georgia informs students that noble women were very educated. They received education at the educational institutions of the mothers' monasteries. The text is followed by the question for discussion: "The fact that only noblewomen received education means that females of lower socio-economic status (peasants) were left without education. Discuss in the class: how beneficial was for the country having girls and women mainly engaged in household activities?" The teacher has an opportunity to launch discussion about consequences of elitist education for women and importance of increasing the role of women in the development of the country.

It is common that the role of woman in the family or in the creation of public good is not properly evaluated and represented. This common prejudice is observed in the topic on popularizing reading and writing. Only male public figures are mentioned in this unit while history suggests that women were very actively involved in the creation of public good in this period. In 19-20th century Georgian women studied in Switzerland and were actively involved in important public activities.

Georgian traditions are described with the strong emphasis on the role of males.

- Celebrating a New Year: The person congratulating New Year to the family first was a head of the family, a man; People baked bread with man's shape; Folk dances and songs – some instruments were played by men, and some by women as well;
- Hospitality Traditions: The guest and the head of the family, a man, would sit in the head of the table; Young people and women would serve the table;
- Wedding: At the wedding ceremony, they would put a baby boy on the bride's knees. This information is followed by the question – In your opinion, why would they put a baby boy on the bride's knees? One of the possible answers to this question reads as follows: To make the birth of a boy in the family more likely.

Thus, such old and strong traditions are communicated with the students in such a way that they are not given the opportunity to critically analyze and evaluate them.

It is positive that the textbook includes such themes as traditional and contemporary families, traditional rules of bringing up children, etc. From gender perspective, it is correct that authors enable students to compare old traditions and approaches to the contemporary ones: "Now everyone has freedom to choose his/her future profession. It was different in the past. Men and women had different responsibilities and roles. Women were responsible for taking care of the families, while men had to support and protect their families. Therefore the labor was strictly distributed between men and women. Similarly, girls and boys were brought up differently". The text is followed by the illustrations of girls and boys: girls are shown in the process of cooking Khinkali and knitting, while boys are shown in the process of working in the fields, with the flocks or in the process of fencing and wrestling.

The textbook introduces concept of a traditional family: "Man was always head of the family. He had more rights as compared to women and younger family members". The textbook also describes traditions in Svanetian families: "There was one chair in the head of the fire. This chair was for the head of the family, i.e. the eldest men in the family. Only the head of the family could sit in this chair. Also, the main decision-maker was always the eldest male in the family".

The textbook also provides information about different status and rights among females in large households: “The activities of women were supervised and led by the wife of the eldest men in the family – a chief woman. She was distributing the labor among so called junior women. She was honored to bake the bread. She was also responsible for dividing income and food”.

Students should not mistakenly consider that such division of labor and rights within the family is acceptable in today’s world. Therefore, the authors start this topic by introducing and describing the modern families: “In modern families men and women have equal rights. Often both parents work. Therefore, grandparents or nannies are helping them with the children. Due to the new developments and circumstances, many of the family traditions are no longer followed. However, some of them are still in place”.

The lesson is followed by the task: “Compare lifestyle of your family to the old family traditions. Which old family traditions are maintained in your family? From gender perspective, this task gives opportunity for interesting and critical discussions about which traditions should be preserved; what has changed and what needs to be changed in the future. Instead of such continuation of discussion question, authors go back to the old traditions. Moreover, the last question asks: “Who had a decisive power in the Svanetian family?” Instead the questions should enable discussion on the following topics: Were all members equally eligible to the public good? Could young woman decide how to consume the good created by her? Is it fair that three persons in the family, husband, mother-in-law and father-in-law have more rights than her? What was the reason of such differentiation of the status and rights in the family? What caused presence of large and multi-generation families? What kind of families is more widespread today?

The textbook does not provide hints to the traditions that need to be disregarded. According to the questions and tasks of the lesson the goal of it seems more to introduce traditional families and form respectful attitudes towards them, rather than critical analysis of the old family traditions. Therefore, whether the right focus is made or not during the teaching and learning process becomes solely the teacher’s responsibility. Unless the teacher helps students to make proper analysis and think critically, they will not be able to understand that norms are being changed and many traditions which are still preserved in some families are no more compatible with the 21st century.

Textbook: Our Motherland , Grade 6

Authors: Mzia Surguladze, Nino Mindadze, Vazha Neidze, Nino Eremashvili, Giorgi Mshvenieradze

Publishing House: Logos Press

Analysis by Gender

Authors of the Textbook: The gender composition of the textbook is three females and two males. The rest of the team on the book production consists of five males and five females (including, co-authors – one male and one female, exercise author – one female, editors – one male and one female, artist/designer – one male and two females, cartographers – one female and two males); reviewers – one male and two females.

Representation of Famous People: Most of the famous persons mentioned in the textbook are males. The textbook content is very diverse and is not limited only to the history of politics. This gives opportunity for wide representation of famous female persons. The textbook includes information about 21 famous women: Saint Nino, Queen Nana, Serafit (from the Armaz Bilingual Script), Sagdukht (Mother of Vakhtang Gorgasali), King Tamar, Rusudan (Tamar’s aunt), King Rusudan, Queen Ketevan, Georgian Queen of Byzantine Marta-Mariam (wife of Mikheul Duke and daughter of King Bagrat IV), Queen Borena (mother of Queen Marta-Mariam with who she built Kappata Monastery), Queen of Byzantine Teopana (She received David Kurapatat’s support in the fight against Bardas Skleros), Queen Anna (King Bagrat V’s wife who was captured by Timur Leng), The last Queen of Georgia Mariam (King Giorgi XII’s wife, who killed Russian General Lazarev), Nino Poltorotskaya (The textbook does not give her name but does mention how she lived in severe poverty together with her husband Ekvtime Takaishvili), Two sisters and wife of King Parnavaz (without names), Queen of Kakheti Ana (she ordered “History of Kartli” to be rewritten), Darejan Batonishvili (Daughter of Solomon 1st, who was exiled to Russia because of her son Ivane Abashidze. Abashidze led a rebellion against Russia), Barbare (Varinka) Machavariani-Tsereteli (Head of the Kareli division of Literacy Organization), Pelagia (Daughter of Kaikhosro Guruli).

Gender Representation in the Illustrations: The number of illustrations solely with males makes two third of the total illustrations (58%). They are right times more than the illustrations solely with females (8%). 34 % of illustrations portray both females and males.

Number of Illustrations				Proportion of Illustrations (%)		
Total	Female	Male	Mixed	Female	Male	Mixed
83	7	48	28	8	58	34

Gender Representation in the Learning Activities: The first two units of the textbook “Time and History” and “The Environment and Humans” are very gender-balanced. The third unit “Population of Georgia” could be organized and developed more effectively from gender point

of view. Authors could include gender-related statistics. For example, lesson 15 “Who Lives in Georgia” informs students about the main characteristics of various groups. The lesson provides statistics of population distributed by ethnicity, religion and territorial settlement. Division of population by gender is ignored. Students would benefit a lot by learning about the gender composition of Georgia’s population. The authors could also include such question as: “What are other characteristics we can use for categorizing the population?” Gender is ignored in the lesson 17 as well. This lesson discusses reasons for demographic changes in Georgia.

The topic of the lesson three is “Age and Traditional Lifestyle”. Students learn about one of the models of age periods of human life. According to this model, age phases are different by gender. Girls become mature one year earlier than boys. Women are considered as elderly people 5 years earlier than men (from the age 55). Authors could have used this model as a basis for the critical thinking and discussion among the students: Is such division into life phases discriminative?

The lesson also gives information about old traditional model of labor division between men and women: “In the past the labor between men and women was divided this way: the woman was responsible to taking care of household, the men had to support and protect their families. Also girls and boys were brought up differently”. The authors support this part of the textbook by the excerpt from *My Adventure* by Akaki Tsereteli. The author of the story recalls the times he spent in the village: “Men go to work in the field early in the morning. They get their snack and lunch in the field and come back home late in the evening. Women are responsible for their household. They take care of livestock and poultry, clean the house, cook lunch and dinner and do many other minor things. The only thing I could not do was knitting the socks, because I was always hearing that it is sin for men to do woman’s job and at that time I believed this”. This extract gives students opportunity to discuss and understand that peasants at that times considered that it was a sin for man to do woman’s job. Akaki Tseretli however, thought that this was a prejudice only.

The text is followed by the learning activities to help students understand the topic better: “Write out the past activities of men and women. Discuss in the class: What has changed in the lives of men and women? How are the responsibilities and rights distributed in the families now? Are the working and leisure the same as in the past?” Teacher’s role is critical in helping students correctly to understand the topic. She/he should help students understand that traditional and gender-biased models of labor division still remain a widespread part of today’s family lives.

The textbook includes an excerpt from a historical document by Armenian author describing the invasion by Temur Leng. According to this document, Temur Leng stayed in the country for 7 months, he killed all the men and enslaved their wives and children and sent them to his country. They had no sympathy to anyone – neither to women, ill people, young children, nor to elderly people. They were taking them all to their country and killed those who could not do so.

Greek author Ksenophont describes the battle between Tao people and Greeks. According to him, Tao people preferred death to slavery: “Women were throwing their children from the rocks and were jumping down themselves. Men were doing the same”.

It is very positive that authors selected such excerpts which describe not only the process of battles, but also pay attention to difficult lives women and children had in Georgia in those times.

The textbook includes information about Parnavaz who gave her one sister in marriage to Kuji and another one to the Ossetian King, and himself married to a daughter of the King of Durzuks. This shows how the marriages had political importance and were used for strengthening political ties and realizing political goals.

The final assignment of the lesson “Stone age in Georgia” provides information, according to which by that time people had developed neither the concept of family nor the concept of group of relatives. Despite this they used to divide the labor by gender and age. During the pal-eolithic age labor was divided as follows: men were hunting, women and children were gathering fruits and vegetables to eat. Students would benefit by the following question for discussion: What caused such distribution of labor? How this distribution changed over time?

The lesson “Knitting Machine” focuses on thread-producing, invention of knitting machine and importance of fabric-making. It is very positive that a unit “Human Jobs in the Past and Now” is not limited to metallurgy, pottery and crafts and introduces the importance of those jobs led by women.

The lesson “Dignity, Equity and Freedom”, along with other examples, brings cases of women discrimination on the grounds of gender: (a) The teacher gives high grades to boys and lower ones to girls; (b) Tekla was fired from her job because she was a female. Students have to think about what kind of discrimination took place and why they think specific behavior was discrimination.

In general, despite the fact that majority of the personnel who worked on the textbook production were men, the textbook is very gender-balanced and takes gender-sensitive issues into consideration.

Analysis by Ethnic Diversity

Unit 3 of the textbook on Georgia’s population is very interesting from ethnic diversity point of view. It starts with the following statement: “In this unit you will learn how many people live in Georgia, and how different they are from each other and by which features”. This introduction emphasizes the differences among the population and fully ignores the similarities different people have. Such approach would help students to understand that despite many differences, persons living in Georgia also have many things in common.

The first paragraph of the page reads as cited below.

Inhabitants of our country went through very difficult life. They went through wars, epidemics, forced displacement, natural disasters, crop failures and starvation, etc. This all hindered the population growth, reduced the life expectancy. In addition to this, throughout centuries, various ethnic groups from many countries moved and settled in Georgia. Their descendants are citizens of Georgia and enjoy the same rights as Georgians.

Such formulation of the statement demonstrates the authors’ attitudes towards Georgia’s historical events. The statement reveals the regret for decreasing local population of Georgia. They start description of the process of bringing other ethnicities to Georgia by the word “at

the same time”. This shows the message behind – In addition to all the disasters local people had, another unpleasant process took place. This attitude is shown even stronger by the last sentence, according to which “Their descendants are citizens of Georgia and enjoy the same rights as Georgians”.

From multicultural perspective the above-mentioned paragraph is absolutely inappropriate. It may cause creation the barriers between ethnically Georgians and non-Georgians and formation of negative attitudes and making students think that all non-Georgians are those who migrated to Georgia at some point and they still are entitled to the same rights as Georgians are.

The unit on the religions of Georgia starts with the statement as cited below.

Starting from ancient times, people with different religions lived in Georgia. Together with Georgian orthodox people, groups of other religions, such as Jewish, Catholic Christians, Armenian Gregorians, and other small religious groups lived and played important role in the development of Georgian state and culture.

Although the paragraph starts by mentioning religious diversity of Georgia, in the following sentence the dominant role of Christian Georgian are emphasized. Such discriminative and biased attitude is further strengthened by naming other religions as “other small religious groups”. It should be noted that 500 000 Muslims who make 11, 2 % of Georgia’s population are implied among those “small religious groups”.

In the same unit writes about Muslim population of Georgia and mentions that “Various tribes with Turkish origin, including Azerbaijanians, moved to live in Georgia starting from the 11th century.” According the authors they lived in such places as Tbilisi, Marneuli and Bolnisi. Information about the settlement of Azeri population is not accurate information. At the end of the unit students are given assignment which asks them to create a three-section table with the following columns: (1) Religious Groups, (2) Period of Moving to Georgia; (3) Areas of Settlement. The second column also emphasizes the difference between Orthodox Christians and other religious groups by their criteria of indigenous and migrants (those who moved to Georgia). By such approach the authors tend to differentiate the population of Georgian not by ethnicity only, but by ethnicity and religion. Such differentiation may incline students to believe that different ethnic groups should necessarily belong to religions different from Christianity.

The unit gives information about the division of Georgian territory by the settlement of religious groups. At the same time the authors do not explain that such differentiation is conditional and in fact different religious groups are scattered out across the country. Therefore, by the end of the units students develop wrong understanding of the settlement of the population and their composition in different areas. At the same time students may start dividing or identifying the regions by using religion as a major criterion.

Unit 6 on People and Society (“Me, You and Us”) describes the criteria by which people are different from each other and at the same time unites them as one society. The authors of the textbook discuss such criteria as relatives, place of residence (rural and urban), regional residence. At the same time, the students are given the assignment with the following content (p. 195):

“Look at the groups/entities listed below and select and write those one, part of which you consider yourself (For example: Us – citizens of Georgia, boys, girls, students, adults, Kakhetians, Imeretians, Gurians, Mingrelians, Svans, Kartlians, Rachvelians, Ajarians, Americans, soccer players, gymnasts, musicians”.

Residence in various parts of Georgia can definitely be criteria for similarity or difference. However, the assignment includes the breakdown not by the place of residence, but by the regional origin (origin from different parts of Georgia). This may incline students to separate people on the basis of subcultures. Imeretians and Gurians refer not only to the place of residence, but to the ethnic-regional origin as well. Thus it is not recommended that grouping by ethnic-religion origin is used along with such criteria as citizenship of Georgia, age, profession, etc.

Page 198 refers to dignity, equity and freedom. The authors define these three concepts by bringing examples of a class oppression, national interests and racial oppression. However, the second example about the response of King Tamar to Kuk-Nadin’s marriage proposal does not mention anything about gender equity which is as valuable as other types of equities. At the same time the textbook includes cases on gender discrimination, for example: unfair distribution of grades among girls and boys.

Although the above-mentioned assignment includes information about gender inequality and discrimination, it is recommended that examples of endeavors and fights against such discrimination were also described. This would give students opportunity not only to identify signs of gender discrimination, but also to see how individuals or group of individuals advocate gender equity and eventually succeed.

Select one of the ethnic groups residing in Georgia. Find information about this group – where they settled in Georgia. Share information with the class on the next lesson.

The content of this exercise is discriminative as it predetermines that students select ethnic groups different from Georgians. The assignment emphasizes that “Us” are Georgians and “They” are those who moved to Georgia later. Such formulation of the assignment emphasizes the difference between indigenous Georgian and those who settled in later. Moreover, the authors relate this difference to the ethnicity. Such differentiation may form the approach “Us” and “Them” among the students which is absolutely inappropriate from the multicultural education perspective.

Page 5 of the textbook reads as follows: “World Religions became dominant”. The words “became dominant” have negative connotation in this context. It would be more appropriate to use the word “spread out”. Page 42 reads the following: “Judaist Jewish, Catholic Christians, Armenian Grigorians and other small religious groups made their contribution to the development of Georgian state and culture”. It is recommended that this statement is followed by specific examples of this contribution made to the development of the Georgian culture and history.

Page 42 includes the list of famous Georgian Catholics. However, the list misses such famous Catholic Georgians as Sulkhan-Saba Orbeliani (1658-1725), Patriarch Anton I (1720-1788) and Nikipore Irubakidze-Cholokashvili (1585-1658). The list includes the following famous people

only: “M. Tamarashvili, I. Gvaramadze, P. Umikashvili, Zakaria Paliashvili, Simon Kaukhchishvili, etc”. Objectively, it would be fairer to start the list with the above-mentioned three most famous people.

Page 42 reads as follows: “Georgian Catholics appeared in Georgia in the XIII century”. According to the historical documents, Franciscan missionaries came to Georgia in 1233. In 1329 the first Catholic Bishop, Joanes Florencian is appointed. According to Tamarashvili and Dominican Charlie, the Bishop tried hard to join Georgians, i.e. to convert them to Catholicism (Tamarashvili, 1902). In the same source Tamarashvili cites the sixth letter of Pope (1329) where he advises Georgians to obey the new bishop. As related to this Tamarashvili writes: “It is certain that this letter was addressed to the priesthood of Georgian Catholics rather than Latin missionary priests, as those missionaries were monks and in Latin they are called as *Regulares*, i.e. Monks. And the word *Clero*, as used by the Pope does not mean a monk (Tamarashvili, 1902). In the same document Tamarashvili writes that: “He [Pope Joanes XXII] in 1318 sent many monks to Georgia who popularized Catholicism in Georgia (Tamarashvili, 1902). These historical events took place in the 14th century. It is not documented anywhere that there are Georgian Catholics in the 13th century.

Page 43 reads the following: “Georgian Protestants: majority of them are Baptists”. This information is not accurate. Baptists do not compose the majority of the Protestants in Georgia. According to the last year’s survey, there are 5 000 Baptists in Georgia (Tinikashvili, May 2012). The Charismatic movement has only 10 000 members in Georgia (Tinikashvili, June 2012). The situation was slightly different several years ago. According to the International Center for Conflicts and Negotiations (2008), The followers of the Charismatic movement and Baptists churches had equal amount of followers, 5 000 each. According to the data from 2002, there were 5 000 followers of Charismatic movement and 6 000 Baptists in Georgia (Papuashvili, 2002). Thus the number of the followers of the Charismatic movement is increasing year by year. This textbook is published in 2011 and the authors could check the accuracy of the information they were including in the book. Inaccuracy of this information may develop distrust to the textbook among those students, who are the followers of the above-mentioned two religions.

Page 43 of the textbook reads: “Armenian Christians lived in Georgia for centuries. They got separated from the Orthodox Church as early as 5th century and created their own Grigorian Church”. There are four inaccuracies in this brief passage (underlined by us, D.T):

1. Armenians got separated from so called Orthodox Church in 554-555 during the 2nd Dvani Council. They adopted a resolution on one existence in the Christ which was controversial to the resolution adopted by the 4th World Council. The actual split between the Georgian and Armenian Churches happened later, in the year of 607;
2. It is offensive for Armenians when someone writes that “Those (Armenians) separated from Orthodox Christians”. They call themselves Orthodox Christians as they don’t consider themselves followers of Monophysitism (Kushiani, 2013);
3. It is not appropriate to name Armenians as Grigorians, as they take this as offense;
4. From the theological point of view it is not appropriate to make the following formulation: “They created their own Church”. Church is not a corporation or organization which can be created or liquidated. The church exists objectively and people voluntary become part of it.

Page 43 of the textbook reads: Assyrian Christians are dislocated from Iran and moved to Georgia in the beginning of the 20th century. They belong to one of the Eastern branches of Christianity – so called Jacobean Church. They reside on the following territories: Tbilisi, Mtsketa district (Village Kanda), Gardabani district (underlined by us, D.T.). This passage carries several historical inaccuracies (according to Komakhia, 2008):

1. Assyrians moved to Georgia in the second half of the 18th century per the initiative of King Erekle II. This happened when Kurdish and Assyrian refugees from Middle East settled in Kakheti;
2. Approximately 3 000 Assyrians left Iran, i.e. Persia, after Russia-Persia War in 1830s. Only part of them settled in Georgia. Later they became part of Orthodox Church;
3. As for the religious belonging of Assyrians: Approximately in 300 Assyrian (Eastern) church was formed with the center in Selevkya-Ktesyphon. In the 5th century the Assyrian church became Nestorian. In the medieval centuries part of the Assyrians became Catholics and so called Chaldean Catholic church was established (1530s). Majority of Georgian Assyrians are Orthodox and smaller part belong to the Catholic Church. Nestorian Assyrians started to convert to Orthodoxy from 1830s, after Russia-Persia war. Religion of Georgian Assyrians became a synergy of elements from of Nestorian, Orthodox and Catholic churches. To sum up, the authors of the textbook do not provide accurate information about the religion of Assyrians;
4. Georgian Assyrians do not reside only in Tbilisi, Gardabani and Mtskheta areas. They also live in various districts of Western Georgia. In 1897 total of 5 286 Assyrians lived in the Caucasus with the following breakdown: 1570 lived in Tbilisi district, 127 – in Kutaisi district, Majority of them (1017 persons) lived in the city of Tbilisi. Assyrians also lived in the Western Georgia: Zestaponi, Kutaisi, Samtredia, Senaki and Batumi. Later, after the “Sovetization” of Georgia, small group of Assyrians left Turkey and settled in Georgia, namely in the Akhaltsikhe district.

Page 53 of the textbook includes a summative assignment with the question # 3 formulated as follows: “Orthodoxy spread in Georgia: a), b), c).....”. Such statement is not appropriate. By the time Christianity was introduced in Georgia, Orthodox did not exist at all. Such division was took place in 1054 after the break between the Western and Eastern churches. To be more accurate even after few centuries from this date, no one was using the terms “Orthodox” and “Catholics”. Instead the following terms were used: Latins (Western, Rome Church) and Byzantines (Eastern Church).

Page 91 of the textbook includes the following sentence: “There were several so called Great Religions among all the religions, such as Judaism, Buddhism, Christianity and Islam”. Another big, so called world religion, Hinduism is missing from the list. Hinduism is a large religion and integrates many other religions and confessions (Tinikashvili, Jashi, 2012). Thus, it is quite strange that authors include such small religion as Judaism under so called Great Religions and ignore Hinduism.

Textbook: Arts, Grade 3

Authors: Nana Macharashvili, Maia Macharashvili, Natela Jabua

Publishing House: Meridiani, 2011

Analysis by Gender

Authors of the Textbook: The authors of the textbook are three females. A group of the textbook production is composed of three females and two males (including editor – one male, artist-designer – one female, IT – one female, reviewer – two females).

Gender Representation in the Illustrations: Quantitative analyses of the gender representation in the illustrations is as follows: Illustrations with only females represented make the majority (41 %), whereas illustrations with males make 39 %. 22 % of the illustrations include both males and females. Among the textbooks analyzed this is the only one which includes more pictures of females as opposed to males.

Number of Illustrations				Proportion of Illustrations (%)		
Total	Female	Male	Mixed	Female	Male	Mixed
116	48	45	23	41	39	20

Representation of Famous People: Authors of the illustrations presented in the textbook are mainly males. There is only one female represented – famous Georgian artist Elene Akhvlediani.

Gender Representation in the Learning Activities: Major part of the textbook is gender-balanced as it is mainly aimed at introducing basic art concepts, different painting materials, techniques, etc.

Each lesson of the textbook ends with a rubric “Try It Yourself”. The learning goal of this rubric is to develop skills for creating simple pieces of art. This rubric includes three characters –a girl, a boy and a cat. Including a girl artist together a boy artist resulted into the gender-balanced illustrations in the textbook (This was confirmed by the quantitative data as well).

The textbook is rich in children’s paintings. For ensuring a gender-balance among the authors it is recommended that these paintings have names as well. This is important as authors of the children’s paintings are both girls and boys, while the authors of other pieces are mainly men.

The textbook is balanced from multicultural perspective as well. It includes Georgian artists (Elene Akhvlediani, Niko Pirosmiani, David Kakabadze), as well as non-Georgian artists (Pablo Picasso, Emil Nolde, Van Gogh, August Renoir, Claude Monet, Paul Gauguin, Wassily Kandinsky, Henri Matisse).

The textbook has balanced representation of different types of arts and illustrations. The textbook includes pieces of Georgian applied arts (Georgian carpets, Kolkhian accessories,

Georgian ceramic samples), as well as samples from other countries (Ancient Greek Vase – p. 64). In addition to this the textbook includes different samples of sculpture (Aurelius, Emperor of Ancient Rome, Egyptian Tahoteps and his wife Nophret), the doorman from Delph, etc). The textbook also presents various samples of painting art and architecture from Egypt, China, Mesopotamia, France, Germany, Italy and etc. (pp. 72, 74, 80, 81).

There are various favorite movie characters represented in the textbook. There are characters from Georgian cartoon (Tsuna and Tsutsuna, Wedding of Jays) as well as those from international cartoons (Peter Penn, Robin Hood).

The textbook includes both rural and urban landscapes (pp. 12, 14). Interestingly, the textbook is not overloaded with Tbilisi landscapes and it includes Tsagveri landscapes by Kakabadze, as well as Pasaauri areas by Elene Akhvlediani.

The textbook is balanced from religious point of view as well. It mainly includes samples of Christian architecture and sculptures (Cemetery of King Erekle in Svetitskhoveli, Paris Notre Dame, etc.); however, religion is not accentuated and all the information and samples are introduced in the context of arts. It should be noted that authors write about famous monuments of the Georgian architecture and mainly emphasize churches, monasteries and temples. At the same time they note that churches, monasteries and temples are part of other types of architecture and bring example of the Palace of King Erekle. Apparently, authors refer to this palace as the sample of different architecture. However, they do not elaborate on this difference and the Persian influence it has. It is recommended that when mentioning different architecture of the Palace of King Erekle, the authors explain the reasons for this difference and the influence of Persian culture. Also, authors could have mentioned that the Palace of King Erekle is very similar to the Palace Chehel Sotoun in Iran and included a picture of it in the textbook. It is possible that the authors of the textbook purposefully refrained from writing about Persian influence on Georgian culture and architecture. The book is for grade 3 and this topic could be difficult for the students of this age to comprehend. In any event, the authors could have elaborated on how different the Palace of King Erekle is from other Georgian monuments.

Textbook: Arts, Grade 4

Authors: Nana Macharashvili, Maia Macharashvili, Nino Silagadze

Publishing House: Meridiani, 2011

Analysis by Gender

Authors of the Textbook: The authors of the textbook are three females. Group of the textbook production is composed of five females (including editor – one female, artist-designer – one female, IT – one female, reviewer – 2 females).

Gender Representation in the Illustrations:

Quantitative analyses of the gender representation in the illustrations is as follows: the number of illustrations with only men portrayed (54 %) is twice as much as the ones with only females (24 %). 22 % of the illustrations include both males and females.

Number of Illustrations				Proportion of Illustrations (%)		
Total	Female	Male	Mixed	Female	Male	Mixed
161	39	87	35	24	54	22

Representation of the Famous People: Authors of the illustrations presented in the textbook are mainly males. There are two females among the authors: Elene Akhvediani and Ketevan Magalashvili.

Gender Representation in the Learning Activities: The textbook is gender-balanced. The textbook informs students the basic trends of fine and applied arts, genres, purpose and role of arts, artifacts created of various materials and techniques. The textbook emphasizes on the pieces of arts rather than authors. Accordingly, it is a compilation of the pieces of art rather than biographies of the artists. The latter would turn the book into the collection of male biographies. The textbook aims to foster the interest to art as well as creative skills. This goal is accomplished with the consideration of the interests of boys, as well as girls.

The textbook also includes reproductions which are organized in thematic categories. Majority of these reproductions are works of males. However, these pieces of art show the lives of males and females. Illustrations (except for reproductions) reflects gender segregation of activities and jobs: boys are playing football, the mother is walking her daughter with a balloon in her hand in the zoo, men are doctors and painters, and women are teachers. Such illustrations are not many. In general, authors have freedom when selecting illustrations and therefore they can easily ensure that compilation of these illustrations is gender-balanced.

Almost each lesson of the textbook includes an image of a male artist. The image is not masculine – he is wearing a hat and a bow tie and has the following accessories: flowers, leaves, scissors, papers, brush and palette. Nevertheless, it is recommended that in some lessons the image of male artist is replaced by the female one.

The unit “This is Arts as Well” introduces decorative-applied arts. The authors indicate that the best pieces of this genre (such as a beautiful carpet given among the illustrations) are no less than pieces of other genres of art. It should be also mentioned that applied arts and folk handicrafts are mainly represented by women. There are many famous designer females as well.

Analysis by Religious Diversity

The textbook includes the following religious information and materials: St. Paul’s Cathedral in London (p. 26); a fresco of the Virgin Mary in Alaverdi Church (p. 28); Mosaic of Byzantine Emperor Justinian (p. 30); Diagramres Cathedral Showcase (p. 31); Christ the Redeemer Statue in Rio De Janeiro (p. 58); St. Peter’s Basilica (p. 66); Ananuri Temple (p. 68); Old Shuamta Monastery (p. 68); Nekresi Monastery (p. 68); Inscription of Bolnisi’s Sioni (p. 69), Holy Cross Monastery in Mtskheta (p. 70) Roman Coliseum (p. 76). These religious materials are mainly related to Christianity. Few monuments representing other religions are included in the textbook. It is recommended that the textbook includes important cultural monuments of other religions as aligned with the major themes of the textbook. More details on religious analysis can be seen in the textbook of grade 5. This section includes analysis of both textbooks.

Textbook: Arts, Grade 5

Authors: Ana Kldiashvili, Nino Gaganidze, Tamar Jakeli

Publishing House: Klio, 2011

Analysis by Gender

Authors of the Textbook: The authors of the textbook are three females. The group of text production includes four females (one female editor, one IT female, two female reviewers).

Gender Representation in the Illustrations: 52 % of the illustrations represent only males, while females can be found on the 21 % of the illustrations. 27 % of the illustrations have both males and females.

Number of Illustrations				Proportion of Illustrations (%)		
Total	Female	Male	Mixed	Female	Male	Mixed
132	29	68	35	21	52	27

Representation of the Famous People: The textbook includes information about Saint Nino, Saint Marine, King Tamar, Ekaterine Chavchavadze, and Queen Elisabed. Except for Elene Akhvediani, no single female artist is mentioned in the textbook. Her image is used once.

Gender Representation in the Learning Activities: The most part of the textbook is gender-balanced. This is natural as it mainly introduces basic concepts in arts, as well as is aimed at developing basic skills in painting.

In addition to the information mentioned above, the textbook also includes biographies of four famous Georgian artists and one sculpture artist. All four are males. It is recommended that the textbook includes at least one biography of a female artist (especially given to the fact that illustrations of males significantly exceed those of females).

The textbook includes fun activities aimed at developing painting skills. These activities are appropriate both for girls and boys. The textbook also includes Children's painting as one of the types of illustrations. These illustrations are fully gender-balanced.

Some of the texts in the textbook are organized under the rubric "All is my motherland". These texts are more about history than the history of arts. Therefore, this textbook may not be the best places for this textbook. It can be assumed that these texts target one of the goals under the National Curriculum, namely the one about understanding one's responsibilities and duties to his/her own country.

It is recommended that instead of texts as mentioned above the authors include information about folk, applied and decorative arts in which women carry important historical role. However,

it should be also mentioned that such texts would not enable achievement of the goals from the national curriculum as mentioned above.

Analysis by Religious Diversity

The textbook includes the following pieces – Andrei Rublev Trinity Icon with Christian characters (pp.8-9), Birth of John the Baptist (p. 12), Meeting of Mary and Elizabeth (p. 13), Saint George’s Icon in the Bodbe Monastery (p. 25), the tomb of Saint Nino (p. 25), two Christian images – Alaverdi and Shuamta (p. 38), David Garedja Desert Monastery Painting (p. 39), Martvili Church (p. 64), painting of the Martvili Church Altar (p. 64), Ascension of the Martvili Church (p. 64), New Athos Monastery in Abkhazia (p. 80), Bichvinta Temple (p. 81), Mosaics of Bichvinta Temple (p. 80), the Fresco of David The Builder in Gelati Cathedral (p. 96), King Tamar’s fresco from Vardzia’s painting (p. 96), Image of half-ruined Bagrati Temple (p.101), Easter Island Statues (p. 92-93).

None of the Arts textbooks (grade 4 and grade 5) includes any non-Christian pieces of art, such as belongings of Jewish, Muslim or Indian civilizations. Textbook of grade 3 includes images of Egyptian and Mexican Pyramids (p.64), as well as Ancient Greek Monuments – Temples of Atnes and Partenos (p. 74). Textbook for grade 5 includes information about few monuments of Sumerian and Ancient Greek cultures (p. 30-31). However, when presenting the religious monuments the textbook is biased and includes only the Christian religious monuments and paintings.

It is recommended that authors include images and information on Muslim architecture, such as Medina Mosque (which has the tomb of the prophet Muhammad, as the legend says), Kaaba in Mecca, as well as Beautiful Jama Mosque in Deli. Moreover, this textbook does not even include an image of a mosque in Tbilisi, whereas the all Orthodox Christian monuments are included. Also, it is recommended that when introducing ornaments an image ornament manuscript from Koran is presented.

It is recommended that any of these textbooks include information about Jewish civilization and namely, the Grand Temple of Solomon, or images of Synagogues in Berlin, or in Tbilisi, Kutaisi, or Surami.

The textbooks could also include mosaics piece from Jewish art, such as a famous 19th century piece “Solomon’s Denunciation”, or Torah manuscripts.

It is recommended that the textbooks also reflect Indian and Chinese civilizations and their remarkable monuments, such as Taj-Mahal, Hindu Temple in Deli, Chinese Buddhist Temple, as well as Confucian or Zionist Temples.

Textbook: Music, Grade 2

Authors: Marika Chikvaidze

Publishing House: Intellect

Analysis by Gender

Authors of the Textbook: The author of the textbook is one female. The group working on the textbook production is composed of three females and one male (including one female editor, one female designer, one male cover designer) and three female reviewers.

Gender Representation in the Illustrations: 47 % of all the illustrations present only men and exceed those with females (29 %). 24 % of all the illustrations present both males and females.

Number of Illustrations				Proportion of Illustrations (%)		
Total	Female	Male	Mixed	Female	Male	Mixed
117	34	55	28	29	47	24

Representation of Famous People: The textbook includes compositions of female composers (Meri Davitashvili, Rusudan Sebiskveradze, Inola Gurgulia, Ia Kargareli). However, unlike the male composers (Grieg, Lagidze, Tsintsadze, Schumann, Beethoven, Tchaikovsky), photos of female composers are not included in the textbook.

In certain cases authors of songs are mentioned by initials and it is hard to tell whether these are males or females (For example, Giuli Daraselidze). The textbook also includes photos of Sopiko Chiaureli and Julie Andrews from musicals (*Melodies of Vera District* and *Sounds of Music*). Also, it includes a photo of Dodo Chichinadze from the Movie *Bashi-Achuk*.

Gender Representation in the Learning Activities: Compared to other textbooks in music, this one includes quite a few mixed photos of females and males involved in similar activities (24 %). Nevertheless, there are illustrations which create gender stereotypes: on the one hand they show boys riding bikes, reading books, throwing stones at the birds; On the other hand girls are portrayed when catching butterflies, bringing lunch to the men working in the fields, getting children to bed, teaching dolls (there are no male dolls among them). The lesson “How to Behave during the Concert” includes illustrations with boys who talk and break rules during the concert, are not finding the concert interesting and prefer watching cartoon in TV. The lesson also presents a photo of a musical performance where only girls participate. Also, characters of musical world are associated only with men – King - Odela, notes – soldiers, minor and major – brothers).

The textbook uses various structural signs. One of them is an image of a girl with earphones, labeled as a sign “Listen to the Music”. This may make boys think that this part is for the girls only. It is recommended that such signs are gender-neutral and express both girls and boys.

The Lesson “Is It Difficult to Become a Performer?” includes information about Paganini and the role of his father in the formation of him as a great performer. The text includes a strict face of his father, who pursued his 7 years old child to become a famous violinist: “You should learn playing violin. I want you become a famous violinist”. The text says nothing about the interest and internal motivation of Paganini himself. The father made his dream come true by using inappropriate pedagogical methods (He would not tolerate mistakes from Niccolo and would beat him, or would lock in in the pantry, or made him to practice for hours without a break). Such text, if no appropriate explanations given, may create improper perceptions about the role of father. Also, it may not be best appropriate to show such difficult path to becoming a good professional.

The lesson “Tomorrow Is a Girl’s Birthday” includes a text which tells the toys try to attract the birthday girl. The text is accompanied by the illustrations of a red toy spin and a toy horse. Both toys are shown as colorful and joyful and create positive emotions. The pictures also show a beautiful and sad doll, which makes one feel sorry rather than create a desire to play with. The text, on the one hand, focuses on the girl; on the other hand the illustrations strengthen gender stereotypes about features and role of women. A shy and unconfident doll that needs care leaves no choice for a girl, to play with the spin and a horse without the sense of being guilty.

The same lesson includes a song from Vano Gokieli’s Opera “The Little Red Riding Hood”. The fairy tale is not narrated, however, for most of the people the Red Hood is associated with the fairy tale character with the stereotypical image of kind, obedient, naïve girl, who has no skills of critical thinking and is a victim of violence and needs a help from the make hunter.

The lesson “Singing when working” is aimed at teaching the song *The Sun Come Inside*. It includes ethnographic information about how Georgian families were celebrating son’s birth. The authors write that when a boy was born, the family would make a big party and shoot a gun and in general, it is a special joy and happiness. Thus by this text the students learn how gender-biased the Georgians were and welcomed son’s birth with special and more joy as opposed to the birth of daughters. If no special explanation is given to the text like this, girls may start thinking that they are not as valuable to their parents, as boys. Students should necessarily be informed that differentiating children on the basis of gender is inappropriate and unacceptable in today’s world.

Analysis by Ethnic and Religious Diversity

One may raise several concerns from ethnic and religious point of view. Page 91 includes a text from piglets’ song from the cartoon “Three Piglets” (Please see our notes on this song in the review of the next textbook (Georgian Language and Literature, Grade 2, by by V. Rodonaia, B. Mirianashvili, L. Vashakidze, A. Arabuli). Page 13 presents a poem by Moris Potskhishvili:

- It is only our pig,
- Who does not care about cleanness,
- Is not ashamed at all
- Walking dirty in the yard.

The same poem comes with an illustration of a pig. This poem may raise concerns in the context of Muslim students. Such illustrations and information, taken together with paintings, poem and songs given on pages 58, 59, 60, 66, 67 (these are about Tbilisi and Orthodox monuments in Tbilisi), make textbook unfriendly and inappropriate for the Muslim students. It is recommended that the textbook is revised and elements of regional diversity are taken into consideration.

It is very positive that the textbook includes information about various Georgian and non-Georgian composers, folk dances of different nations, as well as musical instruments.

Page 84 of the textbook includes an assignment for students: Play a Fairy Tale. The students are tasked to recall a tale *The Fox and the Bird*. This tale is about the fox and the bird. The bird gave the fox three nestlings. The fox ate up all three of them. The hunter came to help the sad bird. The hunter shoots and kills the fox. It is recommended that instead of such a story with revenge and violence students had a different and more positive one to play.

Textbook: Music and Children, Grade 4

Authors: Maia Otiashvili

Publishing House: Tskarostvali

Analysis by Gender

Authors of the Textbook: The author of the textbook is one female. The group working on textbook production is composed of several females and 8 males (including: music editor – one male and one female, ethnic music specialist – one female, painter – one female, editors – two females, psychologist – one female, IT specialists – 3 males; phonogram authors – two males, audio producers – two males; main editor – one female), reviewers – three females.

Technical work is done more by males (seven males out of eight). Males are performing jobs related to technologies (audio composing, phonograms, IT, etc.). The content-related activities (authors, editors) are more implemented by females.

Gender Representation in the Illustrations: Gender analysis of the illustrations is very similar to grade 5 textbook by the same authors. Illustrations with only males represented make 64 % of all the illustrations versus 27 % of female ones. 13 % of all the illustrations include both females and males.

Number of Illustrations				Proportion of Illustrations (%)		
Total	Female	Male	Mixed	Female	Male	Mixed
140	32	90	18	23	64	13

Representation of Famous People: The main part of the textbook is dedicated to Vienna classics. In addition to this the textbook introduces women composers: Inola Gurgulia, Meri Davitashvili, Giuli Darakhvelidze, Maia Otiashvili (author of the textbook), Anna Maria (Mozart’s sister), Julie (John Lenon’s mother), mythological characters, Medea the Kolkh, Kirke (Aiet’s sister) Pandora and Biblian Eva.

Gender Representation in the Learning Activities: Males are in the illustrations as well biographies of the famous musicians. There are parts with female works as well.

The sections of the history of Music and Solfeggio are led by Pythagoras boy who is dressed in the gown and is wearing glasses. The rubric “Inola in Singing” introduces songs by Inola Gurgulia and is led by Inola – a joyful girl on the swing and dressed in a pink dress, with a nice bow and flower crown on the head. The images of the Pythagoras and Inola are repeatedly introduced in the textbook in various sections and rubrics. Such images reinforce the stereotypes: boys are rational, smart, professional, and girls are romantic and dreaming ones. The positive aspect is that rubrics are equally led by a boy and a girl and the textbook introduces works of famous composer and performer women. It should be mentioned that the Grade 5 textbook in Music introduces the Pythagoras boy only without Inola Girl.

The lesson “Music Box” and “Draw Musical Instruments” draws students’ attention to the myth about Pandora’s Box. The teacher asks students to read the myth at home and create a Pandora’s myth. Pandora’s is negatively portrayed as she opened the box which contained all evil and hatred which since then became part of the world. Thus this part further reinforces the negative image of a sinful and disobedient woman first associated with Eva. The lesson also includes a famous painting by Rubens of Eva with an apple which will seduce a man and put end to happy life of mankind on the earth. It is not appropriate to portray women this way in the textbook for nine-year old students; especially when the connection of the myth to music and the goal of the lesson are not clear.

Analysis by Ethnic, Religious, Social and Territorial Diversity

The textbook is well balanced in terms of territorial, ethnic and religious diversity. However, there are several concerns to be raised. The textbook includes both Georgian composers (Inola Gurgulia, Meri Davitashvili, Maia Otiashvili, Giuli Darakhvelidze, Giorgi Tsabadze), as well as famous foreign composers (Richard Rogers, Mozart, Haydn, Beethoven, Shainsky).

The textbook includes Georgian folk songs (*Namgluri* and *Rashovda*, as well as a Scottish song (*My Bonnie*). The textbook includes Georgian myth about a trumpet (p. 19), as well Chinese legend on the origin of the same trumpet). In addition to this the textbook includes Georgian folk instruments (p. 20), as well as instruments from other countries (p. 25).

The textbook equally represents urban and rural musical instruments. The textbook includes a song *Tbilisi Morning* (p. 21), as well as *Namgluri*.

The textbook includes musical pieces from different parts of Georgia. There are Georgian, English (Jingle bells) and German versions (Stille Nacht) of Christian songs. By this the authors try to present these songs as pieces of music, rather than one dedicated to religious holidays. Nevertheless, there are some concerns to be raised. These songs taken separately may not have a religious flavor. However, they are preceded by the lesson about Sumeli Saint Mariam where the first Greek religious hymn was created. The text also comes with the photo of a Greek pilgrims. Introducing Christmas songs after this information may give them religious flavor and may make non-Christian students feel uncomfortable and disadvantaged.

The German Christmas song (p. 39) is introduced not as a religious, but as a song piece. The textbooks provide Georgian translation of the song as well. However, this is a word-to-word translation and does not include any culturally important information at all. It is recommended that similar to the English language song *Jingle Bells* this song was introduced without translation (p. 48).

As it was mentioned, page 29-30 of the textbook introduces information about the Sumeli Monastery. This information is given in the context of Greek religious hymns. Nevertheless, the information includes the following extract: “The composer left Georgia and went all over Turkey. He arrived in Istanbul, Epheso, where Mariam spent her last years, Cappadocia, which was the home of Saint Nino and Saint George. He visited the 4th century monastery in the mountains of Trabzon and told us the story: Sumeli monastery stands is seen as a nest of a swallow in the high mountains. It was established by two Athenian monks – Barnabe and Sophrone – to honor the Saint Mariam Icon”. All this introductory part has religious connotation and it is not clear how it is

linked to music. The same can be argued about the following passage in the text: “In 1916-1917 both Trabzon and Sumela Monestart belonged to Russia and it became part of Turkey only from 1923. For 85 years no liturgy and prayers were taking place in the monastery”. This historical information is not directly linked to music, as well as creates grounds for religious interpretation. The text emphasizes that the monastery belonged to the Christian Russia and then became part of Turkey which was Muslim and banned liturgy and prayers. There is no need of such in-depth historical analysis, as this is the textbook in Music. Also, it should be emphasized that this textbook is for grade 4. According to the National Curriculum grade 4 students are not learning social sciences (history and civic education). Therefore, it is not appropriate to integrate such information in the music textbook.

The textbook also raises concern in terms of promoting bullying. The authors introduce a character Data-Bata. Using this nickname may encourage students calling it to their friends with the name Dato or Data. Therefore, it is recommended that authors avoid introducing such nicknames in their textbook. Similar concern is related to the text *My Firefly* (pp. 52-53). The text is about a conductor, who visited students with his guitar. One of the student tells the conductor: “Dear Teacher, I was always thinking what to call you and now I know – I will call you the Guitar Teacher”. This part of the text may incline students to give nick-names and bully their teachers, eventually resulting in a native teaching and learning environment.

The positive element of the textbook is that it includes various assignments and activities which develop civic awareness among the students. The authors encourage students to engage in activities similar to the ones of the textbook characters (formation of the band, conducting a competition, etc. – p. 28 - *Class Concert*; p. 71 – *Ask the Teacher*). Thus promotion of civic awareness is a positive characteristic of this textbook making it distinguished from the ones written by other authors.

Textbook: Music and Children, Grade 5

Authors: Maia Otiashvili

Publishing House: Tskarostvali

Analysis by Gender

Authors of the Textbook: The textbook has one female author. The rest of the group working on the textbook production is composed of seven females and eight males (including music editor – one female, editor – two females, psychologist – one female, IT – three males, the authors of phonograms – two males, and audio directors – two males, chief editor – one female), reviewers – three females.

It is noteworthy to analyze gender distribution by type of role group members performed: more technical work is done by males mainly (seven out of eight males). Males performed more technical and technology-related jobs (audio directing, phonographs, IT, etc). Content-related work is mainly performed by females (textbook writing, editing, etc).

Gender Representation in the Illustrations: Illustrations with only male represented make 63 % of all the illustrations. They are much higher as compared to the illustrations with female images only (27 %). 10 % illustrations represent both males and females.

Number of Illustrations				Proportion of Illustrations (%)		
Total	Female	Male	Mixed	Female	Male	Mixed
92	25	58	9	27	63	10

Representation of Famous People: The textbook mainly includes information about male composers, conductors and performers. Stories and illustrations of the textbook include thirteen females: three composers – Nunu Gabunia, Varinka Tsereteli, Maia Otiashvili (she is the authors of the textbook as well); two songwriters – Ana Kalandadze and Nunu Kereselidze; one writer – Selma Lagerlof; mother of the composer Schumann, Clara Wieck (Schumann’s wife), Ernestine Von Fricken (Schumann’s friend). A separate lesson is devoted only to Varinka Tsereteli. Others are only mentioned in the the textbook. A photo of a famous actress Leila Abashidze is used in the textbook without a caption. The textbook also mentions female mythological characters: Eurydice, Muses and Nymphs.

Gender Representation in the Learning Activities: Qualitative analysis of the textbook demonstrates that the textbook is quite gender-balanced. More males are represented than females; however, the role of females is also emphasized and shown (as part of the texts, illustrations, etc). For example, the first lesson “Morning” is about Edward Grieg. The lesson represents his mother as an educated person, a remarkable teacher and a professional performer who played significant role in the education and development of Edvard Grieg.

Lesson two is dedicated to the Song on Nunu Gabunia's music *The Second Legend*.

Lesson six is "The Rats of Hamelin: A Piper's Tale". The lesson introduces a legend about a piper who saved the city from the rats. According to the illustration, the piper is a boy. At the same time the lesson includes information about the Swedish writer Selma Lagerlof who used this legend in her famous story.

Lessons 15 and 16 "The Song of the Century" presents Varinka Tsereteli very positively as a friend of a famous Georgian writer Akaki Tsereteli and as a very talented composer and professional performer. The lesson also includes her portrait.

Lesson 45 on musical instruments includes paintings with women music players.

Romanticism as an artistic movement is broadly represented in the textbook. The textbook describes prominent representatives of this movement – Information about their works as well as their illustrations.

Lesson 33 presents information about Shubert's biography. It describes the role of his mother in his intellectual development as well as significant contribution Shubert's mother made to his achievement after the death of the father.

In the lessons 53-53 authors write about the works of Robert Schumann. Although the composer's wife Clara Wieck has played significant role in his life, the textbook includes only one paragraph about her. This paragraph mainly gives information about her as a remarkable pianist and frequent performer of Schumann's compositions. At the same time the textbook includes several portraits of Clara Wieck. She is also mentioned in the text about Schumann's piano solo "Carnaval" which is dedicated to Clara Wieck. This means that the author is well aware of Clara Wieck's role in Schumann's life; however it is not sufficiently emphasized in the composer's biography.

Lessons 20 and 46 are based on the Greek Mythology. "Orpheus and Eurydice" and "Pan and Siringa" introduces mythological characters as good music performers and emphasizes the role and influence of music. The beautiful nymph is trying to escape from Pan, the ugly God of wild shepherds and flock who is in deep love with her. To save Nymph the gods turn her into cane. Pan will make a small pipe from this cane. According to the myth, the sad sounds of the old musical instrument "Pan Flute" is related to the sacrificed young beautiful woman. The expression "Panic Fear" expresses ugly-looking violent male. The male is presented as a sweetheart (Eurydice, Pan), impatient, violent and dangerous (Aristos and Pan). Females are shown as beautiful, insecure, weak and victim (Siringa). Violent men and victim woman is a strong gender stereotype which is strongly imbedded in today's life as well and impedes achievement of real gender equity. The myths reflect the perceptions of the ancient period (in this case the antic period) on gender relations, which are different from today's models. It is recommended that textbook authors are careful when including such materials in the books; in the cases when discussing gender relations and gender equity is not the direct learning goal and teacher have limited opportunities for addressing them.

The textbook includes quite a few illustrations where Orpheus and Pan are shown with the music instruments. The illustrations also include old Greek monument where Pan and Siringa are shown together. There is another piece with Eurydice and Orpheus in the nature. It should be mentioned that the textbook includes several illustrations with females and males shown together. In Most of these illustrations women are sweethearts (biological partners of males). There is no single illustration which portrays different type of relationships among the males and

females (for example, singing together, or playing music instruments in an orchestra).

In general, the book includes very few illustrations of females and males shown together. Overall the textbook creates the impression that their goals, tasks, and behaviors are strictly differentiated.

The learning goals of the lessons 64-70 are to develop music skills among the kids and include a scenario children's performance "Noah's Ark". The lesson is rich in illustrations which include excerpts from performances and drawings by the young actors. Many of the illustrations include girls acting as stars. For ensuring gender-balance the authors could use photos of boys acting as stars. Also, according to the scenario, children come out of Noah's Ark by singing: "Let's start dancing boys" and they dance. This gives impression that in the performance post-flood reconstruction is expressed by dancing and girls take very limited part in this.

In one of the episodes of the scenario "stars" compete with each other in singing and dancing. When girls perform chants, boys refuse to join and they start wrestling instead. They say: "No time for chants, let's fight against girls" "Come and fight with me, if you are brave enough". Such joyful and interesting artistic decision is very stereotyped: The woman expresses peace and consent, whereas men are shown as destructive and violent. The scenario demonstrates boys' reluctance to support girls' initiatives, desire to show their activities as unimportant, call for aggression, pressure on their peers, etc.

The book includes texts about theory of music and solfeggio. These sections are led by prototypes of a conductor boy and Pythagoras boy. Their photos are presented repeatedly from page to page. Conductor and Pythagoras boys are in the role of a teacher (teach the students, tell them stories, give homework, evaluate, etc.). From the gender perspective, it is valuable that the authors created a character of a male music teacher, as most of the female teachers at school are females. On the other hand, only boys are represented as smart, open-minded and thoughtful. It is recommended girls and boys replace each other in this capacity. It is noteworthy that a character of a Pythagoras boy is first introduced in grade 4 and kept in grade 5 textbook as well.

Analysis by Ethnic Diversity

It is quite interesting that each piece of information about prominent European composer is followed by the text about also well-known Georgian artists. Also, composers and artists from different countries are widely represented in the textbook.

While composers from the Western Europe are well represented in Georgia, the section about musical instruments discuss either instruments from antic period, or classical or Georgian folk ones. It is recommended that folk musical instruments of other peoples are also included in the textbook. The same can be mentioned with regard to folk music. This concept is discussed only on the examples of Georgian folklore.

Analysis by Religion

Religion is not widely covered in the textbook. The only song is about religious holiday "Alilo". However, the religious meaning of the song is not explained in the textbook.

The last lessons of the textbook include some of Bible-related themes. The textbook mentions Noa's Ark. However, no specific religions or Gods are mentioned of discussed.

Textbook: Math Grade 4

Authors: Guram Gogishvili, Teimuraz Vepkhvadze, Ia Mebonia, Lamara Chelidze (Kurchishvili)

Publishing House: Intellect

Analysis by Gender

Authors of the Textbook: Females and males are equally represented among the authors: two females and two males. The group working on the textbook production is composed of four females and three males (including one male editor, publishing group of three females and two males and one female painter), reviewers – one male and one female.

Gender Representation in the Illustrations: Out of all the illustrations, 40 % represent only males. The same portion illustrations are showing females only. 20 % of the illustrations represent both males and females. Thus, the gender representation in the illustrations is very balanced.

Number of Illustrations				Proportion of Illustrations (%)		
Total	Female	Male	Mixed	Female	Male	Mixed
240	93	92	55	40	40	20

Representation of the Famous People: Given to the specifics of the textbook it includes almost no information about famous people. There are only 8 persons mentioned in the problems: Inventor Samuel Morse; Writers: Akaki Tsereteli, Constantine Gamsakhurdia, Galaktion Tabidze, Sportsmen: Basketball player Zaza Pachulia, Georgian Olympic Champion Robert Shavkiladze, World Champion in Wrestling, Albert Kuzilov, Member of Georgia’s Olympic team, wrestler Arsen Kasabiev. No famous females are mentioned at all in the textbook.

Gender Representation in the Learning Activities: Most of the textbook is gender-balanced. It is interesting to analyze the illustrations and see how the roles activities of males and females are represented. It should be also mentioned that due to the specifics of the textbook (it’s a math textbook) the authors had full freedom to align roles and activities of the males and females with modern values.

The positive element of the textbook is that girls/females are not ignored. Assignments include both names and illustrations of both girls and boys. The learning activities (“Assess”, “Solve”, “Calculate”) includes images of boys, as well as girls.

Although the textbook is characterized with equal representations of boys and girls, it still reflects wrong approaches towards gender roles, capabilities and activities. The first concern relates to the activities of girls and boys. In the textbook girls are shown as involved in the following activities: eating sweets, playing with balloons, coloring papers, holding flowers, shopping, sewing, making bracelets, cutting melons, making bouquets, eating in the café, being sick, watching TV musical show, going to the theatre, winning in the TV competition, etc.

Math problems portray wider types of female activities. The proper names used indicate that these are females, however, age and family status is not specified. The illustrations show that these are young ladies.

There are few assignments which show non-traditional activities, achievements and interests of girls: collectors, theater and music lover, winner. However, such interests and activities are associated more with younger ladies. Grandmothers and mothers go back to traditional models. For example: Grandmother cut Khachapuri in four equal pieces; Mother divided a case into four equal parts, Mother prepared curtain cloth, Mother shopped in the supermarket. Mothers and grandmothers are shown only in such contexts. The role of fathers in household activities is not shown. The only difference is one assignment, where father buys food for a party. This assignment also gives impression that father does not do this regularly.

The textbook portrays males involved in the following activities: buying math textbook, studying, solving math problem at the blackboard, calculating fastest for all, creating constructions, putting down bricks, buying materials for reconstruction, playing chess, collecting money, fixing the fence, working in the vegetable garden, putting potatoes in the bags, writing letters, reading books, going to the concert, playing the ball, going after various types of sports.

It is obvious that only boys are interested and practicing sports. Boys play football, and climb on the ropes. Boys compete with each other in climbing, running, handling the ball, etc. One of the long assignments is rich in illustrations and tables and speaks about competition in the long jump. All participants are boys. Similar task is repeated several times in the textbook. All the six students in sports suits are boys. All the winners of the running competition are boys. The only math task portraying girls as interested in sports writes about a girl doing morning exercise.

The textbook includes very few activities common for males and females. Such activities are: travelling, going to school, shopping school supplies.

Sometimes the narrative of the part does not specify the gender of the characters and it is only specified in the illustration. For example, the females are shown as the bakers; Chess players are males, Good doctors are portrayed as males. This is strange as Georgia is known for male bakers, female doctors and female chess-players. In the textbook women are more showing in the care and charity-related activities.

In the majority of the math tasks boys and girls are shown separately. They do not shown as interacting with each other (being friends, working together, etc). Below are the examples from the tasks:

- Only boys: Nika and Torkine ate pastries; Vato and Kote went to play; Vano and Beka worked in the garden; Boys played chess, etc.;
- Only girls: Nino and Mary met each other; Ekaterine and Ana play with chalks, Marina and Irina are diving; Teona and Mzia are shopping; Girls go to Natia to congratulate birthday, etc.

Portion of math tasks with girls and boys are engaged in activities together is very small: They go to school trip; They count fish in the aquarium; They are in the exhibition hall.

Thus in the narratives of the textbook, mainly the same-sex children interact with each other. Their interests and activities are strictly differentiated as if they live in different worlds.

Another noteworthy observation is related to professional and financial capacities of male and females. In the textbook males are given higher status – although females work harder than men, the latter have higher income:

- Females: They are teachers, cashiers; work in the camp, the salary of a woman is 285 GEL. The textbook includes only one task in which the woman's salary is 860 GEL. There are tasks where girls do not have enough money to buy books (Rusiko is short of 7 GEL and Ketino is short of 2 GEL);
- Males: Men's salaries are – 462 GEL, 786 GEL, 965 GEL; a man is a doctor and received 1 000 patients; a man is flying abroad; a man takes a credit from the bank with the amount of 8 365 GEL (i.e. has high salary); a man buys furniture which costs 2697 GEL, a man buys a boat which costs 4 125 GEL.

One of the pages of the textbook includes the following math task: Nutsa has 19 Laris and 50 Tetris; Mariam has 24 Laris, Giorgi has 6 989 Laris". The task is accompanied with the photos of a boat and expensive furniture purchased by Giorgi.

The textbook carries another stereotype related to the priority given to the sons as compared to daughters. It contains narratives, where parents give presents or money to their children. As it is described below boys get more expensive presents:

- Boys: Father gave 200 GEL to Nia, and 300 GEL to Tornike; Mother gave 215 GEL to Nika and 307 GEL to Tornike. Father bought 236-GEL mobile phone for Archi and 377 GEL music center for George;
- Girls: Mother bought 21 GEL shirt for Niniko; She received dolls as birthday presents (total of 4 dolls).

According to these narratives, parents make better and more expensive presents for the sons, as compared to the daughters. They give money to their sons who can spend it themselves. They receive more developmental presents which make their image look better. Such differentiation and trends shown in the textbook may influence students' values and self-esteem.

Finally, although authors of the textbooks are both males and females, the analysis of the textbook creates the feeling that authors mainly target the boys. Majority of the tasks are about the sports which are considered as the boys' sphere of interests by the authors. The textbook is rich in the illustrations on basketball and football. There are several cases in the textbook of a student buying a math textbook. In all the cases these students are boys.

Analysis by Ethnic, Religious, Social and Territorial Diversity

Several concerns can be raised with regard to ethnic, religious, social and territorial diversity:

- (1) The textbook does not reflect the ethnic diversity of the country. All the proper names used in the textbook are Georgian;

- (2) The textbook does not include names of the cities from the regions compactly resided by non-Georgians (Akhalkalaki, Ninotsminda, Marneuli, Bolnisi, Tsalka, Dmanisi, etc). The authors could consider that these textbooks are used in non-Georgian environments as well and usage of appropriate names could help creation of authentic context for the students; Also, for facilitating their integration, textbooks could involve information about distance from the capital to their places, itinerary, etc. These cities are not listed among other cities with the number of population. It is recommended that the cities include information on the number of populations in the cities and regions compactly resided by ethnic minorities;
- (3) In terms of territorial settlements – the textbook is fully focusing on urban areas. The tasks include contexts of urban areas (for example: distance from one city to another; etc.). It is recommended that towns and villages are also introduced in the narratives and tasks of the textbook. Also, all the tasks describe the urban contexts and are less characteristic for rural settings (situations in the banks, in the stores, in the football stadium, in the post-office, in the zoo, in the auto-salon, in the café, etc.). Creation of familiar context is very important for math instruction. Therefore, it is recommended that the textbooks reflects different types of diversities of the students in Georgia;
- (4) It is recommended that the textbook does not include any tasks which may make students from different social-economic backgrounds feel disadvantaged and uncomfortable. This may not be avoided if the tasks as given on page 17 are used in the classrooms: The students are asked to calculate the expenses on their school supplies (textbooks, pencils, note-books and pens) and then compare own expenses with those of others in their class. Such tasks may cause discomfort among the students with lower SES status, as well as may result into student stigmatization by SES status. Thus, it is recommended that the textbook reflects real lives of the target students and at the same time avoids any inconveniences related to diverse SES status.

SUMMARY

In conclusion, majority of the textbooks encourage and perpetuate stereotypes among the students in different directions, namely by territorial settlement, socio-economic status, health and abilities, gender, etc. Also, it should be noted that most of the textbooks do not reflect ethnic, religious, territorial settlement diversity of Georgia and is written with ethnocentric perspective. Therefore, they may fail to develop intercultural sensitiveness and tolerance among the students.

CHAPTER VI

ASSESSMENT OF INTERCULTURAL SENSITIVITY OF PRIMARY SCHOOL TEACHERS

Analysis of questionnaire of teachers’ intercultural sensitivity revealed interesting trends and situation. In particular, the research made it possible to determine teachers’ general intercultural sensitivity towards differences regarding all the twelve sources of cultural identity in whole and towards each cultural identity separately. Also, the picture is quite interesting in regard to differentiated attitudes within various sources of identity. Detailed analysis of the research results is given below:

Teachers’ intercultural sensitivity

The research showed that majority of teachers is in ethnocentric stage of intercultural sensitivity defined by Bennett; in particular, 68,2% of the inquired is in ethnocentric stage in terms of cultural sensitivity, while 31,2% - in ethnorelative stage. It should be noted hereby that majority of inquired teachers in ethnocentric stage (67,3%) is at its highest level - **minimization of differences**, while only 1,5% of the inquired is at the second level of ethnocentric stage – **defense against differences** and none of the teachers appear at the lowest level of intercultural sensitivity – **denial of differences**. The fact that majority of teachers are at the highest level of ethnocentric stage pins hopes that after huge efforts and intensive work, their intercultural sensitivity, knowledge and competencies will develop and they will shift to the first position of ethnorelative stage of intercultural sensitivity.

Arrangement of teachers in ethnorelative stage according to the levels is worth noting. Majority of teachers in ethnorelative stage is at the first – **acceptance level**. Only one teacher, i.e. 0,3% appeared at the highest position of ethnorelative stage – **adaptation to/integration of differences**. Table below represents the results received on common intercultural sensitivity of teachers:

Table 13: distribution of intercultural sensitivity of teachers by the stages

Common intercultural sensitivity of teachers		
Level of sensitivity	Number	Percentage
Defense	6	1.5
Minimization	266	67.3
Acceptance	122	30.9
Adaptation	1	.3
In total	395	100.0

While dividing by regions and by ethnocentric and ethnorelative stages of intercultural sensitivity and by regions, the highest percentage of teachers in ethnocentric stage was observed in Guria: 82, 35 %, the lowest 53,45% – in Tbilisi. Accordingly, the highest percentage of teachers in

ethnorelative stage 46,55 % is in Tbilisi; the lowest 17,65%– in Guria. Below, the table presents redistribution of teachers' intercultural sensitivity by regions.

Table 14: distribution of intercultural sensitivity of teachers by the regions

	Region	Defense	Minimization	Acceptance	Adaptation
1	Guria	0	82.35	17.65	0
2	Samegrelo	2.63	78.90	18.42	0
3	Imereti	2.94	64.71	32.35	0
4	Kvemo Kartli	0	70	28	2
5	Shida Kartli	0	64	36	0
6	Mtskheta-Mtianeti	0	66.67	33.33	0
7	Samtskhe-Javakheti	2.94	73.53	23.53	0
8	Racha-Lechkhumi/ Kvemo Svaneti	0	62.5	37.5	0
9	Adjara	0	65.91	34.09	0
10	Kakheti	2.63	73.68	23.68	0
11	Tbilisi	1.72	51.72	46.55	0
	In total	1.52	67.34	30.89	0.25

Age distribution

Age of the teachers in the research fluctuates between 20 and 80. They were distributed in 9 categories. 5 teachers refused to name their age. In view of distribution of teachers' intercultural sensitivity by age, 80% of teachers aged between 20-25 and 80% of teachers aged between 76-80 is in ethnocentric stage, which is the highest indicator. As regards to the number of teachers in ethnorelative phase, 46,49% of teachers aged between 36-45 is in ethnorelative stage of intercultural sensitivity, which is the highest indicator among the existing age structures in the research. Below is given the distribution of teachers' intercultural sensitivity by age:

Table 15: distribution of intercultural sensitivity of teachers by age

	Age	Defense	Minimization	Acceptance	Adaptation
1	20-25	0	80	20	0
2	26-35	1.59	74.6	23.81	0
3	36-45	1.75	51.75	46.49	0
4	46-50	0	72.88	25.42	1.69
5	51-55	0	78	22	0
6	56-62	0	79.63	20.37	0
7	63-70	6.45	67.74	25.81	0
8	71-75	11.1	66.67	22.22	0
9	76-80	0	80	20	0
10	37	0	0	100	0
11	No answer	0	0	100	0
	In total	1.52	67.34	30.89	0.25

Distribution by gender

Distribution of men and women in the research objectively reflects number of men and women teachers in Georgia, this once again proves validity of selection. Out of 395 teachers, 36 were men and the rest 359 – women, i.e. 9,12% of the research participants was men, while 90,88% - women. Intercultural sensitivity of men and women is distributed this way: 61,11% of the research participant men is in ethnocentric stage, while 38,9% - in ethnorelative. Also, all the men in ethnocentric stage are at level of *minimization of differences*, while all the men in ethnorelative stage – at level of *acceptance of differences*. 69,67% of the research participant women is in ethnocentric stage and 30,33% - in ethnorelative stage. They are distributed according to stages, at the levels of defense, minimization of differences, acceptance of differences and adaptation to differences. In terms of general intercultural sensitivity, no significant difference is seen between men and women. Detailed information on gender differences (in regard to intercultural sensitivity) are presented in the below table

Table 16: distribution of intercultural sensitivity of teachers by sex

Gender distribution

Gender	Defense	Minimization	Acceptance	Adaptation
Men	0	61.11	38.9	0
Women	1.67	68	30.08	0,25
In total				

Distribution by settlement types

Out of 395 teachers (research participants), 240 were from village settlement (i.e. 60,76% of research participants), 14 teachers from lowland settlement (i.e. 3,54%) and 134 teachers from city settlement (i.e. 33,92%). 7 teachers did not name their settlements. In intercultural sensitivity point of view, sharp distinction was less observed among teachers from village, lowland and city settlements. 70,85% of village teachers is in ethnocentric stage and 29,15% - in ethnorelative stage. Big percentage of teachers from lowland is in ethnocentric stage compared to village and city teachers. 85,7% of lowland teachers is in ethnocentric and only 14,3 % - in ethnorelative stage. City teachers have relatively high indicator in intercultural sensitivity, though their majority also appears in ethnocentric phase. 64,15% of city teachers is in ethnocentric stage, while 35,85 % - in ethnorelative. Detailed information on intercultural sensitivity by settlement types is given below:

Table 17: distribution of intercultural sensitivity of teachers by settlement type

Intercultural sensitivity according to type of settlements				
	Defense	Minimization	Acceptance	Adaptation
Village	1.25	69.6	29.2	0
Lowland	14.3	71.4	14.3	0

City	0.75	63.4	35.1	0.75
No answer	0	57.1	42.9	0
In total	1.52	67.3	30.9	0.25

Sensitivity to racial difference

The research showed high intercultural sensitivity towards racial difference. 72,9% of teachers is in ethnorelative stage towards racial difference and only 27,1% in ethnocentric stage. Though, it should be noted that part of the teachers (7,4%) in ethnocentric stage is at **denial** and **defense levels**, while 92,6% - at **minimization level**. The table below reflects the results of teachers' racial sensitivity:

Table 18: teachers' racial sensitivity

Teachers' racial sensitivity		
Sensitivity level	Number	Percentage
Denial	1	0.3
Defense	7	1.8
Minimization	99	25.1
Acceptance	260	65.8
Adaptation	28	7.1
Total	395	100.0

Distribution by regions

Sensitivity towards racial differences by regions, also distribution by ethnocentric and ethnorelative stages is quite diverse in regions. The highest percentage of teachers in ethnocentric stage was observed in Mtskheta-Mtianeti (53,13 %) and Imereti (29,41 %), while the lowest – in Guria (17,65 %) and Samtskhe-Javakheti (14,71 %). Accordingly, teachers in the highest ethnorelative stage are in Guria and Samtskhe-Javakheti (82,4 %) and in the lowest stage – in Mtskheta-Mtianeti (33,3%). Below table presents distribution of teachers' racial sensitivity.

Table 19: distribution of of teachers' racial sensitivity by regions

	Region	Denial	Defense	Minimization	Acceptance	Adaptation
1	Guria	0	0	17.65	82.4	0
2	Samegrelo	0	5.26	28.90	60.5	5.27
3	Imereti	1	0	29.41	61.8	7.35
4	Kvemo Kartli	0	2	16	70	12
5	Shida Kartli	0	0	28	64	8
6	Mtskheta-Mtianeti	0	0	53.33	33.3	13.3
7	Samtskhe-Javakheti	0	2.94	14.71	82.4	0
8	Racha Lechkhumi/ Kvemo Svaneti	0	0	25	75	0

9	Adjara	0	2.27	27.27	61.4	9.09
10	Kakheti	0	2.63	18.42	73.7	5.26
11	Tbilisi	0	1.72	27.59	62.1	8.62
	In total	0	1.77	25.06	65.8	7.09

Sensitivity towards ethnic differences

The research showed that in regard to ethnic differences, majority of teachers is in ethnocentric stage of intercultural sensitivity established by Bennett. In particular, 71,2% of the inquired is in ethnocentric stage, while 28,8 % - in ethnorelative stage. Though, it should be noted that majority of teachers in ethnocentric stage (62,5% of the total number of the inquired) is at the highest level – **minimization**, while 8,9% is on the first level – **denial** or second level – **defense**. 27,8% of the participant teachers is on the first level of ethnorelative stage – **acceptance** and only 0,8 % - at the highest level – **adaptation/integration**. The results of teachers’ sensitivity towards ethnical differences are given below:

Table 20: teachers’ sensitivity towards ethnical differences

Sensitivity towards ethnical differences		
Sensitivity	Number	Percentage
Denial	1	0.3
Defense	34	8.6
Minimization	247	62.5
Acceptance	110	27.8
Adaptation/integration	3	.8
In total:	395	100.0

Based on the research, teachers’ intercultural sensitivity towards different ethnic groups is quite low, though the research also manifested diversity of teachers’ attitudes towards different ethnical groups. For example, the answer to the question regarding Abkhazians and Ossetians – **“We compromised a lot to Abkhazians and Ossetians and let them grow bolder”**- was distributed as follows: 76,6% fully agrees, agrees and partially agrees and only 23,1 % does not agree or absolutely disagrees with this thesis. Similar attitudes of teachers might become problematic for development of intercultural sensitivity towards Abkhazians and Ossetians in future generations:

Table 21: intercultural sensitivity towards Abkhazians and Ossetians

	Number	Percentage
Fully agree	59	14.9
Agree	103	26.1
Partially agree	141	35.7
Disagree	80	20.3
Absolutely disagree	11	2.8
No answer	1	0.3
In total	395	100.0

Interesting results are given in this case: **“only Georgians shall live in Georgia, other ethnic groups shall go to their historical homecountries”**. 28,9% of the inquired people agrees with this sentence to some extent, while 70,1% disagrees. The results clearly show that teachers’ acceptance towards other ethnical groups is relatively high compared to Abkhazians and Ossetians.

Table 22: distribution of answers on the question: “only Georgians shall live in Georgia, other ethnic groups shall go to their historical home countries”.

	Number	Percentage
Fully agree	15	3.8
Agree	20	5.1
Partially agree	79	20.0
Disagree	198	50.1
Absolutely disagree	83	21.0
In total	395	100.0

The answers in this case are also worth noting: **„Georgia is rich due to its ethnical diversity“**. 73,9% agrees with it to some extent, while 26,1% - disagrees or absolutely disagrees. These statistical data show different approaches towards different ethnical groups in terms of ethnical sensitivity. This fact is important and underlines that ethnical tolerance among teachers is diverse towards different ethnoses.

Table 23: distribution of answers on the question: “Georgia is rich due to its ethnical diversity”.

	Number	Percentage
Absolutely disagree	18	4.6
Disagree	85	21.5
Partially agree	91	23.0
Agree	137	34.7
Fully agree	64	16.2
In total	395	100.0

Statistically important difference in terms of sensitivity to ethnical differences by age, settlement and subject group was not observed in the research and is identical to general indicator, though, interesting difference was revealed among regions and genders. Based on regional data, 52,9% of teachers in Samtskhe-Javakheti is at acceptance level of ethnorelative stage towards ethnic differences and 34% - in Kvemo Kartli, which is the highest indicator compared to other regions. Also, 4% of teachers in Kvemo Kartli is at highest level of ethnorelative stage - adaptation to/ integration of differences, i.e. teachers in regions with compact settlements of ethnical minorities are characterized with high ethnical sensitivity, there is more interaction between minorities and majorities. Sensitivity towards ethnical differences in regions is shown in the below table:

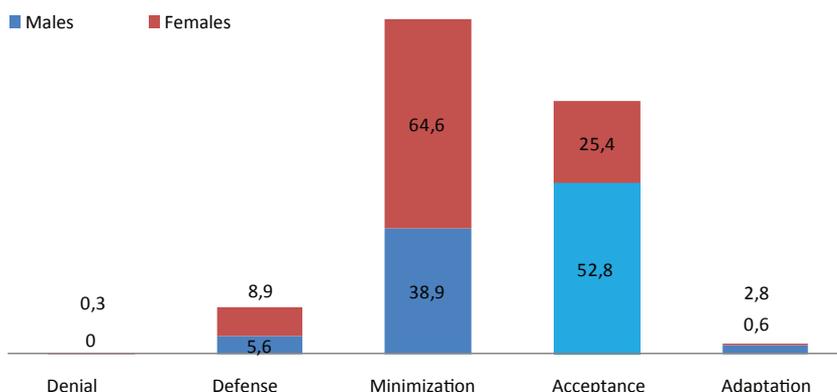
Table 24: Sensitivity towards ethnical differences by regions

	Region	Numb	Denial	Defense	Minimization	Acceptance	Adaptation
1	Guria	17	0	0	82.35	17.6	0
2	Samegrelo	38	0	2.6	81.6	15.8	0
3	Imereti	68	1	10.3	58.82	27.9	0
4	Kvemo Kartli	50	0	8	54	34	4
5	Shida Kartli	25	0	4	76	20	0
6	Mtskheta-Mtianeti	15	0	20	46.67	33.3	0
7	Samtskhe-Javakheti	34	0	5.88	41.18	52.9	0
8	Racha-Lechkhumi/ Kvemo Svaneti	8	0	12.5	62.5	25	0
9	Adjara	44	0	9.09	70.45	20.5	0
10	Kakheti	38	0	18.4	57.89	23.7	0
11	Tbilisi	58	0	6.9	62.07	29.3	1.72
	In total	395	0	8.61	62.28	27.8	0.76

Noticeable difference was observed between genders in terms of attitude towards ethnic differences. 73,79% of women appeared to be in ethnocentric stage, when only 44,44% of men - in ethnocentric stage; majority of men 55,56% is in ethnorelative stage towards ethnical differences. The below given table provides detailed data of gender attitudes towards ethnical differences:

Table 25: Sensitivity towards ethnical differences by sex

Gender	Numb	Denial	Defense	Minimization	Acceptance	Adaptation
Men	36	0	5.56	38.9	52.78	2.78
Women	359	0.28	8.91	64.6	25.35	0.56
In total	395	0.25	8.61	62.3	27.85	0.76

Diagram 5: Sensitivity towards ethnic differences by sex in%


Sensitivity towards persons of different Nationality/Citizenship

It should be noted that low intercultural sensitivity was observed towards civilian differences. It is one of the lowest compared to sensitivity to other differences. The questionnaire showed that majority of teachers' attitude towards ethnic differences is in ethnocentric stage of intercultural sensitivity established by Bennett. In particular, 90,6% of the inquired is in ethnocentric stage in terms of ethnic sensitivity, while only 9,4% - in ethnorelative stage. We should note hereby, that quite big part of teachers in ethnocentric stage (36,4%) is in **denial of differences** (first level of ethnocentric stage) or **defense against differences** (second level of ethnocentric stage). Considerably big is the number (54,2%) of teachers at **minimization** level (ethnocentric stage), while 9,1% of the inquired is in **acceptance of differences** (first level of ethnorelative stage), only 0,3% - at the level of **adaptation to/integration with differences** (highest level of ethnorelative stage). The results on teachers' sensitivity towards civilian differences are shown in the table below:

Table 26: Sensitivity towards teachers' sensitivity towards civilian differences

Sensitivity towards civilian difference		
Sensitivity	Number	Percentage
Denial	12	3.0
Defense	132	33.4
Minimization	214	54.2
Acceptance	36	9.1
Adaptation/Integration	1	0.3
In total	395	100.0

No major difference towards civilian differences was observed while analyzing the data on regions, age, settlement, teachers' subject groups and gender. Detailed information on civilian sensitivity is given below as attachment.

Sensitivity towards different languages

Teachers’ questionnaire showed that intercultural sensitivity towards language differences is quite high among teachers. 53,6% of the inquired teachers, i.e. majority is in ethnorelative stage and 46,4% - in ethnocentric stage. Also, majority of teachers in ethnocentric stage (90,2%) is at the highest level of ethnocentric stage – *minimization* of differences, which is a positive signal. The results obtained regarding teachers’ sensitivity towards lingual differences is presented below:

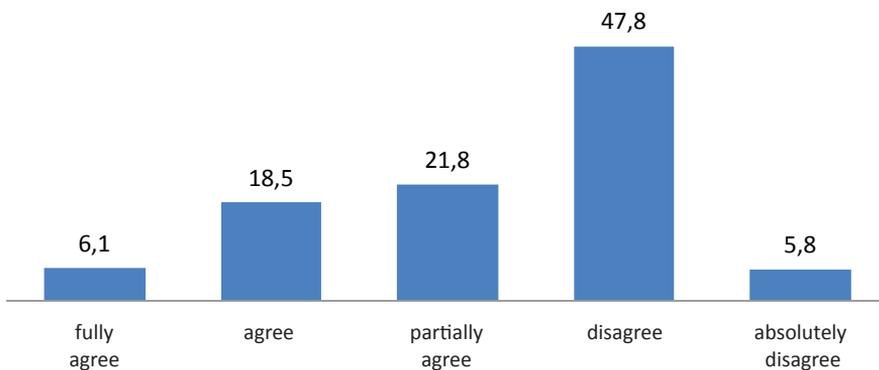
Table 27: Sensitivity towards teachers’ sensitivity towards lingual differences

Sensitivity towards lingual differences		
Sensitivity	Number	Percentage
Denial	2	0.5
Defense	16	4.1
Minimization	165	41.8
Acceptance	202	51.1
Adaptation/integration	10	2.5
In total	395	100.0

While analyzing data on regions, age, settlements, teachers’ subject groups and gender, statistically no major difference (from general indicator) is observed towards lingual differences. Detailed information on lingual sensitivity is given as attachment:

Despite the fact that interesting picture is displayed on lingual sensitivity and majority of teachers is in ethnorelative stage, still there were observed diverse attitudes towards different languages. Also, should be mentioned distribution of answers to some questions. „**I get irritated when people speak on language I don’t understand**“ - 46,4% of the inquired teachers agrees, fully agrees or partially agrees with this opinion. This percentage is quite high, worth thinking as shows how teachers get irritated at people speaking different languages.

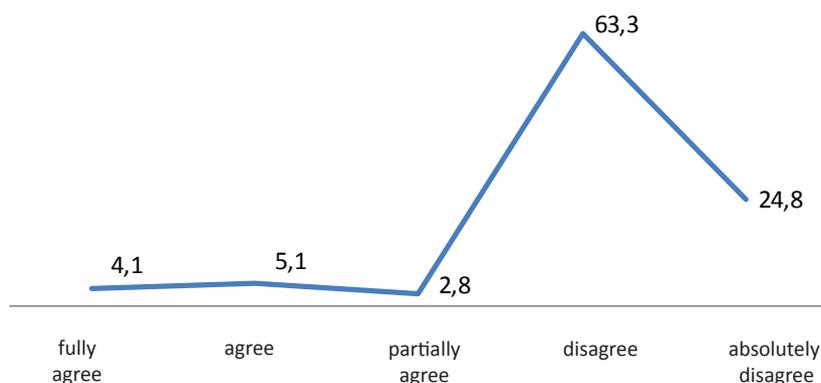
**Diagram 6: distribution of answers on the question in%:
I get irritated when people speak on language I don’t understand“**



Answers are quite interesting in regard to attitude towards English language: **„English language creates danger to Georgian language”** – 39,2% of teachers agrees, fully agrees or partially agrees with this. These data indicate at specific tendencies. Fear of losing Georgian language in parallel to globalization era, as it seems is high among teachers and despite the necessity and priority of teaching English language (generally acknowledged by education system), this issue is still being carefully treated.

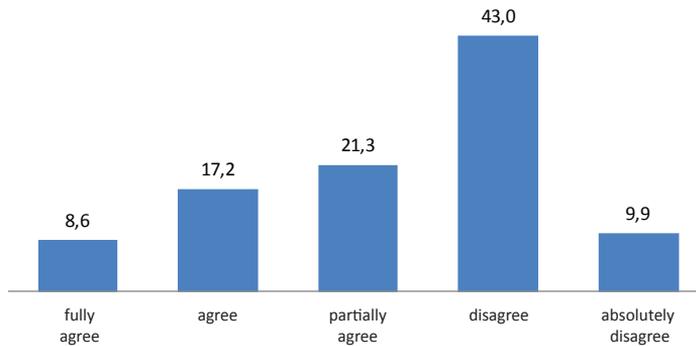
Teachers’ attitude to teaching of Russian language at public schools is worth noting as well. **„Russian language shall not be taught in Georgia”** – only 12,0% of the inquired agreed with this, while 88,0% - did not. Despite the anti-Russian rhetoric, absolute majority of the inquired teachers underlines the necessity of teaching Russian language at school. This tendency was observed in focus groups of teachers and pupils and interviews of teachers as well.

Diagram 7: distribution of answers on the question in%: „Russian language shall not be taught in Georgia”



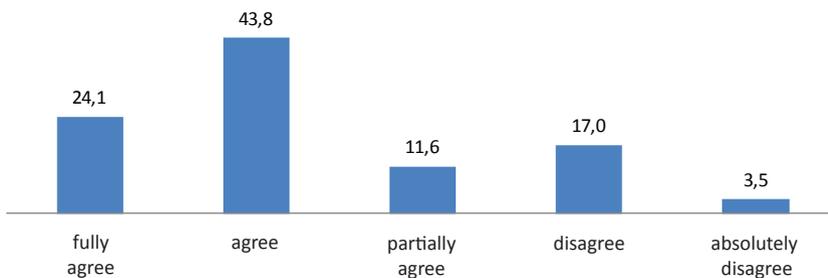
Answers to the question on knowledge of state language by ethnic groups residing in Georgia have been distributed in an interesting way. The thesis -**„all citizens residing in Georgia who does not know Georgian language shall be deprived of Georgian citizenship”**- 47,1 % agrees, fully agrees or partially agrees. Consequently, teachers’ attitude to the citizens of Georgia who does not know state language due to specific context is quite critical.

Diagram 8: distribution of answers on the question in%: „all citizens residing in Georgia who does not know Georgian language shall be deprived of Georgian citizenship”



One of the most important issues is teachers’ attitude towards Abkhazian, as a state language. Majority of the inquired teachers, in particular 79,5% agrees, fully agrees or partially agrees with this thesis - **„Based on the constitution of Georgia, declaration of Abkhazian as a state language is a huge mistake“**. If we integrate the questions related to Abkhazian and Ossetian ethnic groups and the mentioned above question, quite negative attitude is observed regarding Abkhaz and declaration of Abkhazian as a state language. This attitude of teachers, presumably, will find reflection in development of positive intercultural sensitivity in pupils at school level towards Abkhazian language and Abkhaz, Please, see attachment:

Diagram 9: distribution of answers on the question in%: "Declaration of Abkhazian as a state language in the constitution of Georgia is a huge mistake"



It should be noted that extremely positive and ethnorelative sensitivity was displayed towards Megrelian, Lazuri and Svaneti nations. **“Megrelian, Svan and Laz languages are treasury of Georgian culture and shall be taken care of”**– 95,9% of the inquired teachers agrees, fully agrees or partially agrees with the mentioned thesis.

In conclusion, we may say that despite the general result of the linguistic sensitivity, teachers’ attitudes towards specific languages could be considered problematic, especially when revealing these attitudes during the study process.

Sensitivity towards different religions

Majority of the inquired teachers, in particular 80% is in ethnocentric stage in regard to religious sensitivity. 22,15% of the teachers in ethnocentric stage is at the level of **denial differences** and **defense against differences**; only 20% of the inquired teachers is in ethnorelative stage in regard to religious sensitivity. Results received on sensitivity towards religious differences are given in the below table:

Table 28: sensitivity towards religious differences

Sensitivity towards religious differences		
Sensitivity	Number	Percentage
Denial	4	1.0
Defense	66	16.7
Minimization	246	62.3
Acceptance	76	19.2
Adaptation/integration	3	.8
In total:	395	100.0

The research, in terms of sensitivity towards religious differences, showed statistically no major difference by age, settlements and subject groups and is identical to the general indicator, though the difference among regions is worth noting.

38,6% of teachers in Adjara, 37,5% - in Racha-Lechkhumi and Kvemo Svaneti and 22% in Kvemo Kartli is at **acceptance** level of ethnorelative stage towards religious differences. This is the highest indicator compared to other regions; i.e. Teachers in those regions with compact settlements of religious minorities are distinguished with high religious sensitivity (Adjara and Kvemo Kartli). Sensitivity to religious difference in regions is presented below:

Table 29: distribution of sensitivity to religious difference by regions

	Region	Numb	Denial	Defense	Minimization	Acceptance	Adaptation
1	Guria	17	0	11.8	76.47	11.76	0
2	Samegrelo	38	3.7	23.7	60.5	10.5	2.6
3	Imereti	68	1	16.2	64.71	16.18	1.47
4	Kvemo Kartli	50	0	14	64	22	0
5	Shida Kartli	25	0	20	60	20	0
6	Mtskheta-Mtianeti	15	0	20	66.67	6.667	6.67
7	Samtskhe-Javakheti	34	0	11.8	73.53	14.71	0
8	Racha-Lechkhumi/Kvemo Svaneti	8	0	12.5	50	37.5	0
9	Adjara	44	0	13.6	47.73	38.6	0
10	Kakheti	38	5	15.8	57.89	21.05	0
11	Tbilisi	58	0	20.7	63.79	15.52	0
	In total	395	1	16.7	62.28	19.24	0.76

We see an interesting picture between the genders. Though, majority of men and women in terms of sensitivity towards religious differences is in ethnocentric stage, still the percentage of men in ethnorelative stage is higher than that of women. 44,4% of men is in ethnorelative stage, when similar data in women reaches 16,7%. Detailed information on religious sensitivity between genders is given below:

Diagram 10: distribution of sensitivity to religious difference by sex in%

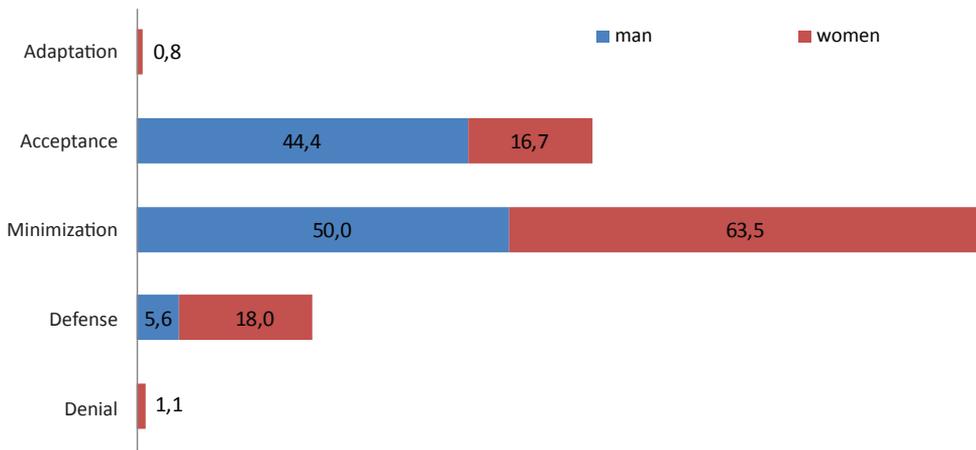
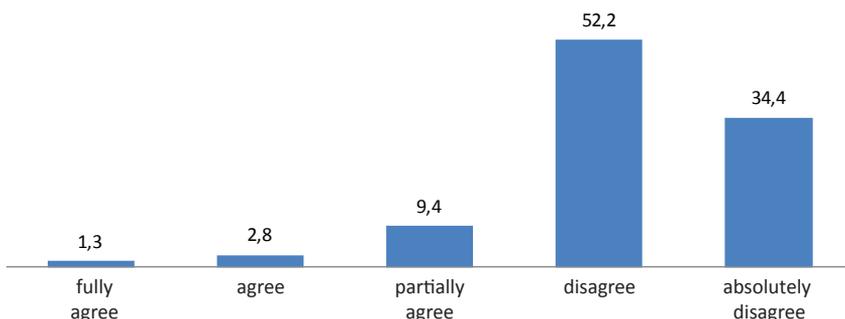


Table 30: distribution of sensitivity to religious difference by sex (%)

Gender	Numb	Denial	Defense	Minimization	Acceptance	Adaptation
Men	36	0	5.6	50	44.4	0
Women	359	1.1	18	63.5	16.7	0.8
In total	395	1	17	62.3	19.24	0.8

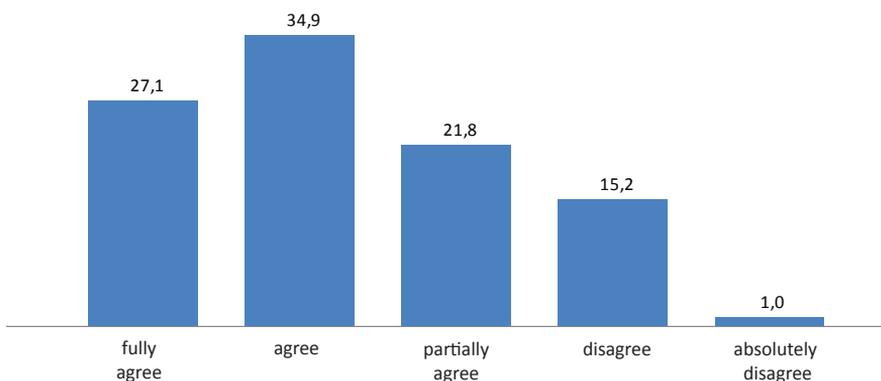
The research revealed interesting facts within religious differences. Teachers have diverse attitudes towards representatives of nontraditional religion, representatives of other religions of ethnically Georgians and towards the deported. 86,6% agrees, fully agrees or partially agrees with this opinion – **“All ethnically Georgians are Georgians despite their religious affiliation”** - while only 13,4% disagrees or absolutely disagrees with it.

**Diagram 11: distribution of answers on the question in%
“All ethnically Georgians are Georgians despite their religious affiliation”**



Attitude of the inquired teachers towards followers of nontraditional religions, the so-called “sects” is worth noting. Majority of teachers (particularly 83,8%) agrees with the opinion **“Nontraditional religions (sectas) create danger to the Georgian state system”**.

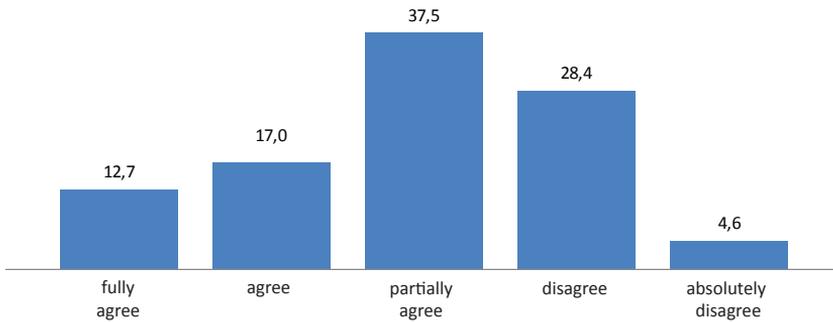
**Diagram 12: distribution of answers on the question in%
“Nontraditional religions (sectas) create danger to the Georgian state system”**



Negative attitude towards pupils of this religion and facts of their uncomfortable school life were fixed in teachers’ interviews, parents’ and pupils’ focus groups. One of the most important tasks for now is to increase of teachers’ intercultural sensitivity and provide them with relevant knowledge and competencies.

Teachers have an interesting attitude towards the repatriation process in terms of repatriates’ religious affiliation. Majority of the inquired teachers (particularly 72,3%) agrees, partially agrees or fully agrees with the opinion **“Return of the deported Muslim Meskhs (exiled from Georgia in 1944) is dangerous due to their religious belief”**.

Diagram 13: distribution of answers on the question in%“Return of the deported Muslim Meskhs (exiled from Georgia in 1944) is dangerous due to their religious belief”.



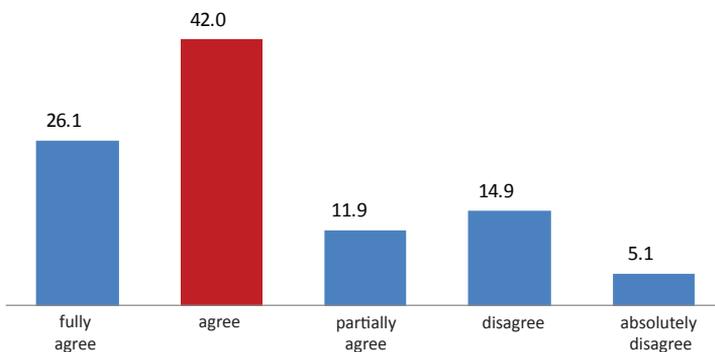
70,1% of the inquired teachers agrees, partially agrees or fully agrees with the opinion given in the questionnaire regarding religious sensitivity: **“Orthodox Christians shall enjoy privileges in Georgia”**. It should also be noted that only 29,9% disagrees with this opinion. The highest percentage of population who disagrees with this opinion falls at Adjara region, characterized by religious diversity. This result reflects teachers’ ethnocentric attitude in terms of religious sensitivity that has impact on school life – this is proved by teachers’ interviews, parents’ and pupils’ focus groups and we will discuss this issue in details while analyzing the research methods below.

Analysis of attitudes towards genders

Attitude towards genders is an important aspect presented in all components of the research. Should be outlined the results revealed during teachers’ inquiry.

Regarding the opinion - „**Women have their own functions; men – their own; everybody shall do his/her own job**“-results are as follows:

Diagram 14: distribution of answers on the question in% “Women have their own functions; men – their own; everybody shall do his/her own job”



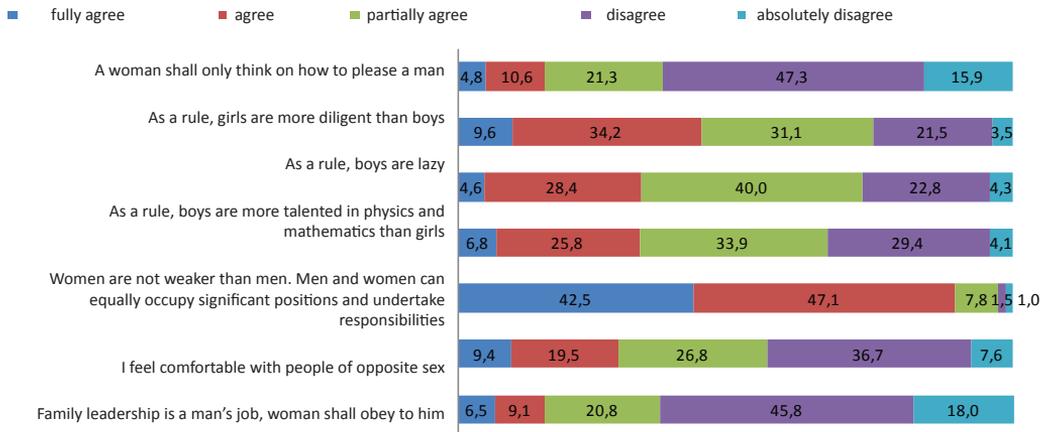
42% of the inquired agrees with the correctness of this opinion, while more than 26% - fully agrees with it. Exactly 20% of the inquired teachers disagrees or absolutely disagrees with this opinion. If we compare this particular opinion (of gender sensitivity sub-chapter of the questionnaire) to others, we will clearly see that other opinions are sharply declarative, where expression of position is possible not only based on own views and perceived expectation, but via using the learned values as well. Accordingly, in this very opinion, where “good” or “correct” answer is not sharply defined for respondents, the stereotype attitude re distribution of activities and responsibilities among genders has been clearly displayed, which is also well expressed in case of textbook analysis and interviews. Answers to other questions have been distributed as follows:

Table 31: teachers’ multicultural sensitivity distributed by the questions (%)

	Fully agree	Agree	Partially agree	Disagree	Absolutely disagree
Family leadership is a man’s job, woman shall obey to him	6.5	9.1	20.8	45.8	18.0
I feel comfortable with people of opposite sex	9.4	19.5	26.8	36.7	7.6
Women are not weaker than men. Men and women can equally occupy significant positions and undertake responsibilities	42.5	47.1	7.8	1.5	1.0
As a rule, boys are more talented in physics and mathematics than girls	6.8	25.8	33.9	29.4	4.1
As a rule, boys are lazy	4.6	28.4	40.0	22.8	4.3
As a rule, girls are more diligent than boys	9.6	34.2	31.1	21.5	3.5
A woman shall only think on how to please a man	4.8	10.6	21.3	47.3	15.9

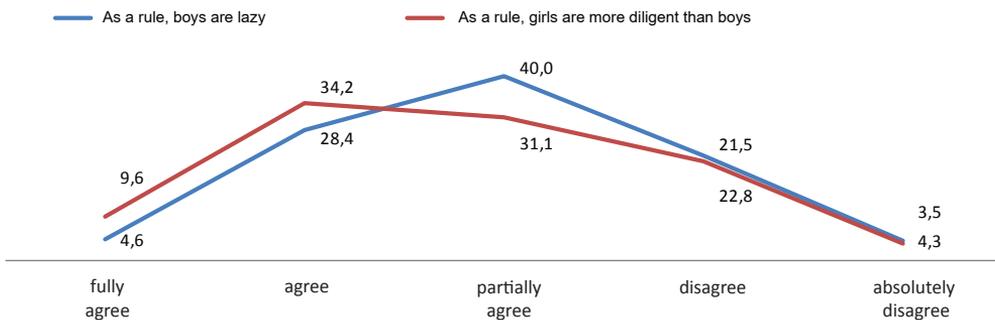
Distribution is clearly shown on the presented diagram. More clearly distributed are the answers to those opinions that are connected with the study process, not with general issues of equality among genders. For example, 33,9% of teachers partially agrees and 32,6% fully agrees with the opinion that boys are more talented in physics and mathematics than girls. Similar tendency is noticed in regard to laziness of boys and diligence of girls. Though, distribution of respondents’ answers re laziness of boys is not precisely associated with more diligence of girls; to say in other words, proportional number of the inquired teachers disagrees with the opinion that if boys are more lazy, accordingly girls are more diligent.

Diagram 15: teachers’ multicultural sensitivity distributed by the questions in%



Though, tendency of answers’ distribution is absolutely homogenous, which is clearly presented on the above diagram. Big percentage of the inquired teachers is more “careful” while agreeing with both opinions. 40% of the respondents’ agrees with laziness of boys compared to girls, though 31% considers that the opinion re more diligence of girls is partially correct. Almost 10% of teachers agrees with more diligence of girls, and 4,6% - with laziness of boys. In total, exactly 73% agrees with the opinion that boys are more lazy than the girls and 74,9% (almost ¾) – with more diligence of girls.

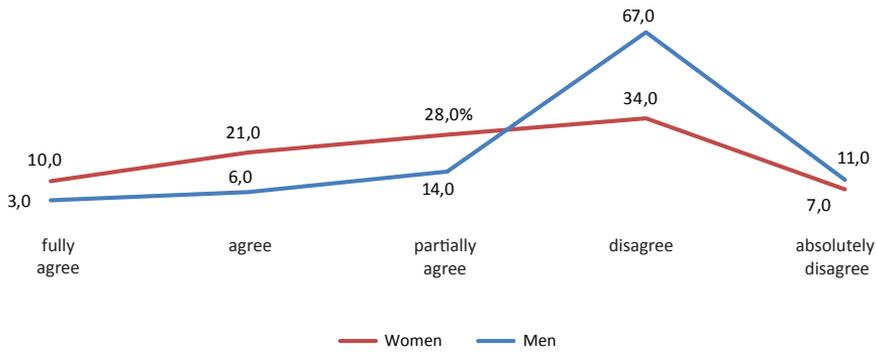
Diagram 16: comparison between the answers on the questions in% “As a rule, girls are more diligent than boys” and “As a rule, boys are lazy”



Answers were distributed in an interesting way regarding the opinion: „I feel comfortable with people of opposite sex“. In this case, 36,7% of the inquired disagrees or fully disagrees with this opinion, which in total constitutes more than 43%. We considered it interesting to discuss this opinion in gender context as well as in view of teaching language.

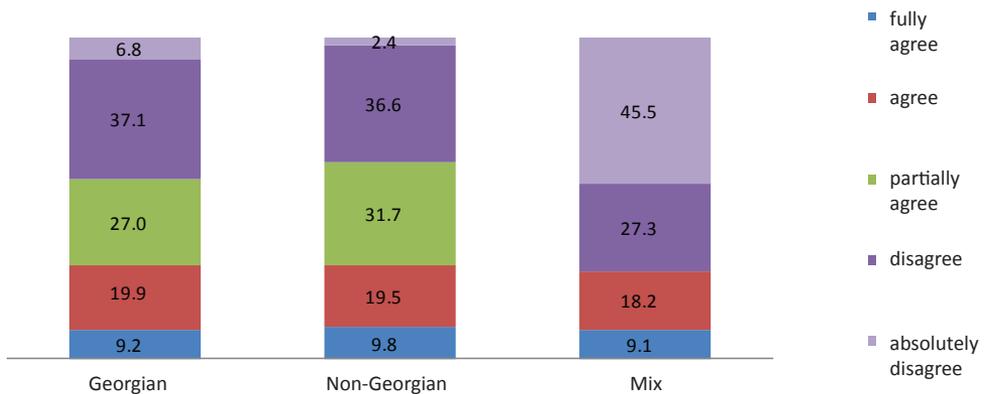
The inquiry shows that 31% of women feels fully uncomfortable or uncomfortable with people of opposite sex, when only 9% of the men feels the same. 78% of men disagrees or absolutely disagrees with this opinion, when 41% of women teachers considers this opinion irrelevant. Indicator of partial agreement with this opinion is two times more in case of women respondents.

Diagram 17: distribution of answers on the question in%“I feel comfortable with people of opposite sex“.



As for the teaching language at schools, results were distributed as follows: tendency of distribution of answers in Georgian and non-Georgian schools are absolutely identical. Different tendency is observed in case of bilingual schools, where almost half of the inquired (45,45%) absolutely disagrees with this opinion. In reality, more information is needed to correctly analyze this tendency, though this result is worth considering and indicates at categorical disposal of teachers.

Diagram 18: distribution of answers on the question in% "I feel comfortable with people of opposite sex" by language of schools"



Analysis of attitudes towards genders shows that more than 60% of the respondents notices the issue of equality among genders, though is quite insensitive towards it; they consider it either artificially intruded or less important. For majority of teachers, behavioral categories are absolute and grounded on the priority of their own behavioral experience due to the tendency of generalization of differences among people.

Table 32: distribution of common attitudes towards the gender equality

Attitudes towards genders		
	<i>Frequency</i>	<i>Percentage</i>
Defense	29	7.3
Minimization	239	60.5
Acceptance	120	30.4
Adaptation/integration	7	1.8
In total	395	100.0

30% of the respondents is characterized by **acceptance** of the gender issue. In total, gender sensitivity of absolute majority of respondents is located within the assessment scale of these two categories.

Sharp difference was not observed between the sexes and gender sensitivity of men and women actually turned out equal. 68,47% of men is in ethnocentric stage and this indicator is a little bit less among women teachers and totals to 67, 69%:

Table 33: distribution of common attitudes towards the gender equality by sex

	Number	Denial	Defense	Minimization	Acceptance	Adaptation
Men	36	0	5.56	63.89	30.6	0
Women	359	0	7.52	60.17	30.4	1.95
Total	395	0	7.34	60.51	30.4	1.77

Sensitivity to different health states

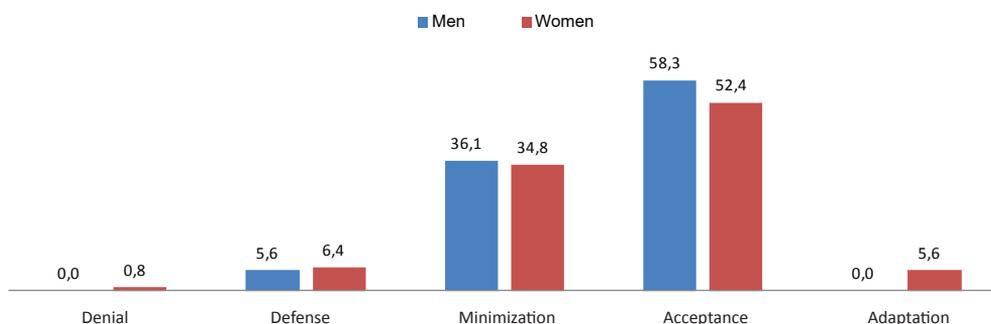
The research shows that more than half of the respondents (53%) is sensitive and observes the different physical features of people, while 5% is emphatic towards physical differences. 35% of the inquired does not perceive this issue seriously, 6,3% displays defense against the difference, while 1% never tries to acknowledge the differences conditioned by physical features of people. See table below:

Table 34: Attitude towards physical state

	<i>Frequency</i>	<i>Percentage</i>
Denial	3	0.8
Defense	25	6.3
Minimization	138	34.9

Re-distribution of acceptance categories by gender and regional perspectives is quite interesting:

Diagram 19: Attitude towards physical state by sex in%



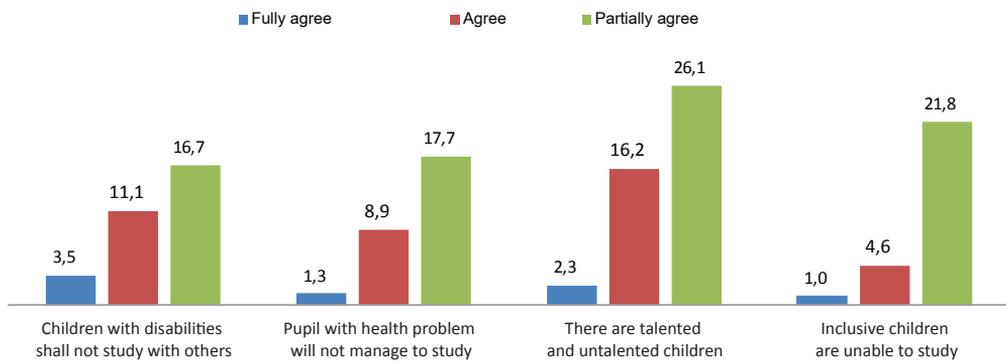
Based on the diagram, actually there is no big difference between attitude of the inquired teachers towards diversity of humans’ physical abilities and their sensitivity towards this issue. The only notable difference among women teachers is characterized with emphatic attitude and full acknowledgement of physical abilities (6%), which is not given in case of men teachers. Indicator of distribution of answers to individual questions is also worth noting:

Table 35: Attitude towards physical state by questions

Attitude towards different physical state	Fully agree	agree	Partially agree	disagree	Absolutely disagree
I think children with disabilities shall not study with others as all pupils get damaged as a result.	3.5%	11.1%	16.7%	49.9%	18.7%
Pupil with health problem will not manage to study.	1.3%	8.9%	17.7%	60.5%	11.6%
There are talented and untalented children. Talented pupils study easily, while untalented, no matter how much you help them, fail to study.	2.3%	16.2%	26.1%	47.6%	7.8%
Inclusive children are unable to study.	1.0%	4.6%	21.8%	60.3%	12.4%

Despite respondents' similar attitudes towards all opinions, there are still observed minor differences, e.g. 26,1% of the inquired partially agrees with the opinion on talented and untalented children, 21,8% of teachers also partially agrees with the opinion on limited abilities of inclusive children in learning. This indicator is a little higher than the indicator of the rest two questions; indicator of partial agreement with other opinions is lower and equals to 17.7%. It should be noted that emphatic and acceptance indicator related to physical abilities is higher if opinion directly stresses pupil with limited abilities. Evidently, more number of respondents agrees or partially agrees with the opinion on separation of pupils by mental abilities. For more visual effect, please see the diagram below, which clearly reflects that 16% of the inquired has a perceived expectation how to distribute academic indicators by pupils' abilities.

Diagram 20: Attitude towards different physical state by questions in%



So, analysis of attitudes towards physical abilities shows that teachers are more sensitive towards differences and their empathy is more than the indicator of separation and denial.

Sensitivity towards social condition

One of the sub-chapters of the questionnaire was focused on research of the attitude towards social-economic condition. Opinions include data of both people with high and low economic income, were more or less generalized and only in some cases associated to professional experience of teachers.

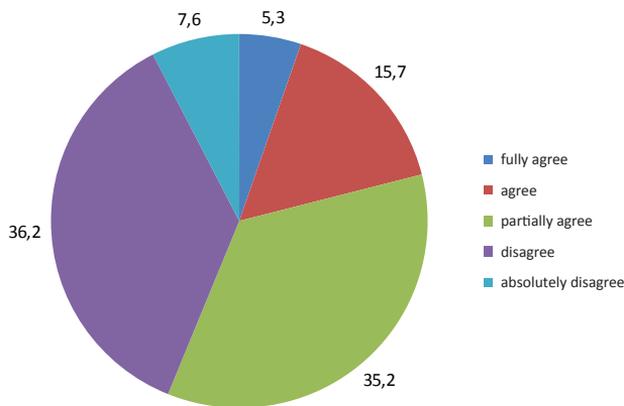
The research shows that more than 63% of the respondents is characterized by **acceptance** towards socio-economic differences, and almost 31% is at **minimization** level. The inquired teachers are characterized by higher acceptance towards socio-economic differences than towards different physical abilities; even more than 4% of the respondents has defense against physical abilities (2,3% - socio-economic, 6,3% - physical). On the other hand, full realization of differences and acknowledgement of socio-economic differences is less than that of physical abilities.

Table 36: comparison of attitudes between the socio-economic differences and physical state

	Attitude towards socio-economic differences		Attitude towards physical state	
	Frequency	Percentage	Frequency	Percentage
Denial	3	.8	3	0.8
Defense	9	2.3	25	6.3
Minimization	122	30.9	138	34.9
Acceptance	250	63.3	209	52.9
Adaptation/integration	11	2.8	20	5.1
Total	395	100	395	100.0

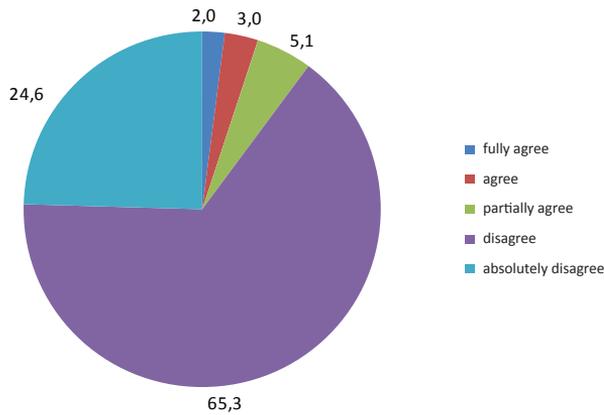
If we try to analyze results of the opinion, we will notice interesting tendencies. For example, the answers to the opinion – **“Rich people are stingy, while poor are generous”**- were distributed as follows: 5.32% of the inquired fully agrees, 15.7% - agrees, and 35.19% partially agrees. Totally, more than half of the inquired (56,2%) agrees with it.

Diagram 21: distribution of answers on the question in%: “Rich people are stingy, while poor are generous”



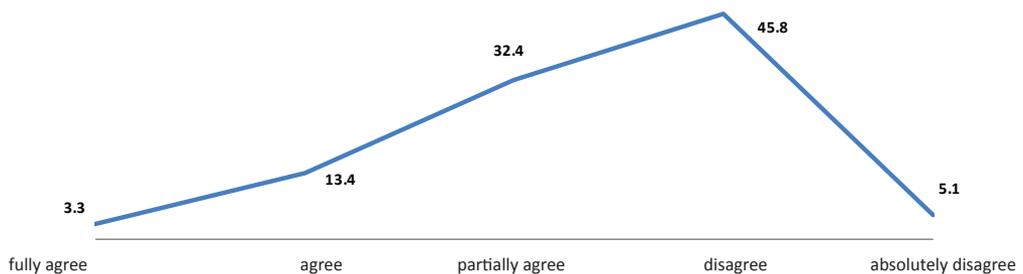
Attitudes are radically and sharply expressed re second opinion – **“One should not expect good (wisdom) from a socially vulnerable person”**. Absolute majority of the inquired (89,1%) disagrees or absolutely disagrees with this opinion, 5.1% partially agrees and about the same percentage either agrees or fully agrees with it. On the example of these two opinions, we could discuss not only the attitudes towards socio-economic differences, but change in attitudes as well that are sharply targeted at socially vulnerable people with empathy and less sympathy towards economically rich people.

**Diagram 22: distribution of answers on the question in%:
“One should not expect good (wisdom) from a socially vulnerable person”**



Though, if we analyze the rest opinions, we will see a different picture, e.g. the opinion on **“Those raised in poverty have an inferiority complex throughout their life no matter how successful they become”**— about half of the respondents fully or partially agrees with it despite the fact that this opinion is given from the position of socially vulnerable people.

Diagram 23: distribution of answers on the question in%: “Those raised in poverty have an inferiority complex throughout their life no matter how successful they become”



It would be interesting to analyze answers in different contexts; e.g. to what extent the geographical or territorial settlement does impact the attitudes towards socio-economic characteristics. One more opinion in the research **“Rich people interact with rich, while poor people - with poor. Only equal have a good understanding of each other”** was discussed in view of territorial settlement (see the given table). The data clearly show that there are no special attitudes characteristic to territorial settlement. Noticeable and somehow important

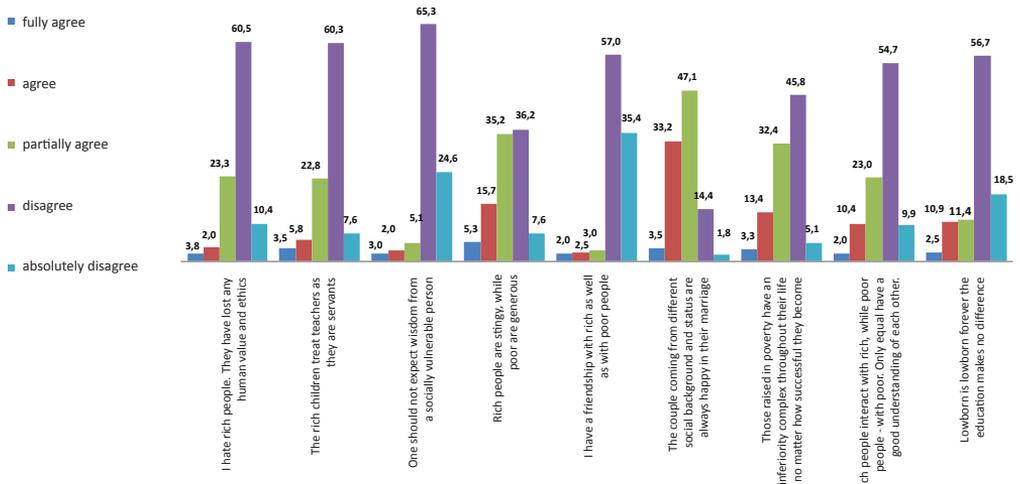
is the difference that distinguishes respondents of village and city settlements from lowland settlement. Though, due to the fact that number of respondents residing in lowland area is only 14, it is not appropriate to generalize the answers and speak about any type of tendency. See the table below:

Table 37: distribution of answers on the question “Rich people interact with rich, while poor people - with poor. Only equal have a good understanding of each other”

	Fully agree	Agree	Partially agree	Disagree	Absolutely disagree	Total
Village type	1.67	12.92	22.50	54.17	8.75	240
Lowland type	14.29	7.14	7.14	57.14	14.29	14
City type	1.49	6.72	26.12	55.22	10.45	134
No answer	0.00	0.00	14.29	57.14	28.57	7
Total	2.03	10.38	23.04	54.68	9.87	395

During the study of socio-economic differences, the highest percentage of the inquired (average 46,1%) displays acceptance towards diversity and this is not the conditioning factor of values and features written to humans. Average 9.9% categorically refuses to express stereotypic attitude towards people by social mark, though displays this attitude in practice. 22.6% is at **minimization** level and has non-homogenous attitude towards socio-economic characteristics. 11% shows **defense** against diversity, while almost 3% does not acknowledge socio-economic diversity as a person’s characteristic and manifests non-tolerant attitude towards it.

Diagram 24: attitudes to socio-economic differences by questions in %



Assessment of family institution and social status

Special attitude towards family institution is vivid and noticeable in Georgia. The researches show that family is one of the most stable institutions and its social significance derives from its diverse functions changing along with development of demands of whole society or individuals. We considered it relevant to clarify (within the framework of the research) what types of attitudes do teachers display towards families with different social status. 6 questions were included in the questionnaire, part of which reflected the views and expectations made on the basis of the respondents’ experience; also, part of the questions was of general character and aimed at detection of attitudes towards social status and diversity. Below is given a diagram of questions with the respondents’ replies:

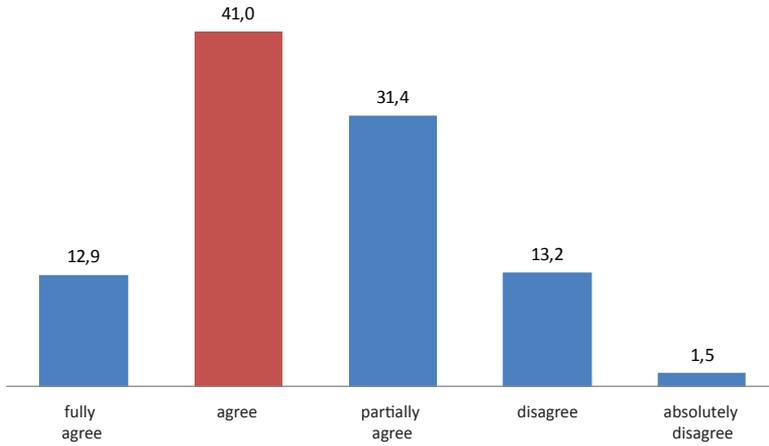
Table 38; distribution of attitudes to the social status by districts

	Children of uneducated parents always have a problem in studying at school	You can tell by pupil what is his family like	A man is appraised at his true worth and does not matter what is his job position or social condition	I try not to contact with uneducated parents as this communication will change nothing for pupil	Sometimes I wonder how a pupil of such parents be so good	Some pupils behave so bad one can't even imagine if they come from a noble families
Fully agree	1.8	12.9	51.4	2.0	5.1	6.1
Agree	11.6	41.0	44.3	4.8	21.8	39.7
Partially agree	27.1	31.4	2.5	10.9	22.0	35.7
Disagree	49.6	13.2	0.3	55.7	42.0	15.4
Absolutely disagree	9.9	1.5	1.5	26.6	9.1	3.0

While analyzing the data, we found an interesting tendency. For majority of the inquired, opinions that put family values forward help sculpturing the characteristics of specific peoples. Let’s discuss some opinions.

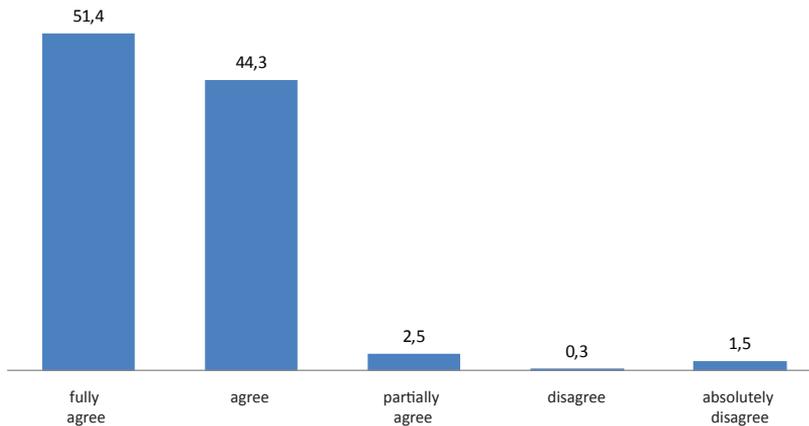
The diagram shows the distributed answers to the opinion - „**You can tell by a pupil what family he comes from**“. Teachers’ attitude towards family institution is quite distinct as well as its impact on different indicators of pupils. Also, should be noted that this opinion is rather abstract, does not include the characteristics of pupils that are linked with their family origins. Despite this fact, 13% of the inquired agrees with this opinion, while 31.4% partially agrees, in total this number reaches 85,3%.

**Diagram 25: distribution of answers on the question in%:
„You can tell by a pupil what family he comes from“**



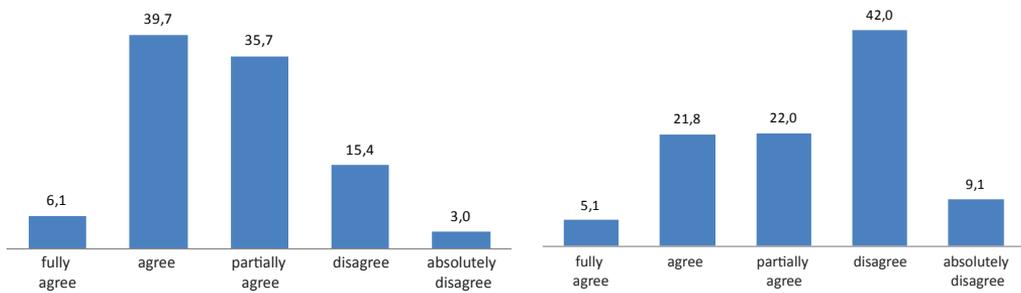
Actually, individual analysis of the opinions shows interesting tendencies; majority of the respondents who were quite categorical while indicating at direct link between family and pupil, fully or partially agree with the declared opinion **“A man is appraised at his true worth and does not matter what is his job position and social condition”** (see the diagram), 98,2% agrees with this opinion.

Diagram 26: distribution of answers on the question in%: “A man is appraised at his true worth and does not matter what is his job position and social condition”



There is a sharply outlined tendency, which, on one hand lies in answers to those opinions that are close to personal experiences, and, on the other hand, in attitudes towards family institution; e.g. Analysis of two, inter-related opinions – **“Sometimes I wonder how a pupil of such (uneducated) parents be so good”** and **“Some pupils behave so badly, one can’t even imagine if they come from noble families”** - clearly shows that their assessment is not equally distributed. If respondents, who don’t correlate the first opinion on “excellent” pupil’s performance with unfavourable family origins, then logically, the opinion on “bad” pupils’ behavior or performance shall not be linked with respectable family origins. Actually, it does not happen this way:

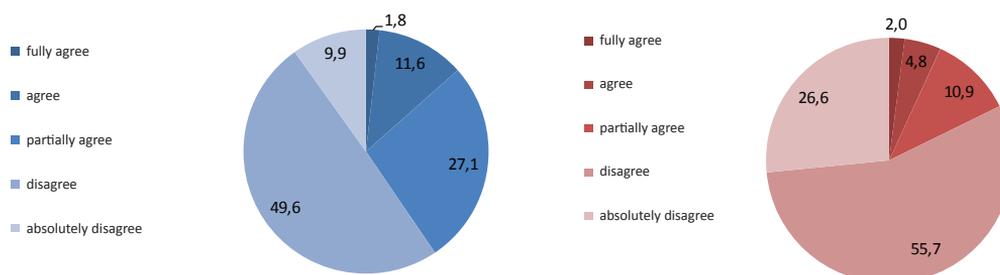
Diagram 27-28: comparison between the questions in%: “Sometimes I wonder how a pupil of such (uneducated) parents be so good” and “Some pupils behave so badly, one can’t even imagine if they come from noble families”



81,5% fully or partially agrees with the opinion regarding a respectable family, whose child is not as “good” as he/she should be, while in case of “excellent” pupil, the inquired people more agree with the opinion that pupil’s less prestigious family cannot be correlated with the pupil’s “excellency”. 48,9% fully or partially agrees with this opinion. While analyzing this opinion, we may speak on two possible tendencies: (a) the inquired teachers more boldly agree with the opinion when family is mentioned in a positive context and where pupil can be extremely bad, while in case when family status is under doubt, the fact that talks are about “excellent” pupil does not change their opinion on personal character and iniquity of characteristics. Second tendency that comes on surface while discussing other opinions is linked to perceived values on family institution, its role and importance is vividly seen in teachers’ expectations and attitudes. (D 27-28)

Two opinions regarding teachers’ assessment-analysis are not in conformity with each other: **„Children of uneducated parents always have a problem in studying at schools“** and **„I try not to contact with uneducated parents as this communication brings no results to pupils“**. Both opinions underline that parents’ low social status negatively impacts on pupils’ academic performance and behavior. Accordingly, there exists an expectation that respondents’ answers will be more or less equally distributed, though the reality is different.

Diagram 29-30: comparison between the questions in%: „Children of uneducated parents always have a problem in studying at schools“ and „I try not to contact with uneducated parents as this communication brings no results to pupils“.



40.5% of the inquired fully or partially agrees with the opinion that low indicator of family education negatively impacts on academic performance of pupils. 59.5% disagrees or absolutely disagrees with this. As regards to the relationship with parents, only a bit higher than 17% of the inquired teachers thinks that communication with less educated parents has no sense and for big part (82.3%) status of family education is not decisive while contacting with parents. We can discuss one more interesting tendency while speaking on these two examples; opinions that require expression of personal attitude and “right” position are easily comprehensible, teachers more openly express the widely acknowledged and expectable position than in case when opinions are of general character, are not related to their personal experience and reflect general attitude towards specific condition or situation. (D29-30)

Teachers’ perceived views and expectations are especially sharply expressed in case of family and family related social status. Minor differences are noticed in view of territorial settlement; compared to village settlement, acceptance towards diversity of social status and family institution about is 10% more than that of city settlement. Accordingly, minimization indicator in village is 10% more than in city.

Sensitivity towards different age

Big percentage of the inquired (65,8%) has high acceptance towards age sensitivity.

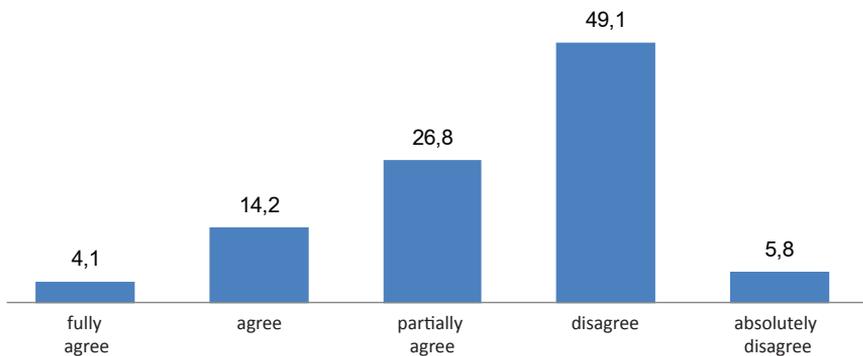
The opinion regarding “feeling comfortable in presence of elder people” is characterized by high acceptance and tolerance. 98,2% fully agrees or agrees with this opinion.

**Table 39: distribution of answers on the question:
“I feel happy in presence of elder people, I learn a lot from them”**

	Number	Percentage
Fully agree	134	33.9
Agree	214	54.2
Partially agree	40	10.1
Disagree	5	1.3
Absolutely disagree	2	0.5
In total	395	100.0

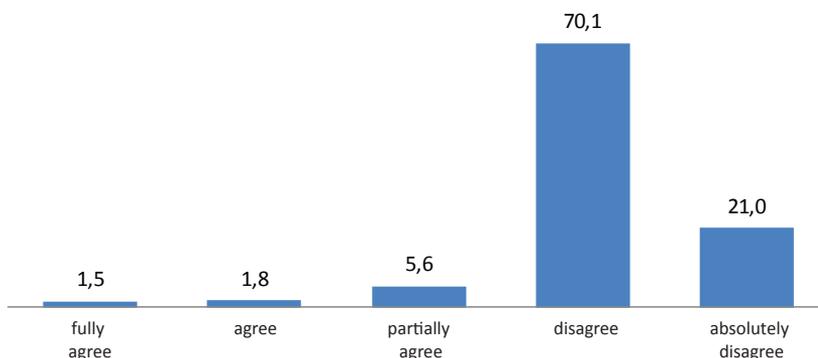
It is worth noting that despite high acceptance towards age differences, there still can be found particular cases of different opinions. E.g. opinion - „**I never understand people much elder or much younger than me**” more than 26% partially agrees with it. This indicator is higher the ones related to other age differences.

**Diagram 31: distribution of answers on the question in%:
„I never understand people much elder or much younger than me”**



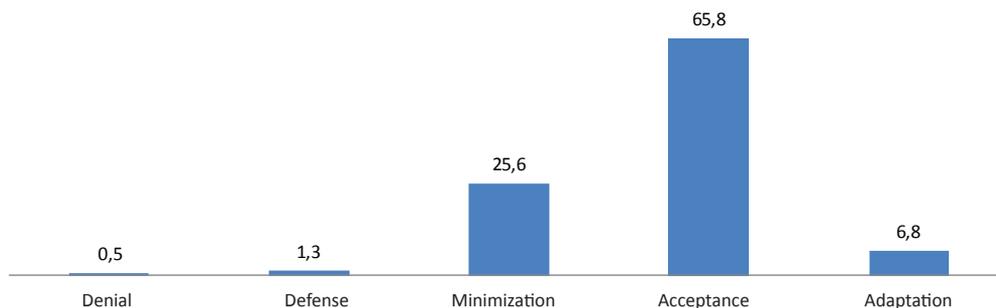
Respondents’ answers to the opinion - „**I feel comfortable only with people of my age**”, highest percentage falls at denial and reaches 90%. Sharply expressed negative attitude towards this opinion is linked with specific professional skills and reflected in this percentage.

Diagram 32: distribution of answers on the question in%: „I feel comfortable only with people of my age”



So, if we analyze the attitude towards age differences, we can say that the age diversity for teachers of primary schools is well analyzed. Results were distributed as follows in this component:

Diagram 33 : attitudes towards age differences in%



Sensitivity towards different territorial settlements

Majority of teachers (55,9%) is in ethnorelative stage (in regard to sensitivity towards territorial settlements) and 44,1% - in ethnocentric stage. Intercultural sensitivity of these teachers was not observed in age, regional and settlement context.

Table 40: distribution of sensitivity towards different territorial settlements between the stages

Sensitivity towards territorial settlement	Number	Percentage
Denial	2	.5
Defense	5	1.3
Minimization	167	42.3
Acceptance	211	53.4
Adaptation/integration	10	2.5
In total	395	100.0

Results are interesting re some opinions, e.g. **“City people have lost internal culture and sense of being Georgians”** - 19,5% agrees, partially agrees or fully agrees with it. Answers are similar to this opinion among village, lowland and city teachers. 20,8% of village teachers agrees with it, 21,4% - in lowland and 15,6% - in city. Similar equal tendency is observed regarding the opinion **“City people avoid contacting with villagers”**. 26,2% fully agrees or partially agrees with this. As for the attitude towards the same opinion by settlements, 26,7% of teachers in village and 22% - in city agrees with this opinion.

Sensitivity towards different sexual orientation

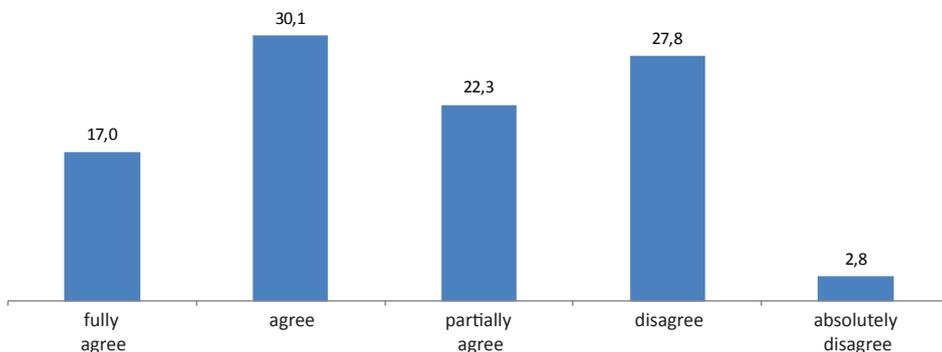
Attitude of the inquired teachers towards different sexual orientation is sharply ethnocentric. Majority of teachers, in particular 81,2% is in ethnocentric stage and only 18,8% -is in ethnorelative stage.

Table 41: distribution of sensitivity towards different sexual orientation between the stages

Sensitivity towards different sexual orientation	Number	Percentage
Denial	24	6.1
Defense	116	29.4
Minimization	181	45.8
Acceptance	69	17.5
Adaptation/integration	5	1.3
Total:	395	100.0

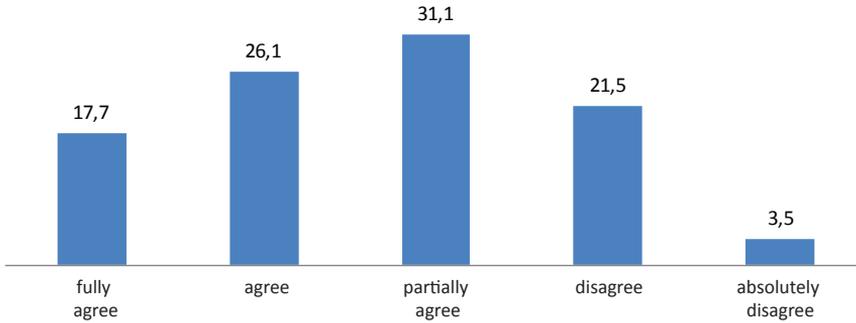
Analysis of opinion re attitudes towards sexual orientation is worth noting; e.g. **“I will have difficulties in working with people of different sexual orientation”**, - 69,4% of the inquired agrees, fully agrees or partially agrees with this opinion.

**Diagram 34: distribution of answers on the questions in%:
“I will have difficulties in working with people of different sexual orientation”**



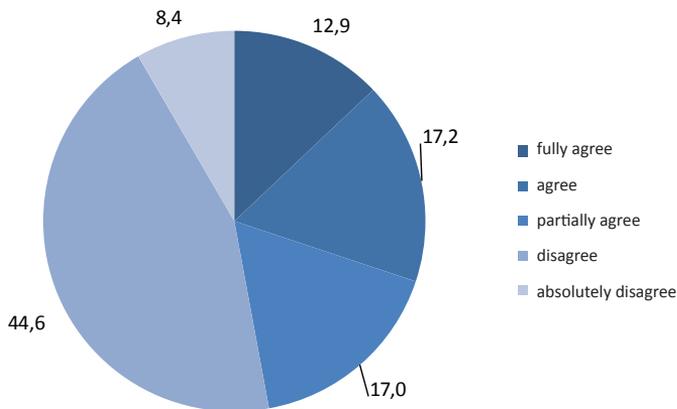
“People of different sexual orientation create danger to the country and public”- 74,9% agrees, fully agrees or partially agrees with this opinion.

Diagram 35: distribution of answers on the questions in%: “People of different sexual orientation create danger to the country and public”



(Comparing to the mentioned above, quite low is the number of the teachers (47,0%) who agree, fully agree or partially agree with the opinion **“In my opinion, different sexual orientation shall be punished by criminal law”**, though, in itself, this indicator is quite high shows extremely low level of sensitivity of teachers towards sexual orientation.

Diagram 36: distribution of answers on the questions in% “In my opinion, different sexual orientation shall be punished by criminal law”



In regard to sexual orientation, teachers have quite interesting attitudes towards declarative and widely acknowledged (including the ones at the legislative level) opinions. Majority of the inquired teachers agrees with declared equality between people, including the issue of human equality despite sexual orientation. Particularly, **“Everybody is free and equal despite their sexual orientation”** – 81,5% of the inquired teachers agrees with this opinion at different gradations. This fact is important and underlines that teachers display ethnorelative attitudes towards declared and widely acknowledged opinions, though they show internal ethnocentric attitudes towards differently formulated and non-declared issues (on different sexual orientation).

Conclusions/Findings

The research revealed important tendencies. Each provision in the research questionnaire gives opportunity to analyze in different context and determine some conformities as well as irrelevances regarding seemingly the same issues. This has a specific logical explanation. Key findings are outlined and discussed below:

1. Cultural sensitivity is different towards various different aspects of cultural identity. Tolerance towards social status, disabilities or gender does not exclude non-tolerance towards racial, lingual, religious, ethnical or civil differences; on vice-versa. ***There is differentiated tolerance and intercultural sensitivity towards the different sources of cultural identity;***

The Diagrams below reflect sources of difference distributed within five stages of intercultural Sensitivity represented in percentage:

Diagram 37: intercultural sensitivity towards the different sources of cultural identity – Denial

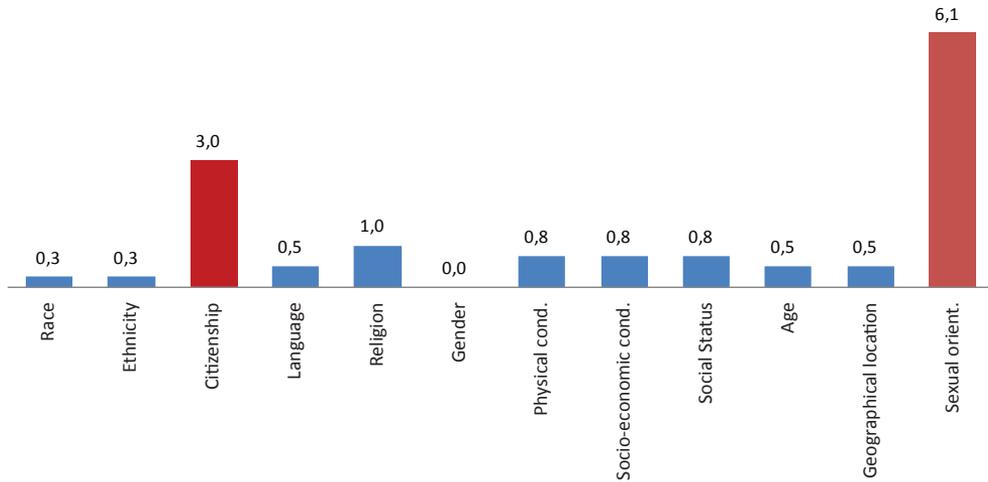


Diagram 38: intercultural sensitivity towards the different sources of cultural identity - Defense

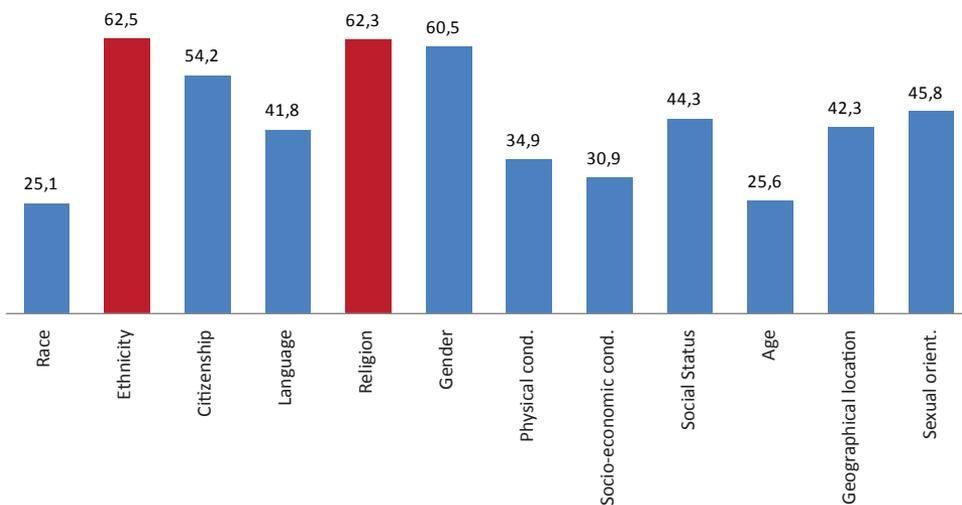


Diagram 39: intercultural sensitivity towards the different sources of cultural identity - Minimization

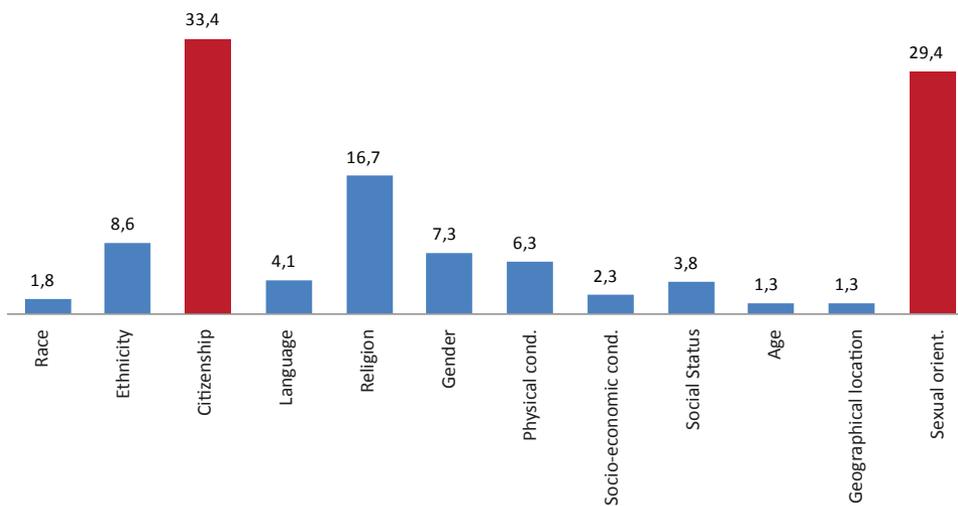


Diagram 40: intercultural sensitivity towards the different sources of cultural identity - Acceptability

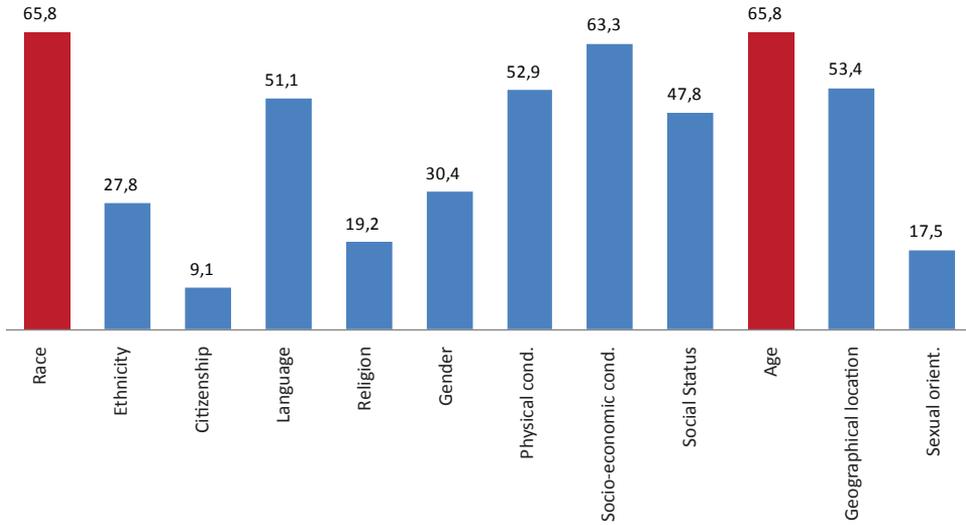
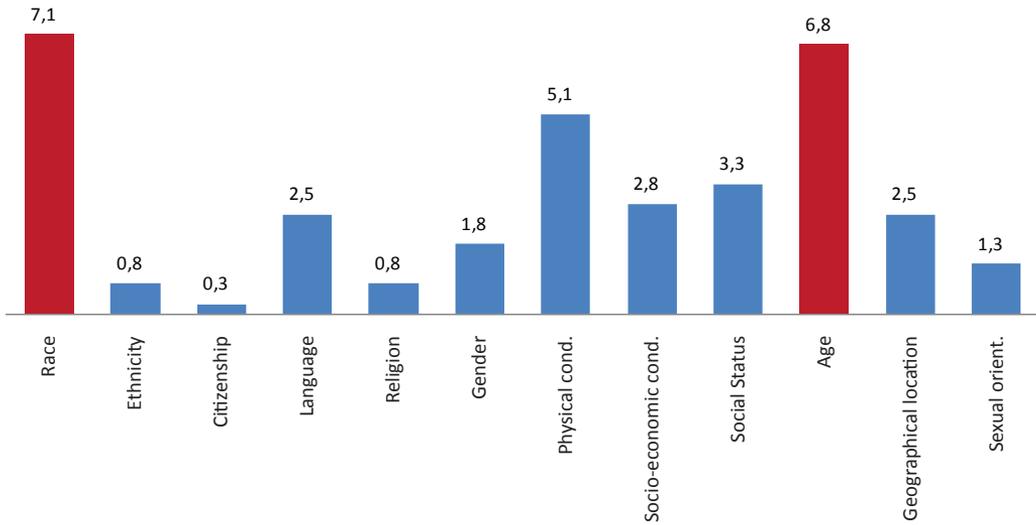


Diagram 41: intercultural sensitivity towards the different sources of cultural identity - Adaption/Integration



2. There are internal differences toward different sources of difference, i.e. Teachers display **selective tolerance towards different groups** within the same source of cultural difference. For example, teachers can be tolerant towards one specific ethnical group and non-tolerant towards another ethnical group; similar situation is observed in regard to religious and language differences. Accordingly, **there is selective sensitivity or tolerance** within the different sources of cultural identity.

3. There are declared and generally acknowledged provisions and non-declared provisions that could be similar essence-wise, though teachers' answers are different. Differences between ethno relative attitudes towards declared provisions and ethnocentric attitudes towards non-declared provisions are clearly shown in the research; (See the diagram below)

Diagram 42-43: comparison between the questions in% “Everybody is free and equal despite their sexual orientation and “Orthodox Christians shall enjoy privileges in Georgia”

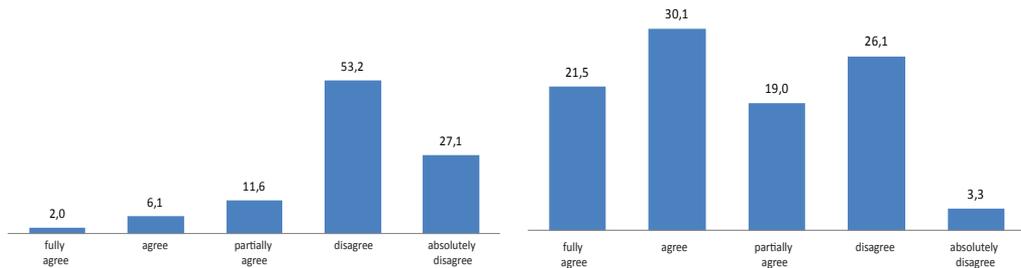
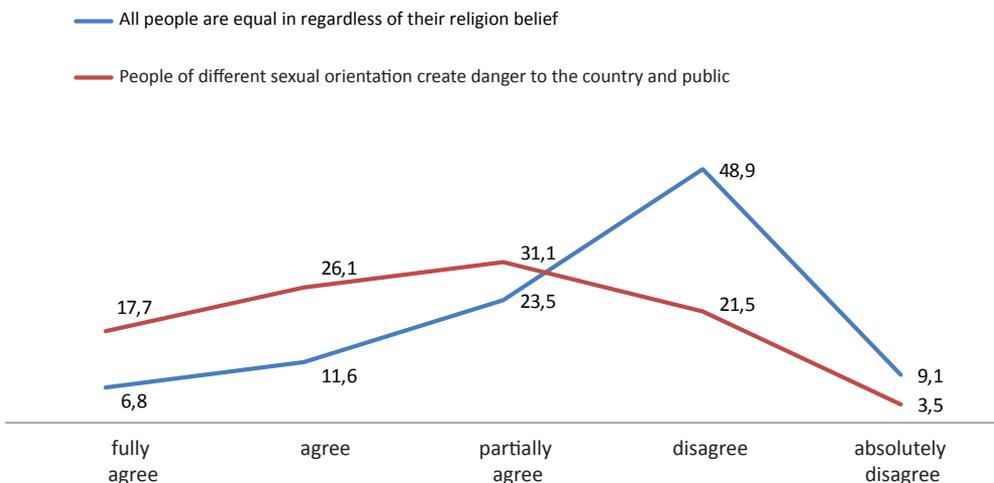
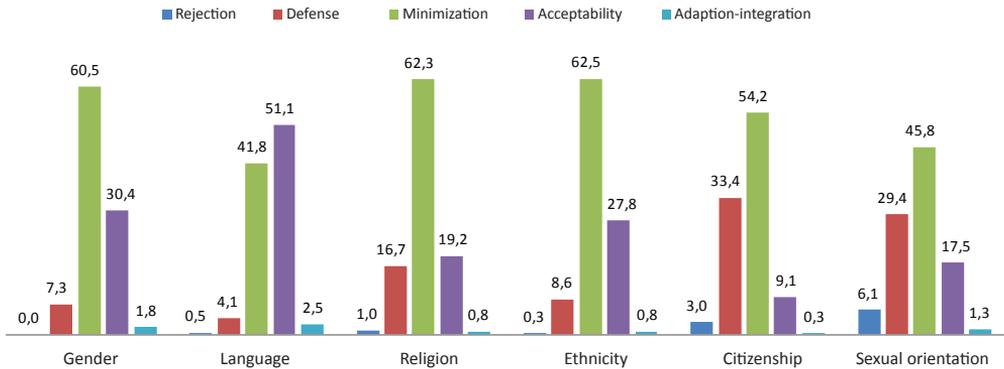


Diagram 44: comparison between the questions in%: “People with different sexual orientation are dangerous for society” and “All people are equal in regardless of their religion belief”



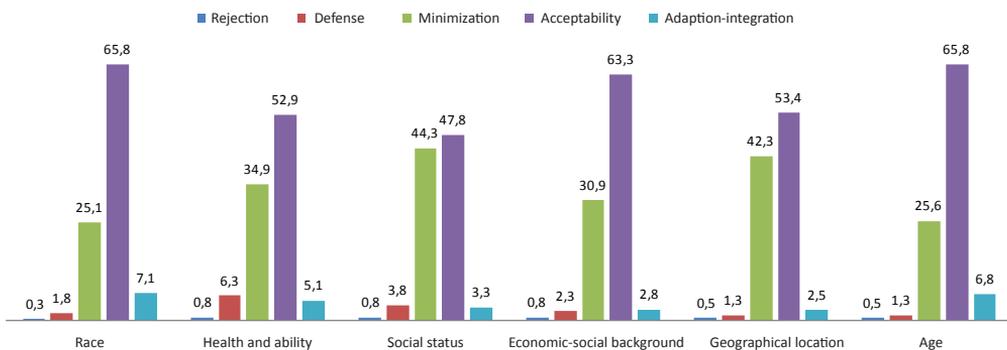
4. Intercultural sensitivity is relatively high towards those differences that could be “easily (soft) changed”, are daily and intensively interacted (social background, geographical location, social status, age, health state), while intercultural sensitivity is low towards those differences that are more or less “steady/invariable” or “rarely changeable”, are seldom interacted daily, though cohabitation is possible (ethnicity, religion, nationality, gender, sexual orientation).

Diagram 45: distribution of “steady/invariable changeable sources of identity (%)



The racial sensitivity is an exception in this classification; teachers showed high sensitivity toward racial difference. This fact could be explained by Georgia’s context, where interaction between people with racial difference is minimal due to the fact that number of people with different racial identity is small and insignificant in Georgia, accordingly there is no interaction between people at all, never existed before.

Diagram 46: distribution of “easily” changeable sources of identity (%)



CHAPTER VII

MULTICULTURAL EDUCATION APPROACHES/ TEACHERS' INTERVIEW ANALYSIS

Definition of multicultural education

Teacher's interviews clearly showed that either teachers have no idea what is multicultural education and its objective or they have limited understanding of this issue. Below are presented several explanations that more or less reflect explanations provided by all teachers with different lexical or grammatical constructions.

Most of teachers connect multicultural education to integration of ethnic or religious minorities.

"Beyond this term, supposedly children of different nationalities are considered as well as their integration with teachers and classmates".

"I think this is integration of people from different cultures. Though, I have never heard of this term as such".

Other part of teachers correlates multicultural education with knowledge on different ethnic, racial or religious groups and their cultures.

"To respect others' cultures, to know better our own culture and respect other people's culture as well.."

"This is a relationship with people from different nationalities and aims at inspection what kind of relation is that and how Georgian people should cooperate with these people."

Another part of teachers narrows explanation of multicultural education and its objectives and correlates to interaction of religious minorities and religious groups.

„Possibly, tolerance between students, recognition of people from different religions and belief. . . In my opinion, its aim is to get familiar with different religions, establish tolerance and positive attitude between people of different religious affiliation.

„In my opinion, religion is greatly linked with multiculturalism.“

It serves to religion and teacher has to teach it...Humans shall preach privately (unofficially) their own religion – Christianity, partially, this is how I know it.

„Equality of people, respect of different races, nationalities, religious belief and different views.

Small group of teachers considers that objective of multicultural education is to support relations between people, students with different cultural origins and help their cohabitation.

„Culture is a culture and all of you shall have a good knowledge of your country culture; multi - possibly means specific amount, much; so logically we can connect these two terms, though

I have never listened to a lecture re this subject, have not read any literature, etc. Inter means between, rights? So, possibly, either relationship or difference between our culture and other country's culture, but generally, this is a relationship between us and others.

-Cooperation between people of different cultures, how they live together, to what extent can children communicate with each other, what benefits can bring close introduction to this culture, etc.“

„Communication between representatives of different nationalities, different cultures“

It should be noted that teachers from regions of compact settlement of ethnic minorities directly link multicultural education and its objectives to the study of state language:

“I think students should assimilate Georgian language, which means to use and study Georgian language, as they live in Georgia. I agree with this“.

„Mainly covers multi-lingual education. The more a man is interested in language and culture of different nations, the more he masters different languages and shares its culture,„

Part of teachers gives absolutely irrelevant explanation of multicultural education and its objectives.

„Intercultural intellect, education is sunshine in mind in the first row, which helps humans in everything that's the most important. Intellectualism derives from here“

„Multicultural education.. I think is linked more with sports“

...Maybe television-related?

„To know something about people...Is a widely-spread cultural thing . . . objective is to get a result...shall be studied by individuals...“

“Integration with common opinions coordinated; interests of two countries united; cultural integration...More knowledge gained, innovations, learning more from each other, the more you learn, the more involved you are in these projects.

„In my opinion, it is connected with multicultural development... More art or how to say it...“

Part of teachers tries to come to the explanation of this term using etymology and translation; they develop their own opinions in an absolutely wrong direction:

“In my opinion, multicultural education has a narrower meaning; inter-personal development of students; inter is broader education. The more a child reads, hears and listens, the more educated he/she becomes; multi means narrow“.

„In my opinion, multi means a lot; i.e. multicultural – polycultural and intercultural – intracultural relations between people. This is how I can translate it.

“Multicultural, that is narrow cultural, same as to what is local, while intercultural, i.e. relations between international cultures“.

When asked a specific question, teachers failed to analyze objectives of multicultural education, though, during interviews, some of them managed to clearly set objectives of multicultural education, though, in a different context:

„Every child is an individual and has different views and opinions regarding any subject, work. That is diversity“.

„Children provide me with lots of opinions. Sometimes, a child expresses his/her opinion and says something that I later use in practice. Opinions of all children are meaningful“

„This means to respect other’s opinions, all opinions are acceptable and important; a child should not be oppressed and shall not fear to say something. “

„It is diverse, because all children are individuals, all of them have a crack in the soul and we shall peep into it leaving the soul undamaged. I don’t know how I do it, this should be assessed by people, who witness my students in future and see who they become. Most important is to sculpture their souls; does not matter whether students read a lot of literature or not, important is to teach them become humans“.

As we clearly see from teachers’ interviews, they list objectives and explanations of multicultural education. This, in its regard, could be one of the results of multicultural education, though not the principal one in its classic understanding. Accordingly, it is important to expand teachers’ competencies on objectives and interpretation of multicultural education.

Often, due to incorrect interpretation of multicultural education, teachers assume that this subject is not relevant to them, as their class is homogenous:

„Diversity in villages is limited and not noticeable.“

“There was no need in the class so far, but if required in future, we will manage it. Our classroom is composed of Georgian-language speakers, students from same culture and origin.”

Either themes or subjects they teach are not linked with multicultural education or application of strategies of multicultural education as well as development of tolerance or intercultural sensitivity in students is not relevant for their subject:

„Mathematics has no linkage with this issue..“

“Mainly, teachers of Georgian and Mathematics are involved in this; I am mostly busy with music and sports. There is no tolerance in music and sport“.

Part of teachers assumes that it is irrelevant to develop tolerance and intercultural sensitivity in students and accordingly apply multicultural strategies at primary education levels: **„If I need to do it, of course I will do, but this meets seldom in primary classes“.**

Knowledge about multicultural education and professional development opportunities

The interviewed group of teachers have gone through multicultural education programs neither in the institutions of higher education nor under professional development programs. In this point of view, teachers can be divided in three categories: (a) teachers, who have never participated in professional development programs on similar issues; neither gone through the course in the institution of higher education; b) teachers who have been trained in tolerance or civil integration issues: (c) Part of teachers have gone through specific courses at the institution of higher education that covered intercultural education aspects.

Majority of teachers in the research is exactly the ones who have not gone through the multicultural education course neither in the institutions of higher education nor during performing the duties of teacher; they have never taken part in teachers' professional development programs as well:

„Unfortunately, not. When I was a student, more importance was given to party organizations and party-histories rather than to subjects needed for teachers”

„. . .No, in my period, there were no courses like that“

“I have heard on TV, from people, but personally I have learned nothing on this issue”

Second small part of teachers whose number is small, has gone through trainings re tolerance and assess them positively and effectively; some of them has been provided with literature on tolerance, which they have read and analyzed:

„I have not gone through similar training, but I have read a book “Tolerance”, which describes relations between children of different religious affiliation as well as different religious situations.”

“Not particularly this subject, though there were some trainings partially covering these issues”.

Teachers also listed professional development programs on the issues of civil integration and inter-nations relations in the context of Georgia:

“The last training, for example, regarding Azerbaijanian-Armenian schools, integration in our country, etc.

Third part of teachers has gone through courses in the institutions of higher education, discussed aspects of multicultural and intercultural education (psychology of education, culturology, etc...)

„If it can be considered a subject, I was being taught to Turkish, Armenian languages as a language group. Their culture was partially included in subject history, though separately there was nothing at all, no emphasis on this issue“.

“Not this particular course, though we got familiar with different cultures while studying art”.

„ I was being taught to the history of art and been introduced to the histories of culture of different countries”

„When I was studying psychology, partially I studied these issues, mainly as lectures.

Strategies of multicultural education

Teachers try to name general strategies in their interviews, which they use in terms of multicultural education; and avoid recalling specific examples and lessons in this context.

„Sure. This is one of the methods at our lessons. When we discuss specific issues, we express opinions, evaluate and make self-evaluation“

„A Lot of things, not a specific lesson“

. . .Activities, talks. Mainly this.. Yes, educational talks“

„In similar cases, we can hold discussions.. this material is on protection of students’ rights... I don’t recall the author of “Tutor”...I gave it to children as an out-of-class reading and don’t recall it now... we developed questionnaires...and discussed it...“

Often, teachers’ interviews indicate at absolutely irrelevant issues on usage of multicultural education strategies:

“If you mean using computers, downloading something related for a child, then we do it”. . .

“I use a painting as a visual method, students animate the read and analyzed material on paper.. Visual forms are important.”

“There was much activity...We had a testing and received good result in our school”

“We also do performances. We staged “The Little Red Riding Hood” as well. Other stories are also distributed in class. We also take children in the lap of nature”.

It is worth noting that teachers often name headmaster’s hour (and not the study process), when they use multicultural education approaches. In their opinion, the headmaster’s hour is the most effective time for discussing this issue. In their interviews, teachers say that they are not authorized to include multicultural education aspects in the study process as they are not headmasters, they also have no opportunity to develop tolerance and high intercultural sensitivity in students:

„As far as possible, only during class hours. I don’t have a chance to intrude into the classroom as a headmaster and speak on this issue. It has no massive character, only occasionally“,

We clearly see from the interviews that teachers use out-of-class activities, though have difficulties in listing positive experience in terms of tolerance and multicultural education and mainly name organized excursions, educational designation of which is not fully analyzed:

“We also had tourist routes on nearby territory of Kavtiskhevi, we got familiar with cultural monuments, and children remembered almost everything”.

Though, in this regard, there can be found positive exceptions. Teachers list specific out-of-class activities that helped development of multiculturalism in students and can be discussed under additional approach classified by Banks in its essence:

“Yes, excursions. We visited old Tbilisi, brought them close to Aliev’s monument in Aliev’s park and told them that this district was mainly settled by those nationalities that made friends with us. We even erected this monument in their honor”.

Extremely progressive approaches in view of multicultural strategies were outlined in teachers’ interviews - when teachers try to show to students (by specific examples and out-of-class activities) the positive role and contribution of ethnical groups in development of Georgian culture:

“I can tell about the out-of-class activity, when we were on excursion. Children liked Gremi Monastery complex a lot. There is a new style hotel with noticeable Iranian influence. Children did not know what does Iranian influence mean, I explained it to them, when and who was our big neighbor and why there is huge and in this case architectural influence on our culture. It had positive impact on children. They understood that not only wars, but cultural relations were underway as well. This is true. Unfortunately, at present, students are provided with insufficient information in this regard.

As regards to the strategies used in the study process, teachers mention different methods and strategies that can be grouped as follows under Banks classification:

(a) *The contributions approach*

Majority of teachers uses the lowest level strategies of multicultural education in Georgia as well, which is called “Heroes and Holidays” approach by James Banks. Teachers present diverse spectrum of strategies in their interviews.

Part of teachers indicate that during the study process they introduce students to culture and traditions of other ethnical, religious or linguistic groups regarding national or religious holidays:

“E.g., we had a lesson – New Year – studied peoples of different nationalities, how they celebrate New Year, organized an open, demo lesson.

It is worth noting that “Heroes and Holidays” approach is actively used in relation to students with disabilities and is named as one of the most important strategies for their involvement in the study process:

“As this child (meaning student with disability (author)) loved singing, though could not sing herself, also loved dancing, though could not dance herself. During the lesson, when students had a two-minute break, mental break, I put the child in circle and she would sing, I involved her in her favorite and entertaining action. Though, I had also calculated the time to bring her into the class timely”.

Contributions approach in relation to students with disabilities is also reflected in organization of other targeted and arranged events:

“I had a student with poor health condition (V grade), the parent told me about the child’s disability. She said that her child had a problem in reading-writing due to bad health state. I tried to give tasks to the child. Then, it turned out that this child is talented and paints well. Later,

we organized an exhibition and assigned the title of best skillful master to this child. So, this approach helped me to get acquainted with the child better and even evaluate his skills”.

It should be noted that teachers actively use contributions approach in class and involve students of different ethnical groups in this process despite frequency of settlement and quantitative indicator of ethnical groups’ in Georgia:

“I was delivering a lesson on how do our national clothes, national values and traditions reflect our nation. I also had children of different nationality in the class - Kravchenko is the surname of this child, also Ajoev, they wrote their traditions, national clothes, how they meet New Year, which holidays are most important and how different their traditions are. We read them loudly and summarized”.

Teachers use this approach to display and introduce culture and traditions of not only ethnic minorities residing in Georgian and citizens of Georgia, but in relation to citizens of other countries as well, who presently reside in Georgia and study in public schools:

“Let’s imagine we have similar event. I will ask the Indian child in my class to obtain information about Indian culture, cuisine and narrate it to other children in a beautiful way”.

(b) Additive approach

Additive approach represents second level of reflection of multicultural education in the study process. Pursuant to this approach, during the study process, specific information is given in addition to the subject contents. Teachers in their interviews focused on active application of the mentioned approach in Georgia, when teachers enrich the teaching process with information on different cultures, though it is not considered as obligatory in the national curriculum and is not presented in specific textbooks:

“E.g. Several years ago, I had a Jewish student. So, I introduced the whole class to Jewish culture while working with this child”.

In terms of additional approach, teachers also list quite effective and creative strategies that contribute to development of other competencies in parallel to multiculturalism in students:

“The last activity covered Russian phraseologisms, if it can be considered as an intercultural activity. We developed a project; children worked on it with big interest and made a good product – small vocabulary inside the class usage, with relevant Georgian idioms”.

„I asked children to act as representatives of different culture. Children sought for information and lessons were extremely interesting“.

Teachers’ interviews made it clear that teachers often add other activities to the interesting materials re multiculturalism in textbooks that supports to development of intercultural sensitivity in students:

“We studied the story “1 and 7” that discussed children of different nationalities: American, English, Ukrainian – no Russian to be more precise, Georgian; and then made comparisons. They

also made interesting paintings, I keep them at school. Reflecting different nationalities and skin colours, students made paintings with children standing together hand in hand, making friends with each other; identical to the story “1 and 7”.

Project, as a study activity is an important tool in the opinion of the interviewed teachers. Project strategy is actively used in context of additional approach of multicultural education. Teachers list many examples and as it appears, this is one of the most actively used strategies among teachers:

“We organized one more project and used this issue in this project as well. We found all those countries on the map where the children were from and put small stickers on each place. The project turned out fine. Other issues were also discussed, but this was one of the most important one”.

It should be noted that teachers named interesting facts in terms of additional approach. One of the teachers gives a concrete lesson, when she used foreign writer and philosopher for analysis of different issues, equality, humanism, love and tolerance. As teachers’ explain, this approach gave her several opportunities; (a) students discussed different aspects that are important for development of intercultural sensitivity; (b) students got familiar with foreign writer’s and philosopher’s creative work and his cultural perspectives in this regard; (c) students were given chances to make parallels with literature works in Georgian writing and foreign works as well. This strategy is extremely effective and multilateral, though teacher’s ethnocentric view was sharply outlined while discussing the writers’ creative works. This, presumably, will hinder teacher to apply transformational approach in future - higher level of multicultural education approaches:

„Generally, I, as a teacher of Georgian language and literature, when discussing a problem with students taken from Georgian reality – e.g. Vazha, I discuss him in a universal profile. This bears importance for me and we often make comparisons. We compare thoughts of different writers common to all mankind and not closed thoughts that are less valuable. I always warn students to analyze broadly and universally. Let’s take Erich Fromm. You know why this is so important and interesting for me, because you will see your own culture closely and understand that it is highly developed. Erich Fromm is a magnificent psychologist, philosopher, has written a well-known book “The art of loving”. When I ask students to read this book, they start analyzing the huge contribution Shota Rustaveli, Ilia Chavchavadze, etc. have done. Ilia Chavchavadze was discussing these issues before Erich Fromm was born. They should not be excited with only different cultures, but shall also appraise their own culture, great traditions and people with internal nobleness and dignity; this is widely recognized. I often tell them while making comparison with Vazha that Fromm was born in 1902, much earlier when Vazha started writing. Fromm was not even born when Vazha and Ilia were writing on these issues, not to say anything about “Tiger’s Skin”.

Part of teachers recalls those facts, when they made emphasis not on cultural aspects, but other values. These values were emphasized in the particular text, at the particular lesson. Emphasis on positive values, especially when the main character comes from the different culture, has positive influence on development of intercultural sensitivity of students:

“Let’s suppose that I meet similar texts, stories during the study process. There was a story about an Indian boy, who was grown in poverty, who swam rivers to go to school and receive knowledge. In a religious viewpoint, he was different from us, but children still felt sympathy and respect towards him, as education was on the front stage (not his religion). Most important was the boy’s thirst for education and students disposed well towards the child despite his not-Georgian origin.

The interviews show that teachers actively use additional approach of multicultural education from the approaches classified by Banks; at the same time, the strategies used within the frames of these approaches are really diverse, interesting and often unique.

(c) Transformative approach;

We tried to find out based on the teachers’ interviews how often do the teachers use transformative approach in the class, which is one of the most important approaches in practical viewpoint. It gives student an opportunity to see issue from different cultural perspective. There were observed particular examples in the teachers’ interviews, when they had an attempt to use transformative approaches in the study process:

“I can bring a lot of examples regarding relations. We read Nodar Dumbadze’s “Hellados” and discussed the relations between children, had a group working on what type of relationship could be established with people of different nationalities. I have worked a lot on issues regarding people of different religious affiliation and children wrote interesting essays. We had a group working. Relations between children, their approach to this issue, how would they behave in similar situation, discussions, all of this turned out quite interesting. We have dedicated many lessons to similar issues”.

Majority of teachers as they say use approaches of multicultural education if a text, story or work allows doing so and the study material itself is developed based on transformative approach:

“If the material allows, I try to use it and put emphasis on this issue. E.g. there is a material regarding “Nikoloz Gostashabishvili”. After Nikoloz Gostashabishvili showed mercy on him and let him go, the enemy told him: “If I were to ask somebody for saving my life, I would have begged it to a courageous man like you”. This was the issue of discussion in the class that enemy also should be able to admit the strength of his opposer. In this case, everybody is equal, does not matter whether enemy or allied side. Everybody’s chances shall be assessed equally and a man should see that no one is different”.

Teachers seldom use transformative approach on their own initiative, i.e. teachers discuss the study material on the basis of the transformative approach if the material itself includes transformative approach. But, in the same work, other interesting issues can also be discussed via transformative approach, though teachers don’t go deeper and talk only about transformative approach given in the text:

“Barda Skliyaroses helped Greece to suppress the revolt. Tornike gave an order that everybody would be treated equally. We can find similar things in the “Tiger’s Skin”, how to behave with the defeated. Our ancestors knew well that tolerance and forgiveness are good features”.

In this example, teacher could have used transformative approach and discussed issues from the perspective of the supporters of revolted Barda Skliyaroses as well as from the perspective of the opposers of Tornike Eristavi who helped Greece, though the teacher, in this particular example used only the given transformative approach in the text and did not use transformative strategies while discussing above mentioned text from the textbook.

Example given by another teacher is also worth noting:

„Difference is on national and religious level. We have a good example of this. By the way, Vazha Pshavela’s poem “Host and Guest”, where one of the heroes is Muslim, though, after death, anyway they appear together spiritually, Christian and Muslim“.

“Even in this case, teacher indicates at the approach, which is already given in the text. Though, she does not list examples of multicultural approaches in the study process, does not discuss different cultural perspectives seen beyond the text”.

Following tendency has been revealed in the interviews: this approach is used only if materials are already developed based on the transformative approach and transformative approach is part of the textbooks. Beyond textbooks, the interviewed teachers seldom bring examples of usage of transformative approach.

(d) Social action approach

Teachers’ interviews mention no examples of students’ social actions and as it appears, this is the least spread approach from multicultural education approaches in schools of General Education of Georgia. Though, hereby should be noted that the research covered primary level (i.e. 1-6 grades) and referring to this specificity, application of social actions’ approach by students at school level both during in and out-of-class activities is less expected. Interesting will be study of situation (by conducting research) in case of 7-12 grade students.

It is worth noting that some teachers discuss multicultural education, also development of tolerance and intercultural sensitivity among students as an additional activity, not as part of the study process that ensures achievement of national objectives of general education and those objectives defined by national curriculum:

“If I have time at the lesson, I do. Mainly, I dedicate time to the lesson. At the same time, I did out-of-class work. I gave them a homework to find somebody in their neighbourhood who is different, representative of different race or religious affiliation and write what relationship they have with the person. Later, we had an informative and interesting discussion on this issue. I do my best to enkindle this feeling in them“

„No time for that“

Teachers understand what are national objectives of general education and demands of national curriculum in terms of multicultural education, though their activities often are limited with teaching of declared values and using of already established strategies. The study process and school environment fail to comply to this value:

„I might not recall the specific example, but, generally, children put interest in these issues. We had discussions on how should relations be established with children of different nationalities, what are their cultural values and what are ours, evaluations, comparisons. Even tolerance - how children shall not oppress others . . . “

Aspects of multicultural education at school level

Teachers' interviews focused on interesting tendencies related to some sources of cultural differences and different aspects of intercultural sensitivity, specifically: (a) language; (b) religion (c) social condition and status; (d) ethnic belonging and citizenship; (e) disabilities; (f) geographical location; (g) gender sensitivity; (h) sexual orientation; (i) age/ageism

(a) Language

Language issues were outlined in three different directions: (a) teaching of the State Language; (b) teaching of foreign language; (c) teaching of the native language to non-Georgian speakers:

Non-Georgian speaking teachers (this was also noticed in students' focus groups) try to prove and show loyalty and love towards the State Language, which (according to them) even exceeds the love to their native language:

„Since childhood, my neighbours and friends were Georgians. I was playing with them. Then we became relatives, etc. Same happens in school. E.g. I like Georgian language more than Armenian language“.

The love expressed towards the state language could be the result of pressure from Georgian language teachers. This could be reason why students put emphasis on it; even in this particular case, when teacher focuses on love towards Georgian language. Tendencies of love and coercion on study of Georgian language were also noted by Georgian language teachers of non-Georgian language schools in their interviews:

„We had one student in class, who was not interested in Georgian language. This became the reason of conflict with the Georgian language teacher; though, then, gradually, this child started to put interest in the Georgian language. Earlier, I accused my teacher, because teachers shall not force students to study language but make him put interest in it. Now, this child loves Georgian language a lot“.

In regions of compact settlement with non-Georgian population, teachers talk on importance of bilingual education, improvement of the state language teaching process and opportunity of getting education in their native language. Teachers of this region discuss multicultural education mainly in context of bilingual education:

“I must admit I was very sorry when bilingual lessons were terminated for non-Georgian speaking children. We had noticeable results. There was a radical distinction between those children who were provided with bilingual lessons and the rest of the class. They had writing and reading skills developed, were provided additionally with art lesson, in addition to the Georgian language. The result was huge. It would have been good if these lessons were not terminated. It would be good to deliver these lessons till the 6th grade, this would be the foundation for the rest subjects that would easily deliver lessons in biology, chemistry, physics“.

Interesting tendency is outlined in regard to study of foreign language. Given the regional specificity, often there arise problems related to study of Russian language. According to teachers, for the part of regions, study of Russian language is extremely useful in purely social and economic context:

„It has not happened this year during the class hours, but sometimes I ask them a question: we are in a lowland near seaside and what language what you use to contact a visitor? Visitors mainly come from Armenia, Azerbaijan. What language will you need to contact them? They think a little and then answer: English, because they don't study Russian. English is an intermediate language. They also come to a conclusion that Russian language is more useful for communication”.

In her interview, teacher from Adjara region mentions Turkish language as a specifically important for students from this region:

„Most important is to study as many foreign languages as possible. E.g. this regards to Russian in the first place, English. They also can study Turkish”.

English language, as one of the most important languages for students, is underlined in most interviews. Teachers assume that students shall know different foreign languages, including English of course. It is also worth noting that one of the teachers negatively discusses the set requirement for teachers to study English language:

„They create such conditions that if any teacher does not know English, he/she will not be in school in future. This was how we were terrorized and threatened”.

Part of teachers brings facts of mockery on linguistically different student by other students, though teachers don't perceive it seriously and say that similar issues are immediately resolved:

„To cite Nodar Dumbadze: we used to speak Armenian, Russian...when an Armenian child speaks Georgian, we love his manner of saying words distortly, this is more lovable and deserves sympathy, there are also Turkish children. We had one or more exceptions when students made fun of a student, though we did not divulge information about it, made them reconcile, principal and parents got also involved and the issue was solved”

(b) Religion;

Religion, religious belief, tolerance – these are the issues broadly covered by teachers in their interviews and perceived as most problematic in terms of multicultural study. Even more, often ethnic, territorial, social or age-related sensitive issues have religious context. This will be discussed in details below. Several tendencies have been outlined in teachers' interviews at primary grades of public schools:

1. In relation to religious minority students, teachers see their roles in “putting those students on a correct road”. In their opinion, conversion of students of different religious belief to “True Religion” is multicultural or tolerance supporting strategy.

“We simply talk with children and parents, we want to take children to the church, convert them to Orthodox Christianity, and bring them close to mother church. There were no obstacles at all”.

This tendency is outlined towards ethnically Georgian students, who are Muslims by their religious belief (mainly families residing in Adjara):

„I listened to children saying to each other that you are not Christian and have no right to study with us. They solved the problem immediately by themselves and I did not say anything at that specific moment, but when he entered the classroom, I started to talk about Christianity and said that no religion shall be denied, as all of the religions have their positive and negative sides. But as our ancestors were Christians and we have that in our blood and this has been lasting for centuries already, our obligation is to respect our religion, appreciate other religions as well.. Now this child is in the 12th grade, I am talking about a fact that happened four years ago. This child came home and said that respects religion of his parents a lot, but has a great wish to become Christian. Nowadays, this child is Christian, goes to church and is included in parish as well“.

Similar tendency is observed towards students of Jehovah’s witnesses:

“One of the students is really Jehovah’s witness. The child attends meetings. We have been involved in the competition for years, we have been studying Bible. The child attended several our lessons and expressed his opinion to be included in the class next year. I was happy and decided to include this child; there is a possibility of his conversion”.

„The class was very friendly and all the students understood that this child has different views regarding religion. I tried a lot, but failed in my attempt, because this child’s poisoned”.

2. Teachers often name in-class or out-of-class activity with religious specificity and problematic for students of different affiliation. As it seems, religious themes during in-class or out-of-class activities are used as religious indoctrination tool instead educational and cognitive, which is problematic for students of different religious affiliation. Teachers talk about lots of facts and episodes in their interviews regarding this issue:

“We have a Jehovah’s witness student in class, who refused to go on an excursion as he had to go to monastery. But in this case you cannot force him to change his belief and do what is unacceptable for him.. This was a class activity, the whole class should have been involved, including that child, but he objected and did not come to school on that day at all. None of the students mocked him and he does not feel isolated himself from the class”.

Teachers bring interesting facts regarding Muslim students as well. They say that students avoid participation in out-of-class activities, especially those outings that envisage visiting churches and historical monuments. As it appears, teachers have difficulties in underlining the educational, communicative and cognitive meaning of these trips and fail to plan them appropriately, compliant to the context:

“We recently had an excursion; students are not Georgians and I took them to Gremi church. There are Vahabists in Karajala and I noticed that one of the parents with her child did not enter the church. Then I had a short conversation with parents and told them that they do no sin by entering the church and nothing bad happens. You may not enter the church and light a candle, though if you go inside the church and listen to the teacher, nothing bad will happen. This kind of talk I had in my practice”.

3. Didactics of teaching of hagiographical works in class for students of religious minorities have been outlined. Teachers speak about serious problems and facts in this regard, which they faced while teaching hagiographical works:

“I was teaching hagiographical literature to them. As you are aware, this is spiritual writing and when I was speaking about specific things, I noticed nothing special, but I did not force any student to say something. Though, later, I noticed that while talking about similar issues, one of the students had his fingers in the ears and was not listening”.

4. Teachers have especially aggressive attitude towards Jehovah’s witnesses, which is shown in the interviews:

“Nobody irritates me. Nationality does not irritate, neither does race. I have no objection to any religion. The so-called Jehovah’s witnesses once stopped in the street and made me stand for half an hour. I thought it was a sociological survey. I was standing in the sun and somebody was talking to me and suddenly I realized from the questions that the person is interested in something different. Generally, I am not irritated, let them be, they don’t trouble me, but in my opinion it is a violence from the side of minority on majority to raise banners and request you to clap them hands and then hang on your neck. Nobody troubles them, they can stand next to me just like I stand, but I don’t impose my opinions on them, so let them be to themselves, nobody will say anything to them”.

5. Teachers conduct religious indoctrination, though don’t convert students forcefully to true Religion:

„For example, there are two students in my class: one is Christian, the other is from Muslim family. One of them is very religious as well as his family. They take him to church, he has a priest, attends liturgy. The child always keeps Lent, gets introduced to different religious literature and the father tries a lot to raise his children as Truly Orthodox Christian. Family of the other student (Muslim, author) also prays. Then I made comparison in the class – asked this student to tell his classmates what do they do, how shall the True Orthodox Christian behave and he started talking on what do they do before breakfast. They pray in the first row, then praise God, also say the “Pater Noster”. They go to liturgy every Sunday and spoke about what happens there. The other Muslim student spoke about their family, what happens, how they pray, especially elders, men. Women don’t pray there. He spoke about their Ramadan period, that they refrain from eating meat before sunset and described this process till the end. He also talked about man’s and woman’s obligations and finally the result was obvious: what was the difference between these two religions. We informed Muslim student about St. Nino’s arrival in Georgia, how she crossed Adjara Mountains. Population of Adjara was Christian some time in the past, though later they lost their belief. We simply gave this information to the Muslim child not forcing him to change his religion and become Christian”.

6. Part of teachers use religious rituals in classrooms and at lessons and involve students of other religion in this process. According to them, this strategy is oriented on tolerance development and students’ integration:

„We often arrange events and despite Muslims and Christians in the classroom, we had a case when everybody sung the prayer. They have a good relationship with each other”.

Similar in-class or out-of-class activities, in teacher's opinion, will help students' conversion to Christianity:

„We had an Easter celebration, got familiar with Christ's life, had different guidebooks, told histories. The Muslim child was also telling a story on Christ, he brought red eggs and green grass from his family, spoke about different adventures of Christ. Then this child told us that his brother was christened during performing his military service and that he has a godfather. This has not happened due to my activity of course, but I want to say that the new generation tries to convert to Christianity“.

Teachers also mention cases when Muslim students are involved in rituals, prayers and chants at school, which is positively evaluated by them and indicates at teachers' ethnocentrism in regard to religious sensitivity:

“Now about events.. Everybody is involved in the events. If a Muslim child is not baptized, he performs chants during the event, does not refuse to sing. If students go to church in groups, he also goes with them. Head of class well organize this...”

7. Interviewed teachers voiced the problem of not only religious minorities at school level, but problems of students of religious majority as well when they represent religious minority, i.e. “Majority in minority”:

„The child himself was pleased. In the beginning he had problems in relations as he was Christian and the rest Muslims. But I helped them to make friends. Belief is belief, does not matter which religion you follow, all the religions serve God...”

8. Teachers say that a class diverse in religious viewpoint is problematic to manage and think that students of religious minorities are being oppressed. These children and their parents have claims. Some of the teachers noted in their interviews that students of different religions should not study together, as they are being mocked at school:

“Students of different religious beliefs shall not study together, their relationship is excluded, they always have difficulties in relations, yes, yes due to religion; otherwise it's ok. Sometimes they become subject of bullying, there were such cases observed”.

9. Teachers also note that before, teaching of religion and culture was quite positive, as it contributed to conversion of Muslim students:

“From my own practice - religion and culture were taught at school, which was good for all children. After studying our religion and culture, a child made a bold step and was christened; he stood on the road to Orthodox belief”.

In parallel to this, teachers note that parents of Muslim children expressed their dissatisfaction against the subjects of religion and culture, because only Christianity was taught at these lessons.

“Family from Adjara - they were asking why Christianity was taught, etc.. They had a different opinion re this issue. Sometimes there was a case as if **our** children oppressed **them**”.

This teacher shows different approach in her interview towards students of different religion. The teacher mentions Christian students as “our children”, while calling “their” to Adjaraian

Muslim students.

„I don't think it is correct when somebody says he's Christian or Adjaraian. This shall not happen neither from **our**, nor from **their** side”.

10. All the interviewed teachers list these problems, though apply different ways for problem solution. Despite conversion to “True religion”, teachers also speak on supporting equality among students, we can bring positive examples:

„In my school, there are students of different religion and belief and I try to bring harmony among them. We had a case when children opposed each other and I got involved. Everything was settled peacefully. I told children that everybody is free in their beliefs, but no religion shall be imposed forcefully. Our constitution recognizes freedom of religion”.

11. Teachers' interviews showed that visiting historical and religious monuments during out-of-class activities is very important, though, mainly, religious monuments of majority are being introduced. One of the teachers underlined ineffectiveness of clerics' involvement in out-of-class activity with educational purpose:

“2-3 days ago, we took children to Kakheti on an excursion. We visited a lot of praying places and finally arrived in Martkofi monastery. I guessed that a priest wanted to talk with us, so he started talking with us, but after two-three sentences moved to political teaching. The priest began to abuse Rustavi-2, etc. He admitted that he was a member of professional union and a communist and then became a priest. I did not feel comfortable and told children to leave that place, as I would have better explained to the priest what had to be explained”.

12. Part of teachers expresses their positive attitude towards representatives of different religions, despite the fact that their religious affiliation is unacceptable to them:

“I often meet Jehovah's witnesses. I can't accept their religion, but I don't insult them. I cannot reply rudely, they also serve nobleness”.

13) Teachers discuss different issues only from their own cultural perspective, this is proved by their interviews. Even more, teachers assess student's religious affiliation based on their religious belief and perspective and don't hide that they want their students to be of same religious affiliation.

“I had such students in different classes. I myself am Orthodox Christian and I wish them to be the followers of the same religion. They have different religious orientation, mostly by parents' influence, because yet they don't understand what to choose. For example Azerbaijanian students, they have different religious belief, but classmates and I (as a teacher) have friendly and full of love relationship with this child. We don't put emphasis on religious differences, I don't see any difference. I wish they were Orthodox Christians, but I have no right to prohibit them to have other religious belief”.

14) It should be noted that part of teachers in their interviews responds to recent tension towards different religious or sexual minorities. Teachers' attitudes towards the recently created condition in regard to Muslim Georgians are worth noting and interesting:

„What happened firstly in Guria, then in South Georgia, I am a bit disappointed, because I could not imagine that this problem would occur. We have to work much to regulate this and not admit talks about this issue in future. It is not appropriate for Georgian people, moreover that we are talking about democracy and people’s rights. Arabs were noting in the 11th century, starting from the period of King David, that they could not have lived in their own country better than they did in Georgia and in Tbilisi. This is a shame, perhaps a provocation, maybe somebody wants to use it for some purpose, but personally I don’t need it“.

(c) Social condition and status;

Teachers talk about existing differences among students according to social condition and status and how it finds reflection on the study process. It is often noted in teachers’ interviews that socially unprotected students, actually, don’t have access to equal educational opportunities due to different factors, including structure and contents of the textbooks. These textbooks are oriented on socially high class students, due to absence of accessibility of different additional training resources that are also important for effectiveness of the study process, due to low involvement of parents in the study process and school life, etc.:

“We talk about children from poor families who have difficulties in adaptation to socium, this is what we mean, otherwise we don’t have especially rich students in village schools. We talk about socially relative low class and try to help children to establish good relationship with other children and be more adapted, that’s it”....

Teachers also note in their interviews that religious belief of this or that student in case of Jehovah’s witnesses is linked with their social vulnerability and teacher discusses them as socially unprotected layer and links their religious belief with social insecurity:

“Attitude is good, usual. Nothing different and humiliating towards them (meaning Jehovah’s witness student (author)), on the contrary, secret sympathy to make child feel not humiliated in the class. Children perceive everything differently and then take it close to heart, so we shall not admit to do him/her any harm”.

Teachers in their interviews separately outlined those students, whose parents are abroad. These students study less as parents are less involved in their study process. Such students are irritated and this finds negative reflection on their education. Grandmother or grandfather of such student who tries to be involved in the study process of his/her grandchild fails to substitute parents and fulfill their function:

“This issue is mostly noticed in Tianeti district, where majority of students’ parents are abroad and children are raised solely by grandmothers.. In this case we need a lot of energy and work; we do our best, but fail to receive the desired result compared to the children raises by their parents”.

“Children with parents abroad are aggressive, irritated. When we don’t like specific student’s attitude towards teachers or other children, sometimes I become angry, but immediately I analyze that this child is alone with no mother beside, that’s the reason of their irritation”.

According to teachers, the process defined by curriculum and textbooks is problematic, as it is developed for socially secure and strong families, while students from socially unprotected families cannot do those educational activities at home that are envisaged by the study process:

„Sometimes I ask them to read a particular book and some students tell me that they could not find it, neither their neighbor had it, their mother did not have money to buy it, I don't what to say more”.

„When a child does not have internet and computer at home in the 21st century, of course this is bad. For example, when I tell them to find this or that information, they answer: teacher, we don't have a computer. This is an obstacle for sure, because they fail to find specific info...”

The interviewed teachers outline the problem related to parents' education, which gets in the way of the study process:

„A child learns to be polite at home. They should respect elders. They should not cross the line between elders and minors. Nowadays, we have to raise parents, what can I require from a child, when a parent is impolite?”

Social condition often has a depressive impact on them. This issue becomes especially pressing when a school or a teacher plans out-of-class activity, which requires money. Socially vulnerable students are inclined to self-isolation and are psychologically depressed if a school or a teacher fails to adequately plan out-of-class activities given the existing social background in the class:

„When I learn about a child's economic condition, I understand their problems. We have socially vulnerable students in the class, who feel depressed. We intended to go on an excursion at the end of the academic year and one of the students told me that she was not coming because she did not want to. This was very categorical and of course was related to excursion-related expenses. Perhaps, parents told her that the trip needed money. Then, after our arrival back, the parent of this child came to me and thanked me for not oppressing her child. Children still don't know that this child has not paid for the excursion”.

Social background of students often is an important obstacle for teachers. Based on their information, parents' involvement is a serious problem as well. Parents from socially vulnerable families cannot help their children, including homeworks. This finally finds reflection on their academic performance and equal educational opportunities compared to the students from different social background:

“Yes, in my opinion, students from socially vulnerable and poor families, as well as students with disabilities need our help most of all. I always have a problem when children from social vulnerable families come to school. Often, they have not done homeworks and I am very sorry for that. I try to give them tasks that require less efforts and I think, they should do it individually, independently at home, but often I face mentioned above cases and think how to deal with that. We let the child stay at school and write homeworks there, but this issue still remains systematically unresolved”.

One of the teachers listed heavy social background as a defining factor for dropping out the school. Based on teachers' information, students often leave schools due to physical work that cuts their perspective to get education in future. In this regard, an example given by one of

the teachers was quite interesting, when even a student with disabilities (who was studying according to individual curriculum) was forced to leave school and work physically:

„This child should be in the 10th grade now. He was assigned a teacher with a special purpose, who used to go to the child’s house, but, unfortunately, parents did not fulfill their obligations. Teachers did their best, but it did not have the expected result as the child’s parent did not come to school even once a year, moreover that they lived besides the school. The worst thing is that this child has been taken out of school this year and is physically working now. Physically he might not be weak, but he is mentally weak. Though, the parents undertook responsibility and did so”.

Part of teachers outlined a problem in their interviews, which is linked with isolation of socially vulnerable student by other students. It should be noted that similar tendency mainly is observed in city schools, as students of village schools are in equal conditions in social terms:

“There was a case, when a socially vulnerable child (who also did not have a mother) was isolated by other students. We had talks with other students (not the vulnerable ones) that this child was an ordinary child, who has done nothing wrong and does not matter whether he is dressed well or not, his parents are high officials or not. You should accept this child the way he is”.

(d) Ethnicity/citizenship;

Teachers listed management of ethnically diverse class and school environment in multicultural education context as one of the pressing issues. They indicated at a particular and specific problem related with creation of positive environment for different ethnical groups, also focused on existing problems in formation of tolerance towards different ethnical or national belongings, integration of students with different ethnic origin or citizenship in school or class life, etc.

Teachers also noted that the existing education program, especially towards Georgian language and literature, often does not give possibility of creation of positive attitudes towards ethnical or national groups, though, there also is a positive exception in this regard and teachers try to use it for improvement of ethnical sensitivity in students and establishment of positive attitudes towards different ethnical groups:

„It is impossible to be a teacher of Georgian language and literature and not have a touch with these issues, because problem of relations between nations are reflected in Georgian writing, especially, Georgian-Russian relations, like we it or not, we have to touch these issues. Even from the works of Ilia Chavchavadze, Mikheil Javakhishvili. One thing should be noted, generally, there is a negative tendency in Georgian writing, non-Georgian characters are not described well in the works and you cannot avoid to underline these characters and bring some positive factor into it. But this was mainly conditioned by the fact that in the course of Middle Ages, Russia had aggressive attitude towards Georgia and naturally, this is the reason”.

Teachers also say that the existing foreign political condition has impact on formation of aggressive and non-tolerant attitudes towards different ethnical groups. In this regard, especially aggressive attitude is outlined towards Russian ethnical groups, both in students and teachers: “Nowadays, Georgian experiences hatred towards Russians”.

Teachers also mention facts of bullying towards students of different citizenship. According to them, they try to create positive environment around these students and often are successful at it:

„There is one child of Indian origin and we have some conflicts among children on different subjects and I try to explain to them, ask this Indian child to bring some texts, make him read about their mode of life and classmates listen to him, though kids still abuse him while playing“...

Teachers' interviews sometimes outline lack of knowledge of students' ethnical origin and their culture. Often, teachers mention ethnical groups with wrong names, which causes irritation students of this or that ethnos. Azerbaijani students are often mentioned as "Tatars", which represents absolutely different ethnical group and Azerbaijani ethnical groups negatively perceive their mentioning this way: „I had Russian students in the class, Jewish as well“ . . . *Tatars and Armenians*“ . . .

Positive and effective strategies can also be found in teachers' interviews in context of integration of ethnically different students into the class environment. They recall interesting examples in terms of classmates' inclusion in this process:

„I had Azerbaijani students in the first grade, who did not know even one Georgian word, but I did a lot to enkindle friendship between them. Later, the children started to teach Georgian words to Azerbaijanians. We had a magic box of Georgian words. These children were coming to me every day and telling me new words learned and putting that word into the box. Magic box was designated for only these children and when we opened in at the end of the academic year, it turned out that these children had learned a lot of Georgian words. Accordingly, when we went on excursions or somewhere else, they listened carefully to the history of Georgia. I monitored their attitude towards the church. They went inside the church and lighted the candles; their mothers' also entered the churches. So, I had no complications with these children and their mothers. We have many similar students in the 9th and 10th grade. They are integrated in the class, are not isolated, on the contrary - they are involved in all activities and are the best students“.

Despite the fact that teachers in their interviews express positive attitude towards different ethnical groups, still ethnocentric view towards their mode of life, traditions or religious affiliation is felt:

“Yes, I have a friend, she is a Kurd woman, from a good family. They do everything according to Georgian traditions. The only distinction is that they are Kurds and nonbaptized”

(e) Disabilities;

Integration of students with disabilities in school life and their provision with equal educational opportunities is one of the important challenges for the interviewed teachers. Majority of teachers note that they have experience in working with students with disabilities and have gone through the theoretical and practical training course. Their big part indicates that students with disabilities are studying based on individual curriculum and the school tries to create relevant education environment to them. Despite this fact, the interviewed teachers focused on different problematic issues in regard to students with disabilities.

One of the teachers says that sometimes the teachers' expectations are low in regard to students with disabilities and this is reflected in their assessment, which causes dissatisfaction of these students. The teacher recalls that similar case ignited even a conflict between the student and the teacher. Teachers indicate at the necessity of adequacy of students' assessment and their motivation to encourage their efforts and make the education process more effective:

„There is one girl I am talking about, I always try to be warm towards her. I noticed that she had a small conflict with several teachers due to the fact that she told the lesson excellently, but did not get relevant mark. I try to encourage her and raise her motivation and give stimulus to her“.

Part of teachers admits that working with students with disabilities is a problem for them and express a wish to make changes in this direction:

“I disagree that an inclusive child shall study separately, but there should be found some other ways.

It is complicated. By the way, I was talking to the teacher of primary level, who has similar children, they take too much time and the teacher fails to receive the result envisaged by the standard”.

Majority of teachers also speak about the time required for students with disabilities. Time makes them face problems generally in class management, because other students are left with less attention. This is a big problem for teachers and they underline it in their interviews:

“This child had a down syndrome, could not speak, could not stay more than 2 minutes at one place. He entered the first grade with other children. It was impossible to distribute time. The first 5 minutes, when I was checking the homeworks, I had this child besides me and gave him a coloured sticker to put it inside the best homework. Other children were happy at seeing this child approaching with stickers. But, after five minutes, this child took the whole attention and the rest children 20-25 were left without attention. It was impossible to distribute time. So, besides this five minutes, the child spent the rest of the time besides teacher”.

In the opinion of the interviewed teachers, integration of students with disabilities in society is very problematic generally. On one hand, the society acceptance is low as well as readiness of integration and adaptation of these children in the society and socium:

“There really existed some problems. Generally, society does not easily accept a child with different capabilities and the child fails to easily get adapted to the society. We can divide children in need of different approach or inclusive study in two categories – part of them has positive emotions to communicate with society, while others have negative. I cannot say how precise is this division, but it is noticeable. The student I work with has negative attitude towards society, is aggressive in relations”.

Part of teachers bring some examples, when acceptance of students with disabilities by other students is low:

“In the beginning of the year, this student was very aggressive, he tried to make other students angry, to torture them and challenge. Children feel that he is different, they are also children and don't have warm relations with this child, they also react”.

As it seems, parents of other children have non-homogenous attitude towards students with disabilities. Particular facts were underlined when parents did not want students with disabilities to be in the same class with their children:

„Personally I have a contact with students with disabilities since 2006. When I entered the class, I saw that children did not contact with them, neither their parents. But, then, at joint meetings, events, talks, group works, these children became friends“.

(f) Geographical location/parts of Georgia;

Differences in geographical settlement (village/city, capital/region/different parts) and problems of students in this regard is less reflected in teachers' interviews, though, some of the teachers still list specific cases they faced in school life:

„Children oppressed one of the classmates because he was from mountains and had a specific smell. I dedicated one full lesson and told them that acting this way is not good, moreover that they were girls and I talked differently to them“.

There was a case, when a stereotypic attitude of a teacher towards students was noticed and it was connected with their territorial settlement:

“I attended lessons held by my friends and children are smarter there. Children from villages, I think so, are deprived of all cultures. Everything comes from television, which has spoiled children“.

Some interviews emphasized attitude of teachers towards Adjaraian students. As it seems, the difference between regions is more linked with religious affiliation in this case; that's why it is so actual. Teachers note that there are some cases when students think of Adjaraians as of ethnically different from Georgians:

“Everybody has its own attitude towards ethnical sphere, religion. This has its particular impact. For example, children say “I am Georgian” instead of “I am Adjaraian” or “I am Gurian”. This also had influence on me. Why should somebody be called “You are Adjaraian”, when Adjaraians are also Georgians. Relationship between children gave this impact.”

One of the teachers brings interesting fact, according to which Adjaraian child makes self-identification in ethnically different context from Georgians:

“10 years ago, I had one student. When I was telling about who Bidzina Cholokashvili was and how he was tormented, an Adjaraian child said to me: but we are not Georgians. I explained to this child that they are true Georgians and they were conquered three centuries ago by Muslim religion; that they have no fault in it, they are the same Georgians as we are. Parents don't give them permission to reveal these feelings among people“.

(g) Gender;

It should be noted that the interviewed teachers did not list gender-related issues. Intercultural and general education-process related issues in school life are common for girl and boy students. Only one teacher said that multiplicity of boys in the class is problematic in terms of study process:

“When you have 29 students in the class, out of which 23 is a boy and half of them plays football, when studying the lessons is a burden for them and future depends on their feet and not on mental development, sometimes a teacher will even shout at them to put order in the class. If I spend my whole life on calming some students, it will bring no good. All methods that can bring result can be used, including shouting. School is a complicated process”.

(h) Sexual orientation

Teachers have not talked about existing problems in integration of students with different sexual orientation and have not even witnessed in practice, though specific opinions and views regarding different sexual orientation have been observed in the interviews:

“I had a co-worker, he was gay. Several years ago, we were working in the University together. His child was studying in our University as well and nobody has beaten or said anything wrong to him because of his father. But if he had started “look at me, I am a good boy”, he would have been beaten by all means. He has a right to live”.

„He has a right to live”, this is the teacher’s viewpoint, fixing own ethnocentric attitude towards people of different sexual orientation. It is worth noting that teachers speak about 2013 Tbilisi incident without thinking deeply. Talks are about the raid organized by clergy on manifestants, including fact of aggression and violence towards people of different sexual orientation. Regarding this fact, a lot of teachers expressed their position and named this fact as subject of discussion at school and in the class as an open example of tolerance towards difference. Below is presented several fragments of teachers’ opinions:

„This turmoil is not yet over, what happened in May in the capital. Church, state, intellectual part of society was horrified due to this fact. I don’t perceive these people as burden. I feel sorrow towards them. They believe otherwise, this happens unintentionally and they shall not be isolated from the society due to their orientation”.

„We had one interesting issue here related to relationship with people of different sexual orientation. Every man is free and has a right of choice. We can’t determine attitudes towards people according to what are they like and it is impossible to agree with this vandalism happening in Tbilisi. Probably, problems cannot be solved this way. That’s why we shall make up our minds, teacher also should have correct attitude. This issue is Achilles Heel of generally the Georgian society. Vandalism has no justification”.

„Yes, by the way, we often meet similar cases nowadays. Children don’t know about sexual minorities. It turned out that something bad happened, though children are not aware that worse happened by throwing stones at them. Some people acquire this as positive sign, some – as less positive and this needs huge work. Georgian man has never behaved this way, as a historian, personally I am offended with this recent fact”.

„The subject itself is very interesting in the 21st century, moreover that such disturbing fact happened recently. We watched the same on TV. Society does not have a sound and correct opinion regarding people of different orientation”.

„Speeches made towards the recent incident; children are in the fifth grade, but they are well aware of what is happening, we had serious talks re these protests. To my surprise, children had negative attitudes, I did not expect it, I was not even going to underline this issue, but children themselves began to talk about this issue. I explained to them that aggression is not justified. I spoke much about it, because these are children and I have to do much work in this direction, to explain to them that aggression shall not be displayed“.

(i) Age/agism

Age-related issues are more or less intermingled with ethnic, linguistic or religious thematic. In this context, teachers speak about existing different viewpoints among generations regarding religion in Adjara region:

“All of them have accepted Orthodox religion and have been christened but still something’s wrong, because there are some families, where heads of families are Muslims and young members of families decided to accept Christianity, but their parents prevent them from doing it and they do it secretly.. Case of conversion to Christianity was observed in Tskhemlara, children fled and were christened under the King Tamar’s bridge to hide from their families”.

One of the teachers told about the difference in religious views among family members (different generations). This is rather interesting and could become subject of future researches: what are those factors that encourage young generation to change their religious affiliation, does it happen on a voluntary basis? How is it connected to change in religious belief or is it more connected to social context:

„One of the students says that her father prohibits her to wear a cross. I told her that this is not right, that her father was raised in an old manner. She said that she was afraid of secretly wearing the cross and did not want to be abused by her family. I told her that she has done nothing wrong, that she is Georgian and there was a time in the deep past when her ancestors changed religion.

In this particular example, teacher’s approach is rather interesting, who actively interferes in religious belief of the student and even suggests her to wear a cross, despite that her family members are against it. Seldom, though still can be observed incompatibility with the new generation’s views, actions, values and attitudes:

„Present young generation is quite impolite, their tongues are too long for their teeth”.

“Don’t forget to talk, talk and talk with parents. Communication with parents is necessary. Young generation looks at things superficially, I understand that Europesation is under way, but the child should bear a little bit responsibility for some things”.

CHAPTER VIII

ANALYSIS OF PARENTS AND STUDENTS' FOCUS GROUPS

Parents and students' focus groups uncovered several interesting tendencies. Challenges and problems manifested during talks with parents and students vary per regions. Based on the research results, we may conclude that there is a non-homogenous view and attitude towards different aspects of multiculturalism, such as gender equality, social status, religion, settlement (village, city), difference by ethnical or national sign.

The research shows that generally both students and parents are well disposed towards diversity. Results of focus groups give basis to conclude that in primary grades, students are interested in diverse culture, traditions and customs and rules of different countries, are tolerant towards different environment and students in most cases notice inequality and inappropriate attitude towards other people better than their parents. Despite this, the research outlined tendencies that need improvement and huge work.

Language and culture

It turns out based on the research that students are eager to learn more about cultures, traditions and languages of different countries. Big part of students speaks about their will to study Russian or expresses sorrow due to inappropriate teaching of Russian language. Students desire to learn foreign languages, for example French, English. They fail to define why they need to learn a foreign language or what will they gain by learning for example French. In some cases, they say that they like French as it is a beautiful language. Also, note that Russian language will help them to make friends there. This definition proves that students have various functional views towards different languages. Russian is more functional language for them and bears more practical importance than French does, which has more esthetic significance than communicative. Students don't perceive French language as a tool for study of new culture or communication with new people. This perception could be based on one hand on practical experience, and on the other – tried attitude. Students have different attitude and views towards English language. Part of students considers that English is a "famous" language in Georgia and knowledge of this language is useful. They also see English language as a tool of communication abroad and say that everybody shall know it in case if somebody asks something. Students gave practical examples of their own arguments.

- „Turkish arrived. They spoke neither Georgian, nor Turkish, they were speaking English all the time“.
- „English is more stylish nowadays and the best language for communication“.

The research showed that students are not satisfied with putting interest only in Georgian. They feel the sense of self-satisfaction and improve self-assessment when given a chance to speak in foreign language, e.g. with tourists. To the question "what would you change at schools if you were Minister of Education?" all the members of focus groups replied they would commence teaching of Russian, English and French languages in the very first grade. In some cases, students

expressed regret due to termination of Russian language lessons in the 3rd class. Students also expressed their dissatisfaction regarding the competencies of English language teachers. They wish to supply school libraries with literature in desired languages.

It is worth noting that not only Georgians, but students of other ethnic groups have positive attitude towards Georgian language. In the list of favorite subjects, Georgian was top-named and to the question why do they like Georgian, arguments of students of ethnical minorities were different:

- „Because I Live in Georgia and know Georgian language“;
- „I love Georgian language“
- „My Georgian language teacher Maia is adorable“...
- „I love Georgian and Georgia“.

The shown attitude of non-Georgians and students of non-Georgian schools towards the state language shall be assessed positively and linked to effective implementation of ongoing reform within the education system, though, it should be noted hereby that they were also intensively convinced in the necessity of study of Georgian language. This makes us think that discussion on this issue in school environment is forceful and there is created a danger that students of primary education, who are in process of establishment of self-identification and civil consciousness, experience psychological pressure, which in future can cause irritation and isolation instead of growing of sense of patriotism and true love towards the state language.

Different attitude of parents of students of ethnic minorities towards the state language shall be noted. They consider that knowledge of state language is necessary and welcome those educational reforms that are underway within the framework of integration program and gives a chance to ethnic minority students to continue study in institutions of higher education of Georgia. Despite the fact that all the parents unanimously acknowledge necessity of study of the state language, parents (ethnical minorities) from the regional territories with compact settlements think that homogenous environment makes the study of Georgian language difficult, where there is no possibility of using Georgian language in practice. Parents and students both speak on the positive impact linked with work of different non-governmental organizations in regions. At the same time, irony towards Language Houses and their activity has been observed. For example, a parent says that they have been examining market situation regarding Language House courses for three years already. We should note the pessimistic attitude linked with assimilation of Georgian language by students; parents assume that based on this program and approaches, majority of students will never speak perfect Georgian and after years, they will face problem of relevant knowledge of Georgian language. Part of the parents consider that live communication and relevant context is needed for learning the language in parallel to effective training programs and qualified teachers.

Expression of love towards native language is natural and positive as well as the argument they link with their own nationality. They give the following explanation of their love towards language:

- Why do you love Azerbaijanian language?

- Azerbaijani? „Because it is good“
- Why is it good?
- Azerbaijani is good, because I am Azerbaijani.

Expression of respect and love towards your own language shall not be done only in ethnical context. It is desirable to provide students with relevant information on native culture and history during the study process, which will give them opportunity to analyze the most important tool of native ethnical cultural detection – native language not only from subjective, but objective view as well, discuss it as a part of original culture and evaluate and love it from this view.

Conversation with parents underlined region-related specificity and challenges in cultural and lingual context. Population of the regions composed of different ethnical groups expressed their discontent due to the fact that ethnic minority students don't have even minimal support in Georgian school to learn native language or get familiar with native culture and history. Parents say that in previous years, ethnical minority students were delivered a separate lesson in native language, once a week. Though, now, they don't have this possibility. In the regions, where ethnical population does not represent big percentage of the whole population, sector study has been abolished. Along with abolishment of sector study, ethnically non-Georgian children were left without a chance to study their own language.

Parents also agree over one thing: the textbooks fail to reflect the existing ethno-cultural diversity in Georgia for students. Accents were several times made on the following: in the first row, Georgian children should be studying their own culture and language and then other cultures and languages. They also see the necessity of getting introduced to different cultures. On the other hand, the pain of representatives of ethnical minorities is linked with homogeneity given in the textbooks, where ethnical minorities who have been living in Georgia for centuries are not reflected in cultural, historical and lingual context.

Georgian students also were studying elements of culture and language of other ethnical groups residing in Georgia. According to parents, for Georgian students, study of lingual elements of ethnical minorities residing in their neighborhood should be possible not mandatory, because, they will have also opportunity to show their respect to ethnical minorities.

„I have a neighbor Azerbaijani. When we are talking, I always ask what do they call this or that item. She should understand that I am interested in her nationality and respect her“.

Specificity of regions related to study of Russian language was outlined. Parents think that the language of communication between Georgian and non-Georgian population shall be Georgian and not a language of the third state, though they also underline advantage of study of Russian language and explain that Russian has a status of international language and is widely used in practice.

Parents have specific claims re methods of English language study and assume that the curriculum offered to students foresees the previously acquired knowledge that students often lack to have. Accordingly, the parents are forced to assign private teachers to their students to study the program envisaged by the curriculum.

Subject of concern of the parents is also related to commencement of three languages simultaneously in the first grade. In their opinion, this approach requires heavy (unrealistic) efforts from children, is ineffective in terms of learning the language and might even cause neurotic stress of students.

Almost all focus groups showed discontent towards the study of grammatical section of Georgian language. Parents think that their children are not practically provided with grammatical theories and exercises are in small amount. Only if teachers' put big efforts and provide students with additional materials, they can assimilate basics of grammar though insufficiently. Parents admit that knowledge of grammar is a necessary aspect in development of students' logical thinking. They expressed an opinion that teaching of Georgian language without grammar is linked to consideration of interests of ethnical minorities, though they assume that teaching based on this method has a negative impact on the quality of education of Georgian students and students' of different nationalities.

- **They don't know even spelling. They write words so terribly, one cannot even imagine.**

So, attitude towards lingual situation and policy in educational system, perception of cultural aspects and expectations is non-homogenous, though, at the same time, inter-contradictional opinions are less observed, which might become the basis for changes related to agreed, effective and inter-group interests.

Attitude to age

The research showed interesting tendencies regarding students' attitude towards different age groups. Attitudes are non-homogenous, in some cases, stereotypical. Students have specific type of views regarding correlation of students' age and rules of behaviour. Good example of this is students' discussion on whether specific action is relevant for the specific age or not and for what actions they are mature. Stereotypical perception of age, elements of ageism mainly stress attitude towards different people, also features of character and sphere of interest assigned to different ages.

- **I don't like sports lesson, I only love lessons.**

- **Then what is sport?**

- **Games.**

- **And, don't you like games?**

- **No.**

- **Do they make you play little at sports lesson?**

- **No, we play a lot, but I don't like games.**

- **Ok, try to explain better, you stirred up my interest!**

- **Games are for little children.**

One more important signal in research is connected to replacement of aged teachers. Students named dismissal of aged teachers as one of the most important and desirable clauses for improvement of school. In their opinion, fulfillment of this clause is extremely important for improvement of school environment and learning quality. There are observed cases, when students make fun of aged teachers. Particular cases were given, when students don't get the lesson explained by an aged teacher and link this fact to the teacher's age and accordingly with outdated methods of explanation and lack of motivation and energy. On the other hand, students admit that aged teachers are more experienced and know their subject better.

Students speak about aged teachers with a bit irony. They recall curious cases, when ***“an aged teacher was cursing all the time”***. Or, sometimes she used such a bad articulation, that students could not understand her.

Parents also have stereotypical attitude towards aged teachers. One parent admitted that after her first meeting with an aged teacher, she became confused and started to look skeptically at relevancy of the teacher's pedagogical approaches and methods, though, during the study process, she understood that the aged teacher had positive impact on her children and successfully dealt with the child's psychological complications.

So, we still can somehow speak about dedication of more attention to the aspect of age during the study process. Students who are sensitive towards different people's needs and requirements shall be given better explanations on individual characteristics of persons not linked with age-associated expectations. Generalization of different features in age context is not justified.

It is worth noting that parents also see a problem in involvement of aged teachers in the study process. According to them, subjective attitude towards students, irrelevant evaluations and generally lack of motivation in teaching is related to their age as well as workstress and longterm experience. Parents think that pension-aged teachers should resign and cede their positions to young staff. Tendency of agism is sharply outlined while generalization of a particular experience and parents assert that quality of teaching of aged teachers significantly lacks behind that of young colleagues.

Others have different opinions re this issue. Part of parents is pretty sure that a 60-year old pensioner teacher is far more qualified and better than a young one. According to them young teachers have poor professional knowledge and methods and approaches learned during “trainings” are less important than subject knowledge and in this case, advantage of aged teachers is indisputable.

Gender equality

Important aspect of multiculturalism, gender sensitivity and equality issues became significant elements of focus group research, and different tendencies and attitudes in this regard have been sharply revealed.

Absolute majority of students, independently from sex, uncovered stereotype and biased attitude towards the roles of men and women. Often, this attitude is expressed by a perceived expectation related to playfulness, laziness, roughness of boys and sedateness, diligence and academic behavior of girls. Students often speak openly that girls in their class (school) are

good and boys – bad. Boys make teachers angry, irritate girls, call them rude words and often put them under pressure. Even in that case when students speak about harmonic attitudes in their own class and bring examples of friendship between students of different sex, they add that perceived distribution of roles between sexes is characteristic to their own school as well.

In some cases students fail to explain, though they agree that relationship between the same sex students in the classroom is more intensive.

„-Girls make friends with each other, boys are together. I don't know why“

The research shows that various tiny details that are connected with a particular situation are generalized. To the question: “what do girls do at the break?” boys' reply: **they are gossiping**. Their tone gives us ground to think that girls do what they should do at the break.

Division of behaviours according to signs that are characteristic to different sexes and tendency of generalization of separate cases is worth noting.

Children speak joyfully about *original* boys.

„When we are playing joyfully, he is sitting and talking with girls“.

“We have a student in the class talking only with girls all the time“.

Though, in given cases, behavior of this boy is not considered exclusive by students.

“He is an “ordinary” boy, does not want to play football or playing with boys and comes to us“.

There have been observed many cases when students make fun of students due to their different behavior. In some cases, different behavior is called a behavior of a boy or a girl, who spends most of the time communicating with a child of opposite sex. At the same time, students say that perceived behaviours characteristic to both sexes don't exist anymore.

„In my class, my classmates make fun of him all the time and call him “girlie, girlie”, but we don't think about him this way“.

Students give the following description of teacher's action/attempt: **stop mocking in the class**.

„Teacher has quarreled a lot re this fact“.

What does the teacher say?

- **Don't know, teacher says mockery is bad; on the contrary we should protect him from everything.**
- **Then what do they say? Do they obey?**
- **Yes, they make promise but then do the same again.**
- **Then what does this child do?**
- **Nothing, he is patient.**

- **How do you think, is he angry?**
- **Don't know**
- **Haven't you asked him?**
- **No.**
- **How do you girls behave?**
- **We behave well with him, we let him play with us and don't drive him out as boys do. Boys don't want to make friends with him as he always comes to us".**

There was also one fact when a girl became subject of discussion due to her behavior. Students consider it strange and don't hide that the girl begs boys to let her play football with them. Students also say that this girl is regularly beaten by a boy student.

- **We have one boy who beats her every day, her mother has come several times, but the boy does not care.**
- **Do the boys beat the girl? Do they beat the same girl?**
- **Yes, but not now, they did beat earlier.**

The research shows that girl students have sharply defined position in relation to boy's bad behaviours and girls' good behaviours. Girls are calm and study well. Boys are full of mischief and study badly. Despite the fact that children are analyzing cases in their own class, in some cases, different behaviours are also generalized.

Parents don't discuss gender issue as a separate problem. Though, while talking on sports lessons, they sharply defined that lessons are oriented on football and basketball games, where only boys are involved. So, male and female students are placed in unequal terms referring to their involvement in sports activities.

Physical abilities and disabilities, social background and empathy

Students with great pleasure talk about friendly environment in their class. In some cases, they underline significance of teacher's attitude and approaches to creation of positive environment. While describing their own class or classmates, students underline those differences that exist among students. „Modest“, „lazy“, „naughty“, „quiet“ – this description is used in most cases. We may conclude that students have more or less realized that people are diverse and this diversity is expressed in details of their character, behavior, attitudes. Students are tolerant towards diversity, feel comfortable in such environment and acquire themselves as part of the class. There are listed examples on how students express empathy, sympathy, and support towards each other; starting from joy that is connected to positive events ending with support and motivation towards classmates in a problematic situation.

- **„Once, my classmate won an olympiad in mathematics, we stayed at the 6th lesson and cleaned the class, decorated it and wrote on the blackboard: “Congratulations!” When she saw it, she was happy“.**

Examples of empathy are also worth noting, mostly expressed towards students with disabilities or students who have permanent or temporary health related problems. Empathy is encouraged by teachers and achieved via full mobilization of the whole class. Similar positive cases, where students express solidarity and learn how to support, was observed in all target groups under research with more or less intensity. E.g. students visit their classmate with moving problems, who does lessons at home, several times a year. One more positive example of empathy, solidarity and support is charity, when students have a chance to give the income gained from exhibition-sale of their own hand-made items to their classmates with disabilities. They also assist disabled students in assimilation and preparation of homeworks. Among positive examples, facts of gifting clothes and shoes to poor students should also be mentioned. In some cases, students and teachers are altogether involved in similar actions. Though, there are also cases, when teachers do similar charity acts without involving the classmates not to put students in need in an uncomfortable situation.

Along with given positive, collective and promoted activities, significant negative tendencies were also outlined. These tendencies need to be discussed and analyzed, as it is important in terms of pluralism management and students' integration in school life. Students speak about evaluation and segregation of students according to physical features. In this regard, mainly *overweight* students become subject of irony. „**Because he is fat and everybody makes fun of him**“. One of the students gave specific example how the teacher encouraged a student to give a nickname to his classmate.

- „**He was my classmate and the teacher gave him a nickname “budghajana” and once he nearly stroke a bench on her head when she called him this way**“.
- **My classmate has a big head and is called “globusa” (globe).**
- **One classmate is called “tsripa” (tiny).**
- **One child is named “dondlo” (clumsy), another is very fat and is dubbed “bochka” (barrel).**
- **My classmate is called “bughalo”.**
- **One is very small and is called “liliputa” (liliputh).**
- **One girl is called “tkha” (goat).**

Students also brought their own examples.

„There are two children in our school. One is called Aleko and the other Giorgi. We have one classmate who is small and fat and is mocked on all the time. I also was subject of mockery, but.. Giorgi is very tall, but nobody makes fun of him, on the contrary, why should a person make fun of a child? Sometimes I feel angry, I plan to change the school, because you can't make them understand, because they are naughty and I don't know“.

It appears that in most cases it is impossible to manage the ironical attitude related to physical features, humiliation.

Almost in all regions, students speak about segregation by social sign. Student's style of clothing might become subject of irony in the classroom. Children list specific examples how their classmates are made fun of. While telling these stories, children assure that similar things don't happen in their classes, but there are some children in the school who show disrespect towards others. Below are given students' descriptions of those children who make fun of others by physical features and appearance.

- **„They mock on style of clothing mainly, in the school, not in the class“;**
- **„You are dressed inappropriately – this is what they say, they are just jealous“**
- **We had one student who was arrogant and everybody made fun of him.**
- **One rich student mocked everybody and did not pay attention to them at all“.**

In some cases, extremely disturbing facts are revealed, e.g. a girl with disability who had a speech problem.

„She is mocked because of her elderly father. One boy even rolled her down the stairs. Teachers stand beside and support her. They told students not to behave this way. But, they somehow still manage to do the same as soon as the teacher goes away“.

In some cases, children bring examples from their own classes. They told about one “poor guy” in their class, who is badly dressed.

„We make fun of him, but not seriously, we are doing it in a friendly way, not offending him“.

On the other hand, the research shows that big part of students have perceived the negative side of mockery and segregation of students by social background and they condemn such behavior. Though, again and again, from students' talk we may conclude that social background and students' appearance is subject of gossips at school and presumably not only between students, but students and teachers, and in some cases, parents as well.

- **„We had one girl in the class, who was badly dressed, but nobody made fun of her, because she did not notice it herself. She thought she was dressed normally“.**
- **What does badly dressed mean?**
- **Well, she had trousers. Torn trousers now is in fashion, but it was large for her and she did not notice it. She was given a remark at the parents' meeting. She cried a lot, but our classmates did not tell her why she was wearing it, they soothed her and told her that there was nothing to worry about“.**

While analyzing this particular case, we can vividly see that remarks made by teachers, parents are demonstrational and made in a way to make classmates aware of it. Student falls in uncomfortable situation and starts worrying. The student's social background is not seen from the story, though the form of the remark itself makes it clear that neither teacher nor parents try to create environment, where child improves the given remark without excessive nervousness. But if she is dressed this way because of her social background and lack of finances, in this case, similar remark is an example of segregation of students by social background.

Parents also speak on segregation of students by teachers by appearance. In their opinion, those students who are dressed inappropriately or their appearance does not comply with the set high hygienic norms; have less chance to attract teacher's attention than other classmates. Accordingly, the low social background, when a parent can't afford to buy appropriate clothes and child fails to meet hygienic standards, students becomes subject of discrimination. In this case, even the talented student can appear in unequal conditions.

Despite the fact that we also wanted to identify facts of segregation, violence or discrimination of students according to all social statuses, including by professional and employment signs, it should be noted that focus groups categorically denied facts of division, selection, mockery and discrimination of students according to parents' job positions and professions.

The stereotypical attitude when students connect social status to humans' good and bad features.

- ***„Paris may also be inhabited with wicked people, for example, residents of Paris want to have more money“.***

Based on research results, we may conclude that social segregation is noticed in schools. Against the background when students naturally are less inclined to discrimination, target working, integration of positive cases into the study process, planning and implementation of organized activities are the steps required for solution of the existing problem.

Should be separately noted the type of segregation, which, in parallel to redistribution of students in public and private schools is also connected to their status and social background. Focus groups showed that vulnerable layer of population and students of low social status never study in private schools, and teachers in private schools never distinguish students by any particular sign.

The research showed that parents are more or less informed about number of students with disabilities, conditions and attitudes in their schools and classes. Inquiry within the focus groups outlined low quality and lack of infrastructure required for students with disabilities. According to parents, majority of students with disabilities don't go to schools and in most cases they study curriculum at home. On the other hand, majority of parents admits that there is no discriminative attitude towards students with disabilities. Even more, they say that cases of quarrel between students, abuse and missing the lessons have reduced in number; the relationship between students is mainly positive and they are well-disposed towards each other. If we compare parents' and students' focus groups, we will see that in most cases parents don't or insufficiently possess information on the ongoing events in the class. Some problems and challenges in school or classroom are left beyond their attention. We may presume that communication between teachers and parents at school is within the defined framework and covers only students' personal academic and behavior portfolio. Other communicative processes that represent part of school life and exert significant influence on students' public, social, psychological and psychic development are inadequately and insufficiently analyzed, discussed and shared.

A lot of negative aspects and discriminative attitudes are manifested towards students with disabilities. Parents' focus groups showed the discrimination stigma under which appear students with disabilities and their parents. Some cases were given when teachers initiate contradiction

and disagreement between students and their classmates with disabilities.

- **„The teacher was the initiator of contradistinction herself. She said to me: take your debil child out of here. She told me in front of 30 children! She wanted children to become aggressive towards my child“.**

Also, there have been outlined several cases when teachers required parents to promise that they would take their children to another school from the 9th grade. She resumed working with this student only on that term. There was a case when a teacher required a parent to give her specific amount of money in exchange for moving her child into the next grade.

Parents also recalled one example on how the teacher explained to the parent (of the student with disability) that nobody gave her additional money for working with students on individual program. There were noticed facts when teacher, without prior agreement with a parent, made up her mind to move a problematic child from one to another class. Parents also speak about teacher's insisted demand to move students with disabilities from public to a specialized school.

Parents' attitude towards generally inclusive education is worth noting; in some groups, parents openly expressed their discontent regarding inclusion of students with disabilities in the classes where their children study. In their opinion, students with mental problems shall not study together with other children, because their inclusion creates problems in the class. Teacher, on one hand, tries to work with these children and mostly resultless, on the other hand, other students lag behind the time and the plan, they lose time. Parents speak about responsibility of those parents (of students with disabilities) to think on abilities and potential of their own children and decide what is best for their children.

- **„My child had one student in the class who had double syndrome of daunism and cretinism. It appears that a child with similar problems can study in ordinary class. I nearly moved my child to another school. The reason was that child. But not everybody is able to transfer their children to other schools. Where was this child's place? There was no place for this child in this class!-**
- **“The child's mother was saying: I won't take my child to that school, debils are studying there. But, she had wrong information. Children similar to her child were studying there”.**

The research shows contradiction of parents towards inclusive education; sometimes they are directly involved in transferring students with mental problems to a specialized school.

In parents' opinion, teachers who work with students with disabilities in the class, shall have right (considering the general opinion) decide whether inclusive education is successful or not. Pursuant to the teachers' conclusions, inclusive education was a mistake.

«They have to admit that this approach did not meet expectations. These children need different program!»

They also note that schools need psychologists, who will work with students with disabilities. Parents also speak about the negative impact that students with disabilities have on other students.

„These healthy children began to act like them“.

„Had negative impact on behavior of a healthy child, he had regress in studying!“

„There is something negative in these children. God forgive me, but these children don't have ability to analyze things like others do and they do everything impulsively. Maybe, they like it to some extent, but finally, their place is in a specialized school“.

In parents' opinion, students with disabilities shall not be isolated from society, but should be in a specialized schools. They also outline the positive results gained after their placement in specialized schools.

„Do you know what good results that child had in that school? The child learned to paint, write and read“.

In parallel to this, parents also try to instill tolerant attitude in their children towards students with disabilities. They targetly work with children to be correct towards students with disabilities.

“We told our children not to imitate them, not to be aggressive towards them, but on the contrary to be well-disposed as he/she is their friend. I told my child several times that this student is not a debile. Sometimes this child was analyzing things well enough, but then failed to do so“.

„They are also ordinary children, elders also make some mistakes in relations and a child can call something or indicate somehow that he is different. But, in that moment, the parent experiences pain and is insulted....“

Students' focus groups revealed a specific case, when part of classmates and school children were making fun of a child with physical disability. The teacher knew this case and warned students, shouted at them not to behave this way. The teacher hides this fact from the child's parent and calls “crazy” and “impolite” those students who discriminate the child. In reality, when parents are not informed about ongoing discrimination and facts of violence at schools, the teacher fails to solve the problem independently. But teachers still refrain from involving parents in similar cases.

On the other hand, part of parents is sure that classmates have “more respect” towards students with disabilities. This shows that whether positive or negative, there still exists specific attitude towards students with disabilities.

The research results show that parents are more skeptically inclined to positive results of inclusive education. They are sure that the class is damaged by integration of students with disabilities. In reality, talks did not stress physical disabilities. Parents mainly put emphasis on mental disabilities and related problems.

As a conclusion, we may presume that attitude towards children with disabilities is non-homogenous, as well as intensity and strategies of empathic and tolerant attitude of students at school and at class level. There is absence of common view and strategy within the education system regarding working jointly with students with disabilities and their classmates in a single classroom. The research shows that teachers resolve issues of integration of students with

disabilities solely according to their own knowledge, experience and curriculum, which results in non-homogenous processes and results.

Focus group research uncovered sharp inequality between students associated with differences in social status. Parents talk about those frequent tendencies when some students lack financial sources to attend different sports and cognitive activities. They speak on cases when students can't afford transportation fee to go on an excursion and accordingly fails to attend joint class activities. Inequality is noticed in the study process as well; students are not involved in sports competitions, Olympiads only because their financial position is poor and they are unable to buy required equipment, needed items. Parents also talk about particular cases, when a class takes care of *poor students'* involvement in class activities; they collect required money to avoid awkward situations in class caused by social status of specific students. At the same time, they admit that similar initiatives don't happen regularly and take place only based on parents' joint initiative.

We may conclude that public school fails to provide students with equal conditions for study and education. In parallel to less possibilities to acquired knowledge and develop skills, students of low social status actually face the danger of stigma and isolation, because there is no strategy for similar type challenges at national level.

Cultural-religious expression

Situation is more or less balanced at schools in regard to cultural expressions. Due to geographical and social context, students of different ethnicity study together in schools. They talk about how they organized a concert, sung songs and told rhymes in different languages, also how they danced dances of different nationalities.

- When you are singing songs and telling rhymes, do you do that in Georgian?

- In Armenian, Russian, Georgian.

- In all languages?

- Irusha sings songs in Armenian.

Situation is diverse in regard to possibilities of expression of students' identity. Parents list separate cases, when students are given chance to work individually or in group on different directions of art or handicraft and then one after another present their own works in the classroom. Though, in those regions, where population is more or less ethnically homogenous, presentation of cultures and traditions of other ethnical groups and their introduction to students is not an important aspect of similar events. Even if there is a student of different ethnical background and has well maintained his/her own national identity and traditions, his/her diverse cultural origin, customs, traditions and history is not often used for better familiarisation of ethnical groups residing in Georgia. Examples show that ethnically non-Georgian students who are fully integrated in Georgian environment, often individually, based on their desire and willingness try to get their classmates introduced to their interesting traditions. For example, they bring traditional dish, present their national dance or song. Considering the fact that self-expression of students contributes to development of the whole class's cultural viewpoint, it would be

expedient to support and promote them to display cultural differences, their desire and wish to introduce classmates to their own national and ethnical traditions within the framework of curriculum or out-of-class activity; especially if school subjects, e.g. history, art, etc. enable to integrate similar cultural-exchange activities into the lesson.

Attitude of ethnical minorities' towards Georgian language is worth noting. Big part of children says that they like Georgian language very much and want to know it well. Similar tendency was observed more in Azerbaijani ethnical group.

- **„I like Georgian language very much because it is a good language and people of Georgia is Georgian and I want to know Georgian language well“**

Focus group showed that big part of students does not use library frequently, though they convincingly confirm that they often take books out of library. They have no answer to the question: “which book did you take out of the library last time?” At the same time, students talk about lack of books of their interest in the library. There were cases when students also spoke about absence of books irrelevant to their age in the library. On the other hand, students speak about access to encyclopedias in school libraries and emphasize that they have never experienced deficit in this regard. Their wish is to have access to more historical and cognitive books. Research results give us ground to think that in some cases students intensively use school libraries, though available books don't comply with diverse interests and needs of students.

Reading experience is intermingled with religious belief. Students often read Koran. To the question what have they read, what have they liked most – Koran or Bible are frequent replies. They read these books as they are interested in them. Some answers prove that reading of religious books is connected to family traditions or parents/relatives interests. E.g. **“father gave it time”, “grandmother reads it to me”**.

Religious difference is sharply noticed in Adjara focus group, which, on one hand is natural due to religious affiliation of the mixed population; on the other hand, details that students possess about religious belief of their classmates has to be mentioned. They know well who is Christian in the class and who “is not christened”. Also, in one case, the students underline that majority in the class is Christian, though **“don't make fun of those students, who are not christened, because both of them are religions”**. The research does not include facts of dictation of own religions to others. In several cases, some students say that they like or make friends with this or that student “despite the fact that he is Christian”. Students know well that distinguishing students by religious affiliation is not right, though deep questions showed that in some cases parents forbid their children to make friends with Christians. The reason of parents' carefulness is possibility and fear that Christian friends convert their children to “Christianity”. It is also worth noting that in case of Adjara and Kvemo Kartli, students are well aware of the religious belief of the classmates, neighbours, children of similar age and friends. They convincingly assert that all children are Christians in their village and that they often go to religious school.

„They are Christians, but they are good children“.

Students know well peculiarities of curriculum of religious profile schools as well as specificity of the conducted activities. They are interested in religious aspects, because, there are cases when they perceive religious belief-related rule of life as absolutely different. Against this background,

it is required to provide students with balanced information regarding different religious beliefs, explain differences and peculiarities in cultural, national-ethnic and ritual contexts. This will hamper isolation and alienation between students and contribute to development of tolerance towards the children of the same age.

Students and parents talk about attitude and behavior of students with different religious affiliation when visiting Orthodox historical monuments. It should be noted that students are given opportunity to express their free will in all cases. They visit the interior of the church as of a “cultural monument” and look at it only from outside.

Parents assume that all students shall be provided with more information about lives of saints for example. At the same time, they don't see the necessity of teaching history of religion as a separate discipline; they want it to be integrated within the history book. Parents think that history of religion may include details of not only Orthodox Christianity, but information on different specific religions suitable for Georgian context. In their opinion, this will have only positive impact and raise the level of civil consciousness of students. The only condition to be envisaged during teaching is to provide students with reliable and true information.

After inquiry of parents and students, it turned out that integration of religious traditions is often observed in classrooms; primary educations have “chapel” (places to pray). In several schools, before the lesson begins, teacher prays together with students. Majority of parents sees no problem in it and considers that any student, who does not wish to pray, is free not to pray with others. In their opinion, this does not create problem to non-Orthodox Christians, because religious affiliation is an aspect to be respected in all schools and students never isolate or alienate their classmates and other children in school by their religious affiliation.

- **„There is one student in my elder child's class who is Jehovah's witness. He has no problem with children. The teacher also had positive approach to this issue and she explained to the class that they should not be divided due to religious beliefs“.**
- ***Please, recall a case when your child told you that somebody told something religion-related to this child?***
- **No, teacher will not admit it. We have different approaches in our school. Teacher told students from the very first grade that children should not be isolated and distinguished according to their religious affiliation. That nobody has right to do this, that majority of the class is of the same religious affiliation and should not oppress minorities....**

This example is positive as teacher underlines not only different religious affiliation, but the necessity of expressing solidarity and respect towards minorities, though fails to provide sufficient information on how well students are informed about freedom of choosing the religion and how well do teachers explain to students that there is no advantageous and good religion as belief is a personal phenomenon.

The research showed that students in the classroom take information from each other on different religious belief and rituals. Students are open to share similar information. They also note that neither curriculum nor textbooks, lesson plans and the study process support exchange of religious-cultural experience. At the same time they consider that those teachers, who have to work with students of different religious belief, shall be well informed about traditions and

celebrations of representatives of their culture and religion, accordingly, they should share this knowledge to students as well via planned activities at the lessons. Those cultural-religious experiences shared between students individually will bring planned, targeted and positive results.

Parents also criticize the fact that their children have limited ability to express national culture. According to them, non-Georgian students shall also be granted with opportunity to study and present their own national-cultural treasury along with the Georgian one and this can happen in the conditions of adequate and qualified pedagogical staff.

„Rhymes, songs, dances – everything is Georgian and in Georgian at the concerts“

Planning and organization of outgoing activities is also worth noting. Excursion routes of students are quite similar and imply visiting cultural-religious monuments of Georgia. Mainly, Georgian churches are being visited. Though, even when students visit Tbilisi, they are limited with visiting “Sameba” (Trinity) church only, though, referring to the specificity of Tbilisi and diverse cultural-religious and ethnical composition of the classes, it would be recommended to visit synagogue, Catholic and Armenian churches as well and make analysis of what is pluralism.

Particular facts were revealed when due to joint personal efforts of teacher and school Principal, the whole class and school got involved and animated traditions of a religious event. For example, during Novruz celebration, and according to Muslim tradition, students and parents participate jointly in transportation of slaughtered cattle and delivery of meat to socially vulnerable families. Similar positive examples give students a chance to make correct emphasis and positively see different religious belief. For students of primary education, Muslim holiday is associated to charity and accordingly contributes to development of positive attitude in them.

Another example connected with Muslim holiday outlines Director’s decision who went to the Resource Center of Education and tried to make them declare particular day as a holiday and give opportunity to Muslim families to celebrate it according to their tradition. Accordingly, we may conclude that school and in-class working is diverse in terms of increase of students’ consciousness on pluralism and depends on multicultural readiness of teachers and school administration. It would be expedient to develop national view and effectively reflect in the curriculum the basis of similar positive examples.

Ethnical and national pluralism, racial differences

One of the most important parts of the research focuses on the study of ethnical and national aspects of multiculturalism and pluralism. Conversations with focus groups underlined interesting attitudes and tendencies.

While discussing interesting historical directions in one of the focus groups, it turned out that students especially put interest in lost territories of Georgia and those Georgians who live abroad. As it appears, students especially like information on different parts of Georgia, lost territories and people residing there. Students talk about Tao-Klarjeti, Abkhazia, Samachablo. Discussion of the example of Abkhazia was extremely interesting in terms of ethnical and national attitudes. Students have insufficient information about ethnical sign and nationality of the internally displaced population, though they express their solidarity towards them. Students consider that

internally displaced population is ethnically Abkhazian, while presently Russians live in Abkhazia. Small part of Abkhazians left there are in minority and are good people, especially kind they have become since the war.

Russia as enemy has several times been outlined in the research. Russians were torturing people in Abkhazia and showed no mercy on people. Students' opinions are grounded on private talks and movies. Against the background of the growing interest towards these issues, it would be good to provide students with more valid information on Abkhazia and residing population there.

Stereotypic attitude towards Russians and Russian population was revealed not only towards Abkhazia. In students' opinion, population in Russia likes cleanness and they take care of streets. Though, obviously they fail to bring arguments and prove their opinions, thus attitude towards any nationality is based on separate, unclear experience.

The research revealed stereotypic and humiliating attitude on ethnical background. The incident occurred in Bolnisi, when students were talking about facts of mockery and humiliation of ethnically Azerbaijani students. Students note that some students call Azerbaijanians "tatars". Students also mention other insulting behaviours.

- **Our classmates make fun of Azerbaijanians. They call them stinky.**
- **Teacher tells them not to call such words, but they still do.**
- **If accidentally touching them, students start cleaning their hands on Azeri's clothes.**
- **We have one student in the class, he goes to buffet and buys food. He has greasy hands and cleans them on other student's bag or clothes.**
- **Does he call them tatars and cleans his hands on their clothes?**
- **Yes, he does. We have several girls and boys in the class, bad students.**
- **And they behave this way?**
- **Yes, they do.**
- **Then, what does the teacher do at that moment?**
- **The teacher warned him several times, but he still repeats and repeats doing it.**

Students speak about isolation of classmates from students of different nationality, due to having a problem in speaking in Georgian. Sharp tendency is seen that they are tough to adaptation to existing reality rather than recognition and acceptance of pluralism.

„Teacher warns us all the time: does not matter that he/she is of different nationality, he/she is born in Georgia, raised here and is citizen of Georgia“.

„It is inadmissible to insult a person only due to his surname. He/she might have a father or a mother Armenian but could be much better than some Georgian“.

On one hand, teacher teaches students that their classmates are plenipotentiary members of the society, though they also underline that some students have different surnames or are representatives of different nationalities.

Parents are talking about inferiority complex of ethnically non-Georgian students conditioned by extremely low representation of minorities in public spheres. They think that students who see that none of the members of his ethnical group is presented in the Parliament, ministry or different interesting public organizations, creates particular views on his/her own monotonous and undesirable perspectives in future. Accordingly, students from the primary classes unconsciously associate their own future plans and better career options to their countries of origin.

Interesting tendency was revealed while describing one of the favorite schools of a student. Ethnically non-Georgian students think that Georgian schools are better than non-Georgian ones and identifies Georgian school with the best school of his/her imagination.

- **„I want all schools to be like Georgian school and books of higher quality“.**

It should be noted that students have well-established opinion on relations between population of Georgia and different ethnical groups/nationalities. They clearly define the relationship between Turkish people and Georgians. In their talks, students mentioned that a lot of Turkish people arrive in Georgia, but they don't live in villages, they live in the cities and examine mosques there, what they look like. In their opinion, Turkish people employ Georgians in their gardens for fruit and tea picking purposes and this happens in cases if Turkish are lazy to work or owners of the gardens fail to manage the farming. Students also think that it would be better if Georgians worked in Georgia and brought income here. These conclusions give us basis to presume that students' impressions about Turkish are based on specific and particular idea that is less positive. Turkish is seen as powerful people dictating the rules and exploiting Georgians labour.

„You have no other way, that's why you go to Turkey, otherwise you would work in your homecountry“

Students sympathize those Georgians who have to work abroad and “maintain their families”. Children also provide relevant descriptions of employment conditions in different countries, according to which “some of the countries are better and some - bad”. We should note hereby that Russia is on top of the list of the “bad” countries.

„Russia is bad, as it is Georgia's enemy“

„Ukraine is good, they don't make enemies with Georgia“.

Students have their own impression on European countries. They think that mostly couples go to visit Europe on tours or move to live there. We can conclude that students' expectation towards Europe is of higher standards and is available only for individuals and in particular cases.

The research shows that students have impressions based on fragmented information on different countries.

„Afghanistan is a bad country, because they take Georgians there who die. Syria is also a bad country as there is internal opposition inside“.

Given the age and curriculum, we should not expect students to be well-aware of geo-political situation of different countries and to make argued conclusions. Though the mentioned above tendency shows to what extent teachers instill loyal attitude in students towards different nationalities and how students make incorrect conclusions on other countries based on particular events. How does teacher explain to students in the classroom that persons, events and actions shall not be identified with country's profile and it is inadmissible to make conclusion on country based on one particular event and political episode.

Students also have general idea on level of education in different countries. America is the country settled with more educated population. Georgia, Turkey and Greece are the countries, where population is mainly involved in farming and accordingly level of education is not high. Students knowledge and attitude towards different races and their location is quite interesting and diverse. They know well for example that African people differ from us by their skin colour, though they also think that redskins also live there. Students also know that African population wears light colour clothes because of the hot sun, which is less felt in white clothes. The offered description of the population is objective in racial viewpoint. Students think that Africa is inhabited with kind people. They are sure that people with dark-coloured skin are kinder than white-coloured. They know that in ancient times, white-coloured people were discriminating dark and red-coloured people. Students think that due to absence of farming culture and lack of financial means, people in Africa are forced to “feed” their families mainly by robbing the tourists, who are dubbed “bad people”. The other version is the revenge of dark-coloured people who were discriminated in past and now behave inappropriately and insult tourists. It is worth noting as well that in tourists they mean only white-coloured people, this once again indicates at existence of strictly defined inter-state, racial structuration and stereotypes.

Students also like art lessons and have positive attitude towards this subject and express big interest towards foreign countries. Part of students admits that they like the art lesson because they study “art of interesting countries”. They also show interest in geography and explain this interest with their desire of getting to know different countries. Interest and positive attitude was observed in learning creative works of famous people of different nationalities and their way of life. Students eagerly create small groups and work on projects studying and presenting road of lives of composers, singers, writers and public figures of different nationalities.

So, we may conclude that generally, students have positive attitude towards different nations, nationalities and races. Even if the information they have mainly reflects negative events of different country or particular nationality, students always try to underline that “good people also lives there”. Perceived expectations towards different countries are based on poor, fragmented information. Students know well that there can't be only good or only bad population and that a residential place cannot define person's character or actions. Though, this attitude is mainly grounded on own, short experience and thinking, rather than joint classroom discussions and conclusions made after analysis of different examples.

Speaking about their school of dream, students wish to have Russians, English and Germans as teachers of foreign languages. Also, students see those cultural and traditional differences between different nationalities even in everyday life and know that not all foreigners will adapt

to the Georgian dishes, that are so different from their traditional ones. They also see the differences between the cultures and are ready to accept those differences. Development of these trends would be possible via well-planned information delivery and inclusion of correct multicultural trends in the lesson plan.

Parents' focus groups observed several significant trends. Parents of ethnically non-Georgian students speak about different approaches of teachers towards students. They think that some of the teachers is unfair towards non-Georgian students and gives lower scores to them.

„My child tells me that teacher wrote 9 to her, while giving 10 to a different child, whose answer was worse.“

„The teacher tells other students: look, this child is Armenian and knows better than you. They hate my child!“

Separation by ethnical sign not only in negative, but positive context is also worth noting. For example, if ethnically non-Georgian student does well some activity, the teacher underlines this fact, promotes this child and says that he/she will be the one who will perform the Georgian dance. Actually, teacher underlines the success that ethnical minority students reveals in some activities, though, at the same time notes their ethnical origin and separates them from Georgian students. Parents express their worry towards this attitude. They note that when they used to study and ethnical pluralism was an absolutely ordinary event in the classroom, separation by ethnical sign never took place.

Territorial distribution – city and village settlements

Students also have a perceived expectation on school disparity according to locations. These perceived expectations differ among village and city schools by residential places of students. In their opinion, schools are more destroyed in villages, while they are more beautiful in cities. There was also born an idea that difference between city and village schools is connected to **“more developed people in the city”**. Students assume that teachers are also different in city and village schools.

„In my opinion, there are more professional teachers in city schools“.

„City teachers have advantage as they have passed exams, teachers in my village have not passed exams“.

„The school in the city is far more developed, nobody will accept teachers without diploma and certification, while such teachers teach at our school“.

There were also expressed assumptions that city teachers are more demanding than teachers in villages, though students' opinions vary on this issue. There are cases, when students don't correlate teacher's qualifications and territorial distribution.

Students think that the difference between village and city schools is caused by different lifestyles. They think that students in villages are more oriented on studying than in city and gain more knowledge from those teachers, whose professional qualifications in their opinion falls behind of the teachers in city schools. Reason is connected with lack of entertainments in villages.

Based on other opinions, moving to the city has a lot of advantages.

„Children are grown bolder in the city“.

„Children in the city are more developed“.

The research showed that students' have personal experiences of mockery caused by difference in territorial settlements. Students come to a conclusion that city students are proud and like to mock on villagers. Regional dialect was named as the main reason of mockery.

„People speak Turkish in village Khikhani, that's why they study Georgian from the book at school. They speak Georgian better than Tbilisi students“.

„We have cousins in the city and when they come here they teach us all the time how to speak so that not be mocked in the city“.

The research also stressed the perceived difference between students in the capital and peripheral areas. There is an expectation that children residing in Tbilisi are more creative and educated. Accordingly, they consider that the relationship between students in Tbilisi and peripheral settlements is more useful for children in province.

Based on the research, regional dialect and origin is the part of sub-culture that is not shared and analyzed by students; their attitude towards regional cultural and traditional pluralism is not loyal.

Study in village schools is advantageous taking into account number of students in the class, which is quite limited. This enables teacher to daily examine student's level of knowledge.

Second interesting assumption on why does village school differ from city school is related to more developed practical skills of villagers. Village students help their parents in farming activities and at households, and this serves as basis to be better educated. Students think that even textbooks are different in village and city schools. Though, in reality, they simply lack information that there is a possibility of choosing the books by schools. While talking about differences among schools, students underline religious schools and different rules of behavior in them, different teachers and training materials. Religious schools were discussed in all focus groups.

Like students, parents also speak about unequal conditions of teaching in city and village schools. In their opinion, teachers' qualifications and methods of teaching are not different, though village children are placed in unequal conditions referring to their rule of life and specificity of their settlements. Talks are about mainly on shortage of time for studying. As it is widely known, child in village gets involved in agricultural activities from an early age. Parents also speak about lack of out-of-class sport and cognitive activities; this later finds negative reflection on their education level, cultural consciousness and skills.

„I feel sorry for our children, there is no cinema, no theatre, no sports infrastructure. I try to give all I can to my children, though majority of parents have no means to help their children. We have some children who have never been to Tbilisi even“.

Village also has to deal with involvement of village students in out-of-class activities. Absence of circles within village schools, lack of funding as well as shortfall in art and sports teachers

and relevant infrastructure, also lack of financial resources is a barrier for a parent. They try to include their children in those circles that are offered by schools and on school's owned base. So, unequal conditions between students are vivid.

So, planning and organization of additional measures directed at improvement of geographical-territorial differences shall be put on the agenda.

Parents raise the issue of involvement of Gamgeoba and think that Gamgeoba shall be the one to mobilize funds for involvement of village students in different out-of-class activities that imply both out of doors cultural-cognitive measures and availability of art and sport activities for students.

Disposition towards regions (part) of Georgia

Students analyze the regional differences well enough and discuss it in the context of traditions and customs. Dialect, style of speaking, rules, and clothing – these are components emphasized by students. They also speak about customs and traditions, and how rule of baking of khachapuri differs by regions. Part of students is sure that children are the same in all parts of Georgia. According to them, the differences between residents of different parts of Georgia are connected to their personal character. As they note, there exist stereotypes on population from different regions reflected in stories and anecdotes. For example, in students' opinion, Gurian people are full of joy as well as children in Adjara.

They also gave one particular example:

„If a child does not get any information, he is called “Svani”.

In students' opinion, regional difference is connected with difference in cultures. Part of students assumes that representatives of all regions are similar, but a child could be raised more strictly in school of one region than in another regional school.

Education reform assessment – positive and negative aspects

Students and parents unanimously agree over one thing: social program of textbooks is very positive and saves parents' budget. Hereby, they give a remark regarding full isolation of private school students from this process and note that in many cases, private school contingent is not from socially protected layer. In their opinion, preferences in textbook price should have been introduced for private schools as well. Several focus groups emphasized inappropriate implementation of textbook program. Part of parents says that about 80% of provided textbooks at schools are secondary textbooks, which cannot be used in most cases.

Teachers' certification process is positively assessed. In the opinion of the inquired focus groups, gradually, this process will improve and result in schools of highly qualified teachers.

Part of parents thinks that attestation exams are also a positive change and provides students with not only knowledge in specific subjects that are required for passing the national exams, but other subjects as well. Parents think that school's designation is to provide students with general education, while attestation exams contribute to this process.

Program of teachers been sent to village schools is also positively assessed. The inquired people believe that volunteers (English-language teachers, sent to villages) help students to develop different skills and civilian senses, interact with each other and raise their knowledge in the particular subject.

Georgian language program - aiming integration of ethnical minorities - is also positively assessed. In parents' opinion, the program increases chances of integration of ethnical minorities in the unified sphere of Georgia, though significantly separates them from the source of their native language and national-cultural traditions.

The conducted affirmative policy (under the integration program) is positively evaluated both by students and parents. Despite the fact that threshold for University enrollment has been significantly lowered due to poor level of students' preparation, the youngsters who fail to continue study in the institutions of higher education will naturally be omitted from the process. Negative side of this process is linked to Russian students, who are not given similar chances. Parents think that more fair would be to giving a chance to ethnical minorities who graduated from Russian schools to get enrolled in Georgian institutions of higher education with preferential conditions. Second challenge and weakness of the reform is linked to bilingual books. In most cases, they are useless for students. Positive change is increase of Georgian language hours in non-Georgian schools and development of new textbooks in Georgian, as in secondary language, according to parents.

Parents express their discontent due to finishing the school externally and think that it gives possibility to use individual approaches towards students. They give recommendation to the Ministry to introduce (in secondary educations) practice of external transfer, from one grade to another.

Improvement of infrastructure was considered as the most required and timely conducted measure, though, as parents assure, it was insufficient and requires resumption.

English-language volunteers at schools is considered as a step forward and has positive impact on language assimilation process. Though, parents hereby expressed their remarks regarding different level of knowledge and skills of English-language volunteers. The main negative aspect was their pedagogical unprofessionalism.

Similar tendency has been outlined in regard to sending of Georgian language volunteers to non-Georgian schools. Parents see the requirement and advantage of Georgian language teacher's in non-Georgian environment, but they still believe that the program would be more effective if professional teachers were sent to non-Georgian schools. It is worth noting that despite a lot of problems and challenges listed by students and parents, none of the directions of education reform has been negatively assessed.

Analysis of curriculum and textbooks by focus groups

Attitude of focus groups towards textbooks is diverse. We shall underline the radical disparity in the assessment existing between students and parents. Students confirm in their talks that in most cases, they find positive aspects in textbooks starting with contents of the textbook ending with illustrations. We should also note that students have constructive remarks in regard to both particular subject textbook and generally the educational materials.

It is quite interesting that students have different views regarding some issues; illustrations given in books prove that. Part of students assumes that it is better if a textbook is not overloaded with illustrations and more attention is given to educational materials (texts). In reality, this remark was made in regard to the Georgian language textbook.

„More stories would be good and less illustrations. One illustration is enough for one story“.

Structure of Georgian language textbook also became subject of students' criticism. Part of students considers that grammar materials are given in small volume. To be more precise, in their opinion, examples and tasks are given in insufficient amount for assimilation of theoretical materials.

Positive attitude towards illustrations was observed in case of books of history, art and geography. Students say that illustrations are reflected in an interesting way and is a good facility for analyzing the contents.

- **„Illustrations help me more in understanding the material rather than the lesson itself“.**
- **„I liked regions of Georgia very much. Detailed information was given regarding all the regions of Georgia. I liked illustrations a lot because of description of Tushuri Towers for example, if you have never seen them, you will not understand what they look like from the textbook only. I have been there, but illustrations depicted the towers well enough, for example where people kept the barn, where did they place animals on the first ground. You can't understand all this only from text, of course you should also see the picture, the picture depicts where were the animals, which was the residential part, the hearth, etc“.**

Students especially like document materials that give realistic view of information given in the text.

Students also think that authors of the textbooks shall take responsibility to enrich the textbook materials and not give it in insufficient amount, because textbooks are source of knowledge for students. It should also contain entertaining information, enriched with clear examples and not be boring.

In separate cases, students talk about invalidated, proportional and contextual distribution of training materials, related exercises/homeworks.

Students had a remark regarding distribution of training materials; on one hand, they speak on positive sides of mathematics textbook that gives possibility to repeat the previous year materials, though, on the other hand say that dedication of long time to its repetition and shortage of time for new materials is a real challenge.

So, textbook-related comments and remarks are constructive and include no stereotypical view. Focus groups composed of parents also fixed a lot of critical opinions regarding the curriculum and textbooks.

Parents talk about irrelevant transit of materials between classes. They give mathematics textbook as an example and note that transit from 4th to the 5th grade is quite sensitive due to sudden complications of the material. Like students, parents also put emphasis on transit of similar materials to different classes. Methods and systematic character of materials of natural sciences also became subject of discussion. Integrated textbook, where history and geography are taught simultaneously is subject of a special criticism. Parents consider that the material on one hand is extremely loaded with analysis of different phenomena and circumstances from several aspects, while on the other hand, the material is superficial and fails to provide students with relevant knowledge on particular sciences. Integrated book is problematic in terms of transfer of students' knowledge from 4th to the 5th grade. Materials of the 4th grade are simple and irrelevant for preparing students for integrated subjects in the 5th grade. Part of parents considers that materials are incomprehensible and in some cases cast doubt on preciseness of facts, events and periods. Especially problematic is the book of nature in non-Georgian schools, where, against the background of limited knowledge of Georgian language, the volume of materials given in Georgian is irrelevant. Problematic is also simultaneous start of chemistry, physics and biology. In parents' opinion, the material given in the textbooks of chemistry and physics is so superficial and ineffectual that leaves students without knowledge. They also noted that due to scarcity of materials in the textbooks, parents are forced to assign private tutors to their children. In methodical viewpoint, none of the parents like correlation of theoretical materials, reading texts and homeworks. They think that homeworks are given in insufficient amount and mainly students have to do homeworks diverse from that one they do in the class.

Majority of teachers pays attention more to insufficient materials in the textbooks. According to them, textbooks are developed in a way that does not help development of critical thinking in students. Tests in extensive amount fail to develop logical ability of students as well as their ability to make conclusions. Parents also speak about unequal terms of students caused by similar structure of textbooks. In their opinion, similar tasks don't give opportunity of students' assessment according their knowledge, because "weak" students easily tick one out of several versions without any trouble and there is a big possibility that they will tick the "right" answer; while students who start analyzing are limited in time and start worrying. Final results of test do not give a chance to adequately assess the knowledge.

Parents also stress the tasks in textbooks that require searching for information in different sources. As parents say, students are placed in unequal conditions. According to them, search for the sources of information in literature is mostly impossible due to unavailability of similar literature. Internet is the only source of information and students with no computer and internet at home are placed in uneven conditions despite their desire and motivation to study. In their opinion, the tasks oriented on finding the information in internet don't develop skills related to reading and working on a text. In the opinion, information search and filtration shall not be the only ability to be developed at school. Accordingly, parents start talking about accessibility to alternative type of tasks. They believe that aggregation of curriculum, textbooks and methods of teaching complicated the study process. At the same time, contents of subject has simplified and gives inadequate knowledge to students, though teaching and study methods have become

complicated and are less oriented on development of students' skills. Parents also express their worry regarding the format of the tasks and consider that the materials given in workbooks and test books fail to develop work skills in students and make them "lazy".

Teachers consider that the necessity of using several books of different authors and publishers in the study process is defective methodically and contents-wise. According to them, specific materials are well provided in all textbooks, but obligatory materials (based on curriculum) and subject standard are insufficiently given. So, the teacher is forced to work with students on several textbooks simultaneously, which, on one hand confuses students, and on the other hand is associated with buying several additional books.

„The tasks given in workbooks either shall be ticked or filled in. Children are lazy to write something. If you meet a long text, students get angry about how much they have to read“.

Parents speak about heaviness of books that students carry. This is a physical burden and causes health problems.

„I weighed the bag of my child who is in the 3rd grade, it is 9,5 kg. You know what is the weight of a child at that age and he carries 9,5 kg books“.

Parents say that they carry bags of their primary education students to avoid scoliosis and kyphosis.

Quality of textbooks is also problematic; especially when talking about secondary textbooks that are too used. Sale of textbook and additional materials – work and testbooks – as a complete set is also linked to income of publishers, because, in case of secondary books, workbooks are filled in and it is impossible to use them next year.

„Actually, they don't have textbooks. But, it's better than nothing at all, that's it“.

There has been observed a tendency that parents have a fear at the primary level of education regarding the achievements of their children in higher grades. This is partially caused by illogical complications within the materials of a specific subject and also by difference between school materials and the required knowledge for national exams.

Parents of children of ethnical minorities also speak about low quality of textbooks and think that neither secondary nor high education gained within the frames of Georgian Education System is competitive. According to parents, there are a lot of orthographical and contents-related mistakes in bilingual textbooks connected with low quality of translation. In addition to that, in schools of ethnical minorities, study-teach process is not actually under way. The reason for that in parents' opinion is low quality of textbooks especially compared to earlier published books. Parents say that they spent up to 200 laris for a complete set of bilingual textbooks last year per student, though, these books are not actually used.

Parents also criticized textbook of Georgian as a secondary language. They think that the book is extremely americanised; characters and topics are created based on foreign sources. In their opinion, students hardly perceive the plot as it is from absolutely different culture. The way out as they say is development of books on traditions and rule of life of Georgians and other ethnical groups residing in Georgia. Students are also discontent with the textbook of Georgian

as a secondary language. They think that the subject remains the same and does not change on a yearly basis, which makes the book uninteresting.

Different tendencies can be discussed in regard to Russian schools. Textbooks published within the frames of education system of Russian Federation are used in the study process. At primary level, Russian students' parents believe that their children get much better education than their age students in Georgian schools. They compare Georgian textbooks with the Russian ones and bring as an example the following fact: materials that students study in the 4th grade based on Georgian curriculum equals to the material of the 1st grade pursuant to the Russian education system. Generally, parents come to an agreement that Russian school and education is more prestigious and actual than education gained in Georgian school. They also say that similar attitude is not stereotypic as arguments are on the face. That's why they prefer their children to study in Russian schools.

Students are discontent with the curriculum of materials and systematic character of English language textbook. Students say that in some cases they fail to finish the textbook in the course of one year, while next year, they continue studying with a different book. Parents have interesting recommendations regarding improvement of textbooks. Part of recommendations regard contents, while other to artistic-qualitative indicators. Part of the parents considers that it is not necessary to "invent a new bicycle" and textbooks of developed countries shall be translated in those disciplines where national context is not important. Long, analytical texts requiring critical thinking from students, logically intermingled materials, continuous transit between classes is the incomplete list described in this sub-chapter.

School's role and function, pedagogical approaches in multicultural context and attitude towards pluralism

The research reflected well students' expectations in regard to schools. Almost all groups noted that a school shall be beautiful and clean, painted in joyful colours/in one case, emphasis was especially made on hygienic standards at schools and was underlined the necessity of separate toilets for boys and girls. Almost, all children perceive the school as a place, where students should be involved in sports. For that, schools shall be equipped with relevant halls, tennis courts and/or swimming pools. Library is worth noting as well. Students consider that a school shall have a library with many historical and cognitive books available for children, as well as multi-lingual resources in it. Books and resources should be collected in a way to consider interests of different children. Expectation also implies computers. Big part of students thinks that not only first grade students, but students of higher grades shall also have personal computers. Students also spoke about needs of students with disabilities and expressed their opinions that a school shall have transportation means for students with disabilities from home to school and back. Students are very sensitive towards others' needs and the school of their dream envisages needs and wishes of different students.

It should be noted that students also desire to raise the level of education. In their opinion, this can be achieved via staffing the school with certified and qualified teachers. Part of students thinks that all teachers shall be certified and they will avoid problems caused by lack of qualified teachers.

Students' focus group research also unveiled approaches and pedagogical methods used in classes. Generally, students respect teachers and consider that a teacher is the person, who ignites their interest in a particular subject and makes them love the subject. In some cases, students fixed their position that there is a correlation between loving the subject and liking the teacher. Students are well-disposed towards teachers who enrich the study process with additional materials and information. According to them, teachers should bring more examples from life for more effectiveness. They also think that, apart from school books, qualified teacher shall also use out-of-class materials. Students like learning those subjects, where they are required to search for information from additional sources, develop project, and work in small groups. The research shows that even in the case when students don't directly name the reason of love of this or that subject, in further descriptions, the love of a particular subject depends on active approaches of teaching. Practical work, audio-visual materials, tests and experiments, homeworks envisaging search for additional information, working in groups or on projects – all this raises student's motivation to better learn the subject. Students underline importance of English-language teachers and note that the lessons provided by volunteers are extremely interesting, because apart from the information itself, they also develop other skills (teach us how to get to different places), t the lessons, students are also painting or playing games. Students also appreciate that big part of volunteers is young men and are actively involved in out-of-class activities together with students, e.g. they play games or get involved in sports. Accordingly, we may conclude that students are ready and motivated enough to get new cultural experience only in that case when this experience is positive.

“Georgian is a good subject, but I don't like it, because my teacher is not good”.

„I had a bad teacher in nature, I did not like her. Now I have a good teacher, a new one“.

Students agree that it is possible to gain knowledge solely from books, though some of the teachers explain concrete subjects better than it is given in books. Students also consider that teacher is obliged to stir up interest and motivation of those students who are lazy to study. Let's say a few words about students' expectation of a best teacher: they think that teacher should be telling jokes and trying to improve bad behaviours of students, but not punish them.

- **For example, if we behave badly, she should tell us merrily and not vice-versa, angrily**
- **She should tell us gaily and make us think to improve our behavior, she should not be very strict.**

Students indicate that part of teachers show different attitudes towards different students, though not all students agree with this opinion.

Do you know teachers who behave differently towards different students?

Yes, teacher of history harps on one student and then either quarrels or behaves well to him.

Part of students consider that there are bad and good children and teachers behave accordingly. Criticism towards naughty children has been outlined. Part of students say that naughty students shall be punished and even expelled from school, though the other part thinks that similar attitude is inadmissible towards children.

- **I think children shall not be expelled from school; none of the students shall be left without education, does not matter what his/her behavior is.**

The research showed that part of students is eager to establish relationship with their classmates and explain that they are part of the society. In parallel to this, subjective attitude has also been outlined in schools and specific characteristics are assigned to different students. Students have secret protest towards stigmatisation.

- **We shall try to improve them. We must establish relations with them, don't think that if they are different they can't live in an ordinary society.**
- **But not with quarrel and punishment.. We can punish a person, who behaves badly occasionally and promises never to behave badly again. There was one student in our class, he was warned even by marshall that would be sent to boarding school; teachers also warned him but he was still behaving badly. Once, we gathered (his friends) and told him not to behave this way and he promised us to behave well. Once, our German teacher made one child to make an oath to always study and do homeworks and he does so.**
- **Friends should also help and give remarks;**
- **Teacher shall also peach, we have to do it as well;**

"We had one student who always thought he did everything in jest, though inflicted serious damage to us and offended as well. Other boys did not like it and started to beat him; then he faced serious problems and was taken to boarding school".

Students also spoke about one fact when teacher encouraged isolation of one student.

"One boy was moved to our class from some village. Despite making friends with him, after his arrival, all the teachers show their dissatisfaction towards us due to our bad image, as this child was very naughty".

Students don't try to hide irrelevant behavior of their classmates and later they even condemn his behavior. Important thing here is that students fixed teacher's attitude/behaviour. They feel that teacher is irritated by students' solidarity shown towards this naughty boy.

The research showed that big part of students has tolerant attitude towards students with disabilities.

- **In class "b", there is one child and we often teach him. Teacher gives us a task to help this child in writing the homeworks.**
- **We often help each other in studying. Write samples on the blackboard and then explain;**

Students also spoke on unfair and subjective attitudes of teachers towards different students and accused them of well-disposal shown towards the students of their colleagues.

- **„Teachers give better scores to children of their colleagues“**

The research proved that students have negative attitude towards biased relations and feel the sense of injustice. They are sensitive towards subjectivism and perceive its unfavorable following

results. Thus, it is required to animate monitoring mechanisms on fulfillment of teachers' responsibilities defined by Code of Ethics and Standard at local level and hinder to enkindlement of stigma and envy among students.

Encouragement of unequal conditions by teachers is also associated with academic performance of students. They think that majority of teachers dedicates more attention to those students, who show better academic results.

In parents' opinion, involvement of parents in their children's study process also brings to unequal relations. They assume that the children of those parents, who intensively contact with teachers, enjoy more attention from tutors.

Parents positively evaluate volunteers' program. Apart from qualitative assimilation of the subject, emphasis is made on social and cultural activities held by teachers at schools.

The research showed that parents know about headmaster's hour, though they have fragmented information on issues of discussion during the additional the 7th hour. In some cases, based on their information, human rights and tolerance will be discussed at the headmaster's hour, though they fail to define what is meant behind these themes.

On the other hand, parents speak about lack of out-of-class activities organized by school. Generally, out-of-class or in-class activities are reflected in outgoings and celebrations that happen seldom. Regular and well-planned activities that aim at development of specific skills of students are not implemented at schools.

Parents often talk on qualification of teachers. They express anger due to their irrelevant education or teaching subjects that they are not specialized in. Parents analyze the problem related to lack of pedagogical staff and associate employment of unqualified teachers in schools directly with this problem. They also think that while distribution of relatively qualified staff, advantage is given to high grades, leaving no professional staff for primary education students. Parents cast doubt on effectiveness and fairness of teachers' selection and employment and think that part of professional teachers is not employed at all, while irrelevant staff is working at schools.

Parents are quite critical towards teachers' qualification and teaching/pedagogical skills. Especially, parents of students from non-Georgian schools put emphasis on this. According to them, some teachers (whose subject knowledge and professional skills should have been developed long ago), due to insufficient knowledge of the state language, are not able to gain maximal benefit from small amount of available professional development programs. Parents of students from non-Georgian schools also criticize method and skills of Georgian language teachers as of teachers of secondary language and think that the textbook is more useful in such cases if used effectively.

Parents also have claims re qualifications and methods of teaching of volunteers sent under Georgian language program. Often, their work is ineffective; they go to class together with other Georgian language teacher and only observe or listen to the lesson. In parents' opinion, it would be more effective if volunteers work on bilingual books together with subject teachers. On one hand, they would support teachers in the teaching process, while on the other hand would make process pleasant, useful and interesting for students on the other hand.

Parents are convinced that under these terms, their children will never study subject at high quality, they will not manage to study Georgian language at relevant level. Parents also have specific recommendations in regard to creation of better educational environment and professional development of teachers. They assume that teachers shall systematically be provided with professional development courses, which will not be oriented only on passing the certification exam, but will also focus on raising the level of knowledge in particular subjects and development of other skills. Parents consider that teachers can pass exams without any problem referring to their professional knowledge and skills, but issues and format of the exam are irrelevant.

Parents also have their own perception of teacher's role and function in delivering the lesson. Part of parents thinks that teachers lack the possibility to work on development of different skills of students and give only particular-subject-related knowledge. Along with limited time, lack of funding is also named as reason of teachers' low motivation. Part of parents considers that establishment of civil consciousness and activities required for development of active and informed civil position shall be delivered via out-of-class circles, for which the school needs additional funds. Parents underline significance of activities and measures implemented by nongovernmental organizations in development of multicultural aspects and tolerance in students, though, their work cannot fill the existing gap and will never be equally oriented on each student.

Intensity of private tutors differs by regions and territorial location, though, all students and teachers indicate that private tutors are required not only for passing the entry exams, but for assimilation of school subjects as well. Students intensively go to tutors of foreign languages and mathematics.

CHAPTER IX

RECOMMENDATIONS FOR POLICY IMPROVEMENT

Main recommendations for improvement multicultural educational policy:

With the aim to effective implementation of intercultural educational approaches and strategies at school level, it is crucially important to undertake the following measures:

- (a) To refine National Curriculum of Georgia and develop multicultural cross-subject curriculum where effective mechanisms and methodologies for monitoring and assessment of the process and results are ensured. In specific subjects such as civics, history, arts and culture, native language the multiculturalism should be reflected as an unsophisticated part of the subject standards;
- (b) To refine textbook approval procedures as well as content of the textbooks and make the multiculturalism part of the required assessment criteria for authorization of the textbooks where the criteria are divided into general requirements – for all subject and subject matters and into the specific requirements for textbooks in relevant subjects;
- (c) To support the development of intercultural sensitivity of in-service teachers and equip them with skills and knowledge for integration multicultural strategies in teaching process;
- (d) To improve teacher education programs at higher educational institutions of Georgia and incorporate aspects of multicultural education in teacher education program curriculum;
- (e) To improve school climate through development of the monitoring mechanisms to prevent religious indoctrination and proselytism at schools and make intercultural education part of the learning process. To reflect multiculturalism and diversity in teachers' and school administrations' professional standard;

The recommendations are detailed above and provided in following directions:

School textbooks approval process

- Although the rules for authorizing school textbooks were created with requirements of intercultural education in mind, in reality textbooks can be authorized even if they do not meet these requirements at all. ***The procedure for textbook authorization should pay more attention to aspects of intercultural education and diversity. If this component is ignored, the authorization rules must be revised.*** It is important to reinstate the requirement of exposing the diversity of Georgia in the textbook approval procedures, and further concentrate the attention of the textbook approval process in this regard.
- It is important the National Curriculum department and Textbook Approval Division of MoES to hold more meetings with publishers and authors, in order to ensure reflecting the diversity issues in the textbooks, and ensure publishing the textbooks from ethno-relative perspective;

- It is important to state the requirements of incorporation transformative approach of intercultural education in the textbook approval procedures, and further concentrate the attention of the textbook approval process in this regard;
- It is important the National Curriculum Department and Textbook Approval Division of MoES to conduct trainings for publishers and authors on intercultural education and development of intercultural sensitivity in students;
- As mentioned above, the overwhelming majority of the authors of textbooks and education experts are members of the dominant ethnic group. Today special attention is given to the participation of **both theorists and practitioner teachers in the development of educational programs and textbooks, because teachers come from different social groups and can be seen as an enormous resource that can handle students' interests and needs in a specific learning situation.** (Maury et al, 1993, p. 27, Mejia and Tejada, 2003. **Subject-specific educational programs must be created jointly by experts and practitioner teachers, not only by the former. They will balance each other and this factor will make a positive effect on the content of a program and its ability to incorporate both social and local interests.** Thus, it is crucially important to involve teachers with different ethnic, religious, social-economic, gender, geographical settlement in the process of development of National Curriculum as well as in the process of development and assessment of developed textbooks;

National Curriculum and Textbooks

- As mentioned above, aspects of intercultural education are reflected in curriculum of only some education subjects. But other courses pay little attention to requirements of intercultural education (for instance, **math, physics, and natural sciences**). **Accordingly, national curriculum of these subjects should be revised. It is important to reflect the requirements on intercultural education in all subjects of National Curriculum;**
- General and subject-specific national educational curriculum include only generalized clauses about intercultural education and there are actually no mechanisms to measure and assess them. **National curriculum should describe problems of intercultural education in accordance with Bennett's six-stage Developmental Model of Intercultural Sensitivity (denial of difference, defense against difference, minimization of difference, acceptance of difference, adaptation of difference, integration of difference), which corresponds to Bloom's Taxonomy of cognitive domain.** Since the Georgian National Curriculum is patterned upon Bloom's Taxonomy, it would be important to pursue the same policy in this field too and define more measurable and assessable outcomes and indicators in educational programs in relation to the development of intercultural sensitivity- It is recommended to a chapter on "School culture" in the general section of national curriculum, which will describe main principles of school life and priorities. Besides, a sub-chapter shall be added to the Chapter on "School curriculum", which will describe significance and opportunities of realization of inter-cultural education principles at school level.
- It is recommended to develop an intercultural cross-subject curriculum, which will ensure reflecting the diversity in Georgia in curricula and textbooks, and develop intercultural sensitivity among the students;

- It is recommended to add a sub-chapter to the chapter on “Organization of the Education Process”, which will describe the required basic communicative values and tools of their development for students. This chapter should be easily linked with any subject program. This chapter will improve correlations between subjects and their perception. Evidently, this approach will be a step forward in description and application of students’ assessment system as well as implementation of national assessment. *(For consideration: to achieve this last objective, Bennett’s model needs to be used);*
- In the primary education program of the unified national curriculum, more attention should be dedicated to analysis of issues of gender equality, also development of skills of sensitivity towards inequality among students;
- It is important to reflect in school curriculum issues of school environment, free of indoctrination and proselytism; Important emphasis should be put on issues of tolerance and intercultural sensitivity development in the chapter on headmaster’s hour;
- In the chapter on out-of-class activities, important emphasis should be made on support and encouragement of multicultural education and inter-cultural dialogue as well as development of intercultural sensitivity and tolerance among students;
- Primary education textbook authors shall pay more attention and balance books in ethnic, religious, territorial settlement standpoint, social-economic background. -Authors of primary education textbooks shall do their best and adjust the books to all social layers or settlements, provide ethnic and religious representation in illustrations and texts.
- Primary education textbook authors shall orient on gender equality both in texts and learning activities. The contents of the program should enable to discuss this issue considering the age peculiarities. Authors of primary education textbooks shall equally represent men and women in books as far as possible. In parallel to men, shall reflect women’s participation in historical and modern social-political life at maximum; when choosing materials, textbook developers shall balance number of men and women text authors to give students opportunity to look at world from different views. -In the selected texts, number of girls/women main characters shall be equal to that of boys/men;
- While illustrating the books, gender balance should be protected. In school textbooks, illustrations carry an educational function. Illustrations shall not encourage stereotypes on gender inequality. In parallel to traditional roles, it is desirable to adjust new roles (taking into account the present reality);
- Textbook authors shall apply transformative approach of multicultural education while discussing different issues and enable teachers and students to discuss different issues in multiple perspectives and using transformative approach. This issue is especially important for textbooks of Language, Art and Our Homeland;
- Textbook authors shall pay attention to social context and make homework diverse, differentiated and oriented on the needs of all students;
- If a text or any other resource that includes gender, ethnic, linguistic, religious, regional and settlements-related stereotypes, is selected for the textbook due to its specific contents or artistic value, the authors shall add questions and enable students to critically analyze the provided materials and avoid reproduction of stereotypes this way;

*Teacher education and in-service teacher training
Teachers professional and subject standards*

Teachers Professional Development Centre developed draft of “Teachers Professional Standard”, which will be adopted by the end of 2013. It is crucially important to incorporate the requirements on skills and knowledge of multicultural education in new “Teacher’s Professional Standard. Particularly, the following regulations should be added to the document:

Professional knowledge

<p>Know how students learn/ Students with diverse linguistic, ethnic, national, cultural, religious, social economic background and status, health condition</p>	<p>Demonstrate knowledge of teaching strategies that are responsive to the learning needs of students from diverse linguistic, ethnic, national, cultural, religious, social economic background and status, health condition</p>	<p>Design and implement teaching strategies that are responsive to the learning needs of students from diverse linguistic, ethnic, national, cultural, religious, social economic background and status, health condition</p>	<p>Support colleagues to develop effective teaching strategies that address the learning needs of students from diverse linguistic, ethnic, national, cultural, religious, social economic background and status, health condition</p>	<p>Evaluate and revise school learning and teaching programs, using expert and community knowledge and experience, to meet the needs of students with from diverse linguistic, ethnic, national, cultural, religious, social economic background and status, health condition</p>
<p>Knowledge of the diverse linguistic, ethnic, national, cultural, religious, social economic background and status, health condition of students, and using the diversity as a resource in the classroom setting</p>	<p>Demonstrate knowledge, of linguistic, ethnic, national, cultural, religious, social economic background and status, health condition of students and how these factors may affect learning</p>	<p>Apply knowledge of the impact of linguistic, ethnic, national, cultural, religious, social economic background and status, health factors to meet the learning needs of all students</p>	<p>Exhibit and share theoretical and practical knowledge of the effects of linguistic, ethnic, national, cultural, religious, social economic background and status, health factors to meet the learning needs of all students</p>	<p>Use expert theoretical knowledge of student diversity to develop effective and practical policies, programs and teaching strategies that address students’ linguistic, ethnic, national, cultural, religious, social economic background and status, health condition</p>

Professional practice

<p>Support all student participation in school and classroom life</p>	<p>Identify strategies to support inclusive student participation and engagement in classroom activities</p>	<p>Establish and implement inclusive and positive interactions to engage and support students with diverse linguistic, ethnic, national, cultural, religious, social economic background and status, health condition in classroom activities</p>	<p>Model effective practice and support colleagues to implement inclusive strategies that engage and support all students</p>	<p>Demonstrate and lead by example the development of productive and inclusive learning environments across the school by reviewing inclusive strategies and exploring new approaches to engage and support all students</p>
<p>To plan extracurricular activities</p>	<p>Teacher knows the strategies of planning extracurricular activities for the development of intercultural sensitivity and tolerance of students</p>	<p>Teachers incorporates different multicultural approaches in extracurricular activities</p>	<p>Teachers implements the extracurricular activities based on cultural needs of student and ensures effective participation and involvement of all students in extracurricular activities</p>	<p>Teacher plans school policy of extracurricular activities incorporating multicultural approaches. The school policy of extracurricular activities ensures the participation of all students in activities</p>

-The requirement of skills and competences of intercultural education are reflected in teacher's standards of only some education subjects. But teacher's standards of other subjects pay little attention to requirements of intercultural education (for instance, **math, physics, and natural sciences**). ***It is important to reflect the requirements on intercultural education in all subject teacher standards. The following regulation should be included in all subjects' teachers standard:***

„For cultural and intercultural development of students, teacher can:

- a) Select rich resources in socio-cultural and cultural view point and develop those activities that stir up students' interest;
- b) Use the existing diversity in class as a resource; enrich the study process via using cultural experience of students;
- c) Encourage students to express opinions related to their cultural perspectives via discussions; respect and acknowledge diverse cultures and respond to individual needs of students;
- d) Use adequate strategies and evaluate system of intercultural teaching;
- e) Use adequate strategies, materials and approaches for development of civil consciousness in students“

Code of Ethics for School Principals and Teachers

It is important to approve Code of Ethics for Teachers, School Principals and Students that will cover school principals' and teachers' obligations to treat all students equally, also create an environment free of religious indoctrination and proselytism. In particular, the following regulations shall be reflected in both documents:

„Teacher/ School Principal shall respect opinions of all students, create all conditions for free expression of students' ideas and views;

Teacher/ School Principal shall not agitate religious indoctrination among students and dictate his/her own religious belief and views to them;

Teacher/ School Principal shall dedicate equal attention to all students despite sex/race/ language, religion, national or social origin, health or property status, territorial settlement or any other sign, shall provide them with high quality education despite their special educational needs or limited abilities“

Professional development programs for in- service teachers

- The training/retraining of in-service and future teachers is one of the key tools to inculcate principles of intercultural education. Even if educational programmes and textbooks are well composed and designed, teachers have a decisive role to play anyway. That is why it is important to properly train/retrain teachers to make them capable of leading a culturally

adequate education process. It is essential in this regard to train future and retrain current teachers. There are several components to be considered;

- It is recommended to identify the required and elective professional development programs for teachers. Required programs may include inclusive education, intercultural education, ICT in study process, and other types of required programs, which will be developing the skills that are necessary for preparing the students for the life in multicultural society of the 21st century;
- Offer teachers professional development programs of intercultural education strategies using resources of Teacher's House and/or private providers;
- Create professional development programs of teaching strategies by using transformative approaches of multicultural education in different subjects;
- Offer teachers professional development program of planning of effective extracurricular activities and methods of their implementation using the Teacher's House resources and/or private providers;
- Develop special guidelines and training programs for teachers and offer training program for implementing the active citizenship and civil actions' approach at school level;
- Reflect (on mandatory basis) multicultural education approaches and competencies of professional development of teachers in School Principal's Standard;
- In teachers' assessment system, reflect multicultural aspects at central and school level, and enact assessment criteria and mechanisms;
- In accordance with teachers' professional standard, mechanisms of assessment of teachers' knowledge of diversity management strategies in the class shall be put in teacher's certification exams

Teacher Education at Higher Educational Institutions of Georgia

There are serious problems regarding training of future teachers in Georgian higher educational institutions. Serious measures are necessary, therefore, to improve the training of teachers, including in the field of intercultural education. The following recommendations are offered in this respect:

- Toughen requirements and criteria for teachers' professional development programs and requirements for reflecting diversity and multiculturalism in teacher educational programs by National Education Quality Enhancement Centre of Georgia;
- Include intercultural education into all teacher training programs as a mandatory course of study; Add intercultural and international aspects into teacher training modules and the syllabus of every subject in all Georgian higher educational institutions;

- Create diverse environment for teacher training programs for both students and lecturers;
- Organize practical learning sessions for students in a diverse and culturally different environment;
- Retrain professors/ lecturers of higher educational institutions in the development and implementation of intercultural and international educational programs.

School management

- On the basis of the Code of Teachers' Ethics and law on "General Education of Georgia", Ministry of Education and Science shall develop guidelines for School Principals on how to make school environment neutral in religious view point;
- School Principal's Standard shall reflect a requirement for School Principals to manage diversity and be equipped with intercultural education;
- Candidates' knowledge, competencies, skills and attitudes towards diversity management and intercultural education strategies shall be examined during principal's Certification exams, at testing and interview stages;
- Retraining the School Administration to adopt school based professional development of teachers in multicultural education;
- Ministry of Education and Science shall elaborate relevant normative base for schools to independently make decision on planning of school calendars considering religious and cultural factors of students;
- Institutions of General Education shall consider peculiarities of religious, ethnical, linguistic and territorial settlement of their own students while developing school calendars, also school curriculums and timetables, etc.
- Monitoring mechanism shall be developed to uncover religious indoctrination and proselytism at schools;
- School, as one of the most important institutes of socialization shall help children in primary schools to develop positive attitudes towards gender consciousness and gender equality.
- In or extracurricular activities that envisage involvement of religious organizations and institutions shall be organized in agreement with the Ministry of Education and Science of Georgia in accordance with the procedure determined by order #837 dated 2010 of the Minister of Education and Science.
- In process of public and private schools' authorization, National Center for Educational Quality Enhancement shall include extracurricular activities as one of the criteria for assessment of school curriculums. This will help students to appraise diversity and will result in development of tolerance among students;

- In process of inspecting the questionnaires of self-assessment of public and private school authorization, National Center for Educational Quality Enhancement shall put emphasis on school environment, to what extent does it enhance nondiscrimination and equal involvement of all students in school environment; this shall become one of the criteria for school assessment;
- Implement awareness raising activities for diversity appraisal and tolerance at school level;
- Different types of Different types of activities shall be implemented to strengthen the role of family for appraising diversity and supporting anti-discriminative environment at school;

ANNEX I

TEACHER'S INTERCULTURAL SENSITIVITY QUESTIONNAIRE

Chapter 1

General school information

1	Region			<i>Code</i>		
2	Regional district			<i>Code</i>		
3	Urban/Rural/Semi Rural			<i>Code</i>		
4	Name/number of the school			<i>Code</i>		
language of Instruction		A	Type of the settlement	B	School grades	BC
Georgian language		1	Village	1	Only elementary (1-6 grades)	1
Non-Georgian (Azeri/Armenian)		2				
Mixed (Sectors)		3				
Specific profile of the school		D	Settlement	2	Complete secondary (1-12 grades)	3
Inclusive education (children with special needs)		1				
Profiled (concentrated on the specific subject or subject group)		2	City	3	Other	4
"Complect" (merged)-classes		3				

Personal and professional information about the teacher

G.1

1	Name	
2	Sex	1. Male 2. Female
3	Age	_____ years old
4	Phone number	
6	Teaching experience (years)	_____ year
7	Educational background, specialization	

G.2. which subjects do you teach at the school? *(One answer per row)*

NN	Subject	yes	no
1	Georgian (native) language and literature	1	2
2	Native (non-Georgian) language and literature	1	2
3	Georgian as a second language	1	2
4	Math	1	2
5	Nature/Natural Sciences	1	2
6	History/Our Motherland	1	2
7	Music	1	2
8	Art and fine art	1	2
9	ICT	1	2
10	Labor	1	2
11	English language	1	2
12	Russian	1	2
13	Sports	1	2
14	Other (specify)	1	2

Chapter 2

From the statements listed below please choose the option which best represents your opinion

	General part	absolutely disagree	disagree	partially agree	Agree	Completely Agree
1	I like communication with people from different culture	<input type="radio"/>				
2	I find interesting opinion and ideas of other people	<input type="radio"/>				
3	The influence of foreign countries is dangerous for our national identity	<input type="radio"/>				
4	I try to avoid people coming from the different cultural background	<input type="radio"/>				
5	It would be desirable if people with different cultural background try to avoid interaction with each-other	<input type="radio"/>				
6	Marriage of people of different cultural identity is a mistake.	<input type="radio"/>				
7	I would love to live in different cultural environment for a long time	<input type="radio"/>				
8	People coming from other cultures act differently. They don't know rules of behaviour	<input type="radio"/>				
9	I wish I had a neighbours with diverse cultural background	<input type="radio"/>				
10	Georgian culture is the best in the world	<input type="radio"/>				
11	There is no "good" or "bad" culture. All cultures are original and unique.					

	Chapter 3	absolutely disagree	disagree	partially agree	Agree	Completely Agree
12	The people of different race shouldn't marry each other	<input type="radio"/>				
13	"Whites" are more talented than representatives of other racial groups	<input type="radio"/>				
14	I am scared of group of people with different race gathered together	<input type="radio"/>				
15	I like to interact with group of different race people	<input type="radio"/>				
16	We should respect the people of different race	<input type="radio"/>				
17	All people are equal regardless of their race	<input type="radio"/>				

	Chapter 4	absolutely disagree	disagree	partially agree	Agree	Completely Agree
18	I have many friends from different ethnic background	<input type="radio"/>				
19	We made concessions to Abkhazs and Ossetians and consequently indulged them	<input type="radio"/>				
20	Marriage of the representatives of different ethnic groups is to be encouraged	<input type="radio"/>				
21	The children growing up in mixed families lose their Georgian ethnicity	<input type="radio"/>				
22	Only ethnic Georgians should live in Georgia, other ethnic groups should go back to their historical homeland	<input type="radio"/>				
23	Georgians should know more about the history and culture of other ethnic groups living in Georgia	<input type="radio"/>				
24	The ethnic diversity is the wealth of Georgia	<input type="radio"/>				

	Chapter 5	absolutely disagree	disagree	partially agree	Agree	Completely Agree
25	I would live easily in other county and different cultural context	<input type="radio"/>				
26	It should be strictly controlled the migration process of foreigners in Georgia	<input type="radio"/>				
27	The lands of Georgia should not be sold to citizens of countries other than Georgia	<input type="radio"/>				
28	The marriage of Georgian citizens with persons of other citizenship is unacceptable	<input type="radio"/>				
29	I like interaction with the group of foreigners	<input type="radio"/>				
30	Migration of foreigners in Georgia should be encouraged.	<input type="radio"/>				
	Chapter 6	absolutely disagree	disagree	partially agree	Agree	Completely Agree
31	I get irritated when people speak on language I don't understand	<input type="radio"/>				
32	English language creates danger to Georgian language	<input type="radio"/>				
33	Russian language shall not be taught in Georgia	<input type="radio"/>				
34	all citizens residing in Georgia who does not know Georgian language shall be deprived of Georgian citizenship	<input type="radio"/>				
35	Based on the constitution of Georgia, declaration of Abkhazian as a state language is a huge mistake	<input type="radio"/>				
36	Megrelian, Svan and Laz languages are treasury of Georgian culture and shall be taken care of	<input type="radio"/>				
	Chapter 7	absolutely disagree	disagree	partially agree	Agree	Completely Agree
37	All ethnically Georgians are Georgians despite their religious affiliation	<input type="radio"/>				
38	All citizens of Georgia are equal regardless their religious beliefs	<input type="radio"/>				
39	Repatriation of the deported Muslim Meskhs (exiled from Georgia in 1944) is dangerous due to their religious belief.	<input type="radio"/>				

40	Non-traditional religions (sectas) create danger to the Georgian state system	<input type="radio"/>				
41	Orthodox Christians shall enjoy privileges in Georgia	<input type="radio"/>				
42	Marriage of people with different religious belief is unacceptable	<input type="radio"/>				
43	There is no interrelationship between the cultural and cognitive development of the person and his religious belief	<input type="radio"/>				

Chapter 8		absolutely disagree	disagree	partially agree	Agree	Completely Agree
44	Women have their own functions; men – their own; everybody shall do his/her own job	<input type="radio"/>				
45	Family leadership is a man’s job, woman shall obey to him	<input type="radio"/>				
46	I feel comfortable with people of opposite sex	<input type="radio"/>				
47	Women are not weaker than men. Men and women can equally occupy significant positions and undertake responsibilities	<input type="radio"/>				
48	As a rule, boys are more talented in physics and mathematics than girls	<input type="radio"/>				
49	As a rule, boys are lazy	<input type="radio"/>				
50	As a rule, girls are more diligent than boys	<input type="radio"/>				
51	A woman shall only think on how to please a man	<input type="radio"/>				

Chapter 9		absolutely disagree	disagree	partially agree	Agree	Completely Agree
52	I think children with disabilities shall not study with others as all pupils get damaged as a result.	<input type="radio"/>				
53	Pupil with health problem will not manage to study.	<input type="radio"/>				
54	There are talented and untalented children. Talented pupils study easily, while untalented, no matter how much you help them, fail to study.	<input type="radio"/>				
55	Inclusive children are not able to study.	<input type="radio"/>				

	Chapter 10	absolutely disagree	disagree	partially agree	Agree	Completely Agree
56	I hate rich people. They have lost any human value and ethics	<input type="radio"/>				
57	The rich children treat teachers as they are servants	<input type="radio"/>				
58	One should not expect wisdom from a socially vulnerable person	<input type="radio"/>				
59	Rich people are stingy, while poor are generous	<input type="radio"/>				
60	I have a friendship with rich as well as with poor people	<input type="radio"/>				
61	The couple coming from different social background and status are always happy in their marriage	<input type="radio"/>				
62	Those raised in poverty have an inferiority complex throughout their life no matter how successful they become	<input type="radio"/>				
63	Rich people interact with rich, while poor people - with poor. Only equal have a good understanding of each other.	<input type="radio"/>				
64	Lowborn is lowborn forever the education makes no difference	<input type="radio"/>				

	Chapter 11	absolutely disagree	disagree	partially agree	Agree	Completely Agree
65	Children of uneducated parents always have a problem in studying at schools	<input type="radio"/>				
66	You can tell by a pupil what family he comes from	<input type="radio"/>				
67	A man is appraised at his true worth and does not matter what is his job position and social condition	<input type="radio"/>				
68	I try not to contact with uneducated parents as this communication brings no results to pupils	<input type="radio"/>				
69	Sometimes I wonder how a pupil of such (uneducated) parents be so good	<input type="radio"/>				
70	Some pupils behave so badly, one can't even imagine if they come from noble families	<input type="radio"/>				

	Chapter 12	absolutely disagree	disagree	partially agree	Agree	Completely Agree
71	I feel happy in presence of elder people, I learn a lot from them	<input type="radio"/>				
72	The new generation thinks and acts absolutely differently. Its unacceptable for me	<input type="radio"/>				
73	My generation was rather better than the current one.	<input type="radio"/>				
74	I can't understand the people older or younger than me	<input type="radio"/>				
75	I feel comfortable only with people of my age	<input type="radio"/>				

	Chapter 13	absolutely disagree	disagree	partially agree	Agree	Completely Agree
76	City people have lost internal culture and sense of being Georgians	<input type="radio"/>				
77	City people avoid contacting with villager	<input type="radio"/>				
78	I feel so comfortable with city people as with villagers	<input type="radio"/>				
79	Different dialects of Georgia is our cultural heritage and should be preserved well	<input type="radio"/>				
80	I think that those come from the same district have more sustainable and solid families.	<input type="radio"/>				
81	City people are more privileged than villagers	<input type="radio"/>				
82	The jokes about the people from different regions almost say true.	<input type="radio"/>				
83	Every person should keep living in his own region to feel comfortable.	<input type="radio"/>				
84	I feel comfortable to interact daily with people coming from any place, any region of Georgia	<input type="radio"/>				

	Chapter 14	absolutely disagree	disagree	partially agree	Agree	Completely Agree
85	I feel comfortable when interact people with different sexual orientation	<input type="radio"/>				
86	In my opinion, different sexual orientation shall be punished by criminal law	<input type="radio"/>				
87	People of different sexual orientation create danger to the country and public.	<input type="radio"/>				
88	Everybody is free and equal despite their sexual orientation	<input type="radio"/>				
89	I will have difficulties in working with people of different sexual orientation	<input type="radio"/>				

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