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Models and Instruments For Teaching Common Values



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STRIVE programme is being implemented by Hedayah.

A goal of the project is to ensure an early detection of nascent signs of conflicts in Georgian education establishments. These conflicts may stem from violent and discriminatory grounds and further fuel up radicalization and intolerance among students.

The present material has been developed with the EU's support. The responsibility for the content lies with the organization implementing *Towards a Culture of Peace* project and under no circumstances shall it express views of the EU.

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Models and Instruments for Teaching Common Values

Ways of teaching values in Europe

A review of existing relevant studies¹ shows some evidence that the value development of students is stimulated by a whole school approach that incorporates the teaching of values in four ways:

1. A specific value-oriented subject
2. Integration of value development into related subjects
3. Cross-curricular activities establishing links with the community;
4. A democratic school culture involving more dialogical methodologies of teaching and learning, and inclusive education bringing together different groups of students and teachers.

Teaching of common values can be concentrated in value-oriented subjects like civics or value education, or can be part of other subjects like history, social studies, geography, or religion and world view studies. It can also be part of subjects like languages, culture and arts, economy, biology, etc. For instance, integration of Teaching Common Values (TCV) in the entire general school education varies across countries. Here are some examples:

- Czech Republic: Basic of Civics and Social Sciences
- Estonia: Civics from years 4 to 7 of school (ages 10-14) for one hour a week, and from year 7 to the end of secondary education for two hours a week
- France: Civic and Moral Teaching for half an hour a week.
- Ireland: CSPE (Civic, Social and Political Education) for lower secondary education; Politics and Society in upper secondary education was introduced in September 2016
- Luxembourg: Citizenship Education compulsory through years 10-12 or in year 13, for two hours in the pre-university track and 6 hours in professional classes, i.e. students who will not obtain a diploma for further studies; Life and Society compulsory through years 1-11, in all tracks for two hours a week, in some cases only one hour is allocated.
- UK: Citizenship and SMSC (Social, Moral, Spiritual and Cultural Education)

In Hungary, Malta, Netherlands, Poland and Sweden, Teaching Common Values (TCV) is given special space within a selection of subjects, such as, the study/knowledge of society, history, geography and philosophy/ethics.

Cross-cutting or out of school activities may be carried beyond (or with) classroom teaching. Such types of activities may take the form of project and be implemented outside schools, for instance, service learning, community service, field trips or action-research projects.

For instance, in Finland, the values to be taught are distributed across all subjects. The Finnish national curriculum has seven cross-curricular competencies, of which two are particularly relevant to participation, democracy and tolerance:

- Competence which deals with diversity, self-expression, human rights and moral behaviour, and
- Competence 7 which is about civic participation and effective, sustainable democracy.

Both competences are allocated to the subjects of language and literature, religion, ethics, history, social studies, music, visual arts and home economics. Further, the first competence is also integrated into guidance counselling, while the second competence is integrated into geography, health care, crafts and physical education.

In Slovenia Citizenship Education is taught for two years in lower secondary education. It is also integrated into other subjects. As a cross-curricular theme and through extra-curricular activities, it appears in all school phases.

In Spain there is a specific subject for TCV, but it is optional and is offered as an alternative to religious education.

¹ Research for CULT Committee – Teaching Common Values in Europe. STUDY. European parliament, DIRECTORATE-GENERAL FOR INTERNAL POLICIES. Policy Department for Structural and Cohesion Policies. CULTURE AND EDUCATION. 2017. Available at: [http://www.europarl.europa.eu/RegData/etudes/STUD/2017/585918/IPOL_STU\(2017\)585918_EN.pdf](http://www.europarl.europa.eu/RegData/etudes/STUD/2017/585918/IPOL_STU(2017)585918_EN.pdf) [Last accessed: 9 June 2019]

Until now, we have focused on teaching common values. But there are also other, more indirect ways in education to stimulate students to develop values. These have to do with school culture. In this section we treat three aspects of school culture, namely:

1. participation in school
2. teaching methodologies, and
3. Diversity of the student and teacher populations

The first aspect of school culture is more linked to fostering democracy and the third more to fostering tolerance; the second to both.

School culture implicitly fosters values. The school can be a training ground for democracy. There are several ways in which a school can do this, for instance, by stimulating school discipline, by encouraging student evaluations of schools and through student representation in school decision-making.

Schools not only prepare students for society, schools in themselves are micro-societies in which students are socialised into relationships and roles through the school culture. In traditional hierarchical education, adaptive and disciplinary values are stressed. However, schools can also be organised more horizontally and democratically so that students can learn these values by actually practising them. For instance, students' councils represent one of the formal elements of a democratic school culture offering open space to pupils' and teachers to get to know principles of democracy and tolerance in the 'open air'. By means of students' councils, students are exposed to democratic processes and experience the direct impact over the management. Thus, students as members of the society directly experience processes of democracy and tolerance. These experience-based learning processes are part of what is known in the sociology of education as the 'hidden curriculum'.

In addition to participating in school, students can also learn about democracy by participating in society. Experts from many European countries (Bulgaria, Cyprus, Estonia, Finland, France, Germany, Greece, Italy, Ireland, Malta, Poland, Romania, Spain and the UK) highlight policies that encourages students to actively participate in the community. We will discuss some interesting examples of countries where students are encouraged to get involved in volunteer or community work:

In Italy, for example, a strong cooperation exists between schools and the local community in the form of churches, unions and local administrations. Agreements exist between these parties on how students can have direct experiences with participating in society. Although such participatory experiences are not part of formal education, schools are enabled to give students credits for their community work. Further, the emphasis in community work is on legality. The objective is to help students become aware of the effects of the mafia culture, and deal with problems such as violence and illegality, and additionally also learn about women's rights and minority rights.

In Hungary, student participation in society was not only encouraged, but was also compulsory. Since 2012, students have to complete 50 hours of community service in order to successfully complete secondary school (similar practices are not unfamiliar to some of the US states, for example, Montana)

Developing values thus requires active cognitive and affective activities engaging the students themselves, in which students enter a dialogue with their teachers as well as their fellow- students. Many review and comparative studies show that dialogical teaching and learning methodologies help students to develop moral values and citizenship attitudes. A social-constructive dialogical teaching and learning methodology is desirable when teaching values. The concept of dialogical learning refers to more engaging and interactive learning processes in which students enquire about their environment and their own position in it.

Part of dialogical learning is a reflection on one's own moral values. Another strong element of dialogical learning is the open interactive search for meaning. From the perspective of democracy, dialogical learning should, therefore, also be complemented by democratic learning in which students learn to jointly develop common values and norms.

In Estonia, for instance, teachers are encouraged to use active and involving methodology, such as cooperative learning, case studies, disputes, project works, problem analysis, research and document analysis.

An important element of teaching common values in schools, and in particular the values of democracy and tolerance, is the demographic of teachers and students. This relates to inclusion in schools. Does a school have students and teachers with different abilities and different social and cultural backgrounds? These differences provide students with experience and possibilities of practising a pluralist democracy characterized by tolerance.

Teaching of value-based disciplines in Georgia according to existing and revised national curricula

“General education system of Georgia aims at creating enabling conditions for the development of free individuals with national and universal values. At the same time, the education system develops cognitive and physical skills of students, provides necessary knowledge, promotes healthy lifestyle and civic awareness based on liberal and democratic values in students and helps them to acknowledge their rights and responsibilities before their families, society and the state.’²

To achieve these goals, the Georgian education system provides basic subject courses (for instance, social sciences, in particular, citizenship as part of basic education),³ as well as optional subjects (for instance, the world culture as part of secondary education).⁴

Pursuant to the revised (2018-2024) national curricula⁵ social sciences are mandatory at all three levels. These subjects also include cross-cutting subjects such as “Society and I”, “My Georgia”, history, geography and civic education. The teaching process is based on the principle of continuity and takes into consideration students’ age.

Social sciences are taught in III-IV grades at the primary level integrated in “Society and I” (for III-IV graders) and “Our Georgia” (for V-VI graders). At this level these subjects imply integrated teaching of social sciences.

“Society and I” taught in III-IV grades teaches students about their social environment through those institutes (family, school, extended family, friends, neighbours, community, media) which ensure the process of the integration in the society. The subject includes conceptual categories such as: a citizen (responsibility, healthy lifestyle, personal hygiene, healthy nutrition, physical activities, care, participation); values and culture (moral categories, diversity, equality, conflict resolution, environmental protection, protection of cultural heritage).

In the process of teaching-learning, students are assessed based on the following typical activities:

1. **Creative product** (a poster, drawing, comics, flyer, booklet, wall newspaper, emblem etc);
2. **Engagement in classroom activities;**
3. **Research to create a presentation;**
4. **Composing** an essay, letter, fairy tale, fable, poem, doing crossword puzzles, finishing an incomplete story;
5. **Discussing** a story, photos, cartoon, motion pictures, video, musical video, everyday cases;
6. **Field trips;**
7. Creating **documents** (a ‘constitution’ of the class, timetable, petition etc);
8. **Research projects** (surveys, interviews, reporting etc);
9. Planning and implementing charity, educational, and social **projects;**
10. **Discussions** (debates);
11. **Role plays**

Learning goals for “Society and I” are as follow: helping students perceive themselves as members of the society and the state; develop skills necessary for learning social sciences among students; develop civic awareness among students; and develop skills necessary for living a life in civil society.

Standards for “Society and I” implies teaching of such concepts as: the state and the citizen (society, responsibility, healthy lifestyle, volunteerism, participation, civic safety, law, conflict, violence, elections, symbols); cultural diversity (ethnic, cultural-religious diversity, cultural heritage, museums, traditions/innovations, folklore, alphabets, traditional sports, traditional daily rites).

Students are normally assessed based on the following typical activities:

1. **Mapping** (creating maps (including with the help of puzzles), correcting errors on maps, simulation trip on the map etc);
2. Creating diagrams, **scales** (time scale);
3. **Collecting** information and photo materials and developing **presentations**, organizing exhibitions;
4. **Discussions** around a story, animations/movies/documentaries, videos, music videos, various cases, fictions, sources;

² National Goals for General Education approved by Resolution 84 of the Government of Georgia of 18 October 2004. Available in Georgian at: <http://www.kiketischool.ge/upload/file/zogadi-ganatilebis-erovnuli-miznebi.pdf> [Last accessed: 9 June 2018]

³ National Goals for Basic Education 2018-2024. Available in Georgian at: <http://ncp.ge/curriculum/satesto-seqtsia/akhali-sastsavlo-gegmebi-2018-2024/sabazo-safekhuri-vi-ix-klasebi-proeqti-sadjaro-gankhivistvis> [Last accessed: 29 June 2018]

⁴ National Curricula. Available in Georgian at: <http://ncp.ge/ge/curriculum/satesto-seqtsia/mimdinare-esg-2011-2016> [Last accessed: 9 June 2018]

⁵ National Curricula. Available in Georgian at: <http://ncp.ge/ge/curriculum/satesto-seqtsia/akhali-sastsavlo-gegmebi-2018-2024/datskebiti-safekhuri-i-vi-klasebi-damtkitsda-2016-ts> [Last accessed: 9 June 2018]

5. **Creative products:** posters, paintings, comics, flyers, essays, stories, booklets, wall newspapers, emblems, videos, photo albums, photo collage (using a time scale), slogans;
6. **Research projects:** surveys, interviews, reporting, carrying out research, code of conduct (a “constitution”), timetable, “friendship diary”, exhibitions;
7. **Creating documents:** a “constitution’ of the class, timetable, petition etc);
8. Planning and implementing charity, educational and social **projects**;
9. **Field trips**;
10. **Discussions:** debates, talk-shows;
11. **Role plays:** imitation of public structures, model court hearings etc.

Through a subject “The Citizen” students get to know the society that they are part to and be exposed to socio-political developments taking place at the local, national and global levels.

During the process of teaching and learning, students will be engaged in civic activities to enable them practise acquired knowledge.

Teaching the subject aims to:

- Help students perceive themselves as full members of their society;
- Develop the willingness to care for their country;
- Teach students forms of civic participation and help them acknowledge that they are able and ought to bring positive changes in their country (community/municipality/state);
- Help students develop citizenship skills (cooperation, conflict management, entrepreneurial and financial) and values/attitudes (respect for human rights, dissenting views and tolerance);
- Help students to internalize principles of rule of law and democracy;
- Develop the culture of political and public participation in students.

By striving to achieve abovementioned goals, “The Citizenship” will contribute to the development and advancement of the mission of the national curricula as well as skills and values.

Based on the concept of the subjects, outcomes of the standard define targets and answers the question as to what students will be able to achieve after taking the class as they complete the basic level. Outcomes are grouped into the following three directions:

- **Personal development and socialization** – implies students’ integration in social life and internalization of social norms, behaviour models and values;
- **Initiative and entrepreneurship** – implies encouragement of innovative and critical thinking, turning ideas into actions with a focus of long-terms objectives;
- **Civic participation and safety** – implies taking care of one’s own country, implementation of civic and social activities in a non-coercive manner and in compliance with the law.

Content of the standard determines what students should know. Content is described as obligatory concepts and topics.

Concept identifies the knowledge to be acquired by students as a result of taking the class in the subject. Concepts should be developed in contexts with content. These concepts are presented in forms of **obligatory topics**.

There are **assessment indicators** assigned to each of the topics. Assessment indicators define what to be evaluated within the frame of a specific topic (each of these indicators is assigned an index number of a respective outcome clarifying which outcome/outcomes it derives from).

At the basic level, the goal of civic education is to help students

- Acknowledge that Georgia is a country with diversity
- Perceive themselves as citizens of Georgia
- Undertake specific activities for the protection of citizenship-based rights and implementation of responsibilities and obligations
- Acknowledge the importance of protection of their own and others’ rights for civil society

One of the optional subjects “The World Culture” is taught at the secondary level (X/XI/XII grades) during two semesters with two academic hours per week. The course consists of the following five tracks: nature and culture; universalities of culture; typologies of culture; diversity of cultures; cultural dynamics. More specifically, the track ‘diversity of cultures’ has the following content: cultural stereotypes; differences between cultures, equal importance of cultures; dialogue between cultures etc. At the same time, students

should be raised on the following strong moral values: love of homeland, respect for other cultures and cultural heritage; equality of cultures; tolerance, empathy and care.

By taking the classes in this subject, students will be able to identify universalities of any culture (language, religion, art, moral and ethical systems, folklore, forms of settlements, ethnographic artefacts etc), get to know such factors of cultural typology as perception of time, traditions and modernity, urban and rural environment, will be familiar with diversity within world's cultures, and develop respect for other cultures.

Teaching values and school culture in Georgia

Democratic organization of a school as an institution is regulated by the Law of Georgia on General Education.⁶

Article 13 - Neutrality and non-discrimination

1. Politicisation of the study process in general education institutions shall be inadmissible.
2. The use of the study process in general education institutions for the purpose of religious indoctrination, proselytism or forced assimilation shall be inadmissible. This rule shall not restrict the celebration of public holidays and historical dates in public schools, as well as the organization of such events that are intended to establish national and universal values.
3. Any discrimination on admission to a school shall be inadmissible. This rule shall not exclude the possibility of holding a competitive selection in general education institutions that carry out military, specialized arts and sports trainings, as well as in schools with other status. Special education needs of a person must be considered in a competitive selection (17.03.2006. N2793)
4. It shall be inadmissible for schools to use their powers and resources in a way to directly or indirectly discriminate against pupils, parents, teachers or their associations.
5. Any differentiating act or an exception shall be considered as discrimination, except for the cases where such act or exception is fair and reasonable and ensures free development of and equal opportunities for each person and group.
6. Schools shall observe and facilitate tolerance and mutual respect among students, parents and teachers irrespective of their social, ethnic, religious, and linguistic and world-view affiliations.
7. Schools shall protect individual and collective rights of minorities to freely use their native language, preserve and manifest their cultural affiliation on the basis of equality.

Article 18. Freedom of belief

1. Students, parents and teachers shall have the right to freedom of belief, confession and conscience, as well as to a voluntary choice and change of any or no belief or world-view, in the manner prescribed by law.
2. It shall be inadmissible to impose such obligations upon students, parents and teachers that fundamentally contradict their belief, confession and conscience, unless it violates the rights of others or prevents achievement of the educational level determined by the National Curriculum.
3. Placement of religious symbols on school grounds shall not be used for non-academic purposes.
4. The pupils of public school shall have the right to study religion or conduct religious rituals outside of school time, if it serves the purposes of acquiring religious education.

Article 20 - Inadmissibility of violence and safety

1. Violence against a pupil or any other person at school shall be inadmissible. In the case of physical and/or verbal abuse a school shall be obliged to immediately respond adequately as provided for by the Legislation of Georgia.

The following norms are envisaged by the National Curricula in order to ensure the stimulation of development of values in students:⁷

1. Through teaching and learning processes, implementing school projects, sport activities, art and club activities (with the engagement of students, teachers, and parents) school shall ensure:
 - a) Mutual respect, tolerance and equality among students, parents and teachers regardless of their social, ethnic and linguistic backgrounds and world outlooks
 - b) Creating creative and cooperative environment for members of school community
 - c) Development of civic responsibility and civic engagement among students.

⁶ Law of Georgia on General Education. Available at: <https://matsne.gov.ge/en/document/download/29248/56/en/pdf> [Last accessed 14 June 2018]

⁷ National Curricula. Available in Georgian at: <http://ncp.ge/ge/curriculum/satesto-seqtsia/akhali-sastsavlo-gegmebi-2018-2024/datskebiti-safekhuri-i-vi-klasebi-damtkitsda-2016-ts> [last accessed: 9 June 2018]

- d) Protection of historical and cultural heritage – respect and caring for historical and cultural heritage is one of the prerequisite of the country’s development. It contributes to raising a responsible citizen. Therefore, the school culture should help students to develop respect and ownership for tangible and intangible cultural monuments (traditions, values, etc) of the present and the past and acknowledge that this very heritage lays the foundation for future.
- e) Developing positive attitudes and tolerance towards cultural diversity. Tolerance implies acceptance towards and respect for diversity in the country or in the world which is one of the pivotal prerequisites for peaceful cohabitation. School culture should help students to recognize each individual as a bearer of certain language, culture, tradition and that an individual can make unique contribution to the progress of a society or a country. This will incentivize students’ full development and help them to lead on inter-cultural dialogue in the country as well as beyond its borders.
- f) Promoting healthy lifestyle and security – healthy lifestyle has a decisive importance for ensuring mental and physical wellbeing of students so that they do not harm their own and others’ lives. With this respect the school culture should help students to avoid impact of negative factors, acknowledge the importance of healthy lifestyle (sports and recreation, balance in everything, averting risks, rational daily routine, giving up harmful habits etc).
- g) Environmental education for sustainable development – this is an approach which aims at facilitating the implementation of sustainable development principles based on environmental context. It implies raising of environmental awareness in order to ensure sustainable future of the earth as a shared living space. In this respect, the school culture (invisible curriculum) should prompt students to recognize personal and collective responsibility for environmental processes and the importance of sustainable environmental development, develop adequate attitudes towards environment and develop a desire to participate in events and measures directed at protecting and restoring environment.
- h) Teaching ways for peaceful resolution of conflict – conflicts are inseparable part of life. In schools conflicts are often accompanied by bullying. Hence, the school culture should help students to rethink phenomena of both physical and emotional abuse, recognize differences between conflict and violence and learn non-violent ways of conflict resolution.
- i) Developing entrepreneurial skills and encouraging initiatives – entrepreneurship is the ability of the individual to transform ideas into action. It encompasses employing creative approach, planning for innovations and risk mitigation, as well for reaching planned objectives, and the ability to manage projects. Entrepreneurship plays a crucial role for active engagement of students in school life. Solid knowledge of principles of entrepreneurship provides students with large enough space for planning, developing and implementing of innovative ideas. It is a vital skill which enables individuals to contribute to the development of national economies and at the same time, increases civic responsibilities of those who possess such a skill. Accordingly, the school culture should enable members of school communities to effectively realize their initiatives and allow them to make free choices.

Multicultural and intercultural education in Georgian schools

Peaceful coexistence and civic integration between various ethnic and religious groups living in Georgia is one of the most important issues for the country. Stereotypes deeply rooted in various religious and ethnic groups regarding others’ cultural heritage and national traditions hamper intercultural relations, which in turn, leads to alienation and isolation of various groups in Georgia’s diverse population.

Any multicultural society faces a challenge of building a state which reflects on and integrates diversity of its citizens based on unified and overarching values, ideals and goals compulsory for every citizen.

The important goal of civic education in a multicultural democracy is to help students to acquire knowledge, skills and attitudes necessary for informed decision-making and activism in order to make their country more democratic and just. A multicultural democratic society is characterized by civic equality, tolerance and recognition. Citizenship is a process in which education plays an important role. Students should be able to practice citizenship while being in school.

The term multicultural describes the culturally diverse nature of human society. It not only refers to elements of ethnic or national culture, but also includes linguistic, religious and socio-economic diversity. Interculturality is a dynamic concept and refers to evolving relations between cultural groups. It has been defined as “the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect.”

Interculturality presupposes multiculturalism and results from ‘intercultural’ exchange and dialogue on the local, regional, national or international level.⁸

In order to strengthen democracy, education systems need to take into account the multicultural character of society, and aim at actively contributing to peaceful coexistence and positive interaction between different cultural groups. Traditionally there have been two approaches: multicultural education and intercultural education. Multicultural education uses learning about other cultures in order to produce acceptance, or at least tolerance, of these cultures. Intercultural Education aims to go beyond passive coexistence, to achieve a developing and sustainable way of living together in multicultural societies through the creation of understanding of, respect for and dialogue between the different cultural groups.

If the primary goal of education is to prepare youth for life in the modern world full of diversity and challenges, then intercultural education is an integral part of this process. Intercultural education cannot be just an ‘add-on’ to the regular curriculum. Nor does it provide additional materials which need to be exhausted under any subject. It is an approach to education which may be integrated in all subjects as a cross-cutting competence.

Intercultural education goes beyond a narrow focus of classroom learning. The use of intercultural perspective is critical for the development of effective, inclusive and intercultural school. Students’ self-government, a representative body acting on behalf of all students, should play a significant role in creating intercultural school environment. In addition to students’ self-governments, important elements of school culture include engagement of parents and communities, classroom behaviour, cooperative environment for learning, supporting new student in the class to overcome linguistic barriers.

General principles of intercultural education are as follow:

Ist principle. Intercultural education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.

IInd principle. Intercultural education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.

IIIrd principle. Intercultural education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations.

These principles may be upheld through ensuring equal opportunities for education, using specially designed curriculum and teaching materials, adequate teaching of languages, developing and introducing appropriate methods of teaching, thoroughly and accurately defining and assessing learning outcomes including knowledge, skills, attitudes and values, creating learning environment with the respect for cultural diversity, ensuring teachers have adequate baseline education and continuous professional training.

⁸ Guideline for intercultural education. David Malazonia, Shorena Maglakelidze, Nino Chiabrishvili, Giorgi Gagheladze. Ilia State University, 2016. Available in Georgian at: https://www.researchgate.net/profile/Shorena_Maglakelidze/publication/316996104_davit_malazonia_shorena_maglakelidze_nino_chiabrishvili_giorgi_gakheladze_interkulturuli_ganatlebis_gzamkvlevi_ilias_sakhelmtsipo_universiteti_2016/links/591cce1b0f7e9b642814c369/davit-malazonia-shorena-maglakelidze-nino-chiabrishvili-giorgi-gakheladze-interkulturuli-ganatlebis-gzamkvlevi-ilias-sakhelmtsipo-universiteti-2016.pdf [Last accessed: 9 June 2018]

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