



Kingdom of the Netherlands



**Religious and Ethnic Diversity in School Textbooks
of Georgian Literature, History and Civic Education
(9th -12th Grades)**

2016

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Responsibility for the content of this study lies entirely with the Tolerance and Diversity Institute (TDI). The study does not necessarily reflect the views of the Embassy of the Netherlands in Tbilisi.

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The Aim of the Study

- To explore intercultural aspects in approved school textbooks of general education in Georgia;
- To identify whether texts, visual material, homework, activities, etc. provided in school textbooks facilitate or impede the acquisition of intercultural knowledge and the development of corresponding skills and attitudes;
- To identify whether textbooks reflect religious, ethnic and cultural diversity;
- To identify whether textbooks encourage any type of intolerance towards various groups;
- To identify whether textbooks serve the objective, set out in the National Goals of General Education in Georgia, which aims at raising law-abiding and tolerant citizens.

Methodology

- School textbooks of Georgian Language and Literature, History of Georgia and Civic Education for grades IX – XII were selected for the study;
- General criteria were developed to reveal intolerance and hate speech;
- Also, general criteria were developed to assess the mode of description: positive/objective /neutral/tolerant;
- Textbooks were examined and the study was conducted in accordance with these criteria.

Criteria of Intolerance

- Inappropriate attitude / wrong and inaccurate terminology;
- Concealment of different identities and differences;
- Negative stereotyping / non-neutral, biased description;
- Distortion of context / ethnocentrism / xenophobic position;
- Description of violence in the context of “we vs. they”/justification of violence;
- Use of nonacademic, nonscientific language in narration.

Criteria of Tolerance

- Neutral, objective description of different groups;
- Representation of different groups/identities in terms of equal rights;
- Display of respect towards different groups/identities, positive representation of historic, cultural and social role of different groups/identities;
- Full-fledged recognition of different groups/identities regardless of any distinguishing features - representation of pluralism as one of most important values.

- The conducted work has made it possible to analyze common characteristics of general discourses on diversity, tolerance and intolerance in textbooks; to offer specific and general recommendations for the elimination of identified flaws to the Ministry of Education and Science, publishing houses / authors of existing or future, new textbooks.

Key Findings

The textbooks, that were analyzed, are basically written from the standpoint of ethnic and religious majority. Especially striking is that a certain period in the history of Georgia is mainly considered in a mono-religious and ethnocentric context. Consequently, the narration in the textbooks is basically oriented on the audience of ethnic and religious majority although the recipients of these textbooks are not ethnic Georgians and Orthodox Christians alone.

Especially striking is that when it concerns Christianity, Orthodox Christianity or ethnic Georgians, the narration, in some cases, is in the first person. In History textbooks, the historical narration is built in such a way as to portray other religious denominations (especially Islam) as a hostile force or to minimize the role and degree of participation of different denominations in the history of Georgia. Often, the mode of narration is not neutral.

Several chapters in the textbooks of Georgian Literature as well as History use xenophobic language or contain texts of xenophobic content. There are instances of xenophobic references in some texts in the literature textbook; such references are provided without corresponding comments from authors of the textbooks while some questions and comments of authors of the textbooks represent examples of biased and xenophobic narration.

In several textbooks of History, Georgian Literature and Civic Education one can find texts built on stereotyped attitudes and these attitudes are used to caricature various ethnic or religious groups. These stereotypic qualities are generalized and assigned to this or that ethnic or religious group, portraying them as a common negative characteristic feature of the entire group.

In several textbooks of History and Georgian Literature one can also find descriptions of violence in the “we vs them” context and these descriptions are provided without critical comments; the violence which “we” (Georgians, Christians/Orthodox Christians) committed against different groups is not described in a neutral language but presented as an event of a positive significance.

The role of groups, historic figures, authors of different identities in Georgia’s history or literature is concealed in the textbooks. Figures and authors of different ethnic or religious identities are not sufficiently presented in the textbooks. Those literary texts and historic events that allow to discuss values of tolerance and diversity by means of providing relevant comments of authors, offering topics for discussion and putting corresponding questions to pupils rarely represent these groups or do not represent them at all.

Civic Education textbooks largely fail to provide sufficient knowledge on the freedom of religion, religious diversity, culture of tolerance and secularization whereas where these topics are raised, the discussion is not sufficiently competent.

Authors of textbooks of History and Georgian Literature often use nonacademic language. There are instances when clerical publications and legends are presented without academic distancing; for example, a narration about a miracle may be put in a historic context and presented as element of historic process. Literary texts of religious content are not interpreted from the standpoint of literary criticism but are interpreted from the theological viewpoint

One can often find wrong, belittling, nonacademic terminology in the descriptions of various religious or ethnic groups.

1. Examples of Biased, Non-neutral Description

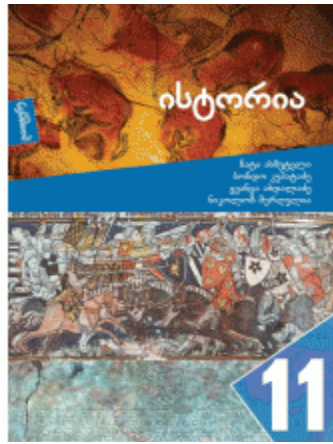
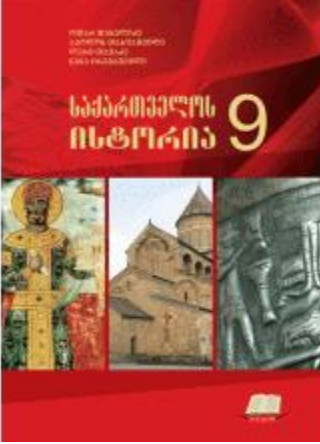
Covers of History textbook

(History of Georgia, grade IX; History, grade XI; Bakur Sulakauri Publishing)



Neutral composition

(History of Georgia, grade IX, publishing house Clío; History, grade XI, publishing house Diogene)



“The Council of Nicea, first of all, defined the symbol of Christian belief which has remained unchanged in the Orthodox Church to date. [...] The God the Son and the Holy Spirit are distinct yet one in nature and exist in unity. That’s why we call the God the trinity in one being. It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds.”

World Church Councils. History, grade XI, pg. 154. Bakur Sulakauri Publishing.

“Saint George - one of our greatest, and one may say, the most respected saints - was also from Cappadocia...”

Subchapter 13, Declaration of Christianity as State Religion. History of Georgia, grade IX, pg. 61. Bakur Sulakauri Publishing.

“By declaring Christianity as a state cult, the King and consequently, the state authority pursued the aim of consolidating the country. One should especially note the role of Christianity and in particular, the Georgian Church in uniting Georgian kingdoms into one state, strengthening the national identity of Georgians, consolidating nation, forming a united medieval Georgian state, shaping the Georgian nation [...]. Georgian rulers were, normally, oriented on Byzantium since Byzantium was an Orthodox Christian country... However, Byzantium was replaced by Russia and the key idea of this move was to defend the country from Mohhamedan environment and to protect the national identity by maintaining Christianity.”

Subchapter 13, Declaration of Christianity as State Religion. History of Georgia, grade IX, pg. 62. Bakur Sulakauri Publishing.

Comments:

1) By adopting Christianity, King Mirian was reorienting towards Rome; however, none of historical sources say that the motive and aim of adopting Christianity by him was the consolidation of the country.

2) "Georgian Church" is a wrong term since the Orthodox Church does not recognize the arrangement of churches by ethnicity. There is the Church of Georgia, or more accurately, the One, Holy, Catholic, and Apostolic Church of Georgia which is a territorially demarcated unity of Orthodox Christians of various ethnic origins, not the "Georgian Church."

3) The opinion that the Georgian Church contributed to the consolidation and unification of the state and people is inaccurate because in the Middle Ages, the united independent apostolic church of whole of Georgia existed for maximum two centuries. To reflect the reality, it would be more accurate to say that the Christianity, not the Church, performed a consolidating function at a certain stage of history; however, other religious denomination must not be ignored here as well.

4) The Georgian nation must not imply ethnic Georgians alone; however, the textbooks do not provide any definition of who Georgian nation is. Taking into account that the marker of medieval identity was neither ethnic nor tribal belonging, but the belonging to a religious and civil hierarchy, the reality of Middle Ages should not be described by concepts such as "national consolidation" or "formation of nation" and projecting notion of "nationalism" on that reality is artificial.

5) Ethnic Georgians have never been only Christians and even more so, members of only "Georgian Church" i.e. Orthodox Church. Georgians of Mazdean, Muslim, polytheist, Catholic, Non-Chalcedonian and later, Protestant and atheist beliefs equally contributed to the "formation of Georgian nation" at various stages of history.

6) The phrase "a united medieval Georgian state" is devoid of any sense because there can be a "state in the medieval period," not a "medieval" state – "medieval period" cannot be used as an adjective here.

7) Christianity, the Church is portrayed as an ideology, a class phenomenon, a tool of politics and foreign relations and not as the religion proper.

8) Generally, it is important to exercise caution when portraying any religion, particularly, Christian Church as an instrument of foreign or domestic politics, or evaluating it as an ideological function of nationalism in textbooks.

9) Putting the issues such as the choice of orientation, subordination to empire, and colonialism in the context of shared religiousness is, at least, arguable and needs to be assessed from various viewpoints. The textbook does not contain any source that would provide a critical assessment of that choice. Moreover, the narration of this type calls forth unpleasant parallels

with the contemporary reality in terms of relationship with Russia, even more so when the textbook does not provide any evaluation of grave and tragic nature of the yoke of Russian “co-religiousness” for Georgia. The relationship with any empire should be described by using other language, concepts, categories, not the logic of co-religiousness.”

10) The dichotomy “co-religious Orthodox Christian” versus “Mohammedan world” contributes to construing Islam as a hostile religion and creating the image of enemy whereas this concrete text in the textbook portrays Russia, as the Orthodox Christian Empire that uses this very Orthodox Christianity to develop the imperial concept of Third Rome, as a savior.

“...This situation resulted in the emergence of Eastern Catholic i.e. Orthodox Church and Western Roman Catholic Church. Christian Church was named Catholic in the second century and this name was misappropriated by the Church of Rome, thus creating the ground as if after this act it remained the universal center for true Christians... [...] ‘The Greek Church also maintained that name (universal catholic) but simultaneously, to underline the superiority of the Eastern Church, called itself Orthodox’. [...]”

History of Georgia, grade XI, pg. 155. Bakur Sulakauri Publishing.

Author’s comment: “Jesus Christ teaches us to keep heart and mind pure so that enable love and kindness to emerge there.”

Georgian Language and Literature, grade X, pg. 161. Publishing house Meridian;

“Jesus Christ teaches us that it is impossible to simultaneously worship the god and take efforts to gain transient riches [...] Saba cites a quote from Christian teaching as an argument to prove this opinion.”

Georgian Language and Literature, grade X, pg. 156.

Question: “How does a literary image of Jaqo contrast with the image of a man created by God?”

Georgian Language and Literature, grade XII, pg. 88. Publishing house Meridian.

2. Ethnocentrism

“From this book you will learn the history of your homeland, Georgia, from its origin to date. [...] Georgian people peacefully coexisted with representatives of other ethnicities – Jews, Armenians, Greeks, and many others whom Georgia gave shelter at times of their hardships and who then shared good times and bad times with the country. This is the reality that represents the best example of tolerance.”

Introduction. Why Do We Learn History of Georgia? History of Georgia, grade IX, pg.8. Publishing house Clio.

3. Xenophobia

“Fertile fields of Iori and Alazani were gradually occupied by aliens. This was a great tragedy for the country.”

Heroic Epic of Bakhtrioni. History of Georgia, grade IX, pg. 245. Bakur Sulakauri Publishing.

“... Turkomans left Kakheti for good. The country was entirely cleansed of resettled nomads.”

Ibid., pg. 246.

“... Please, convey your thoughts in a concise form as to which religion proved to be more resistant to the Arab rule and why?”

Subchapter 20. First Appearance of Arabs in Kartli. Certificate of Protection. Arabs in Western Georgia, pg. 93. Homework, pg. 96. History. Bakur Sulakauri Publishing,

Comment:

The homework motivates a pupil to start doing homework with a xenophobic attitude towards “Arabs” which, in this particular case, implies Muslims too.

Textbook questions:

- When speaking Georgian, Jaqo distorts the language; What, in your opinion, does the author hint at by this? May this fact be generalized?
- Where is Jaqo's homeland?
- Who are his kin?
- Which historical event does the writer describe by using a metaphoric-allegoric phrase "a pink Georgia darkened, and reddened?"
- Why is this quote followed by the phrase "Jaqo's brothers and uncles came down from the Roki mountains yet again....?" What do the words "yet again" imply?

Georgian Language and Literature, grade XII. Publishing house Meridiani.

Understanding the poem "Kipchak's Rendezvous" as the fight against an alien.

A comment provided in the textbook: "The final line of the poem enhances the first theme with a new motive which hints at the infringement of the sacred by a strange and violent force, and in general, deepens the sense of national tragedy" (Sargis Tsaishvili).

The above comment is followed by a poem "I and Kipchak" by Goderdzi Chokheli (a word-for-word translation is provided below):

**"... He did not ask for my horse as the horse already belongs to him,
He did not ask for my wife as the Almighty knows whom she belongs,
He asked for homeland which I cannot give as it belongs to my ancestors,
Kipchak attacked me with a spate of frenzied attacks
What if he gets my homeland and I get condemnation"**

Georgian Language and Literature, grade XII, pg. 315. Publishing house Meridiani.

4. Caricaturing Ethnic Groups. Stereotyping.

Excerpts from The Snake's Skin by Grigol Robakidze:

- **Persian masseur in a bath house. "Head: a vessel made of hollowed out pumpkin or a mortar.... State of mind: devil-may-care. Name: Twiggy."**

- “Kurds. Terrible smell of sweat: as if you were passing by “Mikveh” of Jews. Alas, is everything losing its nature in Tiflis?!”
- “An Assyrian street sweeper. Women dressed in folds of cloth as if they have put all their clothes on – when you meet them you instantly feel a sharp smell of sweat... Assyria strangled the Iranian lion. Its offspring is a street sweeper in Tiflis. Its descendants are boot polishers.”

Homework: Analyze the given excerpt and create “portrait” of persons described in this excerpt. Describe their appearance, clothing, activities, characters, nationality, profession, et cetera.

Topic 4. Old and New. Civic Education, grade X.

5. Generalizing. Equating Religion with Ethnicity. Attributing Flaws to a Concrete Group on Ethnic or Religious Grounds.

“Iranians invaded Kartli.”

Subchapter 14. Georgian People’s Fight against Occupiers at the End of 4th Century and First Half of 5th Century. Pg. 65.

“Turks spread all over Georgia.”

History of Georgia, grade IX, pg. 103. Publishing house Clio.

“... At that stage, the Arabs did not abolish the authority of Duke of Kartli [...] [...] ...Arabs gained a foothold in Kartli [...] The Arab yoke grew notably heavier [...] Georgia was part of Arab empire, the Caliphate [...] The King would provide help in the fight against a common enemy, the Arabs [...] Arabs suffered from Khazars as well, whom the Muslims were unable to resist.

Strengthening of the Arab Rule, Fight against Them, History of Georgia, grade IX, pg. 98-99. Bakur Sulakauri Publishing.

“[...] Abo was Arab by his origin, Muslim by belief and he befriended Nerse who was a captive of Arabs. [...] Georgian patriot public figures called on people to fight against Arab occupiers [...] (Abo) familiarized himself with Christianity and adopted it. For this act he was tortured brutally and killed by Arabs. [...] Arabs abolished the authority of Duke of Kartli and its last

representative, Ashot Bagrationi, moved from Kartli because of conflict with Arabs [...] Arabs exterminated a significant segment of nobility. Alongside Arabs, Khazars raided Kartli as the outpost of Arabs in the South Caucasus, because the Arabs carried out their raids in Khazaria [...] and so on and so forth.”

Ideological Fight against Arabs. History of Georgia, grade IX, pg. 99. Bakur Sulakauri Publishing

Homework, pg. 101

“Write down what did the ideological fight mean and what role it had in the resistance movement against the Arab rule....”

History of Georgia, grade IX, pg. 98-99. Bakur Sulakauri Publishing.

Comments:

a) It is important to use, every time, the exact name of a state or a political force (group, party) or the name of a ruler rather than the name of ethnic or religious group because it is apparent that not all “Iranians,” “Arabs,” “Turks,” “Mongols,” “Persians,” “Russians,” “Mohammedans” invaded Georgia.

b) The above mentioned problem has a specific characteristic feature too: when describing the Russian occupation the textbooks never say - and absolutely correctly - that the Orthodox Christian army, or the Orthodox Christian Empire occupied Georgia, although religion was one of the motives of the occupation; however, one can often find phrases such as “the army of Mohammedans,” “Muslim invasions,” etc. in textbooks.

c) Describing events by using such language, such type of referring, and laying responsibility for this or that action on the entire group, nation or religion strongly contributes to stereotyping, strengthening established historic clichés and creating the image of enemy.

d) Moreover, textbooks should provide comments to those cited sources in which such terms are used.

e) The narration of this type is the most common flaw of textbooks.

f) On pages 98-99 of the textbook, Arabs are referred to in the context of a hostile force as many as 18 times while in one instance, Arabs are identified with Muslims. This is just one example of the trend, observed in the textbooks, when instead of a concrete state or a ruler, a religion or an ethnicity is portrayed as a hostile force; homework also reflect this trend.

“Fight was going on between two Christian denominations, two positions – monophysitism and diophysitism, which actually meant the fight between Georgian and Armenian positions.”

Subchapter 23, Emergence of New Medieval Kingdoms in Georgia, Kingdom of Hereti in 9-10 Centuries. History of Georgia, grade IX, pg. 106. Bakur Sulakauri Publishing.

“Murvan... was charmed by their appearance and courage and promised the captive dukes glory in exchange for them adopting Islam; however, they (Davit and Konstantin) preferred to die rather than betray their belief which was tantamount to the betrayal of the homeland...”

Ibid., subchapter 21, Georgian under the Arab Rule, pg. 98.

Comment: Betraying belief could not be tantamount to the betrayal of homeland even under the Arab rule since there were non-Christian ethnic Georgians at those times, who cannot be considered traitors. At the same time, there is an opposite example from that period – the life of Abo Tbileli whose change of belief, i.e. religion is not considered the betrayal of homeland. Such an approach which identifies homeland with ethnicity and religion is also a manifestation of exclusivist position according to which an action “we” – a group of ethnic Georgians and Christians – carry out is assessed positively whereas an action which “they” carry out is assessed negatively, thereby making it impossible to understand a historic happening objectively. It is fully sufficient to describe a concrete event in a religious context without attributing any additional meaning to it.

6. Describing Violence without a Critical Comment

“Then the duke drew his sword and forcefully destroyed their idols...”

Chapter 3, Georgia in 4-9 Centuries, Subchapter 13, Declaration of Christianity as the State Religion. History of Georgia, 9th grade IX, pg. 62. Bakur Sulakauri Publishing.

Comment: The text says nothing about Saint Nino being against forced spread of Christianity; nor does it evaluate the event itself – the problem of forced conversion to Christianity - from a standpoint of modern, human rights position as well as the standpoint of Christianity. No homework is provided to discuss this issue.

“... Heraclius treated followers of other beliefs and non-Orthodox Christians with utmost brutality. According to a Georgian historian, he “cleaned the belief of Christ.” Since then Orthodox Christianity significantly strengthened in Kartli and finally gained the status of dominant religion. [...] Although these two Georgian states got united under the rule of foreign force, the existence under the influence of co-religious Byzantium created favorable conditions for further unification of these two Georgian sides.”

Subchapter 19. Georgia in the First Half of 7th Century. Invasions of Heraclius the Caesar and the Khazars in Georgia. History of Georgia, grade IX, pg. 91. Bakur Sulakauri Publishing.

Comment: The text justifies a brutal policy of Heraclius the Caesar, the persecution of people of different belief and stresses a positive connotation of subordination to a co-religious country.

“As the King Vakhtang was taking preparations to free the country from Iranians, he primarily attacked the ideological pillar of Sassanians – Mazdeanism existing in Kartli [...] ‘The King threw Binkaran, the episcope of servants of fire, into dungeon and killed and removed servants of fire from Kartli’.”

Subchapter 16, Kartli’s Fight against the Iranian Rule under the Leadership of Vakhtang Gorgasali. History of Georgia, grade IX, pg. 74. Bakur Sulakauri Publishing.

Comment: The quote is a negative example of religious persecution launched by Vakhtang Gorgasali and it is not evaluated from a critical viewpoint.

7. Concealment of Different Identities/Omitted Personages

Civic Education, 9th-10th grades

- Multifaceted content of textbooks is almost devoid of active discussion of topics such as religious and ethnic diversity, and freedom of religion;
- In general, many political and public figures of different religious and ethnic identities are not mentioned in the textbooks **(for example, Sayat-Nova, Parajanov, the ethnic origin of brothers Mkhargrdzeli is concealed, there is no mention of Oriental, Armenian, Jewish architecture in Georgia, et cetera).**

8. Nonacademic, Nonscientific Description

“[...] Georgian script had been increasingly elaborated and it took a final shape after the spread of Christianity.”

Subchapter 11, Religion and Culture of Ancient Georgia. Painting. The Issue of Script. Pg. 55.

“... Like Judaists, Christians worshiped one god, seeing Jesus Christ as the savior. [...] Three of twelve Apostles of Christ preached on the territory of Georgia. The first among them was Andrew the First-Called who came to Georgia three times including once together with another disciple of Christ - Simon the Canaanite. The legend says that Simon the Canaanite died in Abkhazia and was buried in the town of Anakopia (modern town of New Athos). Yet another apostle of Christ, Matthias, was buried in Gonio (Ajara).”...

Chapter 4. Georgia in 4-10 centuries. 4.1. Spread and Establishment of Christianity in Georgia. History of Georgia, grade IX, pg. 58. Bakur Sulakauri Publishing.

“Nino’s upbringing was entrusted to Sara Niapor who taught her Christ’s belief. Nino learned from her that after the crucifixion his shroud was allotted to citizens of Mtskheta, who took it to Georgia and buried in Mtskheta. [...] Prayers and appeals resulted in hail and thunder upon these idols, smashing them up. Nino takes efforts to free people from idolatry and make them embark the path of genuine truth. [...] King Mirian questioned the new religion until he became a witness of a miracle.”

Saint Nino’s Enlightening Activity. History of Georgia, grade XI, pg. 153. Bakur Sulakauri Publishing.

9. Incorrect Terminology

Textbooks use the terms which religions do not use in describing themselves.

For example, “sect,” “state cult,” “Mohhamedan,” “Georgian Church,” “monophysitism,” “Gregorianism,” “heresy,” the kingdom of “Abkhazs.”

“Christianity was being established as an ideology of a new social class, feudal lords. It was the outcome of the development of feudal system, an important pillar of strengthening private

land ownership, while mountainous Georgia was still on the stage of disintegration of the tribal system...”

Chapter 3, Georgia in 4-9 Centuries, Subchapter 13, Declaration of Christianity as the State Religion. History of Georgia, 9th grade IX, pg. 62. Bakur Sulakauri Publishing.

Comment: The establishment of Christianity is seen in the tradition of Soviet-Marxist historiography, as a class ideology, therewith distorting the historic aspect of Christianization as well as the religious content of this phenomenon.

10. Positive Description

§ 8.9. “The development of Georgian culture and political reasoning in the second half of 18th century,” homework 2, b: “discuss what the existence of trilingual poet speaks about. Imagine Tbilisi of those times. In your opinion, what type of relationship did the population of the city have? What did their daily lives look like? Find poems by Sayat-Nova and with their help, write a one-page essay: A day of life in Tbilisi at the end of 18th century. Share it with your class.”

11. Involuntary Mistakes

“Equality is a condition of an individual who feels that he/she is not inferior to any other, who neither thinks nor wishes he/she were superior to others. Equality is a requirement not a reality” (Civic Education).

Comment: Instead of providing such a definition of equality it is better not to have any definition in the textbook at all.

“He (Luarsab) is a biological creature, the likes of whom are many around us. If you want to be different from the many, to be called an individual, you should develop special interests, skills, requirements and inclinations.” (Civic Education).

Comment: Cultivating among 14-15 year old youth the attitude that each of them is basically a *biological creature the likes of whom are many around us* means allowing the categorization of people.

Chapter 31. Rule of Peaceful Coexistence “On Sundays a Russian neighbor, who was a bus driver, used to take neighbors in his bus to their respective prayer houses – Synagogue, Mosque, Orthodox Church that were erected near one another in Old Tbilisi. Later he picked them up to take back home ...” (Civic Education)

Civic Education, grades IX-X. Publishing house Sakartvelos Matsne

Comment: It is well known that Sunday is not a main day of worship in Synagogue and Mosque. It is also interesting which epoch is described in the given excerpt. If it is the period of communist rule, then such an organized religious activity seems unlikely.

Culture of Writing and Speaking. “During a public speech the appearance of an orator, his/her attitude, manner of speech and behavior count a lot. We recommend you to wear neat, modest clothes; your clothes should not be flashy, irritating or else you will find it difficult to gain the disposition of listeners. [...] Remember, any pose will not favor you (for example, you should not put your hands into pockets or cross your hands) [...] Gesticulating hands is unacceptable.”

Georgian Language and Literature, grade X, pg. 362-363. Publishing house Meridiani.

Recommendations to the Ministry of Education and Science

- Textbooks should reflect historical, fictional and civic forms and manifestations of religious and ethnic diversity and culture of tolerance;
- A new requirement should be added to the rule of approval of textbooks to ensure that textbooks take into account the principles of tolerance, fully reflect diversity and describe events in ethnically and religiously neutral, scientific language;
- In the process of approval, a group of experts should include representatives of the Public Defender's Councils of Religions and Ethnic Minorities or experts suggested by them;
- New educational plans of subjects should be approved after they get a positive assessment of representatives of the Public Defender's Councils of Religions and Ethnic Minorities or experts suggested by them;
- In the process of preparing textbooks, publishers and authors should cooperate with the Public Defender's Councils of Religions and Ethnic Minorities.