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Coordinators of Journal:

Arş. Gör. Salih ÖZYURT, Ahmed Osmanov KUYTOV, Clara Akhmetova, Kazakhstan

E-mail: Akuytov@yahoo.com

Chief Editor:

Telat YANIK

E-mail: Akuytov@yahoo.com

Web page: <http://www.agri.edu.tr/tr/kategori/ogrenci-dergisi-students-journal>

Vice Editor: Arş. Gör. Salih ÖZYURT

e-mail: isjicua@agri.edu.tr

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About the Journal:

International Student Journal (ISJICUA) is a biannually student-run publication from the International Relationships Office at Agri Ibrahim Cecen University, Turkey. ICUA has provided a forum for quality all student work in many subjects from international colleges and universities all over the world.

The purpose of the scientific journal is to be given an opportunity for students, PhD Candidates and young researchers to express themselves and to share their own scientific discoveries, attitudes or interpretations of the world around us. Manuscripts should provide good alternatives and original suggestions. Authors should discuss a topic, expressed in a simple way, with the purpose of attracting a broad interest and understanding.

As an online journal, ISJICUA is not constrained to physical printing limitations and encourages the use of technology and multi-media projects that may not be suited for traditional print materials. GIS, 3D modeling and audio/video media files are welcomed. ISJICUA will also be published as hard copy without profit.

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The official languages of the journal are: Turkish, English and Russian.

The journal is published twice a year with the following capacity: up to 400 pages, A5.

Each issue of the journal contains three main sections, namely, scientific texts, essays and art texts.

Each issue has an ISBN number. Authors of accepted manuscripts will receive three copies of the issue containing their papers. The journal has an online version, as well.

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Adopting Compulsory Voting in Bulgaria?

Hristina Bahova

Phd Candidate in St. Cyril and St. Methodius University of Veliko Turnovo, Bulgaria

Abstract:

The article is to present some principles and practice about compulsory voting in general, and to define various problems, that may arise by adopting compulsory voting in Bulgaria.

Key words:

voting rights, public function, abstention, ballot, obligation, sanction

"Voters, obliged to vote, do not just stand in front of the choice of one or another party, but standing in front of the main issues of law and morality."
Edward Hartman

Supporting compulsory voting in Bulgaria is an important topic with significant public impact. It raises different concerns as well as controversial issues. On one side is the understanding of the essence of voting right and therefore the reasons leading up to its transformation to obligation. On the other - there are certain questions to be answered: legislative changes to be made to ensure the change from voting right to obligatory voting; whether such an obligation should concern all of the citizens; what are the most appropriate sanctions for a person who shall neglect to give their ballot; what results are expected to be achieved if voting becomes compulsory. This article is an attempt to try to answer these questions.

The problem of the legal essence of the voting right can be assigned to classic discussion topics in the field of public law. In legal literature that is supported by two main concepts: according to some, the right to vote is a subjective right of the citizen, according to others- the right to vote is a public function (*fonction publique*), i.e. voting rights shall be exercised as a public duty.

Whether participation in the elections is a civil right, or a special social function came as an issue during the French Revolution in the late of XVIII century. In fact the conflict between supporters of the theory of "voting as a right" and "vote as a function" is a conflict between private expressions of two governmental definition: national sovereignty and popular sovereignty. These views have their historical origins in the Enlightenment, but the final were formed during the Revolution 1789 - 1799. According to the concept of national sovereignty, it belongs to the nation, representing itself a collective and indivisible entity, more than the sum of its constituent individuals. Most vividly it was reproduced in art. 3 of Declaration of the Rights of Man and of the Citizen of 1789: "The principle of all sovereignty resides essentially in the nation. No body nor individual may exercise any authority which does not proceed

directly from the nation. "Such understanding of sovereignty leads to certain conclusions. If a nation possesses undivided will, it may decide to delegate its sovereignty to selected representatives / principle of the indivisibility of sovereignty /, and this delegation is allowed to proceed in a fixed term / principle of inalienability of sovereignty /. Therefore, it is sufficient to say that the nation may delegate its sovereignty to its representatives. Rather, it is obliged to do so, as far as it may conduct sovereignty only through its representatives. This concept assumes that citizen elected representatives carry "no right, but a function that was provided to them by the Nation."¹

The concept of popular sovereignty treats it as owned by the citizens, which together form a nation. But this sovereignty is seen as divided between those citizens. Voters exercise their voting rights because a all of the popular sovereignty belongs to them. In this sense, the vote is considered as a realization of their civil rights, and not as a specific public function.

During the first half of the XIX century, Benjamen Constan as outstanding representative of the French liberal tradition, sets the individual rights as a priority over the political rights / including voting rights / and to the last one was applied limited social function role.

The Voting rights, according to the French lawyer Leon Dyugi, is a right to recognize someone as a citizen, a right which entails the opportunity to vote when there are other qualities required by law; powerful function (fonction) pouvoir), entrusted to a person equipped with qualities of a citizen to perform a public service, which is called voting. Indeed, whatever they say, a voter does not exercise a right purely personal, but carry an actual debt, a public service, since abstaining, he runs the risk of harm to the highest interests of political society, of which he is part of, and hinder or distort the regular course of government.²

In the scientific legal Germany literature prevails the opinion that the voting right is nothing but a kind of a state service. "Every participation in elections for state authorities is a state / public / function. The election itself can never be the content of an individual right."³

In Russia, V. M. Gessen is a supporter of the "functional" concept of voting in the late XIX, early XX century. From his point of view, universal suffrage is not supposed to provide to each citizen the right to participate in elections. Participation in elections - this is a function of the state, whose authority is selective. Proceeding from this, the state is providing the right of a citizen to participate in the elections, and can not take account of the presence or absence in him as a kind of selective capabilities.

At the beginning of the XX century some scientists argue for the "dual nature" of the voting rights. For example, J. C. Gambarov, citing the famous German jurist P. Labanda, whereby

¹ P. Pactet, *Institutions politiques. Droit constitutionnel*. P.:Ed. Lalloz, 2000, cited in М. Желтов, "Субъективное избирательное право: к определению понятия", с. 193, <http://cyberleninka.ru/article/n/subektivnoe-izbiratelnoe-pravo-k-opredeleniyu-ponyatiya>, (accessed 24 September

² И. Иванова, „Право или задължение е гласуването“, <http://glasove.com/svetyt-ot-vchera/33569-pravo-ili-zadyljenie-e-glasuvaneto>, (accessed 20 September 2014)

³ G. Jellinek, *System der subjektiven öffentlichen Rechte*, Freiburg, Akademische Verlagsbuchhandlung, 1892, S. 151

voting rights and other public rights of the individual, represented a kind of "reflex", accidental consequence of an objective law, and not any particular subjective "acquired right" / ius quaesitum /⁴, conceive the right to vote as a social function and as expression of an individual civil rights.

According to S. Kotlyarevskiy in a Constitutional State it is impossible to speak by voting for the realization of social function and thereby forget the existence of subjective suffrage in the citizen. Only if we recognize the subjective suffrage citizen we can seriously talk about popular representation.⁵

F. Taranovskiy states that the right to vote is political but it has occurred as a result of the struggle of social classes against absolutism and therefore is regarded as a known asset of personality. These rights citizens dispose discretionary participating or not participating in the elections. However, the ultimate aim of the election is a constitution of popular representation "which is bound and obliged to act. Therefore political elections should take place; for this to happen it is necessary citizens to participate in it."⁶

Unlike Kotlyarevskiy, Taranovskiy who did not see negative moments in the system of compulsory voting, especially because similar practice has already existed at the beginning of the XX century. Taranovskiy conceives voting by the citizen as implementation of social function, related to the formation of structures of public representation, and as a realization of his/her subjective rights to vote.

In our legal history, whether the right to vote is a subjective right or a public duty, or appears to be both at once, has been often a hot topic for discussions in the past. It attracts the attention of prominent Bulgarian lawyers in the early XIX century.

The legal nature of the voting right as a public function occurs in the figure of compulsory voting. In legal theory and practice, it is assumed that the general indifference to political affairs is detrimental to the democracy, which is why in many countries legislation requires voters to exercise their voting rights.

Comparative - legal research on the regulation of the rights to vote in the European Union, the USA and Switzerland⁷ demonstrates that compulsory voting is extremely rare. Out of the 29 countries studied, only four implement compulsory voting regulated by state law. These are Belgium, Greece, Cyprus and Luxembourg and one of the Swiss cantons, as well.⁸

⁴ Jellinek, Op. cit., S. 130

⁵ С. Котляревский, Власть и право. Проблема правового государства, Санкт-Петербург, Лань, 2001, с. 220

⁶ Ф. Тарановский, Энциклопедия права, Санкт-Петербург, Лань, 2001, с. 117

⁷ Сравнително - правно изследване относно регламентацията на изборното право в страните от ЕС, Сащ и Швейцария, <http://www.parliament.bg/students/index.php?action=displays&id=257>, (accessed 24 September 2014)

⁸ Конституцията на Италия (чл. 48) обявява участието в изборите за „граждански дълг“, т.е. юридически то не е задължително.

A detailed examination of the reasons for enforcing compulsory voting are not subject of this paper. In general the goals can be summarized that they are mainly driven by a low turnout of voters and to ensure that larger part of the society participates in the formation of representative structures. For example, by the amending of the Belgian Constitution /Art. 48/ in 1893 compulsory voting was adopted. This was done to avoid a potential low turnout.

Recent years, the issue of compulsory voting is widely discussed in countries like Bulgaria and Germany precisely because of the low turnout. Turnout in European Parliament elections in 2009 is 43% in Germany, 39% in Bulgaria and about 90% in Belgium and Luxembourg, where voting is compulsory.⁹

In Bulgaria voting was compulsory from 1919 to 1945. Compulsory voting was adopted with the Electoral Act in 1882, too / art. 42, 75 and 99 / .¹⁰

According to prof. Stefan Kirov, exercising every right implies certain obligations associated with it as. Among these public rights¹¹, namely political rights, are those that are in place to ensure all other rights. That's why the special characteristics of political rights are both, civil rights and civil obligations."¹²

On the other side, the basic political rights, including the rights to vote, express "guarantees defined by the law to enable all citizens to participate in the political process"¹³, i.e. in that essence the rights to vote are considered essential civil rights.

According to the Constitution of Bulgaria participating in elections is a matter of rights, not obligations. In art. 42 of the Constitution of the Republic of Bulgaria explicitly states that "... citizens have the rights to elect state and local authorities and vote in referendums." It is impossible, however, to legally enforce a right. Enforcement can be applied to obligations only, while right is just a right, not an obligation. To become an obligation, it would require a change of its constitutional-legal status - so the opportunity to participate in the elections needs to be transferred from the group of "civil rights" to the group of "duties".

⁹ L. Greven und P. Blickle, "Eine Wahl, 28 Varianten", Zeit Online, 25 Mai 2014, <http://www.zeit.de/politik/deutschland/2014-05/wahlrecht-eu-wahl>, (accessed 10 September 2014)

¹⁰ Държавен вестник, бр. 103/ 08.09.1882 г.

¹¹ Talking about "public rights," he means these rights by which citizens are in a legal relation not to each other but to the state and its organs. Such a public right appears in two cases: either when the citizen needs legal service assistance or protection from the state; or by participating in elections. This second category of civil rights includes the group of political rights. The most important of which is the right to vote.

¹² С. Киров, „Задължително гласовподаване“, Демократически преглед, № 5, 1906, с. 474

¹³ Е. Танчев, „Политическата свобода и политическите права“, Демокрация, технология и свобода на изразяване, 2006, с. 11

There are different views about the way this would take place in the Bulgarian legislation. Some constitutionalists insist on change in the Constitution.¹⁴

The opinion of the Committee on Legal Affairs of the National Assembly¹⁵ outlines that the adoption of compulsory voting means transformation of right into obligation. That is only possible after a decision made by the Grand National Assembly / art. 158, par. 4, proposal second; art. 57, par. 1 and 3 /.

Some constitutionalists conceive that changes in the Electoral Code alone can be sufficient for the adoption of compulsory voting. These changes should be preceded by clarification and interpretation of the rights to vote made by the Constitutional Court. The rights to vote are rights that must be exercised to allow a democratic state. "Citizens vote is a condition sine qua non (absolutely necessary) for state existence and functioning."¹⁶

According to Art. 38, para 1 of the Constitution of the Federal Republic of Germany the representatives in the German Parliament / Bundestag / are elected by general, direct, free and an equal suffrage exercised by a secret ballot. The essence of free elections comes down to it, that the state does not determine or influence citizens decision for whom to vote. According to the Constitutional Court the adoption of compulsory voting wouldn't interfere with the freedom of vote but it must be regulated by the Election Law¹⁷. Therefore, we can conclude that the free choice to vote consists of several elements: citizens must be allowed to freely shape their own opinions about whom to vote, i.e. enable appropriate information about the various candidates and alternatives; can take their decision freely, without external influence; can vote and the vote counts. These are the elements of the rights to choose. Compulsory voting does not limit any of these conditions. Obligation to vote is only an administrative duty on the day of election to appear in front of the polling stations. In principle, non-voting can reflect contentment with the available political choices or, at least, confidence that the winner, whoever it is, will be better supported. Even when people are unenthusiastic about their political options, and neglect to vote, they may rightfully deem their government legitimate.¹⁸

¹⁴ В. Вълканов, „Само свободната воля дава на изборите тежест“, Преса, 2. Декември 2014, <http://pressadaily.bg/publication/29653-samo-swobodnata-wolq-dawa-na-izborite-tevest/>, (accessed 24 September 2014)

¹⁵ Доклад на Комисията по правни въпроси № 453-03-42/11.06.2014 г., <http://www.parliament.bg/bg/parliamentarycommittees/members/2067/reports/ID/4863>, (accessed 25 September 2014)

¹⁶ Е. Друмевa, „Задължителното гласуване може да бъде регламентирано“, <http://www.cross.bg/pravo-glasyvane-durzhava-1414559.html#axzz3EKKZuUi6>, (accessed 25 September 2014)

¹⁷ Praxis Politic ,Westermann, August 4/2009, http://www.westermann.de/fachzeitschriften/newsletter_sek/download/pp_08_09.pdf, (accessed 15 September 2014)

¹⁸ A. Lever, „Compulsory voting: a critical perspective“, LSE Research Online, March, 2009, p. 37 http://eprints.lse.ac.uk/23098/1/Compulsory_voting%28LSERO%29.pdf, (accessed 24 September 2014)

Discussing the necessity of compulsory appears a serious problem: the penalty for absence or neglecting to vote. If the penalty is too severe, it would be contrary to the legal nature of the rights to vote as a subjective matter. Contrariwise, some kind of insufficient sanction would be ineffective. In general, the commonly used penalties in different countries, where voting is compulsory, can be classified as follows: fine, imprisonment, suspension of voting rights, deprivation of an administration services.. A small fine a dominant form where a penalty is established. However the in most countries / Greece, Costa Rica, Dominican Republic, Egypt, etc. / the penalty isn't actually enforced.

There are countries where sanctions for neglecting to vote are strictly observed /North Korea, Argentina, Australia, Brazil, Congo, Ecuador, Luxembourg, Nauru, Peru, Singapore Uruguay/. Interesting legal decision is in Argentina where abstention makes impossible to hold a state official position for the next three years.

In Belgium citizens who do not vote, are not allowed occupation in the public sector. According to the election law in Greece before 2001 abstention led to refusal to issue a new passport or a new driving license. Consistent with the situation in Bulgaria instead of deprivation of administrative services for citizens who do not go to the polling station, the problem with abstention may be decided differently. For example, vouchers for administrative services or priority to kindergarten, or a tax return discount of 5% and etc. could be provided. Of course, whether citizens can enjoy certain "benefits" because of the fact they've fulfilled their voting obligations, is a question we should carefully think about.

When considering a fine as an appropriate penalty for abstention, it is necessary to ensure necessary administrative capacity for efficient collection and establish a process accordingly. That would lead to additional changes in the election law, as well.

In many countries, where voting is compulsory, there are exempts to the vote obligation. For example, in Luxembourg citizens over 70 years old, as well as citizens located abroad on election day, if they can prove it, have no obligation to exercise active suffrage. In Brazil, people over 70 years old, young people (16 to 17 years old), and illiterate can optionally vote¹⁹. In Bulgaria there are proposals to amend the Election Code providing for exemption from compulsory voting for individuals over 70 years old, people with permanent disability and those who live abroad. There are technical issues to enforce the voting obligations for citizens living abroad. Electronic voting sstems may help in this case. But it's a problem alone that needs to be addressed separately.

There are still some conclusions to be made here. It is necessary to pay attention to the sole nature of the rights to vote, solving the problem of the compulsory implementation. Even if compulsory voting is adopted in Bulgaria, the rights to vote would not lose their essence of individual subjective rights. A clear difference should be made between compulsory voting - compulsory participation of citizens in election process and the rights for a free political choice. Citizens can also blank-ballot to express their political decision. Doing so they will fulfill the imposed statutory obligation without actually have to "choose" one political party or another. Another topic is the reasons for abstention and how that influences democracy and establishment of political representation.

¹⁹ В. Чиркин, Конституционное право зарубежных стран, Юристъ, Москва, 1997, с. 547

It is important also how such a change would affect the entire system of fundamental civil rights. All constitutional rights are conditionally interconnected. Transformation in one of these rights objectives would lead to changes in others. For example, freedom of expression / art. 39, par. 1 of Bulgarian Constitution/ includes the right to not express an opinion. And the compulsory voting can be seen as contradiction in this regard.

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FORMATIVE ASSESSMENT AS BORDER PEDAGOGY

Hellen A. Ochuot

University of Johannesburg, Department of Curriculum Studies.

Abstract:

Objective -The purpose of this study is to critically examine the idea of formative assessment reform as a conception of border pedagogy. **Methodology**- The study is based on a literature review on formative assessment as related to border pedagogy and how it can be used as a basis for social justice in education provision. **Findings** – The literature review has revealed that traditional forms of assessment reflect what and how students have to learn and thus serve as checkpoints, where the operations decisions define what knowledge is accepted or excluded in a curriculum. For these reasons, to many students, assessment is still experienced as restrictive rather than an incitement to further learning. In order to enhance social justice in education provision, the function of assessment should then extend beyond those concerned with grading, selection or accountability and bring each student up to their capacity threshold by holding high expectations for all students and understanding what is common and unique among different students. Formative assessment offers a wealth of opportunities for learners to be seen as active agents in the construction of new kinds of knowledge and relationships, an experience that helps them to go beyond what they anticipated.

Key Words: Formative assessment, border pedagogy, social justice

1. Introduction

Educational assessment has historically served as a tool for selection²⁰, discipline, knowledge control and guidance of learning²¹. The ceremonial, authoritarian and anxiety –inducing forms of traditional examinations involve strong disciplining of the students. They reflect what and how students have to learn and thus serve as checkpoints, where the operation decisions define what knowledge is accepted or excluded in a curriculum. The examinations define for the students what knowledge is worthy of acquisition and mastery and what knowledge is inside and what is outside a discipline. For these reasons, to many students, assessment is still experienced as restrictive rather than an incitement to further learning²²

²⁰ S. Kvale, 'Examinations: from ritual through bureaucracy to technology,' *Social Praxis*, vol 3, 1977, p. 187-206

²¹ M.P. Broadfoot, *Education Assessment and Society: A sociological analysis*. Philadelphia: Open University Press. 1996

²² D. Boud, and N. Falchikov, (eds.), *Rethinking assessment in higher education: learning for the longer term*. London, Routledge, 2007

In contrast, in formative assessment, the disciplining of students is transferred to self and peer control²³. The word ‘formative’ denotes the promotion of learning by using evidence to indicate how far learners have gone²⁴. Formative assessment has to lay the foundation for a culture of success in learning based on a belief that all pupils can achieve²⁵. Well-designed formative assessment practices thus provide specific individualized and timely information needed to inform both learning and teaching. From this perspective, pupil learning become a source of insight for teachers and pupils alike; a means to enrich classroom teaching and pupil achievement. It is thus viewed as a process used by teachers and students during instruction to provide feedback and adjust ongoing teaching and learning to improve students’ achievement of intended instructional outcomes. The assessment can thus be seen as a more free joint construction of knowledge by students and their teachers.

Assessment ought to be seen as a means to provide opportunities for learners to demonstrate what they are able to do and not be seen as tools used to make some students succeed and others fail²⁶. For example applied to Business Studies as a subject taught in Further, Education and Training (FET) phase in South Africa, the view implies that in using formative assessment, teachers need to employ more creative approaches that would enhance all learners’ achievements.

2. Literature review

The major content of this paper is made up of: (1) Assessment reforms of Business Studies in South Africa, (2) border pedagogy as a concept and implications for formative assessment, (3) social justice in education provision, (4) the problem statement, (5) research methodology and lastly (6) results and recommendations.

2.1. Assessment of Business Studies in South Africa

According to the National Curriculum Statement (NCS) assessment in Business Studies should be both informal (Assessment for Learning-AfL) and formal (Assessment of Learning-AoL)²⁷. It should also aim at continuously collecting information of learners’ achievement which can be used to improve their learning and provide the teacher with a systematic way of evaluating how well they are progressing in a grade and a particular subject. Regular feedback should be provided to enhance the learning experience. In addition, assessment should focus on the knowledge, skills and values necessary for informed ethical, productive and responsible

²³ S. Kvale, S., Contradictions of assessment for learning in institutions of higher learning. Chapter 5. In D. Boud & N. Falchikov (eds.) *Rethinking assessment in higher education: learning for the longer term*. London: Routledge, 2007

²⁴ R. Sadler, ‘Formative assessment: Revisiting the territory.’ *Assessment in education, Principles, Policy & Perspective*, vol. 5 no. 1, 1997, p. 77-84.

²⁵ P. Black, and D. William, D. ‘Inside the black box: Raising standards through classroom assessments’. *Phi Delta Kappan*, vol. 80 no. 2, 1998, p. 139-147.

²⁶ P. Black, *Testing, friend or foe? The theory and practice of assessment and testing*, London, Routledge/Falmer Press, 1998

²⁷ Department of Education, *National Curriculum Statement grades 10-12: Business Studies*. Pretoria, Government Printers, 2011

participation in the economic sector. This means that assessment should not only cover essential business knowledge, skill and principles but should also promote entrepreneurial initiatives, sustainable enterprises and economic growth. Therefore Business Studies teachers need to adopt assessment practices that are likely to result in effective educational practices and improve learning. These practices include more emphasis on “assessment for learning” rather than “assessment of learning”. The former being characterised by its “formative” nature while the latter the “summative nature”.

Giroux’s work provides, amongst others, a useful theoretical lens through which formative assessment can be conceived as a form of pedagogy that lays the foundation for successful learning²⁸. It requires an educator to decentre his or her own power and authority by providing a model of support, empathy and enthusiasm for learning.

2.2.Border pedagogy as a concept and implications for formative assessment

Aronowitz and Giroux describe border pedagogy as the practice of people moving in and out of borders constructed around and coordinating difference and power²⁹. Since borders serve to embody, preserve and represent authority³⁰ border pedagogy thus requires interrogation of how institutions, knowledge and social relations are inscribed through relations of power. It encourages learners to rethink the relation between the centre and the margins. Crossing borders of knowledge and entering into borderlands where existing patterns of thought, relationships, and identities are juxtaposed with alternative of knowing and being provides the opportunity for creative and oppositional reconstructions of self, knowledge and culture. By becoming a ‘border crosser’, a learner develops the capacity to challenge the borders that are constructed by rules and regulations that control the traditional forms of teaching and is subsequently enabled to develop individual cognitive capacities³¹. Critical border pedagogy’s ultimate goals are the empowerment of individuals and the promotion of democratic societies³².

Of particular relevance to Business Studies expectation is Giroux’s contentions that the “theoretical knowledge....should demonstrate its relevance in practice”³³. This would mean helping students to come to an awareness of how an academic subject (Business Studies) relates to the present day environment. In Business Studies crossing of borders would be enhanced when school knowledge (Periphery) builds upon the tacit knowledge derived from the resources that the students already have (centre). If the goal of border pedagogy as Giroux claim is to enable both the student and the teacher to construct meaning and act upon this new

²⁸ H. A. Giroux, *Pedagogy and the Politics of Hope: Theory, Culture, and Schooling*. Boulder, Colorado, Westview/Harper Collins, 1997

²⁹ S. Aronowitz, and H. A. Giroux, *Postmodern education: Politics, culture, and social criticism*. Minneapolis, University of Minnesota Press, 1991

³⁰ J. S. Brown, and P. Duguid, ‘Borderline issues: Social and material aspects of design’, *Human Computer interaction*, vol. 9 no. 1 1994, p. 3-36

³¹ S. Aronowitz, and H. A. Giroux, *Postmodern education: Politics, culture, and social criticism*. Minneapolis, University of Minnesota Press, 1991

³² H. A Giroux, *Against the New Authoritarianism: Politics after Abu Ghraib*. Arbeiter Ring Publishing, 2005

³³ Ibid

understanding³⁴ then formative assessment is supportive of the empowerment of and dialogue between students and teachers and strives to incorporate the different perspectives of both parties in the teaching and learning process. This is because learning does not only focus on subject content familiarity and skill attainment but also the cognitive development of the learner. The intervention by a more mature person assists the transition from the periphery to the centre and thus promotes socially just teaching, particularly for students at risk of educational failure.

2.3. Social justice in education provision

The concept of social justice was founded on the precepts of liberty and equality that can be traced back to John Locke's libertarian justice model which emphasized the connection between merit and liberty³⁵. In Lockes's model, it was the responsibility of individuals to make decisions and determine their own life. For Dewey, such responsibility can only be achieved in a democracy, that is, a system in which people participate meaningfully in decisions that affect their lives³⁶.

To achieve social justice in teaching and learning, thus requires more than just fairer distribution of resources. According to McQuillan in its broadest sense, it is about the never-ending quest to strive to address and redress marginalization and inequity in consideration of fairness and equity³⁷. For this reason it threatens the hegemonic pillars that have sustained national institutions. Its pursuit ensures that differences in people's opportunity to access society's benefits are recognized and addressed in order to maximize equity of outcome³⁸. It is in this sense that Zajda argues that the nexus between social justice and education indicates the problematic relationship between education and the society reflected through an ongoing effort to interrogate the curriculum, school policies and institutional practices that support inequalities that persist in schools³⁹.

In the light of the discussion, assessment for social justice would include any form of assessment that has the potential to reduce the effects of a variety of disadvantages that learners experience. Formative assessment is seen as promoting social justice as it has the potential to reduce the effects of a variety of disadvantages that learners experience because as Filer indicates it extends beyond grading, selection, accountability of learning and thus plays a role

³⁴ Ibid

³⁵ D. Harnett, *The History of justice*. Paper presented at the school of education justice week, Loyola University, Chicago, 2001

³⁶ J. Dewey, *Democracy and education*. New York, MacMillan Press, 1916

³⁷ P.J. McQuillan, L. A. D'Souza, A. Scheopner, G. Miller, A. M. Gleeson, K. Mitchell, and M. Cochran-Smith, 'Reflecting on pupil learning to promote social justice: A Catholic University's approach to assessment. Catholic Education', *A Journal of Inquiry and Practice*, vol. 13 no. 2, 2009, p. 157-184.

³⁸ J. Gardner, B. Holmes, B., R. Leitch, *Assessment and Social Justice- a Futurelab literature review: Report 16*, Bristol, 2011

³⁹ J. Zajda, S. Majhanovich, and V. Rust, 'Introduction: Education and social justice', *Review of Education*, vol. 52, 2006, p. 9-22

in legitimizing the reduction of social and educational disparities as well as raising the overall level of students outcome⁴⁰. Therefore formative assessment can be viewed as constituting social justice in education provision as it is seen as an opportunity to promote learning rather than a final judgment, it shows students their strengths, weaknesses and suggests how they can develop further⁴¹ (Clark 2005). In acknowledging the discriminating effect of high stakes testing in South Africa that risk replicating the inequalities of the past, formative assessment thereof has the potential to reduce these inequalities as it supports learners in their learning and teachers in their understanding of learning difficulties.

3. Problem Statement

Following the discussion above, it is imperative for teachers to translate formative assessment into a tool for enhancing learner achievement⁴². However, research has shown that the implementation of new assessment initiatives has been problematic for teachers as they attempt to translate policy into practice⁴³. Therefore, the purpose of this review of literature is to examine how teachers translate the principles that underpin formative assessment when designing and marking assessment tasks. To this end, the overarching research question is:

How do teachers' formative assessment tasks enrich lessons and learners' achievement?

The sub questions are as follows;

- i. How do educators support and promote learners participation in Business Studies through assessment?
- ii. How does the evidence from formative assessment inform lessons for Business Studies?

To achieve this purpose the objectives set were;

- i. To explore how educators support and promote learners participation in Business Studies through assessment.
- ii. To establish how formative assessment evidence is used to support teaching and learning

4. Research Methodology

A literature review was undertaken based on conference papers, journals, professional magazines and government reports in order to gain insights that will help to clarify how teachers understand the formative assessment policy and translate it into practice. The current review also based on the aforementioned sources of information identified methods used to make

⁴⁰ A. Filer, (ed.), *Assessment; Social practice and social product*. London, Routledge/ Falmer Press, 2000

⁴¹ I. Clark, *Assessment for Learning: Assessment in interaction*, Mukogawa University, Japan, 2005

⁴² S. Vandeyar, and R. Killen, 'Educators' conceptions and practice of classroom assessment in post-apartheid South Africa', *South Africa Journal of education*, vol. 27 no. 1, 2007, p. 101-115.

⁴³ P.M. Dzegere, *Problems experienced by educators regarding the implementation of outcomes-based assessment in the senior phase*. (Masters thesis), Johannesburg: University of Johannesburg, 2008

inferences of how teachers understand formative assessment in relation to what Giroux has identified as crucial concepts, principles and procedures that promote socially responsible or just education.

5. Results and Discussion

This section discusses the objectives set and answering the aforementioned research questions.

Objective 1: To examine how educators support and promote learners participation in Business Studies through assessment.

There has been “little classroom-based research to document what teachers do when they undertake formative assessment”⁴⁴. Research has shown that in general teachers do not view assessment as integral to teaching and learning but rather see it as an additional task which has little relationship with what occurs in the classroom. Consequently, this creates in them a dislike of assessment. As a result, the implementation of formative assessment has been a challenge. Studies have shown that feedback to the learner (an essential component in formative assessment) is poor in the sense that it has little or no relationship to learning⁴⁵. Mongezi & Shumba’s study revealed that teachers were not implementing formative assessment because they saw it as time consuming and had limited understanding of other methods of assessment and insufficient training⁴⁶.

Objective 2: To establish how formative assessment evidence is used to support teaching and learning

The literature revealed that learning represents a fundamental purpose of schooling is inextricably linked to issues of social justice and when learners fail to learn their life chances are diminished and country’s democracy weakens⁴⁷. As a result, student’s learning should be the focus of classrooms and that focus should be broadened to include any classroom endeavor that provides information to be used as feedback to modify teaching and learning activities⁴⁸ what is typically understood as formative or informal assessment.

6. Recommendation

Since border pedagogy calls for a form of assessment that differs from quantitative numerical and letter grades, therefore teachers need to facilitate learning that may potentially result in some form of border crossing. Effective use of formative assessment will provide the opportunity for learners to be border crossers. First, classroom assessment should be devised to

⁴⁴ J. Loughran, *Researching Teaching*, Hong Kong, Falmer Press, 1999, p 199

⁴⁵ W. Mongezi, and A. Shumba, ‘An Investigation into Formative Assessment Practices of Teachers in Selected Schools in Fort Beaufort in South Africa’, *Journal of Social Science*, vol.29 no. 2, 2011, p. 159-179

⁴⁶ T. K. Ngwenya, *Formative assessment in grade 8 mathematics: Teachers’ perceptions and implementation. Dissertation, Faculty of education*, University of KwaZulu Natal, 2009

⁴⁷ M. Cochran-Smith, *Walking the road: Race, diversity and social justice in teacher education*, New York, Teachers College Press, 2004

⁴⁸ P. Black, and D. William, ‘Inside the black box: Raising standards through classroom assessments.’ *Phi Delta Kappan*, vol. 80 no.2, 1998a, p.139-147

help learners take responsibility of their own learning. This includes informing students of the learning goals from the very beginning of the teaching learning process. This can be done by discussing the criteria in advance and distributing prepared checklists which clearly describes what success looks like and as Giroux says teachers should aim for students to be agents in their learning⁴⁹. Secondly, teachers should create productive and supportive learning environment. The goal of border pedagogy as Giroux indicates is to encourage dialogue between students and teachers hence incorporating the different perspectives of both thus creating a dynamic and genuine learning environment⁵⁰.

Formative assessment can thus be viewed as a form of border pedagogy embedded in the concept of social justice. When considered within the context of educational assessment it is based on the idea that school gives learners fair treatment and an equal share of benefits, resources, and opportunities. Striving for justice remains a continuing struggle, since not all individuals or groups receive the same just, opportunities, or rights in similar situations. Formative assessment is inevitable in all teaching. For meaningful and effective implementation of formative assessment the priority is for teachers to receive clarity on the principles of formative assessment through professional training⁵¹. It is only when they have acquired conceptual clarity that they can implement formative assessment effectively in their classrooms.

⁴⁹ H. A. Giroux, *Against the New Authoritarianism: Politics after Abu Ghraib*. Arbeiter Ring Publishing, 2005

⁵⁰ Ibid

⁵¹J. Pryor, and H. Torrance, 'Making sense of formative assessment.' *International Studies in educational administration*, vol. 25 no. 2, 1997, p. 115-125.

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МИР В ГЛАЗАХ СОБАКИ

Ирина Кылюшник

Восточноевропейский национальный университет имени Леси Украинки, исторический факультет. Украина.

Я родилась на рассвете, и это был самый прекрасный рассвет в жизни моей мамы. Так она мне говорила. После ночного дождя мир в первых лучах солнца весь сиял и искрился, а лазурные небеса были разукрашены алыми красками Создателем мира. Те небеса отражались в моих тёмных глазах. Так говорила мне мама. Как, жаль, что я его не видела, этот удивительный миг полон волшебства. Как, жаль, ведь я родилась слепа. Все что я могла – это чувствовать тепло, которое исходило от моей матери.

Но все же в один солнечный день этот мир открылся мне, и я увидела эти рассветы и мириады звёзд в небосводе, услышала пение птиц и стрекотание кузнечика в траве. Мама научила меня распознавать запахи. Она поднимала нос вверх и, закрыв глаза, нюхала ветер, который запутался в ветках молодых берёз. А еще я увидела людей, они приезжали на машинах и сбрасывали горы ненужных вещей и уезжали.

«Люди это удивительные существа, – говорила мне мама, – они держат небо на своих плечах. Людям надо служить, верно служить, и тогда тебя будут хвалить, а возможно, и любить».

Мама знала много о мире, и она могла меня многому научить. Но однажды мама пропала. Она ушла за холмы, туда, где рождаются рассветы и не вернулась.

И только тогда оставшись одна, я узнала, что мир полон не только волшебства, но и ужасов спрятанных во мраке. Я пряталась от них под старыми досками, где мы жили, и ждала маму. Однако она не приходила, и я подумала, что ее к себе забрал рассвет, навсегда. Мне было страшно, и я плакала, много плакала, а еще мне хотелось есть. Я не умела искать еду, ловить птиц или полевых мышей, но есть я хотела. Однажды утром я увидела человека, который пас коровы. Это был старый человек. Мама говорила, что старики добрее всех и иногда у них з собой есть еда...

Пригнув голову к земле, и виляя хвостиком, как учила мама, я подошла к старику, преданно посмотрев в глаза. Но тот старик не дал мне еды, он ударил меня палкой. И тогда я узнала, что такое боль и что люди бывают злыми. Поскуливая, я бежала от него со всех ног, что бы быстрее спрятаться под старыми досками.

А потом я увидела тех девочек, они шли в сторону леса и весело о чем то разговаривали. Мне очень хотелось кушать, находить здесь еду было все сложнее, и я решила пойти за ними. Моя задняя нога очень болела, но я все же шла по их следам. И когда одна из них повернулась ко мне, я посмотрела на нее самым преданным взглядом. Но, девочка рассердилась, накричав на меня:

– Уходи домой, уходи, а то заблудишься в лесу, – и она указала пальцем мне на обратный путь.

– Господи, как же мне жалко всех этих собак, – сказала она другой девушке. – Если б только я могла им помочь. Но в нас самих жизнь не сахар...

– Это да, – согласилась с ней она.

Я долго смотрела им в след. Они шли туда же, куда ушла моя мама, за холмы, туда, где на рассвете просыпается солнце. Как же больно мне было, как же страшно и одиноко в

этом, на первый взгляд, таком прекрасном мире. Я вернулась под свои старые доски, голодная и всеми отвергнута. Что мне было делать? Я выла, выла от тоски за мамой, за ее любовью и теплом, за ее добротой и за ее сказками. А когда пришла ночь, я решила что не останусь здесь. На рассвете я оставлю свой дом и пойду туда, откуда приходят люди – там я выживу или умру...

Так я и сделала. Рано утром простившись со своим домом, я отправилась в путь. Шла я медленно, нюхая следы на песке и осматривая все вокруг. Как оказалось, дорога была не длинной. Совсем скоро я пришла в деревню. Заглянув в первый двор, я поняла, что собаки, которая могла бы меня выгнать, там не было. Возле забора я увидела кучу дров, там было отверстие, словно мой дом из старых досок. Там я и спряталась, со страхом ожидая хозяев этого дома. Но, во дворе долго никто не появлялся и я уснула. А когда открыла глаза, то над собой я увидела ту же девочку, что не позволила идти за ней. Она взяла в руку палку и стала кричать на меня:

– Уходи отсюда, уходи. Иди туда, откуда пришла.

Испугавшись той боли, которую она могла мне причинить я убежала со двора. Но идти то мне не было куда, и силы мои были на исходе. То ж когда молодая хозяйка скрылась в доме, я вернулась под кучу дров. В тот день она прогоняла меня дважды, но я все же возвращалась и на этот раз я решила не убегать.

– Ну, что мне делать, я не могу тебя оставить, даже если бы, ты, была мальчиком, а ты, же девочка з тобой будут только одни проблемы, – и она замахнулась палкой.

– Убивай, – говорили мои глаза, – убивай мне все равно, я больше не могу...

– Иди прочь.

– Убивай.

Я не отводила от нее глаз все ждала, когда она меня ударит этой палкой, ждала этой страшной боли... Однако она не ударила, отбросила палку и обняла меня заплакав. Девочка была теплой и вкусно пахла. Она отпустила меня и пошла в дом. Потом она снова вышла, и с ней была та другая девочка, они были сестренками. Черноглазая девочка, с которой я как бы уже познакомилась, положила возле меня что-то вкусное.

– Еж, это хлеб, еж.

Но я уже не могла есть, внутри все горело.

– Господи, что за собака, одна шкура да кости, – сказала зеленоглазая девочка.

– Иванка, что нам с ней делать?

– Пускай побудет в нас до осени, откормим ее, а там посмотрим. Как, ты, думаешь Ира?

– Еж давай, а то умрешь, – погладила меня по голове черноглазая девочка, она же Ира.

Так я в них и осталась. Они по не многу меня откармливали и мое здоровье улучшилось. Днями и ночами я пряталась под дровами, несмотря на то, что они меня приняли, все же относились ко мне холодно, не хотели ко мне привязываться. Мне так была грустно и одиноко, а еще этот здоровенный кот постоянно лупил меня и так зло шипел.

– Это мой дом, уходи.

– Мне некуда идти, оставь меня в покое, – отвечала я ему, убегая.

В тот день девчонки мало не утопили того кота в большой миске, они что-то намазывали на его шерсть, а потом сверху лили на него воду. Ох, я й насмеялась, когда этот кот кричал и вырывался. Но, когда дело дошло до меня, мне уже было не до смеху. Они проделали со мной то же самое что и с котом, только уже смеялся кот. Честно в тот миг мне хотелось сбежать от них. Но, когда я обсохла, моя шерсть стала такой мягкой и красиво пахла, а еще все мои блохи к счастью куда-то подевались...

После купания девочки стали брать меня на руки, они гладили меня, улыбались и они дали мне имя – Бона Барселона.

– Какие же у тебя грустные глаза, Бона Барселона, – говорила мне черноглазая девочка. – Словно, вся грусть в мире досталась одной тебе. Но, больше незачем грустить, моя маленькая. Прости за то, что выгоняла тебя, я просто боялась брать за тебя ответственность. Слышишь рыжая, – смотрела она мне в глаза. – Сколько же в тебе грусти, я заберу ее себе, всю твою грусть...

Я тоже боялась их полюбить, боялась, что они меня бросят, как мама. Я и сейчас боюсь... Дни, один за другим пробегали, словно облака в небе. При всём том я была безразлична к времени. Я думала о том, что я здесь делаю, в этом мире. Думала о том, почему ушла мама. И как то вдруг я поняла для себя, что не помню, какой она была, не помню ее запаха, ее голоса. Возможно, и в самом деле вся грусть мира досталась мне, забрав у меня все мои воспоминания. Я многого не понимала, не понимала всех этих испытаний выпавших на мою судьбу, тай эту, свою судьбу я тоже не понимала...

Я только ждала когда пройдёт тёмная ночь и наступит утро, что бы увидеть ту темноглазую девочку, увидеть ее улыбку и услышать ее добрые слова. Как только, она выходила из дома, первым делом она здоровалась со мной, словно я человек, тот который держит небо на своих плечах. Она улыбалась мне и так обнимала меня, желая укрыть от всех горестей этого мира.

– Моя милая собака, моя Бона Барселона, – говорила она мне. – Смотри, какое красивое и тихое утро, как лучи солнышка играют с тенями ветвей молодой яблоньки, как блики сияют на реке за огородом.

Я шла за ней к реке, и девочка рассказывала мне о своих мечтах. Она говорила, что у неё есть великие мечты, и они все разноцветные, как радуга. Ми сидели на берегу и смотрели на воду. В воде я увидела, те же скучные облака. Я не могла понять, каким образом они туда попали. Девочка говорила, что облака всегда напоминают ей сладкую вату, она очень вкусная. Мне тоже хотелось знать какая на вкус сладкая вата, но я не решалась пригнуть в реку, что бы ухватить зубами хотя бы одно белое облачко. А еще девочка говорила, что они напоминают ей о детстве. Символом моего же детства, были алые рассветы. После того, как ушла мама, я встретила каждый. Единственное чему я радовалась так это первым лучам, скользящим по орошенным полям. Они на миг прогоняли мою тоску, ту не званую гостью, которая без приглашения поселилась в моей жизни, после ухода мамы. Здесь за большими домами, я уже не вижу тех рассветов. Теперь моим рассветом была та девочка и её сестрёнка, теперь они были моим миром и этот мир открывался для меня по немного, и в нем тоже было волшебство той любви, которую я так искала.

Захотелось стать частью той мирной жизни, того спокойствия и безопасности, которою я ощущала в этом дворе, возле этих людей. Захотелось быть им полезной, быть им верной, как когда то учила мама. Но что я могла делать? Я не знала. Поэтому я решила делать все, что делали другие животные во дворе, что бы порадовать девочек. На рассвете белый петух всегда взлетал на стол под яблонями и громко кричал.

– Почему, ты, орёшь, – спросила я его, – разбудишь всех.

– Вот это я и делаю, я бужу солнышко. И я не ору, а пою.

– Врешь, солнце без тебя просыпается.

– А вот и нет, – возразил петух. – Слышишь, все петухи в деревне начинают петь. Вместе ми будим солнце, по этому, не мешай мне, уходи, – и петух, взмахнув крыльями, начал свою песню.

Я все равно ему не верила:

– А что будет, если все петухи в мире перестанут будить солнце?

– Тогда ночь никогда не пройдёт и новый день не родится, глупышка.

Мне как-то стало не по себе от таких мыслей. Ночи пугали меня после того, как я осталась одна на свалке мусора. Я, наверное, больше всех не хотела, что бы ночь стала вечной, поэтому я стала петь вместе с петухом, со всех сил пытаюсь разбудить солнце. Пела, я конечно, по-своему, по-собачему. На этот страшный и полный мольбы вой, как угорелая выбежала моя хозяйка.

– Что с тобой, милая? – бросилась она ко мне, подумав, что меня, что то напугало, ведь я вила только тогда, когда чего-то боялась, а боялась я многого.

То, что я подпеваю петуху, она поняла на следующий день. Девочка попросила меня больше так не делать, а то её нервы не могут выдержать этот душераздирающий вой еще и на рассвете, когда ей так хочется поспать. Я, конечно, не сразу послушалась, но когда из открытых окон я слышала сердитые крики:

– Перестань вить, вредина.

Я решила отказаться от этой затеи.

Потом я решила делать то же, что делал большой злой кот. Все утро он спал на дровах, а потом он мяукал под дверь и одна из девочек всегда выходили на эти крики и забирали его в дом. Я тоже хотела в дом. При всем том я не решалась также громко орать, после того как меня отчитали. Я тихонько заскулила под дверь. В дом меня не пустили, но за то вынесли большую миску вкусной еды. И я поняла, если захочу кушать, то мне нужно просто попросить и еду мне дадут.

На другое утро я спала возле кота на дровах, а не в своей норке. Злой кот не хотел со мной дружить, он просто отвернулся от меня, словно меня тут и нет, а он король всего мира. Но, я все же пыталась наладить с ним отношения, питаюсь с ним играть. Однако кот не желал водить дружбу, как он выражался, с приبلудной собакой. Тем не менее, я забиралась на дрова и спала там по утрам, потому что там было очень тепло после прохладных ночей.

– Какая же ты, смешная, Бона Барселона, – смеялись девочки, увидев меня из окна.

Я улыбалась им в ответ, и мне было приятно ощущать ту улыбку в своей душе. Мне так нравилось чувствовать солнечные лучи на своей шерсти, ловить назойливых мух, слышать утреннее пение птиц в ветвях деревьев, и да, мне так хотелось, впервые в моей маленькой жизни, просто улыбаться.

Я вновь почувствовала себя простым щенком, а не жалким существом, обреченным на погибель и мне хотелось играть днями напролет, играть, играть, играть...

Девочкам нравилось, когда я лапами обхватывала их ноги, не давая им идти; нравилось, когда я бегала за ними по всему двору, играя.

Но однажды я послушала, что они говорили, будто я совсем не умею гавкать:

– Бона Барселона, а что это ты не защищаешь свой дом, когда к нам во двор приходят чужие. Надо гавкать моя милая, а не прятаться, поджав хвост. Это твой дом и ты здесь хозяйка, – говорила мне Иванка.

Я не знала, зачем мне гавкать на всех незнакомых людей, которые к нам приходят, ведь они все такие большие, а я против них такая маленькая. Всё же я должна была научиться гавкать, и за советом я пошла к двум старым псам, которые живут в соседском дворе.

– Чего тебе, мала? – сонно подняли головы соседские пси.

– Я хотела попросить, не могли бы, вы, меня научить гавкать на чужих людей.

– Хе, а что же ты, гавкать не умеешь, – засмеялся черный Тузик.

– Ну, как то не приходилось, – стесняясь, ответила я.

– Та собака, которая не гавкает, это не собака, – сказал рыжий Тузик.

Почему то они их имена были одинаковыми. Но я не решалась спросить почему? Мне и так было обидно уже и за того, что они обо мне думают.

– Ну, ладно, малая мы тебя научим, – скачал черный Тузик, – только ты, позовешь нас к себе на ужин, а то ми видим, как тебя едой там прям забрасывают.

– Смотря на нее, так и не скажешь – одни уши да глаза.

– Так, я еще маленькая, но я очень быстро расту.

– Хватит болтать пошли на дорогу. Будешь делать как мы, – сказал рыжий.

– Хорошо, – ответила я, весело виляя хвостиком.

Вот мы и сидели у края дороги ожидая переходящих. Как раз к нам кто-то приближался на велосипеде.

– Приготовились, – сказал Рыжий и мы встали на свои лапы.

У черного Тузика одно задняя лапа была страшно покалечена.

– Что с тобой случилось? – не удержалась я от вопроса.

– Ох, я попал в капкан, – вздохнул собака. – Когда пойдешь в лес за грибами со своими хозяйками будь осторожна.

– А что такое капкан?

– Это такая железная пасть. Откусила ногу вот я и такой..

– Жалко.

– И очень больно. Ну, ладно, малая, а теперь делай так, как мы.

Старые пси стали бежать за велосипедистом и громко лаять, а я побежала третья. Было так весело – бежать и гавкать.

– Прочь, прочь, – кричал молодой парень, а мы гавкали.

– Ну, что? Поняла теперь, как гавкать.

– Да, спасибо.

– Так мы придем на ужин.

– Да приходите.

На следующий день, к нам зашел какой-то дядька, и я его облаяла, как учили старые пси. Мои хозяйки очень удивились и обрадовались.

– Умничка, – похвалила меня черноглазая девочка и погладила меня по голове.

А потом пришла осень. И как то утром я увидела, как мои девочки уходит туда, где живет рассвет. Мне стало так страшно, и я завывала... Черноглазая девочка обернувшись улыбнулась мне.

– Не бойся, моя Бона Барселона. Я вернусь, я уеду всего лишь на неделю. Мне надо учиться, а ты моя милая не бойся, ничего не бойся в этом мире, – и они ушли.

Я смотрела им вслед и не знала, что мне делать. Как я могла их остановить, как могла попросить остаться?

– Не плачь, малая, – сказал мне черный Тузик. – Через неделю они вернутся, а их родители позаботятся о тебе.

Но я все равно грустила. Сидела у края дороги и ждала, когда мои девочки лета вернутся. Сама не заметила, как быстро прошла неделя. Теплим вечером, я так же лежала у дороги безразлична к миру.

– Ей, малая, – окликнул рыжий Тузик, – смотри там кто-то идет.

Вдалеке я увидела девочек-сестреночек. Они весело о чем то болтали. Как же я была счастлива. Я бежала им на встречу и скулила, а они, бросив свои сумки, обнимали меня.

– Вы, вернулись, – говорили мои глаза.

- Ну, все милая успокойся, – говорила зеленоглазая девочка.
– Ми никогда тебя не бросим, никогда, – обняла меня Ира.

* * *

Здравствуйте, мне бы тоже хотелось сказать несколько слов о своей собаке. Бона Барселона живет у нас уже третий год. Она стала большой, и очень красивой. Но в душе, наверное, навсегда останется ребенком, требующим внимания и любви.

Когда она к нам пришла, я не решалась взять ее, ведь мы з сестрой редко бываем дома. В сердцах я надеялась, что она найдет себе дом, где о ней смогут позаботиться. Но она не уходила и мы з сестрой решили откормить ее, а потом кому-то отдать. Однако мы так полюбили эту собаку, что решили оставить ее себе. Хотя сейчас я думаю, что это она всегда принимала решения. Будь-то она пришла к нам во двор и решила: «Или буду жить здесь, или негде».

Ми наблюдали за тем, как она питалась стать частью нашей жизни, как имитировала домашних животных. Я наблюдала, как пустые стекляшки ее глаз наполнялись жизнью. И сейчас, когда я смотрю на нее, то вижу в тех глазах столько любви, словно вся любовь мира досталась ей одной. Бона очень не любить стариков, она бы их в клочья порвала б, если смогла. Из этого я сделала вывод, что какой-то старик когда-то ее очень сильно обидел. Но она очень любить детей, а еще она любить знакомится з новыми людьми. Все наши гости говорят, что она очень обаятельная собака. И она очень грустит, когда кто-то, куда-то уезжает, она грустит даже за нашими гостями. Ми з сестрою часто думали о том, как бы научиться так располагать людей к себе.

Мне очень захотелось рассказать миру, о своей собаке. Ведь они беззащитные существа, без нас им не выжить. Они не просто друзья, они гораздо больше. Своим взглядом она прогоняет мою грусть, а еще она научила меня смотреть вдаль, где небо сходится з землей. Ведь люди когда куда-то идут чаще смотрят под ноги, а нужно смотреть прямо, чтобы не упустить свою судьбу. Смотря на нее, я понимаю, что это не я спасла ее, это она спасла меня. Ведь она научила меня жить сегодня, любить сегодня... И я всегда тороплюсь возвратится домой, ведь она там ждет меня. А еще нам этим лето подбросили маленького кота, наш белый кот больше всех возмутился, когда мы решили оставить котенка, но это уже совсем другая история...