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TOLERANCE IN MULTIETHNIC GEORGIA

Training Methodology Manual for Educators

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Hanns
Seidel
Foundation

The Foundation for Development of Human Resources

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TOLERANCE IN MULTIETHNIC GEORGIA

(Training Methodology Manual for Educators)



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From the Authors

This is a training manual on the management of interethnic relations intended for teachers and youth leaders (educators). It also includes the description of the ethnic groups residing in Georgia and covers the themes like the nature of ethnic stereotypes and attitudes, peculiarities of intercultural dialogue, the essence of ethnic identity and conflicts. The suggested training system is based on the findings of the empirical research carried out with the teachers in the public schools of Georgia, youth leaders in patriot camps and future teachers. The system underwent an additional testing with 195 training participants.

The given book can be useful to psychologists, students, ethnologists and those who are involved in the fields of education and interethnic relations.

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PREFACE

Our epoch is an epoch of rapid changes. Changes affect not only different technologies and scientific and technical progress, but also the conditions and ways of human coexistence. Globalisation blurs borders in the relationships between individuals, groups and societies. States become increasingly dependent on each other. Independence as a value and the way of individual and state life necessarily requires the consideration of the interdependency model and the rate of interdependence. It sounds paradoxical, but the more an individual or a state is dependent in planning successful economic and social life, the more it gets engaged in a wide network of interdependencies. Interdependence means that you are as much dependent on others as others are dependent on you. Contrary to this, one-sided dependence means that one party is dependent on the other, whereas the other party is totally independent or minimally dependent on the first one. The dependent party is engaged in one-sided asymmetrically dependent relations rather than interdependent relations.

Georgia is a truly independent country. It is increasingly involved in the network of relations within the international community, as well as interstate relations and the network of super-state organisations. The members and participants of these networks are closely dependent on each other, but, at the same time, each of them has clear limits of one's own independence. Very few people realize in our country that not only Georgia is dependent on other big and small countries, with which it is involved in political, economic, cultural and confessional relations, but these other countries also depend on Georgia to a different extent. The same happens within the country. People depend on the government and the government depends on people. The same happens in interethnic relations. Georgia is a multiethnic country and the life of ethnic minorities depends on the action of the representatives of the title nation, but the life of the title nation is also influenced by ethnic minorities.

Modern life becomes increasingly mobile both vertically and horizontally. The paces at which cultures interact with each other as well as the pace of migration are amazingly increasing worldwide. In the world megapolises millions of people of different ethnicity and nationality live side by side, work together, trade, demonstrate and sell national food and other goods, try to preserve their cultural heritage and develop. Vivid interethnic contact creates a very special atmosphere. People enrich each other with new experience and vision. However, the cases of ethnic intolerance are still often observed. One

of the examples is the aggression and intolerance demonstrated by Skinheads in Moscow. Moreover, in addition to the disintegration of the Soviet Union and the Socialist camp, the social and political cataclysms in the 1990s, caused a series of ethnic conflicts. There were wars and bloodshed throughout the Caucasus and the Balkans, Moldova and Central Asia. Thousands of people died and millions of people lost their homes and became refugees. In Abkhazia and South Ossetia Georgia experienced war and destruction and it is still witnessing the results of the hostility born in those times. Conflicts in Abkhazia and South Ossetia are an unhealable wound for Georgia and their consequences have been a heavy burden for the country for many years now.

The Russian-Georgian war in August 2008 showed us once again how dangerous it is for Georgia, and, maybe, for the whole world, to have the Achill's heel like unresolved interethnic conflicts in Samachablo (South Ossetia) and Abkhazia and try to resolve them through military means. Although Russia's aggression was condemned by the entire international community it is not at all enough for the solution of our problems, the problems of Georgians, Ossetians, Abkhazians, and, even of Russians. The key to their solution lies in a constructive dialogue. Such dialogue has to go a long, thorny way, but this is the way we have to follow and we have to start right now. The function of the given book is to contribute to the above objective.

Experience shows how important it is for society to be tolerant and respect differences, have members with developed civic consciousness and search for the constructive ways of problem solution. Civic society and democracy building are closely related to the ability of leaders and ordinary citizens to resolve, in a constructive way, strong opposition in the political and economic spheres as well as in the spheres of interethnic and inter-religious relations. It is closely related to their ability to prevent conflicts and resolve and transform the conflicts that already exist. The educational reform and the civic sector play an important role in this, since tolerance, constructive approach and the respect of differences should be developed from early childhood so that they are shaped into a stable personality trait. In this context, educational reform, teacher training and the introduction of the relevant changes into curricula as well as the development of the relevant educational and training modules for students and teachers become very topical, indeed. The civic sector is thought to play an important role in this process as public expects from non governmental organizations active contribution to public awareness raising and formation of democratic society. It expects that the non governmental sector will help to build the

society and social institutions able to approach problems in a constructive way. All the above requires changes in mentality and the formation of healthy and tolerant attitudes, which, after the mass media, can be best done by non governmental organizations and other social institutions in the civic sector.

The given book is a result of the multiyear work carried out by the non governmental organization “Foundation for Development of Human Resources” in the field of the management of interethnic relations and conflict resolution. At the end of 2005, the German non governmental organization “Hanns-Seidel Foundation” proposed to the “Foundation for Development of Human Resources” to implement the training programme on interethnic tolerance and the management of interethnic relations in the educational sector (public schools). The two organisations submitted the proposal to the Georgian Ministry of Education and Science for approval. This is how the project started. The aim of the project was to analyse manuals and curricula in history, literature, civic education and geography from the perspective of interethnic relations. What is most important, is that it is aimed at training teachers, future teachers, and the leaders of youth organisations and patriot camps in interethnic tolerance. “The Hanns-Seidel Foundation” was the initiator of the project, the Ministry of Education and Science – its supporter and “the Foundation for the Development of Human Resources” – its implementer. This book is a manual on training in tolerance and interethnic relations. It is meant for teachers, future teachers and the leaders of youth organisations. The basic assumption is that the educator has to develop tolerance in oneself to be able to develop in the students an understanding attitude to different nations, respect for differences as well as problem solving or conflict resolution skills.

Out of the four authors of the given book, Nodar Sarjveladze, Nino Shushania and Marina Baliashvili are psychologists. Lia Melikishvili is an ethnologist. Cooperation between the people of these two professions turned out to be fruitful.

The first chapter of the given manual shows the peculiarities of Georgia as a multiethnic country and the place of interethnic relations in the modern world. The chapter contains brief information on the peculiarities, customs and traditions of the ethnic minorities living in Georgia. This is followed by a short description of the projects implemented in different regions of Georgia by “the Foundation for the Development of Human Resources” in the field of the management of interethnic relations.

The second chapter concerns empirical research into the interethnic relationship issues as seen by teachers, young teachers and the representatives of youth organisations. Need assessment was conducted with the above mentioned target groups to base on its findings a special training programme in interethnic tolerance building.

The third chapter reviews the topics related to ethnic identity, the ethnic picture of the world and intercultural dialogue. It demonstrates how important ethnic identity is at the different levels of human existence, how the picture of the world and the world outlook are formed by national values and traditions. It also shows how natural it is for a human being to be in dialogue and what the bases of intercultural dialogue are.

The fourth chapter is about national attitudes and stereotypes and the fifth chapter is dedicated to ethnic conflicts.

The sixth chapter concerns specifically the training programme intended for the employees of the educational sector. It presents the objectives of training in the management of interethnic relations, its objectives and success indicators. Different training modules, mini-lectures, themes for discussion, simulation games and problem solving techniques are arranged by themes.

In course of project implementation we received a regular assistance and support from our colleagues at “the Hanns-Seidel Foundation” – Mr. Max Georg Meier, Project Coordinator in Georgia and Reinhold P. Babel, Deputy Director of the Institute for International Contacts and Cooperation, who gave a lot of time and attention to each stage of the project. Their partnership relations with “the Foundation for the Development of Human Resources” are exemplary, indeed. We would like to express our sincere gratitude for this. Ms. Bela Tsipuria, Deputy Minister of Science and Education in 2004-2007, gave the green light to the project, and Mr. Simon Janashia, Director of the National Examinations and Assessment Centre helped us to cope with different difficulties, for which we are grateful, indeed.

Many of our colleagues were involved into different stages of project implementation. Ketik Khapava, Dea Chkhaidze, Elene Chomakhidze, Marina Japaridze, Tamar Kerdzaia, Mikheil Sinitsa, Avtandil Kokhodze, Salome Sabelashvili, Rusudan Shinjikashvili and Mariam Melkadze did an invaluable job as researchers, trainers and technical assistants and made an enormous contribution to the project's success. 140 teachers, students and the leaders of patriot camps took part as respondents in the research part of the project. 195 people took part

in the training on interethnic tolerance building. We learned a lot from training participants and hope that our cooperation will continue in the future.

This book can be useful to anyone who is interested in different aspects of interethnic relations. We welcome any comments or criticism from our readers. Those interested in detailed information about the “Foundation for the Development of Human Resources”, can visit our website: www.fdhr.ge

Chapter One

MULTIETHNIC GEORGIA

Georgia is a multiethnic country, which is its greatest merit. Its future development greatly depends on how accepting and tolerant its society will be and whether the above attitude becomes the leading value in interethnic relations. In this section we provide brief information on the ethnic groups residing in Georgia.

THE AZERI IN GEORGIA

Self-designation: Azerbaijanlilar, Azeriler (Azeri Turkilar).

Self-awareness: Azeri (Turkish orientation).

Religion: Muslims (Shiites and Sunnites with the prevalence of the former group).

Language: Azeri (Belongs to the Ogouz group of Turkish languages).

Population: 307 556 (5,7% according to the 1989 census), 284 761 (6,5% according to the 2002 census).

Location: Tbilisi, Rustavi, Marneuli, Bolnisi, Gardabani, Dmanisi, Sagarejo, Lagodekhi, Telavi, Tsalka, Mtskheta, Tetritskaro, Kaspi, Kareli, Dedoplistskaro districts (compact settlements).

History of resettlement: According to historical sources, nomadic tribes residing on Kvemo Kartli territories are known as Eli (Elli is a Turkish word and means tribe, nation, country).

Shah Abbas I was the most active initiator of resettlement. He brought a large number of nomadic tribes from south Iran to Georgia, but the Martkopi rebellion led by Giorgi Saakadze failed his plan to make the Georgian Christian kingdom into Kizilbash khanates. Finally, survivors among the Eli became the servants of the Georgian state. Even though those nomadic tribes were brought from Iran's central and south regions, their national identity was not at all Iranian. It is not difficult to understand that those who resettled from Iran to Georgia had more in common with the Azeri (in terms of language, religion, customs, social order) than with Iranians. This is why the residents of Georgia and their descendants consider themselves Azeri.

Religion: The Azeri are Muslims and adhere to Islam. Islam is an Arabic word and means submission. It is a monotheistic religion. Teachings of Islam are recorded in the Koran. It contains seven doctrines: belief in God and angels, all sacred books, all the messengers and prophets sent by Allah, including Isa (Christ), the end of the world and resurrection, all that has happened and will happen is Allah's will (before the end of the world and second coming).

Apart from the Koran, Sunnah and Shariat are worth mentioning in this context. Sunnah means way. For the Muslims it is a collection beneficial for the soul. It reflects the lives of Muhammad and of other first Muslims as an example for future generations.

Shariat is the law code, i.e. God's law. It regulates all the spheres of individual, social and state life. The Islamic faith is built upon 5 Pillars. These are

declaration of faith – Shahadah, five compulsory daily prayers – Salah, welfare contribution – Zakaat, fasting during Ramadan – Sawm, and Pilgrimage to Makkah – Hajj. As a rule, prayers are preceded by a preparatory stage – ablution. Prayers have to be said five times: before sunrise, in the noon, in the afternoon, in the evening and at night, before going to bed.

Every prayer starts with the following words: “There is no God but Allah”. This is what the Muslim says always and everywhere. The Muslim must keep Ramazan (fast) and observe festivals. During this period, believes are not allowed to eat or drink, wash themselves or have a sexual intercourse from sunrise to sunset.

Male circumcision is part of the Islamic faith.

Festivals: The Azeri basically observe Muslim festivals under the Lunar calendar. Almost every festival is held on Friday (jumah). According to the Islam this is a special day, as Saturday for Jews and Sunday for Christians.

The most common festivals are **Uraza Bayram** – the festival of thirty day fasting, **Kurban Bayram** – the festival of sacrifice, **Novruz Bayram** – the New Year celebration under the Lunar calendar (March 21), **Mevlid** – celebration of the Birthday of the Prophet Muhammad. People pray in numerous mosques throughout Georgia.

Muharram is a ritual of Shia Muslims. It is related to the dynastic opposition within the caliphate. After Muhammad's death, his followers declared that the prophet's family should have a special rule over the community and Muhammad's cousin Ali should be considered his rightful successor. This resulted in a split within Islam and in the second half of the VII century emerged a religious – political grouping known as **Shiites**. Shiites believed that Ali is Muhammad's only rightful and spiritual successor. After his death, Ali was replaced by his son Husayn. Struggle increased within the caliphate. Husayn tried to gain full power, but he failed. This happened on Muharram 10 under the Muslim calendar and gave birth to the ritual **Ashura**, **Shahsei-Vahsei**. After this tragic event, Husayn was revered as a martyr by Shiites and the day of his death – **Ashura**, became a day of mourning.

Traditions. Settlement. Azerian settlements were basically located along rivers and canals. At the beginning of the 20th century, the houses with a flat roof covered with ground were replaced by single storey or two – storey brick constructions. In the centre of the settlement emerged stores, educational and cultural centres. In the centre of the village there was a special place where people gathered to discuss topical issues. In the recent years they started to build mosques

in village centres. Some peculiar characteristics of the buildings have been preserved. For instance, the houses face the street with a blind wall, whereas the facade faces the yard. The yards are relatively small and are attached to each other.

Economy. The share of agriculture has gradually increased at the expense of animal breeding. By XX century, in a number of villages with Azeri residents they had been growing grain crops (wheat and maize), vegetables (cabbage, tomatoes, etc) and even vine. The Azeri supply town with agricultural products.

Family. Islam has a big impact on family issues. It regulates marriage and relationship between family members. Family, which is a group of people – blood relatives, is led by the male head of household **Agsakal**. Agsakal could also be an old man, who is treated with respect. When meeting young people, the Agsakal is the first one to say the words of greeting. It is not allowed to smoke a cigarette, talk loudly, argue, use strong language, or giggle in his presence. When people face a problem, they ask him for advice.

Marriage. Marriage in Azeri culture is regulated by Islamic norms. This mostly shows in the prohibition of the use of wine and spirits at the wedding table and in the traditional khoncha, as well as in the participation of the clergy, a mullah, at this stage of the wedding cycle.

Modernized weddings have become common, lately. They are held in ritual palaces and restaurants. Using spirits and men and women feasting together have also become common. It is thought to be necessary to officially register the marriage in the registration office.

Providing a dowry for the daughter is a matter of family dignity. Dowry is the woman's private property and is to be used for the family's material wellbeing.

The cult of the dead. Burial ceremony is considered to be the most archaic among Azeri rituals. This ritual is based on the Islamic tradition. A dying person is laid on his/her back in such a manner that the soles of his/her feet face the South. This is followed by prayers. The corps has to be bathed three times with water or sand. It has to be buried wrapped in a white blanket. The dead are buried before sunset. The Azeri hold funeral repast to commemorate the soul of the dead.

Clothes. The modern Azeri are dressed in European clothes, that still bear some elements of the national style. With women, the yashmak has been replaced by the scarf every adult woman has to wear. Some old people still wear papakha.

Foods. Traditional Azeri foods are quite versatile. Dolma, piti, plov, gupta, bozbash, kebab and khash are very popular. There are at least forty sorts

of plov. Out of the meat, the Azeri basically eat mutton and poultry, from which they make chigirtma, but they do not eat pork. They use cereal and vegetarian food in large quantities. Boiled food is given preference. The food is quite greasy. The Azeri use dairy products. They make butter, cheese and curds. They use a lot of spices, especially the sauce nasharab. For the Azeri tea is not just a drink, only. Drinking tea is an indispensable part of any discussions and business negotiations.

ARMENIANS IN GEORGIA

Self-designation: Hai.

Self-awareness: Armenian.

Religion: Christianity (Gregorian; partially Catholics).

Language: Armenian (Indo-European language group).

Population: 437 211 (8,1%) (according to the 1989 census); 248 929 (6,5%) (according to the 2002 census).

Location: Armenians live in almost any district of Georgia. They are compactly settled in 22 villages in Gagra, 14 villages in Gudauta, 17 villages in Gulripshi, 7 villages in Ochamchire, 11 villages in Sukhumi, 1 village in Aspindza, 56 villages in Akhalkalaki, 16 villages in Akhaltsikhe, 26 villages in Ninotsminda, 3 villages in Bolnisi, 3 villages in Borjomi, 3 villages in Tetrtskaro, 10 villages in Marneuli, 14 villages in Tsalka, and 1 village in Dedoplistskaro. In total, the residents of Armenian nationality prevail in 204 villages and 1 town (Gagra).

History of resettlement. Armenians resettled in Georgia at the intersection of the old and new era and this process is still going on. The geography of their settlement covers almost entire Georgia. Armenia was Georgia's oldest and closest friend in the South. It was always the first one to meet the enemy moving in the direction of the Caucasus. For this reason, Georgia became a natural shelter for Armenians.

Both Georgia and Armenia aspired to hegemony in the Caucasus and claimed to be the ones who integrated the peoples in the region. Due to this, the borders between these two countries often changed. So did the migration dynamics and ethnic composition.

In the V century, Vakhtang Gorgasali invited Armenian workmen to build the town and gave them different privileges.

During Arabs' invasion (851-852) the number of Armenian resettlers increased in Georgia. The number of Armenian resettlers to the neighbour country increased after the Armenian state system failed first following Byzantine aggression and then Seljuk Turks' invasion.

In the XII-XIII centuries, craftsmen and merchants from Armenia settled near Tbilisi and in the Kartli region.

Political situation turned out to be catastrophic in Armenia at the end of the XIII century and in the XIV century, when nomadic conquerors seized almost all the territories. From that point, Georgia, with its much better living conditions, naturally became even more attractive for Armenians. In the XV century started a regular mass resettlement of Armenians to Georgia.

As a result of tsarist colonial policy, in 1804, General Tsitsianov brought two thousand Armenians from the so-called Erevan khanate. The Armenians settled in Avlabari and Tbilisi suburbs.

After the Russia-Turkey war in 1828-1829, under the Adrianopolis truce, population was resettled according to the religious principle: Christians from Turkey were resettled in the Russian empire and Muslims – in Turkey. The basic part of Armenians resettled in Javakheti. There were also the refugees that fled from Armenia as a result of the genocide at the beginning of the XX century.

Religion. Armenians are mostly Gregorian. From the very beginning, Christianity in Armenia transformed into an ethnically specific Armenian version. The Armenian Church is the Gregorian church called after Saint Gregory the Illuminator. Thanks to him Christianity was declared Armenia's state religion at the beginning of the IV century. There is also a small number of Catholics in Armenia.

Dogmatic difference between the Orthodox and monophysite (Gregorian) Armenians lies in the interpretation of the Trinity. Monophysites believe that the Son of God has dual nature before the incarnation and that after the incarnation he totally loses his substance which reduces the person of Christ to one nature.

An important figure in Armenia is the godparent. The godparent strongly ties two families with each other. A member of one family baptises a representative of the other family's second generation. The latter becomes the godfather of his own godfather's child, etc. This tradition is passed on to every next generation, which establishes exogamy between the two families.

Festivals. Even though the festivals under the Armenian calendar are of Christian character, they still bear a lot of pre-Christian attributes. These are the New Year, holiday of Saint Mary, the Saint Sargis day, the Resurrection, the Transfiguration, Easter.

The Saint Sargis day is very popular. The name of the Armenian Christian saint is connected with love and the fulfilment of dreams. That day young people eat salty pies because they believe that the person who gives them water to drink in their dreams will become their future spouse.

Traditions. Settlement. The most important place in the villages with Armenian residents is the Gregorian or Catholic Church. There is usually a small square near the church. There are springs with swimming pools and benches near there. The villagers gather in the church square to celebrate church holidays, discuss important problems or just chat with each other.

The cemetery is normally located at the end of the village. The tradition to bury the dead according to the patronymic principle is still observed.

Armenian villages do not much differ from Georgian ones in terms of the location of buildings and constructions. The only difference is that the buildings are made of tuff.

Economy. Armenians residing in town were craftsmen and traders. Those who lived in the country cultivated land and were involved in animal breeding. In some regions (Javakheti) it was necessary to make fuel from manure. Well developed animal breeding had a positive impact on domestic production. Javakheti villages were well known for home made woollen items that were exported even to France.

In early summer cattle was taken to the Alpine pastures. Women accompanied it to make dairy products.

Family. Before the beginning of the XX century Armenians residing in the country had extended families, with many generations living together. There were also small families, but extended families with members belonging to different generations were economically better adjusted to the conditions in Georgia and the Caucasus. Obedience to the head of household, typical of these families, is a tradition preserved until the recent times.

Marriage. Future daughters and sons in law were selected very carefully by the family. They tried to select the future spouse from the same ethnic and religious group.

The middle person assisted the dialogue between the parents of the young people. During engagement, the young man's family would make gifts to the future daughter in law – a gold ring, jewellery, and a bouquet with an odd number of flowers in it. After that, a wedding party was held first at the woman's place, and then in the young man's family. It was necessary to give gifts to the young couple. It was announced in public which present was brought by

whom. Before the wedding party in the groom's family, the young couple went to the church for wedding ceremony.

The cult of the dead. Rituals related to deceased people are considered very important in Armenian culture. In the past, the deceased person was kept at home for one day only, and then was taken to the church. Nowadays, the deceased people are rarely taken to the church, but it is necessary to bring the clergyman home for funeral service.

Funeral repast could take place either in the deceased person's family or at the cemetery. The tradition of holding funeral repast at the cemetery emerged in the 90s of the XX century and was caused by economic hardship. Some families could not afford funeral repast at home. So, they took a small amount of food to the cemetery.

The fortieth day was observed either on the 39th or the 41st day. On that day the family burned the black clothes and the men shaved the beard.

Clothes. Until the middle of the XX century, Armenians living in the country wore clothes with the elements of the traditional costume. Those clothes bore the signs of the Turkish and Georgian style. Armenians residing in the town started to wear European clothes in the XIX century.

Foods. Traditional foods are mostly made from beef (kebab, shashlik, gupta, chanakh, bozbash, sujuk, basturma, kaurma, khashlama, dolma). Armenians eat the dishes made of wheat grain and cereals, pies with sweet staffing, lavash, yogurt with rice and wheat. Out of drinks, Armenians use coffee, tea, brandy, cognac, and wine. In Armenia they make two sorts of cheese – round cheese and chechil.

OSSETIANS IN GEORGIA

Self-designation: Iron.

Self-awareness: Ossetian.

Religion: Christianity.

Language: Ossetian (Indo-European language group).

Population: 164 055 (3,0%) (according to the 1989 census); 38 028 (0,9%) (according to the 2002 census).

Location: Shida Kartli (Tskhinvali, Akhgori, Java, Znauri districts), Abkhazia, Ajara, Lagodekhi, Dusheti, Telavi, Tetritskaro, Kaspi, Kareli, Kazbegi, Kvareli, Kornisi, Akhmeta, Gori, Khashuri, Borjomi, Akhgori districts, town Rustavi (according to the 1989 census, 60 thousand Ossetians lived on the territory of the former south Ossetia Autonomous okrug.)

History of resettlement: Ossetians belong to the North Iranian group of Indo-European peoples. Ethnically they relate to Scythes, Sarmatians and, especially, Alans. Ossetians directly descend from Alans.

Before the XIII century, Alans mainly lived in the Caucasian lowlands. In the 20s of XIII century Mongols invaded the Caucasus. At the same time, Kabardian invaders seized the territories populated by Ossetians – the entire territory of the South Caucasus lowlands. Ossetians left the lowlands and moved to the Caucasian mountains to hide from the enemy. Then, at the entrance to the gorges emerged Kabardian settlements. As a result, Ossetians found themselves locked up within the highland Caucasian mountain gorges. Here, on the northern slopes of the Central Caucasus formed Ossetian rural territorial units, Tagauri, Kurtati, Alagiri and Digori unions, where living conditions were difficult. Those natural and economic necessities made Ossetians resettle in the South.

From the second half of the XIII century Georgia lost control over the transition routes. It was no longer able to protect its borders which caused inflow of Ossetians into Kartli. Most of them became mountain pirates and caused serious problems to the mountainous population. As time passed piracy was getting more and more dangerous until Giorgi the Brilliant stopped it in the 20s of the XIV century. He provided assistance to the Ossetians, driven out of Kartli, in their own country.

The Eristavis of the Ksani and Aragvi gorges and the Machabelis asked King Simon to let them settle Ossetians, as refugees in their own estates. Ossetians settled in the estates of Georgian feudals – the Eristavis, the Machabelis,

the Palavandishvilis, the Purtseladzes, etc. Following King Simon's instruction, the feudals gave Ossetians places to settle, construction material, food, tools, and built houses for them. Some Ossetians even became foster children of Georgian families. Christening of Georgians by Ossetians and vice versa as well as mixed marriages became something common.

The territories in Georgia where Ossetians resettled and gradually expended included Shida Kartli, Ksani, Aragvi, Big and Small Liakhvi and Kudaro gorges, which mainly belonged to the Eristavis of Ksani and the Machabelis. Samachablo as a principality was formed in the Didi Liakhvi gorge at the beginning of the XV century. After Georgia joined Russia, the territory populated by Ossetians mainly became part of Gori and Dusheti mazras. The Russian authorities developed those populated territories into the so-called "Ossetian okrug" in 1842 and on April 20, 1922, Georgian and Russian communists made the okrug into the South Ossetian Autonomous region.

Religion: Ossetians living in Georgia are Christians.

During migration, Ossetians took parts of their praying places with them to Georgia. There they used them as the foundation for new praying places. The latter were considered identical to those in the homeland and were visited by the believers – resettlers in Georgia. There is quite a big number of the praying places like these in Georgia.

Early Christianity contains both Old Iranian and Caucasian elements. Many south Ossetian beliefs and ideas are related to the agrarian cult – customs related to the beginning of ploughing and harvesting, those dedicated to natural forces, etc. Totem worship is still preserved. You can encounter quite a large number of family and rural cults – **dzuar** (cross).

Festivals: The festivals of St. George, St. Ilia and Michael-Gabriel were especially important.

Traditions. Settlement. The Ossetian word for village is kau. This word was often preceded by the name of the founder of the village (Zasetkau, Khugatkau). Dwelling houses were made of bricks – mainly with a flat roof. In the mountainous areas a dwelling house and premises were located in the same building. Cattle and agricultural tools were kept on the ground floor and the family lived on the first floor, in a large dwelling, called khadzar. A house – fortress (ganakh) was typical of mountainous areas. One of the main areas in rural settlements was a place for men to gather (nikhas). Men would gather here in spare time, to talk, have fun or do some craft work (e.g. currying). But the most important thing is that nikhas was the place where people discussed

and solved common village problems – protection of borders, when to start or finish agricultural work, improving bridges and roads, complying with the rules of ethics, punishing offenders, etc. Problems were solved by a majority vote and by the decision of the village elderly. Community issues were regulated by the rules rooted in the local customs.

Economy. Animal husbandry was the main economic sector for the Ossetians living in Georgia's mountainous regions. Ossetians were also involved in bee keeping. They mainly grew potatoes, beets, onions, cabbages, radish, beans and garlic. Those living in lowlands were also involved in gardening, viticulture, fishing and hunting.

Family. The elderly man – khistar, ruled not only family relations but also relationship of people in the community.

Relatives had certain mutual responsibilities. They gave each other physical and material help in good and bad times. Exogamy was strictly respected. It is very important that relatives protected each other's life and in case someone of them was killed, conducted vendetta. This was, first of all, the responsibility of the closest relatives, like father, son or brother. If these failed to fulfil their responsibility for some reasons, then cousins were expected to take revenge.

Marriage. Creating a new family was not only young people's business. Their parents also tried to become in-laws of respectable people. In the appropriate case, they would start preparations for wedding. Things were easier with young women. All what the family had to do was to give her bedding, clothes and household items as a dowry. Differently from north Ossetians, south Ossetians would give the woman a cow or several goats or sheep. This was denoted by Georgian word **satavno**.

It was more difficult for the groom's family, who had to pay bride price – **urvadi**, in the form of cattle, brass dishes, and, sometimes, money. The bride price was determined by agreement, which was a heavy burden for poor families, especially when the woman was from a richer family. The amount of price was not standard. Relatives (first of all brothers) helped to pay it.

The cult of the dead. Among Ossetian traditions the cult of the dead – paying respect to the dead, is still preserved.

According to one of the customs – **Ironvandag**, women, who were close relatives of the deceased person, would crawl from their doorway to his/her place. This custom was preserved for quite a long time. One of the most common burial rituals is the **horse sacrifice**. In the old times a horse was actually sacrificed. Later a symbolic sacrifice was performed by walking a horse around.

Ossetian culture, art and folklore. Ossetian culture is expressed in songs and beautiful dances that are known all over the world.

You can find any poetic genre in Ossetian folklore. The Ossetian Nart epos, reflecting Ossetian social life, traditions, customs and heroic battles is especially important. Due to its artistic value, it is thought to be one of the best examples of the epic genre.

Clothes. Ossetians wear European clothes. The only item that has been preserved up to now is an Ossetian man's headwear – a well known wide brimmed hat made of felt and a pakha.

Foods. Ossetians eat the meat of live stock, small stock and poultry. Ossetian dishes are rich in vegetables, corn and grass. Ossetian cheese and **khabizgini** – a Georgian khachapuri like cheese cake with beet leaves, are very popular.

GREEKS IN GEORGIA

Self-designation: With Greek speaking population Ellinophones – Romeos, Elinos; with Turkish speaking population – Urums.

Self-awareness: Greek.

Religion: Christianity (Orthodox)

Language: Ellinophones speak Greek, Urums – a Turkish language dialect.

Population: 100 324 (1,9%) (according to the 1989 census); 15 166 (0,3%) (according to the 2002 census).

Location: Compact settlements in Tsalka, Dmanisi, Tetrtskaro, Bolnisi, Akhalkalaki, Marneuli, Borjomi district villages, Abkhazia, Ajara, Tbilisi, Bolnisi, Batumi and Sukhumi.

History of resettlement: Despite a long lasting relationship between Georgia and Greece, Greeks residing today in Georgia are not the descendants of the antique world.

The history of modern Greeks' resettlement starts in the second half of the XVIII century. It is directly linked with the mining industry development exercise carried out by King Erekle II. In the 60s of the XVIII century, Erekle II invited Anatolian Greeks to work in the Akhtala and Alaverdi gold and silver mines.

After the Russia-Turkey war, Greeks, as Christians were resettled to Georgia under the Adrianopolis peace treaty.

Greeks returned to Greece in the 90s of XX century.

Religion: Greeks are Orthodox Christians. In the last years a custom was

established in Tsalka: Out of the people who had left for Greece, some dreamed of God telling them to build a church in the yard of the house abandoned in Georgia. So they come back to Georgia to build a small church that is appropriately ornamented. Some renovate their village church. Numerous people go to these churches on Sunday.

Religious festivals. 12 congregations were formed for Orthodox resettlers in the 40s of the XIX century. The resettlers found cathedrals (some even with parchment church books) that they developed into their own churches, without introducing any changes at the beginning. The resettlers celebrated the days of the saints they especially respected (Konstantin, Peter and Paul, Ilia, Kuzma and Damian, Sophia, Panteleimon) as well as the Transfiguration and the Assumption of the Virgin Mary. The inhabitants of Tsalka treated with reverence the image of Saint Mary in Vardzia and honoured Saint George whose day was celebrated on April 23 and November 10.

Traditions. Settlement. A dwelling house with a flat roof was a common construction in Tsalka. The horizontal plan of such a construction included dwelling space, a dining room and a closet, conveniences, a cow house and summer dwelling. One of the most important parts of the dwelling space was a dining room – closet. All the housework was done there. There was also a **tandir**, which was used for cooking and bread baking.

Economy. Greeks were involved in animal husbandry, agriculture (in Trialeti), gardening, vegetable growing (in Kvemo Kartli), tea, tobacco and citrus growing (in Ajara and Abkhazia).

Men are good at crafts. They are good stonemasons and know how to work with wood. Carpets were manufactured in Kvemo Kartli.

Family. The head of Greek household successfully ran his family. In addition he was a skilful worker, who did the most difficult and important housework. He was the one to direct different agricultural activities: ploughing, sawing of crops, harvesting, breeding animals, hiring pastures. The head of the family also sowed grain in the ploughed field, which was the most honourable and difficult responsibility.

Rituals related to marriage and the dead were performed in accordance with the Orthodox tradition.

Foods. Greeks mainly used plant food (especially grain crops), dairy products and meat. Greek bread was very popular in Georgia.

JEWS IN GEORGIA

Self-designation: Jews.

Self-awareness: Jewish.

Religion: Judaism

Language: Georgian with Georgian Jews and Russian with Russian and European Jews.

Population: 24 795 (0,5%) (according to the 1989 census); 3 772 (0,1%) (according to the 2002 census).

Location: Towns – Tbilisi, Sukhumi, Batumi, Tskhinvali, Gagra, Gori, Rustavi, Tkvarcheli, Poti, Kutaisi, Tskaltubo, Chiatura. Districts – Ambrolauri, Akhaltsikhe, Borjomi, Gardabani, Gudauta, Vani, Zestaponi, Oni, Samtredia, Sachkhere, Senaki, Kobuleti, Khashuri.

History of resettlement: According to Kartlis Tskhovreba (Life of Kartli) Jews settled in Georgia in the VI B.C., when Nabukodonosor, King of Babylon, captured Jerusalem in 586 B.C. Jews resettled in Georgia also in a later period, especially in 63 A.D., when Romans suppressed the rebellion of Jews and totally destroyed Solomon's Temple. As a result Jews spread all over the world.

When Saint Nino entered Kartli, she first lived in the Jewish synagogue and as a result of her preaching Jews were the first to adopt Christianity (clergyman Abiathar, Cydonia and others).

Mtskheta, as a spiritual centre, had a close relationship with Jerusalem. During the Hellenistic period, in Mtskheta and Urnisi there was a district "Huriatan" which had its synagogues or Bagini Huriatani. As time passed Jews spread to East and West Georgia and settled there.

In towns and villages Jewish population was mainly concentrated near synagogues, because they represented both the religious and cultural centres as well as the centres of social life.

According to Georgian historical documents Jewish social and economic order and rights were not very different from those of Georgian. Jews were never persecuted in Georgia because of their ethnic origin or religion and never experienced antisemitism. Georgia was the only country with Jewish monastic bondmen who served the monastery. They made candles and gave it monetary support.

Jews in Georgia were basically craftsmen and traders. Historical documents say that there were also Jewish bondsmen who were landowners, big

merchants and leasees. Georgian Jews were allowed to buy real estate and a Christian slave. Georgian legislation applied also to Jews, whereas in Europe a separate piece of legislation applied to Jewish population.

Jews compactly settled in different parts of Georgia, and, as a rule, created a foundation for urban settlements. They travelled and were involved in trade. Their old synagogues, cemeteries and manuscripts are part of both Georgian and Jewish history.

In the medieval centuries a large number of Jews (Sephardic Jews) from Western Europe resettled in Georgia.

Today, two types of Jews can be distinguished by prayer – books and religious lifestyle. These are Sephardic and Ashkenazi Jews. Sephardic Jews follow the oriental practice, whereas Ashkenazi Jews are the followers of the European practice.

Most Georgian Jews consider themselves as Sephardic. These are basically Georgian speaking Jews. Ashkenazi came from Russia, Poland and Western Europe in the XIX century. In Georgia they are known as Russian speaking Jews.

In 1970, started Jews' intensive migration from Georgia. A new wave of migration was observed from the 1990s.

Religion: Judaism is the oldest religion in Georgia. The follower of Judaism is ethnically Jewish population. Judaism is based on God Yahweh's cult. The Five Books of Moses – Khumash or Tora are considered to be the main source of Judaism. Torah is divided into five books – Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Religious reforms, implemented by Josiah, King of Judah, were very important, because they centralized the cult and strengthened Judaism. This process continued during the return after Babylonian captivity (586 B.C.), when a new temple was constructed in Jerusalem. Due to historical hardship Jewish population was exiled from Jerusalem. They spread to different countries and had no statehood after that (II-I centuries B.C.). After the destruction of the Jerusalem Temple there was no cult centre left, due to which the Jewish religion underwent certain changes. Jewish community's synagogal organisation was created in that period. A synagogue is a Jewish house of prayer and means assembly in Greek. The priests belonged to a high social class. The archisynagogus was also a secular person. The synagogue had its treasury, property and revenues – money collected from believers.

Instructions and prohibitions are very important in the Jewish believer's life. They concern the time of prayer, festivals, food, clothes, etc. Circumcision

is especially important. Babies are circumcised on the 8th day of their lives. Saturday (Shabbat) is the holy day for all Jews in the world. It equals a festival. Shabbat is observed by every Jewish believer. It points to an eternal connection between Yahweh and the people of Israel and is thought to be more important than any custom.

The biggest holiday is Pesach or Passover commemorating the liberation of the Hebrews from slavery in Egypt in the time of Moses. Other holidays are Rosh Hashanah – Jewish New Year, celebrated in autumn, Yom Kippur – day of atonement celebrated on the 10th day following the New Year, Sukkot – a seven day autumn festival during which believers must live in a special hut, Purim – the spring festival dedicated to the national heroes of Israel Esther and Mordechai, Simchat Torah, Shavuot, Hanukkah, Tu B'Shevat, etc. It is worthy noting that in the world Diasporas these holidays and festivals have been best preserved by Georgian Jews. During these festivals they make traditional food, like matzah for Pesach, cake – bread for Shavout, cook cheese-cake, sheep and calf head for Rosh Hashanah, etc.

In the recent years the number of adherents of Judaism decreased in Georgia. The biggest synagogue is in Tbilisi, followed by Gori, Kutaisi, Rustavi, Batumi, Akhaltsikhe, Oni and other synagogues.

Traditions: Jewish traditions and customs are so conservative that they are still working. This is especially true for social institutions like family, marriage, and the beliefs related to the dead.

Settlement. Jewish settlements represented the neighbourhoods of people of the same ethnic origin and involved in the same activities. The type of dwelling was typical of the region they lived in. For example, in Akhaltsikhe Jews lived in a residential house with a specific roof with a kind of dome which had an opening on the top. In towns and villages dwelling houses were concentrated near the praying place. The house was divided into two parts – one for men and the other for women. It always had a protector “Mezuzah” – a piece of parchment inscribed with specified Hebrew verses from the Torah (Deuteronomy). A mezuzah was placed in a closed square box and affixed to the doorframe. When leaving the house, every member of the family would turn back three times to say good-buy to the mezuzah and said a prayer. When back home, he or she would touch the mezuzah and bring it to his lips to express gratitude for safe return home.

Economy. In feudal Georgia, Jews were involved in workmanship (pottery, carpeting, shoe making, hat making, painting, etc), agriculture and trading. They grew fruit, vine and cereal crops and were also involved in animal husbandry.

Family. The Jewish father was the head of the household and directed all the male activities, like the distribution of property, wedding ceremony, blessing daily meals, etc. The chief housewife was also treated with respect. She was in charge of bread baking and cooking for holiday meals.

Marriage. Traditionally, engagements for marriage were generally brought about by a third person, often a professional match-maker. The wedding ceremony involved many interesting rituals and lasted for almost eight days.

The cult of the dead. Every activity related to a deceased person involved almost the whole community. After ablution, the deceased person was dressed in new clothes, placed in the middle of the room and candles were lit next to the body. Mourning lasted two days. On the third day the body was buried before sunset.

Foods. The food was symbiotic and included dairy products, cereal crops, green vegetables and meat. Jews made compote, jam, cakes and cake – bread. They ate chicken, duck, turkey meat, mutton, and beef. The animals were slaughtered by sokhet. There were certain rules for meat cooking. After slaughtering an animal, the meat was first put in water for half an hour and then into salt for one hour. The preparation of a meat dish started only after that.

Georgian-Jewish relations have deep roots. The Jewish Diaspora has its unique place in art and literature. Georgian Jews made a significant contribution to the development of science and technology.

KURDS IN GEORGIA

Self-designation: Yezid.

Self-awareness: Kurdish (partially Yezid).

Religion: Yezid (confessional movement).

Language: Kurmanj (Georgian).

Population: 33 333 (0,6%) (sparsely populated) (according to the 1989 census); 18 329 Yezids (0,4%), 2 514 Kurds (0,1%) (In 2002, the census of Kurds, as a nationality and of Yezids, as a confession, was taken up separately).

Location: Tbils, Rustavi, Telavi, Batumi.

History of resettlement: Yezids, as they call themselves, are ethnically Kurds. Kurds are one of the most ancient peoples in the world. At present, the territory of ethnographic Kurdistan is a mountainous region, divided between Turkey, Iran, Syria and Iraq and basically populated with Kurds.

Individual Kurdish tribes appeared in Georgia (namely in Meskheti) from the XVI century. At the beginning of the XIX century Kurdish population settled on the territory where the Kveli fortress was located.

In the second half of the 80s of the XIX century, about 3 000 Kurds were residing in Tbilisi guberniya, which included Akhalkalakai, Akhaltsikhe and Borchalo guberniyas. They were involved in animal husbandry – sheep breeding, sold cattle, wool, butter, cheese, made broadcloth, carpets and saddle bags from wool. The Kurds mentioned above were Muslims.

Apart from Tbilisi guberniya, in the same period, Muslim Kurds (839 people) lived also in Ajara. In Ajara they led a semi-nomadic life.

On March 3rd, 1918, after the Brest – Litovsk peace treaty, Kurds' religious and political persecution started in Turkey because of their support to Russia. Most refugees moved to Georgia and at the end of 1918 they found themselves in Tbilisi. Their majority settled in Tbilisi.

In 1944, over 3 thousand Kurds in Samtskhe-Javakheti and more than 2 thousand Kurds in Ajara (Muslim Kurds) were resettled to Central Asia.

In the recent years, due to economic difficulties, Kurds – Yezids left for Russia, western countries, the U.S., Canada and Australia.

Religion: Yezids believe in God **Khode** and the angel **Melekz Tawus** – a peacock from whom they descend. There are 7 castes in total, out of which 3 are in Georgia – Sheikhs, Pyrs and Murids. Yezidi historically never marries an outsider or across his caste. Castes observe taboos related to food and colours. Each family has its Sheikh and Pyr.

Festivals: The majority of Kurds – Yezids, peasants from the very beginning, became urban residents after resettling to Georgia. Many festivals had been forgotten before the resettlement to the Caucasus, but the most important of them were remembered and celebrated.

The most important festival is **Rozhe Yezid** which is dedicated to God. After a three day fast, on the fourth day, Kurds celebrate **Ayda Yezid**, during which they take the food for the dead out.

Kloch – Under the Eastern calendar, every family makes a cake on the first Wednesday of March. They put a coin or a bead in the cake. Next day, in the morning, the head of the family cuts the cake after a short prayer. He cuts it in the middle, first. It is called **Khata Jot** or plough trace. One part is cut into six pieces in the name of angels and the second part is cut into as many pieces as members in the family. They believe that the one who gets the coin will be blessed by God.

Differently from other Yezids, the Yezids in the Caucasus and Russia celebrate **Rozhe Marzala** – the commemoration day for the dead. On that day Yezids visit the deceased people's graves.

Traditions. Settlement. Kurds – Yeazids that arrived in Tbilisi, Georgia, settled in the same way as in their home land, i.e. people from the same village tried to settle in the same district of the town. Moreover, representatives of the same **bari** (patronymic group or group of relatives) settled in the same street. In most cases, representatives of the religious group also settled there to serve their compatriots.

Economy. Kurds led a typical urban life.

Family. In a large family the head of family was a decision making person.

Marriage. Kurds and Yezids that resettled in Georgia were divided into secular people and the clergy. The clergy or priests were divided into classes: Sheikhs and Pyrs. Marriage between religious groups was forbidden. Today, this rule still applies. Marriage has preserved old traditional elements. A dowry and wedding money are still part of the wedding ritual.

The cult of the dead. Old customs are strictly observed. It can be said that the old rules related to the cult of the dead have not changed up to now.

Clothes. Exotic and colourful Kurdish clothes were used until the 60s of the XX century and contributed a lot to Tbilisi flair.

Foods. Traditional food is used on holidays. Kurds mostly use dairy products and cereals.

ASSYRIANS IN GEORGIA

Self-designation: Aturay.

Self-awareness: Assyrian.

Religion: Christianity.

Language: Assurian.

Population: 6 206 (0,1%) (according to the 1989 census); 3 299 (0,1%) (according to the 2002 census).

Location: Tbilisi (by neighbourhoods), Gardabani and Mtskheta districts (densely populated village Kanda).

History of resettlement: Assyrians are one of the most ancient nations in the world. In the old times they already lived in the Middle East – north Iraq, Syria, north-west of Iran and Turkey. Ethnically they relate to ancient Assyrians.

The history of Christianity in Georgia is connected with the activity of the thirteen Assyrian Holy Fathers. Their aim was to protect and reinforce Christianity in Georgia. It was St. Ioane of Zedazeni who brought the fathers to Georgia. David Garejeli was the first one to come. He arrived from Antiochia in the first half of the VI century. David Garejeli was followed by Ioane of Zedazeni with his disciples (middle of the VI century). Finally Abibo Nekreseli arrived in Georgia (70s of the VI century).

The monasteries founded by them developed into educational centres that were socially and economically very important.

Assyrians resettled in Russia, the Caucasus and Georgia mainly for religious reasons. Caucasian Assyrians (Assyrians based in Georgia and Armenia) resettled from the Turkey – Iran – Iraq mountainous area adjacent to the border.

In the second half of the XVIII century Georgian-Assyrian relations became very active. King Erekle II was trying to involve Armenians, Kurds-Yezids and Turkish Assyrians in the war with Turkey with the help of Assyrian Bishop Isaiah.

In the second half of the XVIII century Assyrians were resettled in Kolkheti to drain the swamped areas.

During the Russia-Iran and Russia-Turkey wars in the XIX century, each wave of resettlers included Assyrians.

In the 70s of the XIX century, about 5 thousand Assyrians already lived in Tbilisi. They densely populate village Kanda in Mtskheta district. First, four families settled there. Gradually resettlers from Iran and Turkey joined them, but the main part resettled in Georgia after the World War I.

Resettlers to Kanda appropriated abandoned cultural monuments, houses and premises.

Religion: Christianity (mainly Jacobites, Nestorians, Catholics, the Orthodox, Assyrian-Kaldean etc). Adoption of Christianity facilitated the unification of Assyrian people and prevented them from assimilation.

Festivals: Assyrians in Georgia celebrate St. Mary's Day (**Shara de Mat Maryam**) on August 28th in the Didube Church and St. George's Day (**Mara-vajiz**) in April and on November 23rd in the Kvashveti church.

Traditions: Assyrian traditions are similar to those of Georgians.

Economy: Assyrians in Kanda are involved in farming. Among Assyrians you can find excellent builders, painters and carpenters.

LEZGINS IN GEORGIA (AVARS)

Self-designation: Maarulado (mountainous).

Self-awareness: Avar.

Religion: Islam (Sunni).

Language: Khundz.

Population: About 2 239 in Kvareli district. According to the census 2002, other Dagestan peoples in Georgia constitute 4,2 thousand.

Location: Lezgins live in villages Tivi, Chantliskuri, Saruso, Tkhillistskaro.

History of resettlement: The Dagestan peoples are called Lezgins in Georgian historical sources and their country is called the “Land of Lezgins”. Out of the Dagestan peoples, mainly Avars (self-designation – Maarulal), the same as the Khundz, live in Georgia.

Avars that came from Dagestan’s mountainous regions, densely populated Kakheti, Kvareli district and resided in one neighbourhood in Lagodekhi.

Because of stormy historical events a longlasting Georgia-Dagestan relationship was very changeable. Despite many years of close political, social, economic and cultural contact, relationship of these two countries still contained a threat of confrontation; so conflict, rivalry, hostility and mutual attacks was something that happened quite often. Friendly relations between Dagestan and Georgia changed especially after the strengthening of the Ottoman influence in the North Caucasus. Dagestan feudals’ attacks on Kakheti, and later Kartli, became more frequent. These attacks are known in the history of Georgia as **lekianoba**.

Avars’ intense settlement in Georgia was conditioned by the political situation that occurred in the country in the XVI century. During that period, following the Iran-Turkey war, the entire East Caucasus fell under Iran’s influence.

This influx of Lezgins to the Kakheti land did not stop even in the XVIII-XIX centuries. Avars’ resettlement to the Georgian land continued at the beginning of the XIX century, during the national liberation movement of the Caucasian peoples led by Shamil. The Russian government resettled 4 000 Lezgins to Kaheti and by doing so seriously weakened Shamil’s forces.

The Dagestan peoples’ resettlement in Georgia was initially caused by economic interests. Local Lezgins had been using rich Georgian pastures for quite a long time. They settled in those places and got involved in economic activity. Lezgin villages started to appear in the above areas.

After the disintegration of the USSR, part of Avars went back to their homeland. The rest stayed in Kakheti.

Religion. Formally, Avars are Sunni Muslims. However, their faith is a merger of the components found in the archaic, Islam and Christian (to a smaller extent) religions. The impact of Christian culture clearly shows in the celebration of Christian festivals (Alaverdoba, Nekresoba) together with Georgian people. Islamic traditions are clearly revealed in different rituals, including the burial of the dead.

Traditions. Settlement. Lezgins live on the land plots located on the both sides of the road, with dwelling houses and small premises (fenced places to keep cattle, maize containers, cow-house, etc.) attached to each other. The village is divided into neighbourhoods. In the village centre, next to the administration building, you can see a square for villagers to gather (**godekanad**).

Economy: Viticulture, poultry breeding, bee keeping, sericulture and horticulture are relatively new sectors. Avars have learned wine making from Georgians. After settling in Georgia Avars were involved in nomadic animal husbandry for quite a long time. They took the cattle to the mountain pastures in summer time and stayed there. Out of the traditional activities Avars are still involved in sheep breeding.

Today some Avars work on construction sites. They also do seasonal work.

Family and family life: Polygamy, so typical of Islam culture, is not characteristic of Lezgins. Marriages within the clan (**tukhum**) are allowed. Either a local person marries a woman or she is brought from Dagestan. The criteria against which Lezgins judge a woman are industriousness, presentability of her family, number of brothers and popularity.

Marriage. Marriage relationship includes two stages: engagement and wedding. The wedding ritual clearly bears the signs of Georgian (Christian) culture (musical accompaniment, rules of conduct at a table, etc). Religious ceremony is an indispensable part of the marriage ritual. The terms related to wedding include Georgian words – machankali, makari, mejvare.

The cult of the dead. The dead are buried according to the Muslim tradition. On the burial day it is prohibited to shoot, cultivate land or leave the village. Lezgins hold funeral repast to commemorate the soul of the dead. The impact of Georgian culture shows in the cemetery design: stone engravings, Georgian inscriptions (basically from Georgian friends), a picture of the deceased person in the stone, which is prohibited by Islam. Recently, Lezgins started to put a fence around graves and decorate them with flowers. However, reislamisation still shows itself in Islamic symbols, Arabic inscriptions, the years recorded under Hijri calendar, etc.

Clothes. Avars living in Georgia wear almost the same clothes as Kakhetians. A scarf is still a necessary accessory of the Muslim woman. However, young generation is dressed in city style.

Foods. Life in Georgia has influenced Avars' food ration (fruit and vegetables) and cuisine. In addition to traditional food (khinkali, dolma, shurpa, porridge), Avars cook Georgian dishes. It is notable, that today Muslim believers do not refrain from drinking wine.

KISTS IN GEORGIA

Self-designation: Kist.

Self-awareness: Kist-Vainakh (generic term for Chechen and Ingush people meaning Our People).

Religion: Islam.

Language: Kist dialect of the Vainakh language; Georgian.

Population: About 5 455 (0,09%) (according to the 1989 census); 7 110 (0,2%) (according to the 2002 census).

Location: Kists are settled in Pankisi Gorge villages: Jokolo, Birkiani, Omalo, Middle and Upper Xalatsani, Duisi.

History of resettlement: Kists' mass resettlement to the Pankisi Gorge territories abandoned by Georgians started in about 1826 and ended in the 1860s.

Kists came to Pankisi from the mountainous villages with the scarce land of neighbouring Chechnya. The reason for Vainakhs' migration to Georgia was vendetta, protection of oneself from Shamil, and, above all, economic difficulties.

After settling in Georgia, Kists from Pankisi became indispensable part of this country, and because of this, anything that was going on in Georgia had a direct impact on their life. Similarly to other peoples living in different parts of Georgia, they experienced execution and exile to Sybiria, kulakisation and collectivisation. Kakutsa Cholokasvili's sworn brothers were initially based in the Pankisi Gorge. Here they established close relations with the like minded people among Kists.

The only thing that Kists avoided was the 1944 repressions during which different ethnic groups living in the USSR, including Chechens and the Ingush, were exiled to the Central Asia. Kists believe that they avoided Stalin repressions thanks to Georgians.

After the collapse of the Soviet Union, due to the economic hardship in the 1990s, Kists migrated from the Pankisi Gorge, which emptied the gorge villages. At the end of the XX century, because of the situation in the North Caucasus and, due to the war between Chechnya and Russia (1994-1996) in particular, most Kists (2 000 people) returned to Pankisi. Later they were joined by a large group of Chechen refugees, who, as a result of the Russia-Chechnya war, found themselves in Pankisi in 1999.

Religion: In the second half of the XIX century, Jokolo became the cultural centre of the Pankisi Gorge. In 1888, the Society for the Revival of Orthodox Christianity in Georgia, built in Jokolo a lime church instead of the plank one and opened a spiritual academy in the building of the previous church. It was the first educational centre in Pankisi.

In 1902, Muslim Kists constructed a mosque in village Duisi on the initiative of the Caucasian Mufta and local Muslims. On January 23rd, 1918, the Soviet Russia issued a decree on the freedom of faith. After this, Muslim mulahs, who were the followers of **Is-Efendi and Kunta-Haji's** teachings moved to the gorge from Dagestan and Chechnya. Kists' sects were based on the mystical preaching **Tarikat**, called **Mouridism** in the Caucasus. Tarikat or Mouridism means 'The Way to God'. It speaks about the "true salvation of man", who gets closer to God through spiritual and moral perfection. After Georgia became part of the USSR, all the religious organisations, including Christian institutions, were closed down in Pankisi.

In the recent period, after the Chechnya war, along with the **Naqshbandi** and **Kunta-Haji** movements, Wahhabism started to spread among Pankisi Kists. This teaching advocates a return to the early Islam. There is only one God Allah to pray to and to make a sacrifice to. Those who adhere to Wahhabism must reject non-followers and declare Jihad against non-believers. There are only five mosques in Pankisi. One of them was built by Wahhabis in Village Duisi.

Festivals: Kists celebrate Muslim, Christian and pagan festivals. The latter are celebrated also together with women.

Traditions. Settlement. With Pankisi Kists, the unit of settlement is a village (**yourt**). In every village each clan lived in an individual neighbourhood. Kists' villages are similar to those where Kakheties live.

Economy: Kists are involved in agriculture and animal breeding. Out of grain crops they grow maize, wheat, oats, barley, etc. Pankisi Kists are also involved in the agricultural activities typical of the area – viticulture, vegetable growing, horticulture. Their economic activity is related to both mountains

and lowlands. Animal husbandry was related to the alpine zones (and, partially, still is). In the summer, they took livestock to the mountains and kept, for the rest of the time, in the lowland. Kists learned from Tushetians cheese making. In addition, workmanship, production of wooden dishes and felt items – rugs, mats, cloaks and hats was quite well developed. These economic activities mainly served the satisfaction of household needs.

Family: In Pankisi Kists' families they strictly observe the traditional rules governing the relationship between old and young family members, which shows in different aspects of everyday life. The head of the household and the chief housewife are treated with great respect.

Marriage: Every Kist family tried to find in-laws in one's own village. It was very important what the future son in-law looked like, how respectable he was and whether his economic situation was good enough. It has to be noted that polygamy, not prohibited by Shariat, is forbidden with Pankisi Kists, which is clearly an influence of Georgian culture. The old rituals related to the wedding ceremony have changed in modern times, but some of them, e.g. escape before marriage, are still preserved. A woman still brings a dowry to her husband.

The cult of the dead. Following the Muslim tradition, Kists buried the dead before sunset. However, this ritual has somewhat changed and it is possible to bury the dead on the third or fourth day if the people that are supposed to attend the ritual have to come from far away places. Women do not go to the cemetery. A table with food awaits for the men back from the cemetery. A separate table is laid for Christians with wine on it. You can see the deceased person's pictures in the grave stone, which is forbidden by Islam.

Clothes. Today, Kists are dressed in city clothes. Women wear their hair long. They wear a headdress, without which they never appear in public. In the past men shaved their hair. Now they cut it short.

Foods. Traditional Kist dishes are boiled meat with garlic dressing, boiled **galan**, maize flower **antria**, Chicken **chakhokhbili**, **khinkali**, **shashlik**, the vegetable dish with walnuts called **pkhali**, curds – melted butter. Kists drink sweet water made of honey as well as other drinks.

Hospitality etiquette is strictly observed. The institution of sworn brothers is still preserved as well as are blood feud and extralegal judgement and punishment. The council of elderly still takes decisions on public and legal matters, etc.

RUSSIANS IN GEORGIA

Self-designation: Ruskie.

Self-awareness: Russian.

Religion: Orthodox Christianity (confessional groups – Russian sects).

Language: Russian.

Population: 341 172 (6,3%) (according to the 1989 census); 67 671 (1,5%) (according to the 2002 census).

Location: Russians lived almost in all parts of Georgia. In the Soviet period they constituted the majority in 21 Georgian villages.

History of resettlement: Russians' mass migration to Georgia started in the first half of the XIX century. It was primarily caused by the Russian Empire's geopolitical interests.

Russian colonisation started with the creation of military settlements. A decision was made to set up the colonies of the demobilised Russian military. These were composed of resigned soldiers who had families. After the expiration of the 15 year service period, Russian soldiers were allowed to get married and stay in Georgia for ever. Later, these settlements developed into villages.

In addition to military colonization, the seizure of Georgian churches, monasteries and Georgian feudals' property also contributed to the settlement of Russians in Georgia. The best Georgian lands turned out to be in Russians' hands. For example, the State Counsellor Vlangal became the owner of 21 villages in Samtskhe-Javakheti and a big feudal of Meskheti. At the end of the XIX century, a special committee was set up to arrange a lottery for the land adjacent to the seaside. The committee aimed at the colonisation of the Black Sea and formation of big landowners' social layer. The committee distributed lottery tickets among the feudals, the bourgeois class, the military and citizens of Russia. Georgian lands were sold and won through lottery and finally they became Russia's property. The members of the Emperor's family were given 1 754 desiatina of land in Abkhazia.

As a result of the appropriation of churches and monasteries, Russian monks were given monasteries with the adjacent land were Russian settlements started to appear.

At the beginning of the XIX century, the sects persecuted by the Christian church (Doukhobors, the Skopty, Molokans, etc.) played an important role in the increase of the number of Russian population in Georgia. Russian Christian

sects were formed in the middle of the XVIII century. They were in opposition with the official Russian Church, due to which they were persecuted by the Church and the state and were deported to remote areas of the Russian Empire.

The Skoptsy. The Skoptsy (eunuchs) were the first Russian sectarians to resettle in Georgia. They believed that the source of sin is sexual lust and for this reason led an ascetic life. Through castration they hoped to reach heaven. The Skoptsy were desperate, deprived of hope and extreme fanatics. They did not reproduce.

In 1820 the Skoptsy found themselves in the divisions of the Caucasian military corps and were settled in village Marani. Soon, about 3 thousand people were based in the village. The newcomers settled in Kodori. The Skoptsy with stables formed divisions, whose responsibility was to carry military cargo. Women worked in hospitals as kitchen maids. Gradually rich merchants gained power within the sect. The sect became reactionary and started to serve tsarist interests. It took part in the suppression of the Guria peasants' rebellion in 1841. In 1842, material property differentiation caused a split within the sect. One part rejected the reactionary teaching of the sect and restored its relationship with the Church. Under the decree issued by Nikolai I in 1850, the Skoptsy were denied the right to hold military service. Due to this their resettlement to the Caucasus was stopped.

Doukhobors (Doukhobortsi or "Spirit wrestlers") are the followers of one of the Protestant sects of the Orthodox Church. Under the 1839 decree Doukhobors were deported to Javakheti, the Caucasus. Doukhobors created 8 villages: Rodionovka, Tambovka, Bogdanovka, Orlovka, Gorelovka, Spasovka, Troitskoe and Efremovka.

Doukhobors believe that they are distinguished people who have chosen true faith and who must create a brotherhood penetrated with love for God. Doukhobors have an economically strong community and a special culture based on their faith. They reject the customs and rituals of the Christian religion, the church, icons, the cross, etc. They consider sacred only the places of prayer in Javakheti, the orphanage, and the ancestors' graves and worship the sacred mountains.

Doukhobors strictly observe the rules and norms that are part of their established lifestyle. They are united into a community (**Obshina**) which takes care of each of its members. Doukhobors are isolated from the rest of the population also because they do not practice proselytism (You cannot be converted into a Doukhobor; you have to be born a Doukhobor). Marriages are allowed only within the sect.

Doukhobors were involved in agriculture and animal husbandry. They raised cattle, sheep, goats, horses.

Doukhobors divided wealth equally. There were no poor within the community. Religious leaders guided their spiritual and economic life. Therefore, their local governance was of a theocratic nature. Along with the leaders they had the **Council of the Elderly**, which played advisory and mediating functions.

In 1990, as a result of Russian policy, Dukhobors were deported from Georgia to Russia. 3 000 Doukhobors left Georgia with the help of the Russian Federation's association Rodina.

Molokans. According to some sources the sect is called Molokans because they drink milk instead of fasting from it on Orthodox Fast. Another version is that their name comes from the name of the river (Molochnaya) on the banks of which settled a large part of sectarians. The Molokans living in Georgia think that this name was given to them because of their small number.

Molokans resettled to Georgia in the middle of the XIX century. In Tbilisi appeared an area densely populated with Molokans. In the 50s of the XIX century, about 3 thousand Molokan families lived in Tbilisi. In Tbilisi operated 4 official praying places visited by over 1 800 believers on a regular basis.

Differently from Doukhobors, Molokans believe in the Bible, but understand its text and the Church's mysteries in a symbolic way. For example, Molokans interpret the Trinity as follows: God the Father is memory, God the Son is mind and the Holy Spirit is will. They also understand in their way the embodiment of Christ: Christ came into the world to save it through teaching rather than voluntary sacrifice. For them the mystery of resurrection is not a real fact. It is the revival of the teaching among its followers. Like Doukhobors, Molokans reject water baptism. They only believe in the spiritual aspect of this mystery.

Molokans were against revolution as well as the annexation of Georgia in 1921. "This power is not ours and we will not accept it. We will live with our faith in God without any soviets". – They said.

At the beginning of the XX century, after the fall of the Russian Monarchy, **Starovers** appeared in Georgia. The Church reforms, introduced in the middle of the XVII century by patriarch Nikon caused the so-called split (**raskol**), as a result of which the Starover movement was formed. Starovers united big boyars and merchants, who were dissatisfied with the state and church policy. They were supported by peasants and the poor. The government persecuted the sect and deported its members to Sybiria, Prussia, Turkey and Romania. The Starovers deported to Romania expressed their desire to be

resettled to the Batumi okrug because of extremely difficult living conditions. They were representatives of the sect's moderate movement. Starovers first appeared in Tbilisi in 1912. The Batumi governor settled Starovers in village Grigoleti for the purpose of the development of fishing industry. Starovers in Tbilisi resided near the Arsenali mountain. They went to the praying house which was also visited by Tbilisi division militaries.

Because the Russian state supported the Starovers living in Georgia, provided them with benefits and better living conditions, the sect turned out to be in an advantageous position. Sometimes they even exploited others – practiced usury, hired servants among the local population, etc. This, of course, caused dissatisfaction.

In the 60s of the XIX century, individual, spontaneous migration became very common, which was largely caused by the development of railway transport, as well as the strengthening of economic and cultural links with different districts of the Russian Empire and foreign countries.

In the Soviet period, the majority of Russian migrants to Georgia got involved in different economic sectors. They started to work in factories, mines, the transport and construction sectors, were involved in agriculture, etc. Many Russians that were evacuated during the World War II, stayed to live in Georgia. Some of the Russians became assimilated; others adopted the Georgian ethnic identity and retained their Russian last name, only.

Traditions: In the colonies Russians established a settlement structure and designed the houses in their own way. They lived in wide, straight streets with white limed houses built along the street. The Russian's land plot, which was nice and clean, had a large yard with premises and a small vegetable garden behind the house. There was a robin house attached to the gates. Starovers made furniture themselves. The samovar was a necessary attribute of the interior. Icons were placed in the corner of the room. The walls were ornated with the pictures of the Tsar and the commanders.

Kazaks deported to Georgia became farmers and craftsmen. They baked bread, produced beer, made boots, made carriages, etc. Kazaks took part in the building of the Georgian Military road as well as in the construction of the Vicegerent's house in the resorts of Borjomi and Likani.

Russians celebrate religious festivals in both families and Russian Christian cathedrals. Confessional groups hold celebrations in the houses of prayer. During special religious festivals Russians cook traditional food – dishes made of dairy products, porridge, pancakes, etc.

In the years 1980-1990, after the collapse of the Soviet system, the number of Russians gradually reduced in Georgia. Russian's economic migration during the post-Soviet period was followed by their mass deportation to their homeland.

Russian culture has deep traditions in Georgia. The settlement of Russians in Georgia contributed to the development of Russian culture in this country.

POLES IN GEORGIA

Polish settlements in Georgia appeared at the end of the XVIII century. The process became more intensive in the XIX century after Poland and Georgia had occurred under Russia's subordination. The Poles arrived in Georgia for different reasons – with either political or missionary aim, due to military commitments or trade interests and the search for a better life.

Polish officers and soldiers appeared in the Caucasus in the XVIII-XIX centuries. They were serving in the Tsarist Army of Russia and fought against Turkish and Persian armed forces.

During this period mutinous Poles that were deported by the royal power from their native country (they were mainly exiled to Syberia and the Caucasus) also occurred in Georgia. At the end of the XVIII century, namely in 1794, the first wave of migrants exiled from Poland appeared in Georgia. They were the participants of Tadeush Kostiuszko's uprising who filled the ranks of the Russian army. Later in the XIX century several groups of Poles gradually started to arrive in Georgia. The first group was the part of prisoners of war who fought in Napoleon's army against Russia in 1812 – soldiers and officers, and the second group consisted of the children of generals and officers who had been executed during the Polish uprising in 1830. After the suppression of the revolt the latter were sent to Russian military schools and Russian army corpses. Part of the prisoners (about 1 000) were sent to the Caucasus where they fought in the war against Caucasian mountainous people. It was exactly one of these groups that appeared in Georgia. Polish militaries had to survive under severe conditions. Many of them were not able to adapt to the unusual environment and died.

The people serving in the Caucasian regiment were patriots, educated and talented representatives of Polish society. Their activities had a considerable impact on the course of military actions.

In the 40s of the XIX century another wave of Poles enters Georgia. These were people of different professions – physicists, teachers, officers, traders and

others who had migrated voluntarily. About 4 000 Poles lived in the 40s and 50s of the XIX century in Georgia.

The Poles in Georgia were actively involved in the processes that favoured the normalisation of political and economic situation in the country.

The Poles lived more or less compactly in the urban centres of Georgia – Tbilisi, Kutaisi, Akhaltsikhe and Sukhumi. They were concentrated in the proximity of the Catholic church of St. Peter and Paul in Tbilisi, which was built by the design of architect A. Zeltsman in 1877. In 1898, a Polish school opened with the church which initially had 105 pupils. Later a library and a reading hall were opened in the same place where 2 314 books were kept.

In 1899, on the initiative of Polish engineers and doctors – Sobepansky, Orienbovsky, Zakshevski and others, the organisation “Polish House” was established, which was restored 100 years later, in 1999, under the same name.

In the 80s of the XIX century a new wave of Polish migrants arrives in Georgia. The Polish migrants came here mostly in search of jobs. This group included professionals – mainly engineers, teachers, musicians, artists, physicians, obstetricians and others. Thus, by the end of the XIX century, there was quite a big diaspora in Georgia involving 8 000 Poles.

The Polish community actively participated in the political events during the World War I and pre-revolutionary period.

In 1918-1924, a large part of Poles returned to their homeland while the rest of them fell victims to Stalin’s repression. Polish political prisoners were exiled to Kazakhstan.

According to the official data, 3 159 Poles were living in Georgia in 1926. However, it should be noted that this figure is not precise, as many Poles hid their ethnic origin and recorded themselves under Russian or Ukrainian names due to the existing political situation of those times, particularly out of fear of repressions.

During the II World War, a tragic period in Polish history, Georgia rendered a great help to Polish people. According to some data, during the period of the World War II there were 10 000 Poles in Georgia. They lived in different cities and villages of Georgia. The largest communities by 1943 were in Tbilisi, Batumi, Bolnisi, Borjomi, Khashuri, Chiatura, Chokhatauri, Gegechkori, Gori, Kulashi, Kutaisi, Poti, Rustavi, Samtredia, Stalinir (Tskhinvali), Sukhumi, Tkibuli, Zestaponi and Zugdidi. Polish refugees felt themselves secure and comfortable in Georgia.

Polish refugees mainly worked in enterprises and were engaged in different trades. They mainly went to Russian schools.

According to the statistical data of 1944, 4 208 Poles were recorded in Georgia, although this number significantly decreased (1 068), as many of them returned to their homeland.

The Poles in Georgia are mainly Catholics. They are the descendents of those Polish emigrants who tied their lives with Georgia forever and who made a considerable contribution to the progress of the Georgian state and its cultural development. Georgian Poles held special celebration of the day of National Independence of Poland – 11th of November.

GERMANS IN GEORGIA

Self-designation: Deutsche.

Self-awareness: German.

Religion: Christianity (Lutherans, part of them Catholics).

Language: Mainly – Russian, Georgian, German.

Population: 1 546 (0,0%) (according to the 1989 census); 651 (0,0%) (according to the 2002 census).

Location: Tbilisi, Rustavi.

History of resettlement: The Manifesto of Catherine the Great of 4th of December, 1762, which invited all foreigners to settle in Russia, formed the ground for foreign colonisation in Russia. The Manifesto contained general promises. Thus, Catherine the Great issued a new Manifesto on July 22nd, 1763, according to which the settlers were given monetary aid, a plot of land, and were released from recruitment and taxes during 10 years.

The colonists were mainly Germans. The material reimbursement of the so-called “recruiters”) depended on how many colonists they would bring. Among the ranks of colonists there were many suspicious persons who were called “Der Abschaum Deutschlands” (scoundrels from all over Germany). German colonists were settled in the land along the Volga in 1763-1766.

By the Manifesto of 16th July, 1785, Catherine the second invited colonists to settle in the south of Russia and North Caucasus. The first ones to settle were Lutherans from Danzing and sectarians – Mennonites.

In 1817, under the rule of German Ermolov, German colonists resettled in Georgia and the South Caucasus. Ermolov explained their

settlement in these places by the low level of agricultural development in Georgia and also by the fact that the local people there were uneducated and idle, which was far from the truth and was certainly caused by significant political reasons.

For Germans, the reason of migration was the development of capitalism in Germany, devastating wars of Napoleon I and religious conviction.

Another reason was the belief of one of the sects in the Second Advent and the establishment of the thousand year kingdom. In their understanding they were to meet the end of the world at the bottom of Mount Ararat, in the east. Such a sect was the one called “separatists”. They addressed Alexander I with the request to allow them to resettle, which he did. The sect of “Separatists” set out to Russia from Württemberg and Baden in 1817 (7 000 people). They reached Odessa via the River Danube and 300 households stayed there. After that they proceeded via Kherson, Taganrog, Rostov, Georgievsk, Mozdok to Tbilisi. The first group of people, 31 families, arrived in Tbilisi in September 1817. They spent the winter in village Martkhopi, in local families. In 1819, 5 000 German colonists’ families came to Tbilisi.

Those who resettled at the end of 1818 founded 8 colonies in Tbilisi and Elizavetpol province: 1. “New Tbilisi” – in the former Kukia district (where traders settled); 2. Marienfeld – near Sartichala; 3. Petersdorph – near Marienfeld; 4. Elizavettal – nowadays Asureti; 5. Ekatherinenfeld – Borchalo (near Bolnisi); 6. Annelfield – around Elizavettapol; 8. Alexandersdorph – north of Tbilisi (on the lands of Didube).

The Tsarist government gave the Germans the best lands which were taken away from locals. The Germans got 35-60 dessiatina of land per household while the local farmers did not even have 3-5 dessiatina. As it can be seen from the example of Annenfeld colony, the government allocated land to all the new settlers, while the locals, especially farmers in the mountainous areas (Pshav-Khevsureti, Racha, Svaneti) faced difficulties because of the lack of land. Although there was some amount of free land in Georgia, local farmers had no right to settle there as they were intended for Russian and foreign colonists. For this reason, Georgian farmers deprived of land, had to leave their native place and seek shelter in other parts, mainly in the North Caucasus, where the conditions were rather hard.

The state built houses for the Germans for free. They were also given money to acquire commodities and production tools. The military protected them from attacks.

Sectarianism prevented the Germans from improving their economic conditions. For this reason the government was trying to turn them into Lutherans, which yielded positive results and improved their economic condition.

Colonists had close links with Germany.

The tsarist government made all efforts not to mix the Germans with local population in order to maintain their keystone of the society in the South Caucasus. A decree issued in 1829 prohibited mixed marriages between Georgians and Germans. From 1948 the law banned Armenians and the representatives of other nations to live in German colonies. In 1920 the Mensheviks wanted to bring new colonists to Georgia but entrance of Bolsheviks ruined their plans.

In 1941 the Germans were exiled to Central Asia. Only those who had Georgian family names could evade the exile.

In 1957 Germans were allowed to come back without being rehabilitated, but only some part of them returned.

Economy: The leading industries with Germans were field cropping, vine-growing and stock-raising. But they could not use the farming tools they brought to Georgia. Thus they were using Georgian plough. In the end of the XIX century, some well-to-do German colonists bought agricultural machines.

Potato must have been the only crop first introduced by colonists to Georgia and the South Caucasus.

Manufactories: Germans set up and opened production enterprises. They produced leather, soap and wax, tobacco, liqueur and spirits, made Bavarian beer. Pharmacist Zimmel produced artificial mineral waters: Vichy, Carlsbad, Emsy and others. In 1881 they started the production of artificial ice. In 1879 was opened a lemonade plant.

Education: In German colonies as well as in Tbilisi there were German schools operating under the supervision of the Lutheran Church (in every colony each). Teachers were invited from Germany. Subjects were taught in German. From the 60s of the XIX century the Russian language was introduced as a compulsory subject. From 70s the Russian language became compulsory in German schools only for boys!

In 1892 the schools of German colonists went under the subordination of the national ministries of education.

In 1911, every 50 children received allowance from the state treasury for the amount of 390 Roubles.

In 1938, quite a prestigious German school closed down. The school was also prestigious throughout the Soviet Union. In 1945 the “Kirche” in Tbilisi was destroyed with German prisoners’ hands.

German newspaper “Kaukasische Post” was published in 1907-1908 under the editorship of Arthur Leist.

In the second half of the XIX century there existed cultural-educational establishments: libraries, clubs, religious and cultural societies: German Assembly of Tiflis, “Evangelical-Lutheran Church Council of Tiflis”, “Charity Society with the school of St. Peter and St. Paul Evangelical-Lutheran Church in Tbilisi”, “Evangelical Youth Society of Tiflis” and others. These societies had large assets. They held celebrations of different events. For example, they held Bismark’s 80 year anniversary in 1895.

The following were established in the last years in Tbilisi: 1. Georgian-German Association “Einung“, which had contacts with Germany. 2. Society of Georgian-German relations.

From the 90s of the XX century the Germans started returning to their homeland.

CZECHS IN GEORGIA

Czechs never had a compact settlement in Georgia. Neither were they numerous, but their influence on the culture and life of Georgia is rather significant. The first wave of Czech migrants in Georgia appeared at the turn of the XX century. The migration process was mainly connected with the conditions created in Austro-Hungarian Empire caused by the educational system existing particularly in Austria. As there were too many university graduates, the state could not provide them with jobs and the latter sought jobs in other countries. Their arrival in Georgia was also conditioned by their professional interests, plus the interest in being in an exotic country. The majority of Czech migrants arrived in Georgia together with their families and stayed here forever. The first wave of Czechs included different kinds of specialists in science and technology, the main part of which moved from Russia or other countries.

The next group of Czech specialists arrives in Georgia in the 1920s. In this period, Bolshevik government intensified repressions over Georgian specialists and did everything to force them to go abroad. The intention was to replace them with specialists from Russia and other countries. In the 20s of the

XX century a large number of specialists streamed into Georgia from foreign countries, as well as from the Soviet republics in search of jobs. Among them were Czechs, too. Migrant Czechs were engineers, metallurgists, mechanics, physicians and others whose professionalism was doubtlessly essential for Georgia that was on its way to building socialism.

The Czechs in Georgia settled in urban centres according to their work places, basically in Tbilisi, Kutaisi and Batumi. The process of their integration in a new country was not homogeneous. If on one occasion Czech specialists happened to occur under favourable conditions from the beginning, a part of them had to overcome difficult stages to create normal living conditions. The latter went through hardships, repressions and even exile.

Today, the majority of Czech people, counting several generations, live in Tbilisi. Czechs are Catholics. As there had never been Czech schools here, the youth received education in Russian or Georgian languages. Some of the Czechs in Georgia created mixed families. Integration of Czechs went smoothly, in general. Even though many of them assimilated, they always remembered their ethnic origin and preserved their cultural traditions. Even today the Czechs celebrate the Christmas, the most significant holiday for them, by preparing traditional food (fish, potato dishes, Christmas rolls, etc.)

You can hardly find a field of science and technology in Georgia Czechs have not contributed to. Their contribution is especially tangible in the development of Georgian culture.

The Czechs living in Georgia built and established large factories, designed hydro technical constructions, built the railway.

It was the Czech Vatslav Buresh who set up a machine-tool factory and was its first director. Ivan Sokol established the first factory of brass instruments.

Czechs actively participated in the field of medicine as well. Among them, stands out the Doctor of Medical Sciences, the surgeon, Ivan Prybil. He received his education in Prague and then in Vienna. After that he went to Russia to work, from where he was sent to one of the military units in Georgia. The research into balneological – climatic riches of Georgia (Akhtala, Borjomi, Abastumani) is directly connected with his name. He laid the foundation for spa medicine. He also established the first military hospital in Georgia and was its chief doctor.

The Czechs have made a serious contribution to the development of Georgian sport. They laid the foundation for the modern physical education in Georgia. In 1907 the Czech gymnast from the so-called school of “Sokol” A. Lukesh initiated the foundation of the society of Georgian gymnasts –

“Sokol”, later called “Shevardeni”. The Czechs are considered the founders of the school of gymnastics in Georgia.

The contribution of Czech people to the development of Georgian music is connected with the name of Joseph Ratili. He was a collector of Georgian folk songs, conductor, composer and a teacher. Ratili headed the first Georgian folk choir founded on the initiative of L. Aghniashvili in 1886. On June 14th of 2001, they celebrated Ratilis’ 160th anniversary in Rustaveli Theatre.

In the 1990s the government of Czech Republic elaborated the repatriation program for their compatriots living under hard economic conditions. The program was mainly oriented at the Czechs living in the former USSR republics and Romania. The state allotted funds and created the adequate material basis. This program provided for the Czechs living in Georgia as well, but only very few went back from Georgia, while thousands of Czechs returned to their historical homeland from other regions.

In 1996 was founded the Czech expat community – “Zlata Praga”. It has close contacts with the Czech Republic and the Czech diaspora in Georgia. The community promotes Czech language, history and culture and conducts educational activities. It works on the rapprochement of Czech and Georgian cultures, development of links between Georgian and Czech businessmen.

In 2006 “Zlata Praga” had its 10th anniversary.

THE BALTS IN GEORGIA

Latvians: The self-designation of Latvians is Latvijai. They speak Latvian, Russian and Georgian languages. Most of them are Protestants, others – Catholics.

Latvians living in Georgia mostly have mixed – Georgian-Latvian families.

After the overthrow of the royal power, the soldiers who fled from different army troops (especially those mobilised at the Turkish frontline) streamed in to Georgia. As we know, they settled in Didube (in the German colony). According to the law on foreigners, the Latvians were considered the citizens of a hostile state to the Soviet Georgia, as Latvia did not become socialist and did not join the USSR. The first diplomatic mission to Georgia had not been firmly established when it had to organise the departure of deported compatriots.

Latvian engineers were sent to Georgia by the state to work on five-year industrialisation plans.

The Lithuanians: Self-designation – Liethuwaia. They speak Lithuanian, Russian and Georgian.

The first data about the Lithuanians living in Georgia come from the second half of the XIX century. Part of the Lithuanians was sent to work in Georgia and part of them was exiled by Russian administration. During the World War I, Lithuanians occurred throughout the South Caucasus and in large numbers particularly in Georgia. Many teachers, medical workers, engineers, pharmacists and others were sent by the Russian government, as they said, for the “benefit of service”. Apart from them, there were a lot of people who had been exiled for different violations during their military service, and, also those, who were mobilised in during the Russian-Turkish War. Thus, in 1914-1918 there were several thousands of Lithuanians in the South Caucasus.

Lithuanians gradually started to establish Lithuanian societies in different countries. The most numerous of them was Tbilisi Lithuanian colony founded back before the I World War. This community was engaged in social and cultural activities.

On 2nd of June, 1918, the Caucasian Council of Lithuanians addressed the Council of Lithuania with the request to open an official Lithuanian representation in Georgia. The delegation was due to go to Lithuania in 1918. On 30th of August the Lithuanian representation was accredited to Georgia. Having overcome many difficulties, 10 000 Lithuanians returned to their native country.

Exactly 80 years later – in January 1998, the Lithuanian expat society, and in 2004 – the Embassy of Lithuania were opened in the independent Republic of Georgia.

Estonians: Self-designation – Eestlased. By origin and language Estonians belong to Finnish-Hungarian peoples of the Baltic-Finnish group.

Estonians had been Catholics since the XIII century, but later, in the XIV century, during the period of reformation they adopted Lutheranism. In the middle of the XIX century, 10-12% of the Estonian population became Orthodox Christians.

Estonians came to Georgia for different reasons. Russian officials, specialists in different fields, demobilised soldiers of the Russian army and many others came to stay here (among them were the Balts). The Estonians who belonged to this category returned to Estonia at the first opportunity, i.e. after the overthrow of the royal power in Russia (from the 1920s).

Among the acts of Russian colonisation was the exile of Abkhazian people to Turkey in 1866-1878 (due to their confrontation with the Russians). Abkhazian villages became deserted. Russian administration resettled Armenians and Greeks (from Turkey) on these lands. In the same period Estonians were resettled on the territory of Abkhazia – in particular on the right side of the Kodori River, at the altitude of 50 metres from the sea level, 13 km away from Gulripshi.

The place where Estonians were settled was called “Baghnasheni” (Georgian toponym) until 1955. Later, it was renamed into Estonka, where a collective was set up to grow tobacco and tea.

In the 90s of the last century, most of the Estonians returned to their country due to the Georgian-Abkhazian conflict. On 18th of December, 2006, the Estonian Embassy was opened in Tbilisi.¹

1 Information on multiethnic Georgia is obtained from the works of the following authors: N. Abashidze, L. Zurabishvili, G. Manjgaladze, L. Meliksed-Beg, L. Melikishvili, N. Omarashvili, L. Pashaeva, E. Mamistvalishvili, T. Tsagareishvili, T. Ivelashvili, G. Chikovani, N. Jalabadze, and L. Janiashvili. Statistical information has been provided by the Statistical Department of Georgia.

Chapter Two

BRIEF REVIEW OF THE PROJECTS ON INTERETHNIC RELATIONS IMPLEMENTED BY THE FOUNDATION FOR THE DEVELOPMENT OF HUMAN RESOURCES AND THE HANNS-SEIDEL FOUNDATION

In 2005-2008 “the Foundation for the Development of Human Resources” implemented a number of projects supported by the OSCE HCNM office. The purpose of the projects was to improve the management of interethnic relations. The projects were run in the Samtskhe-Javakheti and Kvemo Kartli regions. Another purpose was to strengthen links between the named regions and the central bodies.

About 450 public servants received training in tolerance building and the management of interethnic relations. The training program served two main objectives: 1) Building tolerance for other nations and the development of sensitivity to interethnic relations, in general; 2) Using the relevant techniques, training participants create a bank of ideas for the projects aimed at the improvement of interethnic climate and develop norms for a code of ethics regulating interethnic relations.

Both projects were very popular in the Samtskhe-Javakheti and Kvemo Kartli regions and were considered quite prestigious. Some of the projects, developed during the working sessions within the framework of the overall project, were implemented in practice and became very popular both in the region and the centre, which is a great achievement, indeed.

Another interesting project run by the Foundation involved cooperation with the Police Academy. Within the framework of the project training was delivered to Police Academy lecturers. Training concerned the efficiency of keeping law, policing and order in multiethnic society.

The projects have been published in the form of manual (“Managing Interethnic Relations” available in the Georgian, Russian and English languages) and booklet (“The Police and the Management of Interethnic Relations” available in the Georgian and Russian languages).

EMPIRICAL RESEARCH: ATTITUDE TO INTERETHNIC RELATIONS AMONG TEACHERS, FUTURE TEACHERS AND YOUTH LEADERS

The given research concerns the attitude towards the consideration of ethnic diversity problems in the education system reform. It covered different groups of teachers, future teachers (students, at present) and the leaders of patriot camps (youth leaders). It was planned to develop for the named groups the corresponding interethnic training programme based on research findings.

In particular, the present research had to reveal respondents' attitudes towards the following issues:

1. Situation in Georgia in terms of ethnic diversity and tolerance;
2. Whether new programs and manuals take into consideration ethnic diversity in Georgia;
3. What has changed in new programmes and manuals in this respect;
4. How ready are teachers, students and the leaders of patriot camps (youth leaders) for these changes;
5. What kind of training they need to accept and meet the current requirements.

The research used focus groups.

When forming a discussion group our intention was to cover a wide range of respondents. For this reason, we selected a) School teachers from Tbilisi Georgian and mixed schools; b) Teachers from Marneuli region Georgian and mixed schools; c) Teachers from Samtskhe-Javakheti region Georgian and Armenian schools; d) Tbilisi students; e) Patriot camp leaders.

We assumed that they would hold different opinions, which would enable us to see different aspects of the problem.

Each focus group was composed of 10-12 people, on average.

Respondents evaluated the positive and negative aspects of the research problem, main values, implementation ways and possibilities and the social and political relevance of the problem.

In total, 7 focus groups were conducted with the participation of 180 teachers, future teachers and youth leaders, out of which 140 were of Georgian nationality and 40 represented national minorities from Kvemo Kartli and Samtskhe-Javakheti regions. The focus groups revealed different ethnic stereotypes, teachers' and youth leaders' vivid interest in the traditions and

lifestyle of ethnic groups living in Georgia, positive expectations related to training in the field of tolerance and interethnic relations. Participants made proposals on the scope and content of training, the principles for the formation of training groups and the format of training. Research participants emphasised that it was desirable to form ethnically mixed training groups, since the relationship with the colleagues of different nationalities would contribute to the achievement of the final objective.

Find below the main findings of the conducted research:

1. The idea of democratic state and its principles has to be appropriately realised and interiorised.
2. Healthy interethnic relations rely just on these principles. At the same time, inability to understand these principles in any individual case causes difficulties and misunderstanding. These difficulties also reveal themselves in our respondents' evaluation of the changes provided for by education reform and aimed at the improvement of interethnic relations in our country.

In particular:

- Georgian teachers in Tbilisi, Samtskhe-Javakheti region and Marneuli district think that school education has to deal mainly with the formation of the Georgian citizen's Georgian mentality;
 - Non-Georgian teachers in the Marneuli district think that school education should help Azeri students to be better integrated in the Georgian state;
 - Armenian teachers in Samtskhe-Javakheti actually demand cultural autonomy for the region and support a full preservation of national, i.e. Armenian schools.
3. The position of Georgian students and the leaders of patriot camps coincides with that of the Georgian teachers. They believe that it is mandatory for any citizen of any ethnic origin residing in Georgia to master Georgian as the state language. National exams are regarded as a system change assisting the solution of other problems.
 4. Even though no manifested ethnic discrimination is observed in Georgia, i.e. the cases of ethnic discrimination have not been recorded in

international documents, we can still speak about discrimination at the mental, psychological level, which is not denied even by Georgians.

5. Attitude to ethnic minorities is not symmetric or horizontal, i.e. based on the parity principle. In the best case, in everyday life, it is limited to a good relationship between neighbours. This kind of mentality is inconsistent with the statements, repeatedly made by our respondents: Ethnic minorities need to be well aware of the fact that they are Georgia's citizens. For this reason, they have to free themselves from separatist intentions, study thoroughly the Georgian language and recognise Georgia as their homeland.

Recommendations

1. An integrate training program has to be developed to help to realise such interethnic attitudes and correct them where necessary. The programme has to cover a) school teachers, because the school is the most powerful socialisation instrument as it forms the main principles and values involved in social relations; b) students – future teachers; c) leaders of patriot camps, who have close relations with young people of different nationalities and can largely contribute to interethnic tolerance building through formal and informal relations.
2. The training program has to aim at the correction of those beliefs that serve as a basis for actual relations between different ethnic groups.
3. Different modules can be developed on the basis of an integrate training system.

Thus, based on the research involving work with focus groups, need assessment conducted with teachers, future teachers and young leaders and the analysis of the relevant sources, a training programme was developed in the sphere of interethnic relations. The programme comprises the following components, themes and modules:

- The initial stage of training. It includes the declaration of training objectives, brief introduction of the implementing organisation and the leaders of training, self-introduction of training participants, declaration of dignity and personal values, statement of expectation held in relation to training and the formulation of training rules.

- Training covers the following themes and uses the following exercises:

Theme 1: Tolerance and its development. Brainstorming is conducted to generate ideas on what tolerance is. Activity Subjective Reality developing tolerance to differences.

Theme 2: Interethnic picture of Georgia. A lecture-discussion on the ethnic composition of Georgia, ethnic groups' traditions, lifestyle and other characteristics.

Theme 3: Ethnicity and ethnic or civic identity. Mini-lecture and the exercise on the awareness of ethnic/national and civic identity "The Ring", exercise "Ethnic identity, time and the mutual perception of identity by representatives of different nations".

Theme 4: Ethnic majority and minority. Mini-lecture on the relationship between the ethnic minority and majority. The exercise on awareness raising "A gift" and the exercise "Dots" that helps to become aware of the discrimination phenomenon.

Theme 5: Stereotypes. Mini-lecture and exercises on the awareness of stereotypes: "Word pairs", "Guess who is meant" and the exercise "Spider web of prejudices".

Theme 6: Intercultural dialogue. Exercise "Intercultural dialogue".

Theme 7: Civic integration. Exercise "Debates on integration Issues". Exercise "Defining civic integration".

Theme 8: Problem solving and ethnic conflicts. Mini-lecture and exercise "A problem tree" on the awareness of the existing problems and their interrelationship. Exercise "Analysis of involved actors".

The training uses a large number of energisers that are aimed at warming up, and the reduction of tiredness and tension.

Chapter Three

ETHNIC IDENTITY, THE ETHNIC PICTURE OF THE WORLD AND INTERCULTURAL DIALOGUE

The tendency to preserve one's own uniqueness and identity has been clearly observed since the second half of the XX century. People have started to strongly identify themselves with this or that ethnic group.

ETHNIC IDENTITY

Ethnic identity is part of the individual's social identity and implies the awareness of one's belongness to this or that ethnic group. Identification with an ethnic group at the same time implies the feeling of difference and separation from other groups.

The structure of the individual's identification with an ethnic group normally involves two components: **the cognitive component** (knowledge, ideas about the peculiarities of one's own group and the realisation of one's belongness to this group on the basis of ethno-differentiating traits) and **the affective component** (evaluation of the peculiarities of one's own group, attitude to its members, importance of membership).

Out of the components of ethnic identity the most important are **1. Ethnic awareness** (being aware of one's own and other ethnic groups, their history and traditions, their psychological peculiarities), and, **2. Ethnic self-identification** (use of "ethnic label", ethnonym, which is based on the experience of one's belongness to a group). Based on the knowledge of one's own group and other groups, the individual develops a system of perceptions, a system of ethno-differentiating characteristics. These are language, values and norms, historical memory, religion, land, myths, national character, folk and professional art, etc.

Ethnic identity does not only imply one's identification with an ethnic group. It also implies its evaluation – evaluation of belongness to this group, valuing its membership and sharing ethnic feelings. This is the affective component of ethnic identity. The feelings caused by group membership – pride, dignity, etc., are based on deep affective links with the given ethnic group and moral obligations held in relation to it. All this is formed in course of the individual's socialisation.

Attitude to one's ethnic identity is manifested in ethnic attitudes. Positive attitudes involve satisfaction caused by the membership of the given ethnic group, willingness to belong to this group and the pride experienced because of your people's achievements. Negative feelings involve dissatisfaction with the fact that you are a member of the given group, feeling of humiliation, and, which is often the case, denial of one's own identity and the desire to belong to some other group.

Family plays the main part in ethnic socialisation. Transmission of ethnic values is determined by the nature of family relations – roles of family members and their behaviour, type of the child's socialisation and the social climate in the family.

It has to be emphasised that in order to form in the child a harmonious ethnic identity, not involving any contradictions, the values formed by the family and those transmitted by school and peers have to be consistent with each other. When primary socialisation values are reinforced by secondary socialisation values, cultural heritage is strong, and, consequently, identity with one's own ethnic group is also strong.

Identity formation is influenced not only by the homogeneity of immediate surroundings, but also by the homogeneity of a broader environment. In other words, it does matter in what kind of environment a person lives – mono-ethnic or poly-ethnic environment. Interethnic relations enable a person to learn more about one's own group and other groups, notice similarities and differences between them; it helps to understand interethnic relations and develop interpersonal skills. A lot of evidence points to the fact that when an individual lives in poly-ethnic environment (or settles in such an environment) and when surrounding people emphasise the individual's external markers (like his or her appearance or name), the individual more actively constructs one's own identity. This also makes ethnic identity, which is a constituent of social identity, more salient.

Discrimination also affects the salience of ethnic identity with the minority's representatives.

Thus, in course of ethnic socialisation, a new generation acquires the norms and values, transmitted by the older generation, and accumulates the knowledge related to interethnic differences. As a result, the child realistically identifies itself with this or that ethnic group. In this way, a new member is "ascribed" to this or that ethnic group.

The ethnic status is mostly unchangeable in course of life. And yet, ethnic identity is a dynamic, rather than static phenomenon.

Most scholars believe that ethnicity is an **ascriptive** characteristic, i.e. characteristic ascribed by society rather than a genetically determined characteristic. However, in our country, ethnicity is not perceived as an ascriptive trait. It is mainly perceived as an inborn characteristic, like the colour of hair or skin. Anyway, in course of socialisation, society ascribes the child to a definite ethnic group, due to which, there is no choice. However, quite often, mainly with minority representatives and the children from mixed families, in addition to the ascription criterion (i.e. how a person is perceived by others), the criterion of inner choice (i.e. what the person thinks he or she is) also plays a very important role.

There is another peculiarity of ethnic identity that is worth mentioning in the given context: **The individual's belongness to an ethnic group is determined by a mutual recognition act.** You cannot become a member of an ethnic group if it is only you who recognises the belongness to it. The group has to recognise you as its member, too. In addition, the nation, to which an individual is ascribed, plays an important role in this kind of "passage". It can introduce sanctions, so that its members maintain their loyalty to the primary ethnic group. In other words, conflict free existence in the reality of interethnic relations necessarily requires the agreement between the ascription criterion and the free choice criterion.

But if this does not happen, because the individual endeavours to **maintain and deserve a positive ethnic identity**, he or she applies different social creativity strategies. These are: 1. Changing evaluation criteria; 2. Looking for a new criteria for comparison; 3. Choosing even less successful and weaker groups for comparison, etc. There is one more strategy, which is a positive evaluation of oneself, and, at the same time, negative evaluation of one's own group. In the case like this, negative ethnic identification is developed, which is accompanied by inferiority feelings as well as a feeling of shame because of being a representative of one's own ethnic group.

Such a negative ethnic identity negatively affects inter-group relations, since the groups that are not able to be in peace with themselves, cannot be in agreement with other groups. Low self-esteem often makes an individual look for a more inferior group and behave in a negatively discriminating way in relation to it.

There is another point to be taken into consideration: when an individual realises that he or she belongs to a group negatively evaluated by society, he or she might develop **bivalent identity**. By doing so the individual preserves positive

self-esteem. However, he or she might develop the split personality complex. Bivalent identity might also manifest itself in the emotional, aggressive emphasizing of one's own identity – "I might be very bad, but this is what I really am".

The use of the above mentioned strategies controlling ethnic identity, has one of the two outcomes – identification with one's own group or identification with the dominant group. An individual, who is strongly identified with one group, cannot be strongly identified with another group or the strengthening of one of the links causes the weakening of the other. This is what the bipolar model of identity says.

One of the best versions of the bipolar model of identity is the **acculturation model** developed by Canadian researcher John Berry. According to this author, interacting individuals or groups can choose one out of the following four strategies: **1. Integration** (each of the interacting groups and their representatives preserve their culture, but, at the same time, they have close relationship with each other); **2. Assimilation** (group and its members lose their culture, but they maintain contact with the other culture); **3. Separatism/Segregation** (group and its members preserve their own culture, but they refuse to be in touch with the other group); **4. Marginalisation** (group and its members lose their own culture, but they do not establish close relations with the other culture).

According to Stephen Bochner, there are four possible ways in which individuals respond to intercultural contact. These can be identified as "**passing**" (rejecting one's own culture at the expense of other culture), "**chauvinism**" (rejecting other culture at the expense of one's own culture), "**marginality**" (vacillation between two cultures) and "**mediation**" (synthesizing two cultures and acting as a link between them).

As we see, John Berry and Stephen Bochner do not reduce the outcomes of intercultural contacts to the identity transformation level. Nevertheless, they emphasize that at the individual level psychological acculturation manifests itself not only in the changes taking place in the value system, but, also, in identity changes.

For most individuals is typical **mono-ethnic identity**, which coincides with the "**objective**" **ethnicity**. In favourable social and cultural conditions ethnic identity is accompanied by patriotic feelings, national pride, feeling of dignity, etc. But positive ethnic identity could take a different form as well. In its extreme form it is manifested as ethnic hyper-identity, which means that in the individual's hierarchy of social identities national identity takes a leading place. It is accompanied by hostile stereotypes, rejection of other ethnic groups and the refusal to be in contact with them. Ethnic hyper-identity negatively

affects the individual, because he/she is not able to spontaneously react to actual situations and is too much attached to one's own group.

Mono-ethnic identification (changed ethnic identity) with other ethnic group can take place in such a case when, in a poly-ethnic society, the other group (group you do not belong to) has a higher economic and social status. Identification with such a group results in a full assimilation or the interiorisation of its traditions, language, values and norms. On the other hand, if this group accepts the individual as its member, he/she will be totally absorbed by it.

When a person strongly identifies himself/herself with two groups (in such a case identification is not equally intensive), **bi-ethnic identity** is developed. People with like identity have the characteristics of both groups. Also, they are aware of the similarities and are **bi-culturally competent**.

According to a recent position, integration, and, consequently, the formation of bi-ethnic identity, is the most successful strategy, whereas marginalisation is thought to be the least successful. It was thought earlier that living in two cultures is undesirable because this causes identity confusion. Today you can find a lot of evidence supporting the view that problems are caused by weak ethnic identity rather than split identity.

It is just bi-ethnic identity that is most advantageous for the representatives of minorities living in poly-ethnic society. It enables them to organically combine different perspectives of reality and accept the richness of other culture without causing damage to oneself.

When this process is impeded for this or that reason, an individual with marginal ethnic identity is formed. Such a person vacillates between two cultures because of not being able to assimilate the norms or values of any of them. People with confused identity often experience intrapersonal conflicts which are manifested in alienation, despair, aggressiveness, etc.

There is another form of identity which is called **the zero form**. This implies a weak ethnic identity or its non-existence, which means the denial of the significance of the ethnic factor in one's own life as well as in society. Different forms of such identity restructuring strategy enable the representatives of minority groups to maintain positive identity by removing the ethnic component causing anxiety. Here are some forms of this strategy: **1. Individualisation**, i.e. placing individual identity over social and ethnic identity and considering oneself an independent individual rather than a member of a certain group; **2. Restructuring social identity** and depriving it of ethnic identity. For this purpose the individual uses civic identity or identifies oneself with a

broad, super-national groups, like Europeans or world citizens or declares **cosmopolitan identity**. Or the individual might narrow the frame, place a small group – one's own family above any identity and identify oneself with it.

Manipulating one's own identity might damage the individual's integrity, and, the individual's identity, in general.

THE ETHNIC PICTURE OF THE WORLD AND INTERCULTURAL DIALOGUE

In poly-cultural society the efficiency of inter-cultural dialogue is determined by a number of factors.

Historically, inter-ethnic contact taking place at the group level can result in the following, most general and mutually excluding categories: **genocide, assimilation, segregation and integration**.

Genocide is the destruction of the members of an ethnic or cultural group by another ethnic or cultural group, that is normally larger and possesses technological resources. It usually justifies destruction by the other group's racial, ethnic or mental inferiority. This happened many times in the "epoch of great conquests". Nowadays, genocide usually results from world and local wars and conflicts.

Psychologically, genocide implies an extreme unacceptance of a different lifestyle or world outlook. Such unacceptance may even take the form of physical destruction. This kind of unacceptance masks a deep inner conflict and inferiority feeling, which is compensated by an aggressive treatment of "others".

Assimilation implies the absorption of a culture by another culture. This happens when an ethnic groups voluntarily or forcibly adjusts itself to the other group's customs, lifestyle and accepts its values. Due to assimilation, after several generations, minority group members no longer differ from the indigenous population, culturally or physically. As a result of this the ethnic culture stops to exist. Forcible assimilation might cause the feelings of inferiority, humiliation and shame.

In psychological terms, assimilation is a mild version of the unacceptance of other cultures, in case of which representatives of other culture are forced to live in compliance with the norms of the dominant culture. Voluntary assimilation, which is aimed at the survival among the "strangers", is a psychological defence against possible aggression which works through joining a stronger and larger "our" group.

Segregation is an example of isolated and independent existence of an ethnic culture. Within a society, segregation can take place either at the will of the dominant majority which tries to keep minority groups away from the main positions, or on the initiative of the minority groups who demand separation from the dominant majority, cultural autonomy, national schools, land and other forms of property and, at the same, introduce measures against mixed marriages within one's own group (self-segregation).

Psychologically, segregation is a step forward in terms of intercultural relations: Ethno-cultural groups find psychologically acceptable the existence of other ethnic groups, but keep some distance from them.

All the forms listed above represent an attempt to solve the problems related to contact between different peoples. This could be accomplished by destroying the people different from one's own group (genocide), destroying a different culture (assimilation) or stopping relationship with other cultures (segregation). In other words, difficulties related to intercultural contact are solved by stopping this contact.

But the problems related to intercultural contact are solved only if it is generally accepted that groups of people are different cultural individualities, that they have the right to preserve their differentiating characteristics if they are willing to do so. This principle should serve as a basis for interstate relations as well as the relationship of different cultural groups within the same society.

The above said leads to the following question: Is it possible for culturally different groups to live in complete agreement, and if so, what kind of relationship ensures this? The answer is the following: Such a contact is based on the integration principle and the idea of culturally compatible society.

Integration is the principle of compatibility which allows different groups to preserve their cultural uniqueness, and, at the same time, join the society on a different, but also important basis.

From the psychological perspective it is the most positive form of intercultural relations, during which the members of ethnic (cultural) groups cope well with the difficulties related to the acceptance of a different lifestyle or world outlook and even find advantages to such differences and coexistence.

There are not many examples of such integration as the mankind is just starting to recognise different cultural and ethnic groups' right to preserve one's own uniqueness. It is starting to realise that this does not at all mean the violation of others' rights. Inter-group tolerance and acceptance is the direction the mankind should take. Different forms of group inter-cultural contacts – genocide, assimilation

lation, segregation and integration could be regarded as a continuum reflecting the human learning of different forms of coexistence with different people as well as a gradual transition to more and more tolerant forms of interaction.

Ethnic tolerance is the non-existence of a negative attitude to other ethnic cultures, or, to be more precise, a positive perception of another culture along with the maintenance of a positive perception of one's own culture. This means that ethnic tolerance does not imply assimilation or the rejection of one's own culture.

Nowadays, actually all the countries are multi-ethnic or poly-cultural. The states with more than two ethnic groups belong to poly-cultural societies. These groups are of a definite size. It does not matter how long they have been residing on the given territory or whether they belong to the indigenous population. They are all regarded as the state's citizens enjoying equal rights.

Despite a long peaceful history of like poly-cultural states ethnic tension and conflicts occur there quite often.

The best justified ideology of the dominant society is **multiculturalism**. It implies the positive evaluation of the existence of different ethno-cultural groups in the society and the voluntary adjustment of the society's different institutions to the cultural groups' demands.

International experience accumulated in relation to multiethnic societies offers the national policy that does not force non-indigenous population to incur losses (assimilation) or create ghettos (segregation). In like societies, school education and social legislation emphasise the positive side of pluralism and condemn ethnic intolerance and discrimination. What is most emphasised is that integration means mutual adjustment or concession: The dominant majority introduces changes into school education and state service, whereas the minority loses those cultural peculiarities that are valuable but no longer serve adaptation.

It is difficult to take steps in each other's direction, but in case of a different policy (segregation or marginalisation) difficulties and losses become even more prominent.

Members of multiethnic societies have to understand the positive aspects of cultural diversity. They have to realise that it is part of the diversity of life, that it favours healthy competition and increases the adaptability of society.

Society is facing a serious dilemma: Either to develop as an open society or divide according to the distance between ethnic and cultural groups. Although both of these trends are important, their **harmonious combination** is something that has to be desired. Special programmes and training in ethnic tolerance in intercultural relations can contribute to the establishment of like harmony.

Chapter Four

ETHNIC STEREOTYPE AND PREJUDICE

Ethnic stereotypes are simplified, emotionally charged and extremely stable ideas about an ethnic group that are applied to any of its members.

Stereotype implies dividing people into groups. Stereotypes are composed of different (positive, negative and neutral) attributes that are ascribed to different groups of people (races, ethnic and gender groups). There are also auto-stereotypes, which are the ideas about the attributes of a typical representative of one's own group.

Stereotypes are often extremely generalised, inaccurate and negative. For instance, representatives of majority groups exaggerate similarities between the members of a minority group and ascribe to them the same negative characteristics. Minority groups' stereotypes follow the same rules. They imply disrespect and neglect diversity. Unfortunately, stereotypes are often used for the purpose of dominance, power maintenance, humiliating treatment of another group and its **dehumanisation**.

The viability of stereotypes is determined by their functions. One of the functions is the introduction of order into our chaotic reality. Stereotypes offer us guides for social relations and explanation of other people's behaviour. By ascribing to a group definite traits and characteristics, they form expectations in relation to this group and the group adequately responds to such stereotyped expectations.

Each of us has definite ideas about the world, the subjects surrounding us, events and people. Ideas that are not grounded enough, are unjustified or biased are called prejudices. Even though they are not supported by evidence, we still stick to them to make our world simpler, better understandable and manageable.

Prejudice is formed in course of our upbringing. Our family and environment contribute to its formation. Prejudice is not based on what we have perceived or seen. On the contrary, events are perceived under the influence of our stereotypes. Prejudices are affective rather than rational attitudes towards the world. They always accompany us. They are not dangerous unless they reveal themselves in interpersonal relations. In such a case negative prejudice related to people might have undesirable outcomes.

When our prejudices are too much generalised to an entire group of people and we have an impression that all its members possess the same traits and characteristics, we speak about stereotypes.

Stereotype is a Greek word. It is composed of two words – **stereos** **typos** – and comes from the polygraphic business. Stereo, in Greek, means **rigid, solid**, and the Greek word typos means **type, letter, character**. Hence, the stereotype means a rigid, solid plate made of types or something which would hardly change after being shaped and used for the printing of multiple copies. In physiology and psychology the dynamic stereotype denotes holistic approach to brain functioning, which is manifested in consciousness and behaviour as a fixed or stereotyped sequence of conditioned – reflexive actions. The concept of stereotypes has been formed just at the intersection of these two meanings. Sometimes once formed idea about a group or category of people is generalised to all its members irrespective of whether it accurately describes its individual representatives or not. This is how stereotype's rigid nature manifests itself. In a more general context, stereotype is a rigid way of thinking, perception and behaviour.

The history of this concept goes back to 1922 when it was first used by American Lipmann, researcher of the mass media. Lipmann believed that this term reflected predetermined ideas held by public about national, ethnical, social, political and professional groups. Since human psyche works economically, stereotype can be regarded as a stabiliser of mental activity, because human mind cannot be involved in information processing on a permanent basis.

Stereotyped thinking is one of the manifestations of schematic thinking. This means that in course of education and upbringing the individual is introduced to different templates which he or she uses when forming ideas about people, while acting and thinking. Schematic and stereotyped thinking enables the individual to survive in the environment where a lot of information flows, and where lots of emotions and numerous events take place. As the individual is not able to perceive and analyse everything that is happening inside oneself as well as outside, he/she has to form the world's stereotypes, create categories and classes and group people.

Our stereotypes are formed through the generalisation of our experience, public opinions and the attitudes shaped by the mass media. Consequently, stereotypes might contain some truth, but mainly they are based on wrongly generalised scarce experience. Problems arise when a stereotype is definitely wrong or some experience is too much generalised. For example, when an

ethnic group has a stereotyped perception of another ethnic group, we deal with more or less stable ideas about the other group's ethical, intellectual, physical, and other characteristics. On the one hand, such generalisations help us to be better prepared when meeting a representative of this or that culture, but, on the other hand, the generalisation we make might be misleading in every individual case. Negative stereotypes might reveal themselves in behaviour.

Stereotypes can be related to gender, occupation, age, religion, ethnicity, etc. Each implies stereotyping the people belonging to a given group and generalising their characteristics. For example, "Muslims are terrorists", "Women are bad drivers", "Gypsies are sly", "The elder people cannot accept innovations", etc. If these opinions are manifested in behaviour, they result in discrimination against the elder people, women, Muslims, and Gypsies.

Within ethnic stereotypes we can distinguish auto-stereotypes and hetero-stereotypes. Auto-stereotypes are generalised opinions about one's own ethnic group and are normally positive. For example "Georgians are the most hospitable people". Hetero-stereotypes are generalised ideas about other groups' ethnic characteristics and are normally negative ("The English are cold").

One of the attributes of hetero-stereotypes is that they imply the illusion of "out group's" homogeneity, which means that the other group's representatives are perceived as having the same characteristics or being homogenous rather than having different traits ("All the Chinese look the same"). That is why it is often difficult to make a distinction between Chinese and Japanese people, which is often very painful for them. It is also painful for the Azeri in Georgia to be called Tatars because of being a different ethnic group. This label comes from the old times when all the Muslims were called Tatars in Georgia.

An extreme form of stereotype and prejudice is **enemy image**. The dynamics of enemy image formation is characterised by mutual mirror perception, i.e. attributing to each other one and the same negative characteristics. If one side is perceived as a threat to peace, the other one starts armament. At the same time this side is also perceived by the other one as a threat to peace and it starts armament, too. Thus, a vicious circle is formed. Illusion of the out group's homogeneity is typical of enemy image. This illusion is so strong that it develops into dehumanisation, which means that the ethnic groups no longer perceive each other as human beings. For example, during the Rwanda conflict (Africa), Hutu tribe called the representatives of Tutsi tribe cockroaches and killing cockroaches was not thought to be a crime. This helped Hutu to commit genocide against Tutsi. Stemming from the above, the existence of

enemy image is an important precondition for ethnic conflict but it is a result of conflict as well.

It is well known that a human being has basic needs, the satisfaction of which is necessary for its existence and wellbeing. According to American psychologist Abraham Maslow, human needs form a hierarchy. Their sequence, from bottom to top, is the following 1. Physiological need; 2. Security and safety needs; 3. Affiliation need and the need for love; 4. Need for self-respect; 5. Self-actualisation need or the need for self-perfection. Safety and security needs imply not only physical but also **psychological comfort and security**. It is inherent to human nature to avoid unpleasant physical and psychological environment. If the individual experiences psychological discomfort, he or she uses different defence mechanisms that operate in different ways.

Sigmund Freud singled out eight defence mechanisms: **Suppression** – unconscious exclusion of ideas causing anxiety and discomfort. This mechanism is often labelled as motivated forgetting. As a result of its operation, a person is not aware of the reasons causing anxiety and experiences a sort of “amnesia”. **Displacement** – defence mechanism that shifts the impulses triggered by anxiety to a more acceptable or less threatening target; redirecting emotion to a safer outlet. **Rationalisation** – distorting reality to defend and maintain self-esteem, which is often justified by false arguments. The fable Fox and the Grapes clearly demonstrates the operation of this defence mechanism. **Reactive formation** – a person might convert the thoughts causing discomfort into their opposites instead of directly reacting to them; e.g. transformation of stinginess typical of oneself into generosity. **Regression** – a person goes back to an earlier stage of development where he or she felt comfortable. **Sublimation** – the most constructive and desirable means of manifesting undesirable impulses. In this case the thoughts and impulses that are unacceptable or cause anxiety are revealed in socially acceptable form. **Denial** – a person denies unacceptable or painful reality. **Projection** – a defence mechanism that helps to form **projective stereotype**. The essence of this mechanism is that a person attributes one's own unacceptable thoughts and impulses to others. He or she can ascribe one's own weakness to somebody or something.

In case of **projective stereotype** an ethnic group attributes its own negative or unacceptable characteristics to another, less attractive ethnic group. As mentioned above, stereotypes can be both positive and negative. This is also true for projective stereotypes. They are extreme by nature and are not likely to exist in real life. Positive projective stereotypes are naturally applied to one's own group, whereas negative stereotypes – to the representatives of other ethnic groups.

When a stereotype or prejudice applied to an individual or a group of people has behavioural manifestation, we speak about **discrimination**. Discriminating behaviour can take place between both individuals and groups. Scholars speak about structural or systemic discrimination. When in a social structure one of the groups has a higher status compared to the other, this creates a basis for discrimination.

Discrimination can manifest itself in different types of behaviour, ranging from neglect to a clear suppression (e.g. refusing to give a job, etc). Discriminating behaviour might be provoked by the feeling of belongingness to a powerful group. The more powerful a group is the more likely it is that its members will discriminate other groups.

Just like prejudice and stereotype, discrimination can be conscious or unconscious. Not do many people admit that they behave in a discriminating way, caused by their prejudice or stereotype.

Discrimination can have a direct manifestation if a country's legislation provides for it (examples from the past: racial discrimination in the U.S. or apartheid in South Africa) or it can be manifested indirectly. In the latter case racial, gender, religious and ethnic factors are not recognised as a ground for discrimination, despite the fact that an individual's gender, skin colour and origin are taken into consideration in employment or other contexts.

OVERCOMING STEREOTYPES

Although stereotyped thinking has its biological and psychological explanation, it is still considered a negative phenomenon and the overcoming of this type of thinking is thought to be very important. To better understand the way how stereotypes can be reduced we present William Howell's "Awareness-Competence" approach which shows the phases an individual has to go through to perceive and accept another culture.

At the first stage of unconscious incompetence we are unaware of cultural differences. We do not understand why a Muslim woman wears a yashmak. Neither do we understand the usefulness of such knowledge or if we might need it some time in the future. For this reason we can easily stereotype Muslim culture. After we find ourselves in the environment where the named fact gains importance or becomes in some way interesting, we go to the second stage of conscious incompetence. At this stage we become aware of the fact

that there is something we do not know about the Muslim religion. At the third stage we start to gather information, gain understanding and go to the state of conscious competence. The most important stage is the fourth stage of unconscious competence, at which we understand and incorporate the elements of the other culture so well that it becomes easy for us to accept what is new in this culture, in general, which is revealed not only at the attitudinal level but also at the level of behaviour. Going through this stage is very important for overcoming stereotyped thinking.

It is very important to become aware of one's own stereotypes as well as of the level at which they manifest themselves through behaviour.

To re-evaluate our stereotypes, we first have to **become aware of them and give them a specific name**. After labelling the stereotype, we have to **recall the history of its formation**, i.e. to realise the experience and/or myths this stereotype is based on.

The next step is the **evaluation of stereotype** or determining its impact on our thoughts and behaviour as well as the benefit and damage it brings. At this stage we also have to realise what will happen if the stereotype breaks down. Only after this you should make a decision to **overcome your stereotypes**.

We have to realise that family plays one of the most important roles in prejudice and stereotype formation. When bringing up a child, the parent is guided by attitudes (prejudices, stereotypes) he/she holds toward events and people and tries to develop the same opinions in the child as well. So, we have to remember how critical our attitudes can be in the upbringing of our children and the formation of our society.

As social institutions play a crucial part in the formation of stereotypes, the impact of social factors needs to be considered in stereotype reduction. Frequent contact between different ethnic groups is one of the conditions for overcoming negative thinking. During the contact breaks the illusion of others' homogeneity or a person realises that the people in the other group are as different/diverse as those in our own ethnic group and that a human being is unique by its nature. Cooperation between the members of the two groups is also very important. Setting common goals, distributing work and doing it together helps interpersonal relations as people get to know better each other.

In addition, when trying to overcome stereotypes you should remember that their existence is an outcome of a natural process. **Forming stereotypes is an inevitable process** and if we make a decision to destroy them, we will find ourselves trapped by an illusory desire and will aim to do something that

is undoable. We believe that another way of overcoming (rather than destroying) stereotypes is becoming aware of those psychological processes that contribute to stereotype formation. According to David Matsumoto, these processes are selective attention, appraisal, concept formation and categorisation, opinions, attributions, emotions and memory.

Selective attention. We are influenced by lots of stimuli in our environment. So it is impossible to react to each of them. For this reason each of us has to choose the stimuli to respond. In addition to the fact that we choose the stimuli to respond, we also choose the channels and modalities that we can easily use to give this particular response. This psychological process is called selective attention. We use selective attention because the capacities of the human being's sensory and perceptual system are limited and due to this we have to limit the amount of information as well.

Appraisal. After receiving a stimulus from the external environment we form emotional reactions on the basis of which we take certain decisions. These decisions are reflected in our behavioural reactions and responses. Lazarus calls this process copying. In this respect the appraisal process is close to the concept of stereotype, since a person actively reacts to the incoming stimulus and evaluates it according to its priority and importance.

Concept formation and categorisation. When being stimulated by reality our mind forms images of people, places, events and situations we deal with. It turned out that bits of information cannot exist separately, that our mind links individual bits of information with each other. Just because of this basic process we can form concepts and appropriately react to the external environment.

Opinions. We use this mental category to classify people, situations, objects and events. It is much easier for us to operate using categories rather than process individual bits of information. Just due to this we can perceive versatile world in the form of categories and by doing so simplify our relationship with it.

Attribution. This is a basic psychological process through which we can make predictions about the causes of events. Human beings try to explain events and behaviour, which is their basic characteristic. They draw conclusions from one's own and others' behaviour and make a forecast. Attribution research by Burger and Hemans says that people who are often involved in the attribution process are well organised and are characterised by a high level of self-control. Attribution also helps people to shape new information.

Emotion. Our daily life is penetrated by emotions, which often motivate our behaviour. Besides, people use emotions to make decisions on how to

behave in every individual instance. Emotions have an important impact on stereotype formation, because it is emotion that determines whether stereotype will be positive or negative.

Memory. Another psychological process that contributes to stereotype formation is memory. There are three types of memory – **sensory memory**, which implies primary coding, **short-term memory**, which could be placed between sensory and **long-term memory** and long-term memory. A special type of long-term memory is **semantic memory**, which is passed from one individual to another and refers to the memory of meanings and understandings unrelated to specific experiences. In this case an individual has no contact with the object in relation to which he or she receives information. Semantic memory is a concept-based knowledge and a general awareness of the world. Since, as said above, it is impossible to get information on the world based on its detailed research, an individual makes a choice and uses the existing constructs of information that are stored in semantic memory. This process favours stereotype formation.

Another function of stereotype is the **protection of positive ethnic identity**. A common trend – interpreting another person's behaviour from the perspective of one's own culture (ethnocentrism) serves just this function.

At the beginning of the last century, well known sociologist William Sumner, gave us the definition of ethnocentrism. According to him it is the tendency to look at the world primarily from the perspective of one's own group. It is the viewpoint that "one's own group is the centre of everything (better than all the other cultures), against which all the other groups are judged". Ethnocentrism is a human tendency to perceive and evaluate life events (from dishes to religion) from the perspective of one's own group's values and traditions, which cannot be questioned.

The main indicators of ethnocentrism are the following:

- The components of one's own culture (norms, values, roles) are appropriate and natural, whereas other cultures' components are not;
- The customs of one's own group are universal;
- It is natural to cooperate with one's own group, assist it and give it a priority and be hostile to another group and mistrust it.

Even though ethnocentrism is often an obstacle to inter-group relations, it is quite useful for the members within the group, since **it preserves the**

group's positive identity, integrity and specificity. It has to be noted that ethnocentrism does not always imply a hostile attitude to others. For this reason they distinguish **flexible or benevolent ethnocentrism** which is very different from **rigid or aggressive ethnocentrism**. The latter is manifested in hatred, mistrust and fear, and, also, in blaming others for one's own failures.

Cultural peculiarities are thought to be the main factor determining ethnocentrism. For example, the members of collectivist cultures are more ethnocentric than the representatives of individualist cultures. Ethnocentrism is largely determined by the social factor (social structure, actual interethnic relations). Ethnocentrism is especially typical of minority groups, small nations and ethnic migrants.

ETHNIC PREJUDICE

Ethnic and racial stereotypes differ from ethnic and racial prejudices. Prejudices against a social group are negative, hostile attitudes. They damage the group itself as well as those who hold like prejudice, because it prevents them from the adequate perception of reality.

Like prejudice is especially typical of people with authoritarian personality. They usually show strong negative emotions, rage and aggression triggered by the prejudices they hold. They stick to their opinions and emotions that are often caused by wrong prejudices. Therefore, they strictly follow their opinions and emotions that are often of revengeful nature. For this reason, like attitudes actually reflect their inner state rather than social norms and opinions.

Negative judgement is the first, most important indicator of prejudice. It is necessary and useful to differentiate prejudice from stereotype or a generalised image of an ethnic group representative. Prejudice is a definitely judgemental and negative attitude (e.g. "Dirty, stupid").

It has to be mentioned that such prejudices are not directly manifested in behaviour. Environmental and situational factors (e.g. fear of public criticism or physical punishment) might prevent a person from the manifestation of this or that negative attitude.

The second indicator – negative evaluation is only determined by an individual's ethnic belongingness rather than his or her personality characteristics.

We talk about prejudice when negative evaluation is generalised to all the members of the given group.

Thus, prejudice is a tendency to react in a unified, consistent and agreed way to the representatives of this or that ethnic group.

If prejudices are not rooted in the individual's personality, they might be weakened by contact between majority and minority groups where such a contact is based on the parity principle and aims at the achievement of common goals. The effect will become even stronger if such a contact is reinforced by social institutions, like laws, customs, etc. To the above hypothesis on the benefit of contact we could add the following four factors: **social, situational, personal and mediating**.

The social group of factors includes the structure of the given society and the history of inter-group relations of the groups in contact. **Situational factors** include the situations involving contact, nature of interaction and the type of tasks that are performed by participants. **Personal factors** comprise demographic and personality characteristics of participants in contact as well as their attitudes and beliefs.

The operation of these factors goes through individual participants' **filter of cognitive and emotional reactions**. These reactions are considered mediators since they penetrate the contact from beginning to end.

Inter-group (interethnic) contact is followed by long-term outcomes. At the beginning, it arouses mutually positive feelings in the individuals in contact and causes de-categorisation or personalisation, which means that people are perceived as individuals rather than only the representatives of this or that ethnic group. Later, the outcome of contact is generalized to the entire group and a **positive attitude between the groups is formed**. Finally, contact helps to realise that all those involved in contact are one group. This, in its turn diminishes the importance of group (ethnic) differences.

Contact could be used to improve intercultural (interethnic, inter-religious) relations. Based on the "theory of contact" it is possible to develop effective programs reducing prejudice, stereotyping and discrimination.

Chapter Five

ETHNIC CONFLICTS

According to one of the most common definitions, **conflict is an actual or imaginary opposition of two or more parties' interests.**

It is impossible to fully eradicate conflict in society but it is possible to manage and avoid it and transform destructive tendencies into constructive ones.

It is very difficult and painful to be in a conflict situation. During conflict events are perceived in a biased way. Certain psychological changes take place in the individual. These are **the narrowing of perception** (we perceive only what supports our point of view), **biased perception** (we use events and phrases taken out of the context to support our point of view), **generalization** (we do not speak about specific events and use generalizations instead; the words like “never” or “always” are often used), **polarized thinking** (taking an extreme point of view (“either-or”), overestimation (exaggeration of the negative characteristics of the opposing party), attributing negative labels, etc.

There are many types of conflict. Several types can be singled out by the causes of conflict. These are: **1. Data conflicts, which occur when people lack information, are misinformed, or have irrelevant information.** In such a case the problem can be solved through improving the accuracy of information. The parties have to agree what information they need and how to get reliable information. **2. Relationship conflicts** occur because the parties have a feeling that they are not valued, that they do not get enough respect. **3. Value conflicts are caused by value systems.** Values explain what is “good” or “bad”, “right” or “wrong”, “just” or “unjust”, “good” or “evil”. Often people hold different values which becomes a reason of conflict. In such a case, the parties categorically express their beliefs and finding a common language becomes extremely difficult. **4. Interest conflicts are caused by actual or imaginary incompatibility between needs.** Interest-based conflicts may occur over substantive issues (such as money, land, house, etc.) or non-substantive issues (status, acknowledgment).

In every individual conflict is present this or that specific cause. A type of conflict is determined by the leading cause in the given individual case. Conflict resolution means and ways need to be looked for by types and causes of conflict.

In problem situation individuals are driven by two different interests. These are the goal or “task”, on the one hand, and relationship with the other party, on the other hand. With these factors taken into consideration, we can single out five different behavioral strategies. **These are competition, avoidance, compromise, accommodation and cooperation.**

When a person is not very much interested in relationships, and, at the same time, is not task oriented, it is better to use avoidance strategy. For example, if a drunk person follows you in the street and you are not related to him through task or relationship, it is better to avoid this situation.

If, in a problem situation, relationship is more important than task, it is advisable to use accommodation strategy. It is sensible to use this strategy in family life.

When it is possible to make a concession in terms of both task and relationship, compromise will be the best strategy to use. A good example of this strategy is bargaining – the parties hold an initial position (price) and then make a partial concession, as a result of which a mutually satisfactory result is achieved.

When we are goal oriented and do not worry about relationship, competition will be the most effective strategy to use. This strategy is the essence of any sports competition and is also often applied in business. The methods used in this case can be very different: sticking firmly to one’s position, making the other side comply, proving the rightfulness of your position, using intense pressure, threat or intimidation.

The strategy which allows us to be maximally effective both in task and relationship is cooperation.

However, it often happens that conflicting parties do not use any of these strategies since they cannot find the way out of the trap they have created themselves. In such a case they involve the third party – **a mediator**. Just like cooperation strategy, conflict resolution with the help of a mediator is one of the most constructive ways to resolve conflict.

Research shows that representatives of different cultures give preference to different strategies. This has to be taken into consideration not only in interpersonal interactions but also in the relationship between nations and in case of conflicts.

Collectivist culture gives priority to the interests and goals of this or that group (family, organization) over personal interests. Therefore, its representatives try either to avoid conflict or to make a concession to the other party to keep peace within the group. This is not typical of the representatives of individualist culture, as their culture gives priority to personal goals over group goals and

to resolve conflicts applies active strategies like cooperation and competition. This is true for both business relationship as well as relationship with friends.

On the whole, collectivist cultures take into consideration the interests of the other party or try to avoid conflict. For instance, the Japanese who are clearly the representatives of collectivist culture, often look for a **bypass** (e.g. gaining a positive attitude, making a good impression, calming the other side down, suggesting certain ideas). It has to be mentioned, that the representatives of collectivist cultures manifest the above behaviors in relation to the members of the same group, whereas they show a high level of competition in relation to the members of an outer group.

The mediator's role is also culturally determined. For example, in collectivist cultures they often use an authority, whereas the representatives of individualist cultures rely on themselves.

Representatives of different cultures behave differently in conflict situations also because their personal identity, their image as perceived by others, is different. Different cultures accept and approve different ways of self-manifestation. For instance, in individualist cultures, like the U.S., Austria and Germany, the person's self has to agree with his/her public image, which is a matter of dignity. In collectivist cultures (Japan, Korea, China) self is situational, i.e. it is determined by context and is formed at the intersection of social relations.

Conflict is the situation which contains a danger of losing one's face, or the situation when the identity of the opposing parties is questioned or evaluated. It has turned out that the representatives of individualist cultures make serious efforts to maintain one's own face (image), which is understood as the preservation of one's own autonomy, territory, space. At the same time they respect the same rights of other people. Members of collectivist cultures care about the preservation of one's own face along with the face of others as relationship and being together is their main value.

In inter-group relations cooperation and conflict are interchangeable, but there are many different conflicts that cause problems to any society.

These can be manifested in the form of revolution, religious intolerance, interethnic clashes, rivalry between the two genders, acute labor disputes.

In inter-group or, broadly speaking, social conflicts they usually single out:

1. Political conflicts which imply the struggle for power, dominance, influence, authority;

2. Socio - economic conflicts (e.g. conflict between the trade unions and employers);
3. Ethnic conflicts – opposition arising out of ethnic groups' rights and interests.

Ethnic conflicts have the following characteristics:

1. Bringing inter-group differences to the foreground which activates social identities and stereotypes;
2. Territorial claims;
3. Difference in the status and resources possessed by conflicting parties;
4. Different vision of language status and language related policy.

Similarly to other forms of conflict, ethnic conflicts are based on the uneven distribution of power, authority and resources. At the psychological level conflict reveals actual or imaginary incompatibility of interests, which activates social identity.

Ethnic conflicts are characterised by social and cultural peculiarities, because the language, religion, customs and mentality of the conflicting parties are different. For example, such conflicts can be related to the definition of language status. Interethnic conflicts are often accompanied by confessional tension. Ethnic conflicts escalate when conflicting parties have a different vision of conflict resolution means – in one culture preference might be given to conflict avoidance whereas the other side might choose confrontation.

According to a widely spread opinion, ethnic conflicts are never encountered in a pure form today. What we have is a mixture or a combination of conflicts that create fertile ground for each other. Therefore, it is not surprising that conflict resolution professionals cannot often agree on the type of conflict they deal with in this or that individual case.

There are many different classifications of ethnic conflicts. According to the type of opposition violent and non-violent conflicts are differentiated. According to the goals set by the conflicting parties that struggle for limited resources, conflicts are broken down into the following types:

1. **Socio – economic conflict.** Demands are made for civic equality;
2. **Cultural – linguistic conflict.** Demands are made for the preservation of linguistic functions as well as the preservation of culture and its revival;

3. **Political conflict.** Ethnic minorities taking part in the conflict struggle for political rights. This might range from the autonomy of local bodies to full -scale federalism.
4. **Territorial conflict.** Changing territorial borders, joining another state that is close in terms of culture or history or creating a new independent state.

Those working in social and political sciences and ethnology regard conflict as an actual inter-group struggle, as a clash of incompatible actions. Conflict is understood as any form of civic, political or armed opposition, during which the parties or one of the parties mobilise themselves, act or suffer because of ethnic affiliation. This understanding of conflict agrees with the extreme stage at which tension and opposition maximally escalate and reveal themselves in a conflict behaviour. Such an interpretation implies that we can point to the exact date of the beginning of armed conflict.

Psychologists also consider conflict dynamics and, consequently, regard inter-group struggle and tension as one of its stages, which is labeled as **objective conflict**. This is preceded by inter-group ethnic tension, in general. Unfortunately, no poly-ethnic society can be free from it. Such tensions are revealed in social competition, which is fed by ethnocentrism.

It has to be noted that not all oppositions of interests develop into conflict behavior. The stage of conflict awareness and emotional maturity is very important. Because of the historical injustice experienced many times by low status ethnic minorities, they have a strong desire to restore justice and long before the beginning of conflict behaviour the idea of revenge unites the ethnic minority.

In case of the occurrence of objective conflict situation, even an accidental event might trigger conflict or bring conflict to its most acute manifestation. This is what happened during the disintegration of the Soviet Empire: Instable situation was the right time for taking revenge for all the traumas inflicted by the empire to the peoples in the former USSR.

At the **stage of conflict relationship**, conflicts tend to stir themselves, or escalate, which means that the parties go from "light" tactics to "heavy" ones. Non-violent mass actions like meetings and manifestations develop into clashes, which sooner or later end with bloodshed.

Psychologists single out one more stage of conflict, the so-called **conflict regulation**. Conflicts do not start with direct conflict behaviour and do not end with the completion of the corresponding actions. At the stage of "wound

healing”, conflict might still exist in the form of competition and reveal itself in hostile attitudes and enemy image.

Thus, ethnic conflict is any type of inter-group competition, ranging from the struggle for limited resources to the incompatibility of interests, if one party perceives the other one as an ethnic group member.

Chapter Six

POLY-CULTURAL AND INTERETHNIC EDUCATION: CONCEPTIONS AND PROGRAMMES

Since the end of the XX century positive sides of multiculturalism has been emphasized and poly-cultural educational programs have been elaborated in multiethnic countries.

Poly-ethnicity of society means that in the modern world many people do not strictly belong to this or that ethnic group; they rather belong to two or more communities or cultures, which, on their part, combine differently with each other and are constantly in dynamics. Therefore, poly-ethnic society is diverse and changeable.

To be successfully socialized, a young person needs **cultural competence** in the first place, which means not only the development of a positive attitude towards different ethnic or cultural groups but also the knowledge of their representatives' peculiarities and the ability to establish partnership relations with them. What is most important, he/she has to realize that in the modern world cultures influence and enrich each other, and, therefore, reinforce integration.

Psychological research of poly-cultural education showed its positive impact on interethnic relations. The reason is that as a result of poly-cultural education other groups are less neglected, humanistic values are reinforced, groups form super-identities and cross identities and the positive experience accumulated in course of relationship with a member of another ethnic group is generalized to its other members.

Successful poly-cultural educational programmes are implemented in Israel, Holland, and the U.S. It is possible to generalize this kind of experience, despite the fact that none of these experiences can be universal. A more promising direction is based on the typologisation of the existing approaches to poly-ethnic education and technologies, elaboration of a theoretical ground for each type and developing training programmes in line with them.

There are two kinds of poly-cultural educational models: **Didactic and experiential** (based on immediate experience). Didactic methods are grounded on the assumption that the understanding of a culture and effective relationship with the representatives of this culture requires the knowledge of its history, customs and traditions. On the other hand, the experiential model

says that the best source of knowledge is one's own experience. Certain forms of activity like simulations and role playing are used to reveal the problems that show in intercultural relations.

The main types of programmes involve **education, orientation, instruction and training**.

Education implies receiving knowledge about culture, in general, or a specific culture/ethnic group in the classroom. Such knowledge is transmitted in the form of lectures, books and films about the history, geography, state order, customs and traditions of the relevant culture. More general cultural education also involves lectures and seminars with the following title "We respect and value diversity".

Find below the themes of seminars:

- History of different peoples;
- Formation of ethnic identity and the analysis of its origin;
- Reproduction and transformation of ethnic stereotypes;
- Impact of acculturation on different peoples' destiny;
- Ethnocentrism as a limitation of a human being's thinking and perception, etc.

Instructions help to see a problem in a broader context or focus on the different aspects of adjustment to a new environment.

Orientation assists the person to familiarise oneself with an unknown cultural environment (its norms, values, dominant opinions).

Although any didactic model serves ethno-cultural education, it is not effective enough, as it cannot improve ethno-cultural competence or ensure competence at the behavioural level. Just for this reason it is much more effective to use **training**, which could be defined as an appropriately organised, more or less short term interactive group work aimed at the acquisition of the relevant skills and knowledge.

Any intercultural training programme aims to answer the question – How? How can an individual establish relations with the representatives of another, different culture and understand its values, norms and role stereotypes? It is assumed that the purpose of like training is to change participants' attitudes and develop their ethno-cultural competence.

Development of intercultural competence and sensitivity through effec-

tive intercultural training was described by Milton Bennett in his model on the acquisition of intercultural perspective. The author singles out 6 stages that reflect the individual's attitude to the differences between one's own and other cultures. Out of these stages three are ethnocentric (Denial of cultural differences; negative attitude towards these differences; minimisation of differences) and three are ethno-relative (acceptance of differences; adaptation to the differences between cultures and ethnic groups, which is not limited to the ability to recognise them but also implies the ability to conduct the relevant behaviour; integration or applying ethno-relativism to one's own identity). In course of the development of ethno-cultural competence, a person can go through one more stage. At this stage of integration an individual's mentality comprises not only one's own world outlook but also the world outlook of other cultures. As a result, **bicultural or multi-cultural identity is formed**. Bennett calls this highest stage of personality development **constructive marginality**, which is synonymous to the person who is the **mediator between cultures or a multicultural person**. Intercultural training helps a person to adjust oneself to a new cultural environment and establish effective relations with other groups' members in the poly-ethnic society.

According to Harry Traindis intercultural training has two main purposes: It has to inform training participants on cultural differences in the context of interpersonal relations and has to ensure the transfer of acquired knowledge so that training participants use this knowledge in new situations. To be able to do so, a training participant has to familiarise himself/herself with the main characteristics of an unknown culture. This requires the development of cognitive and emotional empathy through training procedures, improvement of self-regulation, awareness of cultural differences, correction of wrong attributions, reduction of inconsistency between declared values and manifested behaviour, modelling and reinforcement of positive behaviour.

Along with these specific purposes intercultural training achieves more general goals, as it facilitates: **1. Change of social and cultural situation – reduction of racism and chauvinism, and, 2. Conflict regulation and the promotion of harmonious interethnic relations.**

Intercultural training programs either differ from each other or have their own specificity. Through these programmes thoughts, emotions and behaviour form, develop and refine simultaneously. Consequently, **knowledge, skills and attitudes** constitute the components of intercultural competence.

Knowledge or cognition oriented intercultural training helps training participants understand how stereotypes and prejudices influence relationship

with other groups. For this reason, such kind of training focuses on knowledge and ideas. Emotion oriented intercultural training aims to correct the attitudes involved in the communication process and efficiently manage emotions (anxiety, fear, rage) experienced when communicating with people belonging to other cultures. Behaviour oriented intercultural training helps to develop the skills that are needed for successful relationship with other cultures.

Intercultural training models are broken down into **culture-general and culture-specific ones**. Culture-general training programmes help participants understand what means to be a representative of one's own ethnic group or culture (cultural self-awareness model). Through this kind of awareness raising training participants are taught to gain insight into cultural differences. Training in the form of workshops helps representatives of different ethnic groups to better see the impact of culture on their thinking, feelings and behaviour. During workshops participants gain the understanding of the essence of culture as well as their cultural peculiarities. The most important point is that encountering different value and behavioural systems help us to better understand ourselves.

Culture-general simulation games are another widely used technique. They construct "**an encounter of two cultures**", the situation, in which each player has his/her own rules of behaviour. The most common out of these games is **BAFA BAFA**, in which the representatives of two cultures – collectivist "Alpha" and individualist "Beta" meet each other.

Out of different types of culture – specific training, the form of training that implies an actual intercultural contact has become very popular. It involves inter-group dialogues, during which inter-group differences, prejudices, stereotypes and discrimination are discussed. In course of training the causes and effects of the above phenomena are emphasized.

The technique of culture-specific role playing helps training participants to communicate with the representatives of other cultures in real life situations. The roles can be distributed in two ways: **1. Trainees play the role of a representative of their own culture; 2. Trainees play the role of a representative of some other culture.**

Since interethnic relations are impeded by difference in the interpretation of behaviour rather than cultural differences manifesting themselves in behaviour, **culture-specific attribution training** became a widely used technique. It emphasises the difference in the interpretation of causes and effects of behaviour by representatives of different cultures. Attribution training helps to develop realistic expectations in relation to the behaviour of the representa-

tives of other cultures, and make these expectations as accurate as possible.

Attribution training is based on the so-called **cultural assimilators** or imaginary situations in which representatives of two cultures interact with each other. A training participant chooses the interpretation which, in his or her opinion, corresponds to the given unfamiliar culture.

Culture-specific assimilators were developed in the 60s of the last century by Harry Triandis. They were intended for American citizens who had business relations with Arabs, Persians, Greeks and Thais.

Cultural assimilator provides the student with 35 to 200 episodes describing interaction between people from two cultures. The description is followed by four possible choices about the meaning of the behaviour of the participants in interaction (causal attribution). The options selected emphasize main intercultural differences. Ideal is the option which describes a typical interaction between the people of different cultures or a situation which is considered as conflict situation by both parties and, at the same time, is interpreted differently, or the situation which conveys important information about a culture we are not familiar with. When selecting situations (options) mutual stereotypes, different role expectations, customs, peculiarities of non-verbal behavior, etc., are taken into consideration.

It is also possible to single out prototype situations, in which people from different cultures mainly have to interact. In total, 18 like problems have been singled out.

The situations reflecting these problems have been placed under three, relatively general headings:

1. **Intense emotional reactions** – anxiety, unmet expectations, lack of emotional support from people of another culture, ambiguous relations with the people of a different culture, struggling with one's own prejudices and ethnocentrism;
2. **Knowledge** that is important for the understanding of intercultural relations (attitude to work and private property; organizing relationship in space and time; role structures; individualism-collectivism; rituals and superstitions; hierarchical structure – classes and status; individual and social values);
3. **Cognitive – psychological processes** that form a basis for inter-group differences (categorization, ethnocentrism, attribution).

Another approach to the formation of cultural assimilators is based on the concepts of individualism and collectivism. Representatives of the European individualist culture have to understand that **1. Behaviour of people representing eastern collectivist cultures reflects much more group norms than personal attitudes; 2. Parent-child relationship is almost sacred in the East. 3. Modesty in evaluating one's own success is a must.**

Multiyear utilization of cultural assimilators shows the effectiveness of attribution training based on cultural assimilators.

Chapter Seven

TRAINING OF TEACHERS, YOUNG TEACHERS AND FUTURE LEADERS IN TOLERANCE AND THE MANAGEMENT OF INTERETHNIC RELATIONS

Training is a form of learning that is based on the knowledge acquired through immediate experience. Training is organised in such a way, that participants obtain, in the most condensed form, the experience the acquisition of which often requires quite a long time.

The structure of training provides for the following activities:

Interactive activities: Brainstorming, role playing/simulations, self-presentations; working in small groups; discussions, etc. In course of these activities participants get an immediate insight into the essence of the problem which might concern the knowledge about the external reality as well as one's own personality characteristics, attitudes and inner state.

Feedback: Participants are given the opportunity to observe their emotions and reflect over the knowledge received. This enables them to develop meta-cognition, which implies knowledge about knowledge/cognitive processes.

Mini-Lectures: In course of mini-lectures, the leader of training or educator provides training participants with the system or structure to integrate the existing knowledge.

Energisers: Exciting exercises that bring a flow of energy into the group to actively involve participants in the working process.

Evaluation: The facilitator/trainer or the educator is a model for training participants. Stemming from this, the evaluation he/she makes at the different stages of training is considered very important. For children/adolescents who are in the process of formation, such evaluations serve as the basis for their own assessments.

It has to be noted that the structure of training might change depending on its content.

Initial stage of training

Training starts with the declaration of its objective, self-introduction of the organisation conducting the training and its trainers, introduction of trainees to each other, declaration of personal values and dignity by training participants, declaration of expectations held in relation to training and a joint formulation of training rules.

Declaration of training objectives

Purpose: Participants are informed about the training objective, the utilisation of training time. They are also told what will happen during their joint life during the training.

Description: The leader of the training briefly explains to the participants training objectives, i.e. the awareness of the importance of interethnic relations, development of tolerance and sensitivity in the sphere of interethnic relations and the acquisition of skills to manage interethnic relations.

After declaring training objectives participants talk about their importance in the format of free discussion. The leader of the training puts the participants' ideas on the flip chart, breaks them down into categories, and summarises the ideas expressed to give feedback.

PARTICIPANTS INTRODUCE THEMSELVES TO EACH OTHER

“History of your name”

Purpose: Training participants introduce themselves to each other. Warming up.

Duration: Depends on group size. Each participant is given 1-2 minutes.

Material: Badges (10), markers.

Description: Participants are given sheets of paper to write down their names. After this, they introduce themselves to the group one after another. Participants say loudly their first name and the history related to it (who gave them this name and why, if they know its meaning, their attitude to the name – whether they like it or not, etc).

Authors’ advice: For the same purpose, you can also ask the participants to tell the history of their last name. This is especially effective in cultures, where the last name describes or points to something. Take into consideration that some participants are carried away by this activity and give it too much time. To avoid this, set a time limit from the very beginning.

“Introducing oneself to each other”

Purpose: Participants get to know each other. Warming up.

Duration: Depends on group size. Each participant is given 1-2 minutes.

Material: Not required.

Description: Trainees form pairs from those participants who they do not know. If people familiar to each other turn out to sit side by side, pair them with strangers. Participants are instructed to get as much information as possible about the person in their pair, so that after conversation they are able to introduce them to the group. Pairs are given 6 minutes to get to know each other (3 minutes to each trainee in the pair). After that, each person in the pair introduces the other one to the group.

“Your name and a positive trait”

Purpose: Participants get to know each other.

Duration: 5-10 minutes.

Material: Not required.

Description: Ask participants to say their names one after the other as well as any adjective that starts with the same letter as their name. This adjective describes a positive trait participant thinks he or she possesses. For example: Kate – kind, Tina – talented, etc.

Declaration of personal values and dignity

Purpose: Creating an atmosphere based on the reactivation of positive values and the feeling of dignity.

Description: The leader of the training asks each participant to say what he or she is proud of. When doing the exercise, participants actually point to the values that are important to them and represent the source of their feeling of dignity. The values mentioned are put on the flip chart.

The leader of the training summarises the values, categorises them, emphasises the role of leading values in the individual's life and the importance of the feeling of dignity (apart from human rights) in the individual's life and his/her personal growth.

AWARENESS OF TRAINING RELATED EXPECTATIONS BY TRAINING PARTICIPANTS

“An expectation tree”

Purpose: Reveals participants’ training related expectations.

Duration: 20 minutes.

Material: Flip chart, colour stickers, markers, a large drawing of a tree (The drawing is prepared in advance on a large sheet of paper; e.g. a flip chart).

Description:

Step I. Stick the flipchart with the drawing of the tree to the board. The tree has to have roots and branches. Each participant is given a sticker and a marker.

Step II. During 5 minutes participants write or draw symbols on the stickers to express what expectations they hold in relation to training.

Step III. The leader of the training reads the writings, summarises them and sticks them to the roots of the tree. If the expectation is too general, the leader of the training explains to the group that the more general the expectation is the less realistic it will be and tries to specify it together with the participants. E.g., participants often formulate their expectations like this: “To learn more about the issue”. It has to be specified what kind of knowledge is meant by the participant. If the expectation does not agree with training or workshop purposes, it is very important to show the participant that he or she holds false expectation.

Step IV. At the end of training the group goes back to the tree to see whether its expectations have been met. The stickers with met expectations are moved by participants to the tree branches and fruit. Unmet expectations are also discussed and analysed, which might become a basis for future work.

Authors’ advice: As a rule, experienced facilitators study the group and make predictions regarding the participants’ expectations, to take them into consideration when planning training. At the same time, it is very important to be open to participants’ “unexpected expectations” and take them into consideration, as much as possible, in the course of training, if they do not contradict training objectives. Allow yourself to be creative and flexible.

“Expectation + Contribution”

Purpose: Participants reveal their expectations in relation to training/workshop.

Duration: 20 minutes.

Material: Two flip charts with the heading “My expectation” and “My contribution”, colour stickers and markers.

Description:

Step I. Each participant is given two stickers in different colours and a marker.

Step II. The leader of the training asks participants to write on one of the colour stickers what they expect from this training/workshop and what they want to take with them (knowledge, information, emotions, etc). They have to write down on the other sticker what contribution they make, as participants, to group work. This assignment can be also done using drawings rather than words. For these assignments participants are given 5 minutes.

Step III. Each participant sticks his/her stickers to a common flip-chart. The leader of the training summarizes results, makes comments, and clarifies generalizations.

Authors’ advice: It is very important to specify from the very beginning group members’ potential contribution. Often training/seminar is perceived as a passive form of the acquisition of knowledge, whereas interactive approach implies mutual education and enrichment. Help participants to realize from the very beginning that their active participation is a precondition for effective training and that it helps to establish trust and cooperation between the leader of the training and group members.

Joint formulation of training rules

Purpose: Training participants set time limits, a framework and rules to follow in their relationship. These have to be observed in course of training so that training is well structured and effectively manageable.

Description: As a result of brainstorming the statements made by participants are put on the flip chart. The leader of the training sums them up, makes comments on one of the rules, if needed, gives the group the relevant feedback and suggests that they take individual and collective responsibility for the adherence to the given rule. You can use a well known phrase that belongs to Data Tutashkhia (hero of the Georgian classic masterpiece): “First mind rules for business and then mind business itself”.

After the initial stage of training, the leader of the training or a team of trainers/facilitators can lead training in such a way that it represents a sequence of certain themes. You will find an example below. However, this does not mean that our suggestion is a dogma. We can change this sequence depending on the time that is given to training, training participants and your personal opinion.

We can leave out some themes and add new ones. Here is our version of themes, mini-lectures and exercises: 1) Tolerance; 2) Information on ethnic groups living in Georgia; 3) Ethnicity and ethnic and civic identity; 4) Relationship between ethnic groups: the majority and the minority; 5) Stereotypes and prejudices; 6) Intercultural dialogue; 7) Civic integration; 8) Problem solving, and, finally 9) Energizers.

THEME 1: TOLERANCE AND ITS DEVELOPMENT

The tolerance problem occurs in the world of differences. To understand tolerance and its development it is important to consider concepts and approaches concerning the definition of tolerance. Besides, tolerance begins where each person's subjective reality is respected. We will discuss the definitions of tolerance and the issues of subjective reality separately.

Brainstorming: What is tolerance?

When conducting training in tolerance and the management of interethnic relations, we repeatedly asked participant teachers, psychologists, youth leaders and students (future teachers) to define the term **tolerance**. Each participant did this assignment very carefully which pointed to its big importance in the context of interethnic relations.

We believe that it will be interesting for the reader to learn about their opinions. After presenting the participants' ideas, we are going to give a brief theoretical review of this important concept.

Find below the definitions of tolerance given by participants as a result of brainstorming:

- Tolerance means that we have to respect others' opinions, ideas, and attitudes.
- Tolerance means considerateness.
- Tolerance stimulates the ability of mutual understanding.
- In addition to respecting others' opinions, tolerance also means taking others' opinion into consideration.
- It is important to realize that when being tolerant there are some rules to follow not to exceed certain limits.
- Although tolerance is a positive concept, it is only temporarily so. After a certain period it acquires a destructive nature.
- If we only look at the root of the word tolerance – this word comes from English tolerate, which means to endure and be patient, it will be difficult for us to recognize the universal value of this trait.
- In addition, it is important to realize that tolerance implies the ability to share other person's point of view and the ability to look at the world through another person's eyes.

As we see, people tend to be biased also when talking about tolerance. For some people this term might even contain threat. Each of us becomes suspicious when encountering something unfamiliar and new. However, in such a case it is very important to obtain more information about the issue and make it experiential. Without the latter it is impossible for a person to declare that he or she is really tolerant. And still, what does tolerance mean?

Tolerance is an attitude implying a free acceptance of other people's behavior, beliefs and values. For some people this term has a **positive** connotation which shows in the fact that tolerance is understood as a strong support to others' values and the recognition of pluralism as an important value. A truly tolerant person will object to the limitation of free self-expression. Others give this term a **negative** meaning. In this case tolerance means tense concession or the adjustment to others' values, opinions and behavior with teeth clenching.

As it can be seen from the definition above, tolerance can be manifested at the **cognitive**, **affective** and **behavioral** levels. **Incongruence** is often observed, which is revealed in the following: We often understand and realise that in this or that situation it is better to **be tolerant**, for our wellbeing, in the first place, but it is very difficult to be tolerant at the behavioural level if our **emotions** are in contradiction with this. As a result, all that shows in our facial expression.

It has also turned out that tolerance can be **compulsory** and even **pragmatic**, depending on the reasons for being tolerant. If a person has to live in a multiethnic environment, he/she has a limited choice and if tolerance is not developed this can have a negative impact on personal and professional life.

Finally, it is important to note that tolerance is often a human **trait** and is determined by environment in which the person is brought up. A simple example is the culture typical of the so-called "Italian yards". In such an environment a person develops tolerance into a trait, because he/she coexists with the representatives of different ethnic groups and cultures, lives in a mixture of cultures, and such diversity and its acceptance seem to be something very **habitual** and **natural** to him/her.

SUBJECTIVE REALITY

Every person is unique, has its own history of life and the relevant experience. Stemming from the individual's nature and experience, he/she perceives the outer world in a unique way. Consequently, each person has a unique attitude to one's own life and the world. Psychologists call this phenomenon the “**world model**” and conflict resolution specialists call it “**subjective reality**”.

The world model or subjective reality reflects the world through our personal perspective. Consequently, the world seen in this way is different from the objective reality (as far as the latter exists) as well as from other subjective realities.

Here is a metaphor that gives an accurate description of such a relationship: “A map is not a territory”. How easily a person will find direction in a new environment depends on how accurate his/her map is. An accurate map enables you to see the opportunities, which is a necessary precondition for choosing the direction of action, for choosing the way.

Developing tolerance to differences “Subjective Reality”

Purpose: Participants realize how differently the world is perceived by different people, stemming from their experience and personality. They have to realize that before involving oneself in a conflict, it is advisable to think how the situation is perceived by the other party or consider the other party's subjective reality, which often makes it possible to avoid conflict and misunderstanding.

Duration: 15-20 minutes.

Material: Edwin Boring's figure lending itself to dual interpretation (see page 97); Handouts (“Subjective reality”) to be distributed to participants.

Description:

Step I. The group is exposed to the Boring figure. Participants look at the figure for at most 20-30 seconds.

Step II. Each participant says what he/she saw in the picture. The leader of the training summarises the versions put forward by participants. The group usually puts forward two versions: The figure is interpreted as either young or an old woman. Very rarely participants give a different interpretation (a shield, a young shepherd, a retort, etc). The leader of the training outlines both pictu-



res so that each participant is able to see the images.

Step III. Participants discuss why one and the same figure is perceived so differently, what can cause such difference in perception, etc. This activity takes a form of free discussion.

Authors' advice: If all group members interpret the figure in the same way from the very beginning, try to give a different interpretation to avoid the homogeneity in group answers. Encourage diversity of opinions, so that the process of realisation is not reduced to a mere formality.

Questions for discussion:

- What happened in the group? What was notable about this process?
- What caused difference in versions?
- Is it possible to generalise this exercise to real life situations; e.g. to the understanding of different ethnic groups' perceptions?
- Can there be only one, true perception of an event?
- What general conclusion can we derive from the above process?

Step IV. The leader of the training asks participants to recall a real fact from interethnic relations, which demonstrates the subjective nature of perception.

Note: In course of the exercise the leader of the training permanently talks about the possibility of the simultaneous coexistence of different visions and emphasizes that different positions have an equal right to existence. Finally, the leader of the training talks about the concept of subjective reality.

Possible conclusions:

- Any person is unique, so there are as many perceptions as people;
- Like the ambiguous picture lending itself to dual interpretation, so real life situations do not often lend themselves to one single perception or interpretation;
- Subjectivity of perception is not a negative phenomenon. It makes the world versatile and gives an individual the possibility to develop;
- An individual should be able to avoid one-sided, limited perception of events and has to develop the ability to see an event through other people's eyes. This will significantly reduce the probability of conflict escalation;
- Ethnic relations are very sensitive. Beliefs and opinions in this sphere

- have been formed for ages out of the ethnic groups' vision and the reality in which they have to exist;
- Subjective reality is characteristic for both groups and individuals. However, group opinion is much more difficult to change; it takes more time and needs stronger efforts. This is a big challenge for the coexistence of different ethnic groups.

THEME 2: INTERETHNIC PICTURE OF GEORGIA

Purpose: Inform participants on the history, traditions, lifestyle and peculiarities of the ethnic groups residing in Georgia.

Description: Participants are given a handout with short information on the interethnic picture of Georgia to read in their spare time (The text is presented in the first chapter of this book). The leader of the training (preferably an ethnologist) provides participants with a brief summary of the material contained in the handout.

THEME 3: ETHNICITY AND ETHNIC OR CIVIC IDENTITY

An experienced reader might consider the material presented under this heading too simplified. It is really impossible to give complete information about ethnicity on several pages, because this requires the discussion of the issue in the context of big and comprehensive themes like pre-industrial society, modernism, nation building and nationalism, postmodernism, values of post-industrial society and globalisation, state structure models, etc. We did not aim at the elaboration of these interesting and important issues.

When presenting our material we, first of all, wanted to emphasise the three following topics:

a) The theory about the inborn nature of ethnic identity, which plays an important part in modern ethno-political conflicts, is only one of the theories. It has alternatives that regard ethnic identity as an acquired characteristic that can be developed;

b) Civic identity framework is able to overcome the contradiction occurring on the basis of ethnic identity if it recognises this contradiction instead of denying it;

c) The field in question does not contain the key words that lend themselves to one, single interpretation. There is no like theory, either. This makes it necessary to familiarise the reader with the material seen and understood from different perspectives, to avoid the misunderstanding caused by the confusion of terms and concepts and develop a broader approach to ethnicity and state structure issues. We hope that the material below will stimulate the reader's interest which might result in further deepening of knowledge through familiarising oneself with additional literature.

Main definitions

a) Ethnos, ethnic group

There are many definitions of ethnos. Find below some of them:

- **Ethnos** is a historically stable entity of people developed on a certain territory and possessing common, relatively stable features of culture, language and psyche as well as a consciousness of their unity and of their difference from other similar entities (self-consciousness);

- **Ethnicities** are the “pieces” of specific cultural information located, in space, within their own boundaries. Interethnic relations imply the exchange of such information.
- **Ethnic group** is a group of human beings whose members identify with each other on the basis of common heritage and predecessors, common culture, behaviour, language or religion.

To generalise, an **ethnic group's** common identity is based on racial, national and/or religious belongingness.

b) Nation

Similarly to *ethnos*, there is no one, single, universally accepted definition of nation. Find below a number of definitions picked out from different sources. Many of them partially overlap each other, but each contains one or two different components.

Nation is a large aggregation or agglomeration of people who share a common and distinctive racial, linguistic, historical and/or cultural heritage. This helps people to perceive themselves as belonging to a valuable natural agglomeration: “We have the same destiny and this has to last forever”.

Nation is a unity of self-defined people who share common history, language, culture and country.

Nation is the most stable organisation of people, culture and territorial integrity.

Nation is a relatively large group of people who is organised and ruled by one independent government, has a territory, an independent state, common customs, heritage and history.

Nation is a unity of people with common heritage, history, language, culture, etc., but it is not necessary for the nation to have a state or territorial borders.

Nation is a culturally homogenous group of people, larger than a community or a tribe that shares a common language, institutions, religion and historical experience.

To generalise, **nation** is an aggregation of those people whose common identity creates psychological borders and political unity.

c) Nationality

The concept of **nationality** is understood differently in different cultures. In the Caucasian collectivist culture the concepts of ethnos and nationality are very close to each other. However, the western culture differentiates them. In western (European and American) studies, nationality is a broader concept than ethnos and is closer to the concept of nation or nationality may denote and comprise a person's identity, ethnic origin, statehood, language and other factors.

As we see, the scientific definitions of ethnos/nationality and nation almost overlap. And yet, despite their similarity, we can consider the existence of state as a differentiating attribute, which is typical for nation, whereas ethnos and nationalities can be scattered throughout different countries. For example, a person who is Senagalian by nationality and lives in France, belongs to the French nation.

THEORIES OF ETHNICITY

(Theories that determine the mechanisms of nationality formation and change)

Origin of ethnos and ethnic identity is a very important issue for social sciences. Primordialism is one of the approaches in ethnology (some authors call it essentialism). **Primordialism** is the argument which contends that ethnicity is an inborn characteristic forming a basis for group (ethnic/national) self-perception. Some of the orthodox representatives of this approach believe that ethnicity has biological roots and that a group's ethnic identity is passed on from one generation to another.

The approach opposite to primordialism is **constructivism**. Constructivism says that it is much more important what members of society think about their origin than what objective biological givenness is. Therefore, according to constructivism, ethnic identity is socially constructed by the political elite to obtain power. Stemming from this, it is changeable, easily manageable and subject to the phenomena of group thinking, which means that it cannot be inborn.

Another important theory that bears some similarity with constructivism is **instrumentalism**. According to this theory ethnicity is situational, changeable and depends on the structure of society. In addition, the value of ethnic identity might increase or decrease due to different factors. One of these is the ability of politicians to effectively mobilise a group of people to achieve a common goal.

According to some authors, ethnic identity relies on socially acceptable and established ideas. Therefore, ethnic identity implies shared opinions regarding the origin (actual kinship), whereas culture implies the existence of shared images (representations), norms and customs.

To summarize, both constructivism and instrumentalism say that **ethnic groups are not statistical units, to which an individual either belongs or not. Belonging depends on external factors and the internal values that a person attaches to ethnic belonging.**

State models based on the ethnic and civic principles

Today there are about 200 nation-states in the world, although there are 5000 nationalities and ethnoses.

Nation-state is a state where one national identity is dominant and which has a sovereign government. Nation-states are represented by developed countries like France, Germany, the U.S. where the dominant nations are the French, Germans, and Americans. Canada and Belgium with two dominant nations also belong to nation-states.

Nation-states differ by how the concept of nation is understood and how national identity is developed. There are German and French models of nation-state that represent different understandings.

According to the **German model**, the concept of nation implies the existence of common heritage, language, culture and history. It could be said that such an understanding is a version of **primordial** approach. Consequently, the ethnic group's identity is most important in the state. The ethnic group has an inborn feeling of mutual solidarity, and for this reason, it separates itself from other groups and draws a demarcation line between one's own group and other ethnic groups (We and They). This means the acceptance of one's own group and intolerance of other groups. The given model already contains a potential for conflict as well as the threat of a radical ideologisation of ethnic approach, as it happened in the middle of the last century in Germany.

The **French model** relies on the understanding of nation within the civic framework, which means that any person living in a state has equal opportunities irrespective of his or her ethnic origin and that it is citizenship that determines identity. Differently from the German model, the French model is based on the **constructivist** approach. The state following the given principle believes that ethnic belongness is socially formed and gives a person the right to choose one's own ethnic identity in correspondence with the social and political environment. Due to this, ethnicity may change along with social and political changes and in accordance with a person's subjective opinion regarding his/her belongness to this or that ethnic group. The French model implies that political power and social learning are the main factors that influence the formation and change of ethnicity or nationality. This approach was widely applied to the establishment of state structure after the World War II. When applied in a radical form, constructivism contains a risk of the obliteration of borders and assimilation.

The **multicultural** model implies the creation of special conditions for the

ethnic groups in the state, which should ensure the preservation of their uniqueness and their development. In this case, in addition to offering the ethnic groups living in the country equal opportunities based on citizenship, the state ensures the preservation of their ethnic identity. This model is also called the conception of **ethno-cultural diversity**. In case of multiculturalism, the person accepts those restrictions, rights and responsibilities that are determined by citizenship. In parallel, he/she has the opportunity to preserve one's own ethnic/national identity, which will not become the reason for discrimination or ethnic conflict. On the contrary, it will be recognised and respected.

Nevertheless, the model of multiculturalism still contains a certain risk. An example could be the high risks related to mass migration in the globalisation period. Influx of people from the so-called third world countries might create a threat of conflict in the developed host countries. The local culture will not be able to transform oneself or change the thinking style of so many people. At the same time, the ethnic majority of the host state might find it difficult to share limited resources (prestigious jobs, social privileges, etc.) with the minorities. For the reasons stated above, the implementation of the multicultural model in practice might be only possible along with the raising of multicultural public awareness.

Awareness of ethnic/national and civic identities

Exercise: "The Ring"

Purpose: Participants become aware of their opinions and attitudes related to one's own ethnic/national belongingness and citizenship. Through discussions they better realize what their opinions and attitudes are and change them in a constructive way in the case of need. They receive information on the approaches to the formation of nationality that are prevalent in science and society. Participants become aware of national minorities' rights.

Duration: 40 minutes.

Material:

Statements prepared in advance:

1. "Nationality is an inborn characteristics; so, it can't be changed";
2. "Citizenship has a bigger impact on the contemporary person than nationality";
3. "Giving special rights to ethnic minorities is against the Constitution which says that all the citizens are equal".

Two headings: “Fully agree” and “Completely disagree”.

Handouts to be distributed to participants (“Theories of ethnicity”).

Description:

Step I. The leader of the training sticks the sheets of paper with the headings “Fully agree” and “Completely disagree” to the opposite walls.

Step II. The leader of the training reads the statements to training participants. Those participants who agree with the statements stand under the poster saying “Fully agree”, and those who disagree stand under the poster saying “Completely disagree”. Participants can use the available space according to how extreme their position is. For example, if a group member has no definite position, he/she can stand in the middle or closer to this or that “extreme position”.

Step III. After reading each sentence and clarifying participants’ positions, the leader of the training gives the opportunity to each trainee to express his/her opinion and explain why he/she agreed/disagreed with this or that statement. The trainer tries to give all the participants an equal chance to express their opinions and leads discussion in a maximally constructive way.

Step IV. After all the participants express their opinion, the leader of the training summarises the opinions expressed and offers the group to discuss the statements below.

Questions for discussion:

- What do you think would be the extreme form of these opinions?
- Which model is being implemented in our country and which model is most acceptable?
- Could you give examples to justify your opinion?

Step V. Finally, the trainer summarises what was said during the discussion and the conclusions made by participants as a result of discussion.

Possible conclusions:

- Formation of national identity is a complex process and social institutions play an important role in it. An individual forms through those institutions and develops national self-perception;
- Both citizenship and nationality have an important impact on the modern man. A person is a citizen of his/her own country and, at the same time, preserves one’s own nationality;

- National minorities should be temporarily given “Special rights”. Special (positive) measures will enable their country to ensure, painlessly, the right to equality provided for by the Constitution. The country’s constitution is a document that ensures the equality of our citizens irrespective of their racial, national, ethnic, religious, and linguistic belongingness. However, we need law implementing acts to make the Constitution work. To be able to do so, they have to provide for specific mechanisms guaranteeing the achievement of real equality.
- Discussions show that there are some factors determining the preservation or change of nationality. These are (a) self-experience and self-identity, or experiencing oneself as an individual who belongs to this or that ethnic group; (b) social pressure or whether the old and new social surroundings accepts an individual’s choice to change one’s nationality and whether it exerts pressure on him/her; (c) the country’s policy directly or indirectly forces a person (through political or other means) to preserve or change one’s nationality because of fear or the desire to get privileges; (d) a human being is thought to be biologically and genetically determined; stemming from such an understanding the set of biological characteristics is considered a justification of the unchangeability of nationality; (e) factor of time: because of one of the reasons mentioned above, an individual might never be able to change nationality in a satisfactory way through his/her life course. However, this becomes achievable through changes in generations.
- Compared to ethnicity, citizenship is more dynamic and easier to change.

Step VI. At the end of the exercise, the leader of the training summarises results and familiarises the group with the contemporary theories and ideas about nationality and citizenship (See the material at the beginning of the theme).

Authors’ advice: The concepts of nationality and ethnicity are very close to each other for the Caucasian cultures, whereas in some western individualist cultures nationality is the concept with a broader context. It comprises the elements of citizenship and statehood and is closer to the concept of nation. For this reason, the leader of the training and participants will avoid confusion and misunderstanding, if they define, from the very beginning, the working concepts for these terms.

Exercise: “Ethnic identity, time and the mutual perception of identity by representatives of different nations”

Purpose: Participants realize that ethnic identity is changeable over time, develop the ability to be open to other ethnic groups and appropriately perceive each other; participants learn how to overcome ethnic stereotypes.

Duration: 1.30 hours.

Material: Flip charts and pens/markers.

Description:

Step I. The leader of the training asks the representatives of two ethnic groups to create in course of discussion a picture of one's own identity seen through time perspective.

1. What we are;
2. What we were;
3. What we will be.

The main ideas are put on the flip chart.

Step II. Representatives of each ethnic group create each other's (the other ethnic groups' representatives') identity picture following the same principle: 1) What they are; 2) What they were; 3) What they will be. Discussion material is put on the flip chart.

Step III. The parties familiarise each other with the pictures of one's own identity and the other ethnic group's perceived identity.

Step IV. Ethnic groups' members share their ideas and emotions. They discuss to what extent their self-perception and their perception by others coincide. They introduce clarity into the points that cause mutual misunderstanding, correct and adjust their opinions about one's own and others' ethnic group's characteristics based on the information received.

Step V. Participants analyse what can be changed in their lives and opinions as a result of the insight they gained during this exercise and the conclusions they arrived at.

Possible conclusions:

- Occurrence of ethnic conflict is related to mutual ethnic perception;
- Ethnic group's perceptions were formed through ages. They are very viable. They are passed on to future generations and develop into the powerful tools like stereotypes, prejudices, enemy image, etc;

- Mutual perception often originates from the opinion people hold about themselves. People often project their feelings onto others. This phenomenon has to be analysed so that it does not prevent us from forming realistic opinions.

Authors' advice: In course of the exercise a vast amount of material is accumulated. This material enables us to analyze the phenomena like mutual projection, wrong opinions, stereotypes, enemy image.

Participants have to be prepared for this exercise. On the first day of meeting the mixed ethnic group is not ready to talk about the issues like mutual perception because of their personal importance. Often ethnic stereotypes are a tabooed topic. It is very important that group members know each other and that trust is built between them. This will make them confident that the process will not develop into something humiliating or insulting for the ethnic groups participating in training. Due to this, the trainer's role is extremely important in this exercise.

The leader of the training has to evaluate what has been said, encourage positive perception, help participants, point to what is identical in their perception, generalize the results of this exercise and enable trainees to express their ideas and emotions. It is also very important that the leader of the training gives each ethnic group equal opportunity to participate.

THEME 4: ETHNIC MAJORITY AND MINORITY

The role of ethnic majorities and minorities in the country's life, peaceful and tense relationship between them, conflict and synergy are quite heated issues. We prefer to deal with these themes through insight, which is stimulated by the relevant exercise.

Stemming from the above, we can conclude that the multicultural model is not flawless. However, it has to be noted, that the model is based on humanistic principles, since it values the protection of minorities' rights and interests and views the diversity as a resource that could be used by local population. On the other hand, multicultural approach can serve as a guarantor for the preservation of cultures. This issue is regarded as topical in the modern world, where the disappearance of ethnic groups and their cultures has become rather probable. For example, according to the UN data, there existed over 12 thousand languages 150 years ago, whereas their number has decreased to 6 thousand, lately.

Awareness of the relationship between ethnic minorities and the majority Exercise: "A gift"

Purpose: Participants realize to what extent a person's behaviour and his/her attitude to other people is determined by the status of the group he/she belongs to. Participants realize to what extent determines group status group members' behaviour and their attitude to other groups.

Duration: 30 minutes.

Material: Badges denoting the roles (groups); sheets of paper; markers; a table to complete (large format paper).

Description:

Step I. Participants split into 4 groups. Each group is given a role and the corresponding title: "Ethnic majority", "Authorities", "Ethnic minority No. 1" and "Ethnic minority No. 2" (in case of a large group). The leader of the training gives the groups the following instruction: "You have the opportunity to give any two gifts to each of the other groups. You are given 10 minutes to do this".

Step II. Every group gives gifts to the other groups. This is done orally, but could be also done in writing, in the form of pictures or symbols, or any other combination of these. The other group can accept or reject the gift. Enter results into the table prepared in advance.

Step III. After all the groups exchange gifts, the group jointly discusses the process it has gone through.

Questions for discussion:

- How easy was it to get into the role?
- Why did you choose just this gift for that group?
- Did the groups like your gifts? If yes, why?
- Some did not like the gift and rejected it. Why?
- What expectation did the groups hold in relation to each other? etc.

The leader of the training asks participants to summarise the results and draw conclusions.

Possible conclusions:

- Often, there is not enough communication between the groups with different status and position. This prevents them from seeing each other's real needs. The instruction of this exercise allows the members of different groups to talk to each other. However, participants do not very much use this opportunity;
- Group's status and its position in the state determines its behaviour and attitude to other groups;
- After a person becomes a member of this or that group, his/her behaviour is largely determined by his/her status and the explicit/implicit norms of the new group;
- The processes that take place during the exercise construct the model of our society and enable participants to better understand the relationships between ethnic groups.

Authors' advice: When discussing the exercise, participants often find it difficult to get out of the role and keep on criticising each other. It is very important to dissociate them so that they look at the process from outside, as observers. For this purpose, ask group members the questions that would bring them back to reality. At the same time explain to them that these questions help them to get out of the role. You can ask the questions like these: How many children do you have? What was your favourite subject at school or at the institute? The questions have to sound natural and should not be of private character so that participants do not feel uncomfortable.

Awareness of the discrimination phenomenon

Exercise: “Dots”

Purpose: Participants become aware of the discrimination phenomenon and acquire the relevant experience.

Duration: 30 minutes.

Material: Small stickers in three different colours: 1-2 – red, 3-4 – yellow, the rest – green. You can also use the stickers of different shape.

Handouts: “Awareness of stereotypes and discrimination and how to overcome them”.

Description:

Step I. The leader of the training asks participants to stand in the circle and quickly attaches a colour sticker to each participant’s back. It is done in such a manner that participants do not know what kind of sticker they have on their back. Participants are not allowed to talk to each other or look at the stickers on each others’ backs.

Step II. The leader of the training tells participants to split according to the stickers on their backs and without talking to each other.

Step III. After participants form groups, the leader of the training starts discussing the game. For this purpose, he/she addresses, one by one, each group. The leader of the training starts with the smallest group.

Authors’ advice: This exercise is quite painful for those who turn out to be the minority. For this reason, the leader of the training has to be sensitive during facilitation and enable each participant to express his/her thoughts and feelings. This exercise lends itself to important observations and, sometimes, dramatically changes a person’s values. So, the step of feedback becomes especially important.

Questions for discussion:

- What happened? How did you find yourself in this group?
- How did it feel before you found your group? Why?
- How does it feel now? Why?
- Would you like to transfer to another group? Why?
- Does this game reflect any real life situations?
- How does the split into the minority and majority happen?

Step IV. The leader of the training asks participants to draw the relevant conclusions from the exercise.

Possible conclusions:

- A person's belongness to this or that group does not often depend on his/her will. Society imposes on him/her status, position and rules of behaviour according to different characteristics, like the ethnic group's status and size;
- Ethnic groups do not always accept the status they hold in society;
- Non-acceptance of one's own status might take different forms;
- If the majority, that holds a better position, and, consequently, has power, does not care for minorities, this will create a threat of ethnic conflicts.

THEME 5: STEREOTYPES

In chapter 4 of this book we discussed stereotypes, and, particularly, the role of ethnic stereotypes in the individual's life and inter-group relations. Training participants are, of course, told about the nature of stereotypes, but, in addition, they also take part in the exercises below to get a better insight into what stereotype is.

Awareness of stereotypes Exercise: "Word Pairs"

Purpose: Participants become aware of the role and meaning of stereotypes. They realise how necessary it is to overcome them.

Duration: 15 minutes.

Material: Two piles of cards with words written on each;

Pile 1. Maximalist, potential traitor, egocentric, clever, pedantic, boring, cynical, corrupt, ignorant, conservative, a good educator of children, too emotional, mad, the best manager, a bad driver, drinker, absent minded.

Pile 2. Danirials, young people, poets, Germans, women (2 cards), men (2 cards), militiamen, accountants, the elderly, Finns, surgeons, psychiatrists, Jews.

Note: Each pile has to contain one blank card.

Handouts: "Awareness of stereotypes and discrimination and how to overcome them".

Description:

Step I. The leader of the training gives group participants the cards with the words on them and asks to put the words in pairs during 5 minutes.

Step II. After the assignment is done, one of the participants reads the pairs formed by the group.

Notes: To better understand how stereotypes work, the meaningless word Danirials, is included, on purpose, into the words the participants are exposed to. Since participants know nothing about Danirials, they usually perceive it as one of the groups. The leader of the training also encourages such an understanding by telling participants that Danirials are an African tribe. Our experience shows that participants often have a negative stereotype

of the imaginary group. They are described as ignorant Danirials. Participants explain such perception by the fact that they are not familiar with the group. But what matters here is that such a group does not exist, and just for this reason, it serves as a good illustration of stereotyped thinking.

The nouns include the word *militiamen*. It is also a good demonstration of stereotypes and their durability over time. Although the militia institution no longer exists in Georgia, this term, coming from the Soviet period, is still in use. This gives an example of the durability of stereotypes over time.

Step III. The leader of the training helps participants to notice that the sentences used are stereotyped and gives them brief information about stereotypes (mini-lecture).

Step IV. Trainees are given an assignment to break stereotypes – to pair the words in such a way that they form the least stereotyped statements.

Step V. One of the group members reads the word pairs again. The leader of the training encourages him/her and guides the trainee's judgement about overcoming stereotypes. After that, the leader of the training again provides the group with brief information.

Possible conclusions:

- Stereotypes often have a negative nature. This does not mean that they have no right to exist because they help an individual to better orient in the environment with excessive information.
- The fourth step of this exercise shows the dynamics of the formation of stereotypes. Therefore, breaking stereotype does not imply that the given stereotype is replaced by its opposite. This could only be the interim phase of the entire process of change.
- It is typical of people to categorise each other and then generalise the characteristics of the given group to its all representatives. For example, there is a tendency to attribute to all the Jews the ethnic stereotype "Clever Jews".

Awareness of stereotypes

Exercise: "Guess who is meant"

Purpose: Participants become aware of the role of projective stereotypes in the perception of ethnic stereotypes.

Duration: 40-45 minutes.

Material: Group of words that describes the content of five nationalities' stereotypes as well as the content of two projective (fully positive and fully negative) stereotypes.

Definitions of stereotype – which nationality is meant in each group of words.

Material for distribution No.1 – Stereotypes:

- 1) Generous, enduring, naive, badly organised, big-hearted, drinker, just, open.
- 2) Well brought up, reserved, pedantic, unsociable, relaxed, conservative, well organised, decent, elegant.
- 3) Aggressive, greedy, unkind, lazy, bold, unjust, immoral, tough.
- 4) Elegant, courteous, talkative, liar, charming, vicious, stingy, light-headed, free.
- 5) Well organised, pedantic, dutiful, thrifty, unattractive, curious, reserved, firm, hard working.
- 6) Gifted, kind, just, hard working, charming, strong, self-confident.
- 7) Proud, observes traditions, respects older generation, revengeful, hospitable, a bit arrogant.

Material for distribution No.2 – Definitions of stereotypes:

- 1) Russians
- 2) The English
- 3) Projective version (fully negative stereotype)
- 4) The French
- 5) Germans
- 6) Projective version (fully positive stereotype)
- 7) South Caucasians

Description:

Step I. Participants split into three small groups. It is preferable that each group is ethnically diverse. The leader of the training distributes to participants a group of words reflecting stereotypes (material for distribution No. 1) and asks them to guess which nationality or ethnic group each stereotype is linked to. The leader of the training emphasizes that at the end of the working process each group has to make a joint decision.

Step II. After participants finish working in small groups, the leader of the training asks them to select someone to present the results. The selected participants present the results and give feedback on the working process dynamics.

Possible conclusions:

- When holding discussion in a small group, it is very important to share each other's opinion;
- It is very important that the group takes an unequivocal decision;
- Stereotyped definitions give such a general impression that it becomes impossible to distinguish between some Caucasian nations;
- There is also something positive about stereotypes because it becomes easy to guess which nationality is meant in this or that case, which takes less time (is economical in terms of time) and it becomes unnecessary to deal with excessive minor information;
- It is very important to be aware of projective stereotypes. People tend to attribute positive projective stereotypes to one's own group. At the same time, negative projective stereotypes are attributed to outer groups. In case of ethnic conflict, this creates tension in interethnic relations, as negative projective stereotypes become more intense, and, on their part, have a negative impact on situation and intensify conflict.

Authors' advice: The leader of the training has to be very careful in course of the discussion of projective stereotypes because this discussion might reveal the tension between the ethnic groups to which the trainees belong. And again, the ability to dissociate and to hold impartial discussion of the topic becomes crucial, indeed. In case tension occurs between group members, it is very important that the leader of the training emphasizes the projective nature of such stereotypes and notes that there is no nation or ethnic group with only positive or negative characteristics.

Exercise: “Network of prejudices”

Purpose: Participants experience the manifestation of stereotypes and ethnic prejudices and constructively process this experience.

Duration: 30-45 minutes.

Material: Tying a rope or thread.

Description:

Step I. The leader of the training selects three or four volunteers who are given the role of the object of stereotyping. It is preferable that the leader of the training selects suitable people for this role – emotionally stable, self-confident and able to reflect in public. The leader of the training does not give the selected volunteers instruction before he/she takes them out of the room. Then he/she explains to them that in course of the exercise the other participants will express in relation to them some stereotyped ideas that are typically expressed in relation to definite ethnic groups. It is preferable that the volunteers are not fully informed about the exercise.

It is extremely important that when giving instructions to the volunteers the trainer emphasises the following: Try to interiorise what is said about you and observe your emotions and reactions. It is also important that during this process the volunteers remember their thoughts. Finally, the trainer adds that this is what determines the effectiveness of the process during the exercise.

Step II. The trainer goes back to the room and asks the other participants to select a nation or an ethnic group to which they would allocate the volunteers outside. The trainer also says to participants that when a volunteer first takes a seat, he or she has to be addressed using a negative stereotype and that the trainer is going to tie a rope around the volunteers every time the group makes a stereotyped statement. Tying a rope will be a symbol of stereotyping. But as soon as the leader of the training says “It is enough”, the group addresses the volunteer using a positive stereotype. Every time the group makes a positive statement, the trainer loosens the rope.

Step III. One of the volunteers enters the room. The leader of the training offers him/her a chair and the other participants express negative stereotypes in relation to the volunteer. When tying the rope, the trainer has to watch the volunteer’s emotions. If it turns out that the volunteer feels uncomfortable, the trainer has to stop the process of negative stereotyping and, according to the instruction, ask the group to express positive stereotypes. After the trainer

releases the volunteer, he/she asks group members to memorise their emotions, so that they express their opinion during the post exercise discussions.

The process is repeated with the other volunteers.

Step IV. The leader of the training initiates discussion and asks the volunteers to assess their emotional condition using a 10 point scale. -10 indicates extremely negative emotional condition and +10 extremely positive condition. It is very important that in course of the discussion each volunteer describes his/her emotional condition. In addition, the trainer has to encourage the other trainees' participation.

Possible conclusions:

- Each participant has the opportunity to experience what it feels like to be the object of stereotyped thinking. This sharply increases the level of tolerance;
- Participants realise how necessary and important it is to support those who are the object of stereotyped thinking.

Authors' advice: Selection of volunteers is very important for the effectiveness of this exercise. It is very important that the person playing this part is emotionally stable. However, a person with radical positions can also find himself/herself playing this role, which might have a future impact on his standpoint. The leader of the training has to be sensitive to participants' emotional condition. If after the post exercise discussion the volunteers still experience unpleasant emotions, it is advisable that the leader of the training conducts the exercise "Positive circle". During this exercise, each participant says something positive about the person standing in the centre of the circle. This positive evaluation might refer to the person's any trait or characteristic, including appearance.

THEME 6: INTERCULTURAL DIALOGUE

Intercultural dialogue is an important issue for the modern world. It will become even more important for future generations. The simulation games below can be used by teachers when working with adolescents so that they are able to hold intercultural dialogue and develop self-presentation skills.

Exercise: “Intercultural Dialogue”

Purpose: Participants develop the skills needed for a constructive intercultural dialogue and cognitively learn how to interiorize the values, norms and rules of a different culture. The exercise develops affective acceptance. Training participants learn how to form a behavioural model, based on the already built ethno-cultural components. They develop skills to lead an “effective” intercultural dialogue.

Duration: 60 minutes.

Material: Flip charts, fibre-tip pen, scotch tape, scissors, pens and pencils.

Handouts for distribution: “A list of characteristics typical of different cultures” (See annex at the end of the description of the exercise).

Instructions for working in small groups. (The same instruction for both groups):

Participants become aware of the characteristics typical of their own culture, attach a label to this culture and interiorize it.

Participants develop the relevant forms suitable for the presentation of their own culture at an international festival held in a children’s camp.

Holding negotiations on the arrangement of a flight to Mars.

Description:

Step I: The trainer splits the group into two sub-groups. The teams work in different rooms (or, if two rooms are unavailable, keep participants as far from each other as possible). The leader of the training distributes to the teams material with the description of the characteristics of their culture and the instructions for assignment. It is required that the teams do not know each other’s characteristics before the beginning of the game. The teams work separately at this stage. They are helped by the trainer, only.

Step II: Each group presents its own culture at an international festival

arranged in the children's camp. Delegations from both cultures hold negotiations regarding a flight to Mars.

Step III: At the end of the negotiations, the trainer invites participants for discussion, during which it is desirable to discuss the following issues: How did it feel to interiorize the norms of a different culture? What was the biggest psychological obstacle that prevented team members from accepting representatives of a different culture? How relevant was the understanding and interpretation of the given cultures' symbolic presentation forms? What difficulties did participants face in the negotiation phase? What impeded the negotiation process (if it was the case)?

Authors' advice: It is very important that the trainer pays attention to the level of participants' identification with their culture. The trainer has to ensure that participants timely get out of their roles. During discussion it would be advisable to focus on those characteristics that impede intercultural dialogue. The trainer should talk about the modification of the characteristics impeding the dialogue, which every participant should be able to do without breaking his/her basic values.

Annex

"Characteristics of X culture"

You are a representative of X culture and share the values, norms and behavioural models typical of this culture.

Opinions about the essence of human being

Representatives of X culture share and reinforce collectivist values, which, on their part, helps them to live and survive. For X culture, people are members of society and family, in the first place. The wellbeing of society is more important than the wellbeing of an individual. Stemming from this the representatives of this culture tend to establish close contacts and informal relations. They have a feeling of justice, which is based on the principle "Equally for anyone".

For them, work is not an important form of existence. It is understood to be a necessity, rather than a need. Representatives of X culture much more appreciate a positive relationship with their colleagues and the satisfaction such relationship brings.

Members of the named culture experience a wide range of emotions. They value deep and strong feelings and the peace of soul.

Respect of traditions is also very important. This is often a precondition for getting a high post and receiving respect. Observing traditions, on its part, implies intense social relations. In this respect, the leaders of X culture demonstrate the values typical of their culture. They are in the role of a caring parent. They care for their people and give them adequate attention, but at the same time, control them.

Attitude to time

Members of X culture live in the present. Very often, they do superficially and hastily what has to be urgently done. They do not like time schedules and planning. They think more about an ideal future.

Attitude to space

For the members of X culture the earth is not a common property. Close co-existence is acceptable for them, because this strengthens the collectivist spirit. Private property is not considered a priority value.

Customs and traditions

Traditions of X culture are based on their predecessors' traditions, which are idealized. Experience is much more important for X than the impulsiveness of the youth.

Values and norms

Collectivism is a top priority, along with equality, unity, the ability to be attuned to others and obedience to the leader. Individualism and deviation from norms are not supported. Moreover, they are punished.

Relationship with the outer world

Since living in this culture is mainly based on belongingness to this or that society, its members are suspicious about the representatives of other cultures. But, if foreigners are thought to be friends or allies, the attitude held in relation to them is the same as the attitude to their own people. Written agreements and contracts are thought to be less important than oral agreements.

Favourite activity

Since collectivism and equality are considered very important for the members of X culture, entrepreneurship that aims at the wellbeing of the entire society is thought to be a favorite activity. Clerical activity serves the formation of common ideals and the protection of society from inner and outer enemy.

Evaluation criteria

The average level of production is considered a norm by X group. It does not support a big difference in terms of material wealth or rewards. Achievement of a desirable result can be stimulated by ideological and ethical arguments. Indecent members of society are punished by putting restrictions on material income they have or, sometimes, by depriving them from material income.

“Characteristics of Y culture”

You are a representative of Y culture and share the values, norms and behavioural models typical of this culture.

Opinions about the essence of human being

For Y culture, a human being is primarily a person who is responsible for one's own life, actions, happiness or problems. For this reason, personal sphere has to be protected from others' influence and the social sphere – strictly limited to certain tasks. Representatives of Y culture believe that success depends on the person's efforts. This culture attaches a big importance to the development of material and spiritual needs. It appreciates each person's self-actualisation.

Expression of feelings is strictly controlled, because it is believed that only a rational behaviour can bring success.

Members of Y group believe that a maximum profit is beneficial for the individual, the organization and those in need.

Only those people can become leaders in Y culture, who are distinguished, outstanding and successful enough. Leaders themselves are ready for maximum achievements and competition because it is important for them to be surrounded by those people who can be helpful in accomplishing certain tasks.

Attitude to time

In Y culture time is an important strategic resource, which has to be properly used. It is important to clearly distribute time and reach agreements to effectively achieve the goals set.

Attitude to space

Members of Y culture try to protect their private life, which is also revealed in the attitude to space. Any issues related to real estate are of great importance. This is a precondition for their success.

Customs and traditions

Customs and traditions are not so much important for Y culture. They

are present and future oriented and easily adjusted to changes, if this serves the improvement of their material wellbeing. They prefer the dynamism of the young to the wisdom of the old.

Values and norms

People are judged by their achievements, in the first place. Other criteria are industriousness and perseverance. It is very important that people act for the purpose of their benefit. They try to create conditions, where each person will have an equal opportunity to achieve success. If people get privileges, a high status position, etc., without deserving them, Y group regards this as a manifestation of corruption.

Relationship with the outer world

Relationship with the outer world is based on personal goals. Y culture does not accept belongness to any group. Also in this case they try to create competitive conditions which are suitable for them. They agree on the rules of game as a result of negotiations.

Favourite activity

Representatives of Y group like to invent and create. They are attracted by new technologies, trading and big sport. They respect the strongest in these fields and work on self-perfection.

Evaluation criteria

Representatives of Y culture evaluate a person's activity by his/her achievements and success. Work reimbursement is quite high and is based on individual achievements. The best achievement is something that people should normally aim at. Members of Y culture are oriented on the results they want to achieve.

THEME 7: CIVIC INTEGRATION

If during the implementation of an ethnic minority integration programme in this or that country, the concept of integration is not clearly formulated, the relevant indicators of the integration process are not determined and the corresponding definition is not clearly presented to a large part of population, the mythologisation of the integration process definitely increases. At the same time this process is perceived as a threatening phenomenon. Integration programmes are perceived by the ethnic minorities that identify integration with assimilation, as containing a threat of losing identity. Integration programmes are also perceived threatening by the majority, who is afraid that integration might imply dramatic changes in its own identity.

Just for this reason, it is very important that we create the relevant conditions for training participants when we want to improve their competence in the field of interethnic relations. Defining the meaning of integration and the indicators necessary for its achievement help participants to realize that it does not contain any threat to the preservation of ethnic identity.

Exercise: “Debates on integration issues”

Purpose: Participants discuss and analyse the concept of integration from different perspectives; realize the difference between integration and assimilation; the leader of the training provides the conditions that make it possible for participants to re-evaluate their opinions; participants develop a common understanding of integration, acceptable for everyone.

Duration: 1 hour.

Material: Flip charts and markers.

Description:

Step I. The leader of the training splits participants into two groups and gives them for discussion two definitions of “integration”. **Definition for the first group:** Integration is the same as assimilation. **Definition for the second group:** Integration is a precondition for the development and preservation of uniqueness.

Step II. The leader of the training asks each group’s participants to get into one’s role and interiorise the given definition of the integration concept even in case the participant does not agree with it. After this, participants put

forward the arguments supporting the corresponding definition.

Step III. At this step the groups start debating with each other. They are given the opportunity to present all the arguments elaborated by their group.

Examples from our experience:

One of the arguments supporting the statement “Integration is the same as assimilation” is: “Integration is a sort of trick. It leads to the loss of the ethnic minority’s uniqueness, disappearance of its identity, traditions and cultural uniqueness”.

One of the arguments supporting the statement “Integration is a precondition for the development and preservation of uniqueness” is: “Integration makes it possible to preserve and develop ethnic identity within the state, acknowledge and respect it in compliance with the principle of equality of the citizens’ rights”.

Step IV. After the debates, the leader of the training asks participants to find common, overlapping points in these two understandings of integration, i.e. make a sort of compromise and develop a common understanding.

Step V. The leader of the training helps participants to summarise the arguments and assists group members in the formulation of a common understanding of integration acceptable for all the participants.

Step VI. At the final step, participants have the opportunity to discuss the ways in which the integration model, given in the definition, could be implemented. What is likely to facilitate or impede its implementation? The statements made are put on the flip chart, to make them clearer for participants and present them to the plenary session.

Examples from our experience:

The definition of integration accepted by two mixed ethnic groups within the framework of the project “Managing interethnic relations in Samtskhe-Javakheti. Georgia. 2005”:

“Integration is the rule of law and the recognition of the country’s state language by all the citizens; preservation of ethnic, cultural and religious diversity in the country; development of education and culture; cultural enrichment of each other; increase of the socio-economic living standard, which serves the formation of a democratic state”.

”The essence of integration policy is that integration ensures equal rights, opportunities and resources for any citizen, irrespective of the ethnic group

the citizen belongs to. At the same time, integration implies the preservation and development of ethnic identity”.

Authors’ advice: Clearly formulate the rules for debates. Set time limits for each participant that are to be strictly followed. This will make the process better organised and will help to avoid its development into the conflict of opinions.

Exercise: “Defining civic integration”

The given exercise is an alternative to the exercise “Debates on integration issues”.

Purpose: The leader of the training creates for participants suitable conditions to help them understand and deeply realize what integration means and differentiate between integration and ethnic assimilation.

Duration: Sub-groups work for 40 minutes; 1 hour is provided for presentation and another 1 hour for later discussions.

Material: Flip charts and markers for each subgroup.

Description:

Step I. The leader of the training splits the group into sub-groups (4-5 people in each) and gives them the following instruction: “Imagine, that one day, let us say in 20 years’ time, you wake up and see that the ethnic majority and minorities have already integrated with each other and the integration has been accomplished in the most successful way. This means that all the groups have preserved their cultural and ethnic identity. Moreover, they are even developing it. All the groups’ interests have been met. Your task is to imagine and then put on a piece of paper the indicators or the obvious signs of successful integration. This implies answering the following question: What makes you think that integration, in its most successful form, has already taken place?”

Step II. Sub-groups are asked to put on paper their ideas and present them to the entire group. After listening to the material, we ask the whole group to formulate the definition of integration based on the group work.

Step III. After formulating the definition, participants start discussion, in which the following point has to be emphasised: “How can we contribute to the constructive development of the integration process?”

Example from our experience:

Definition of the concept of integration formulated during the exercise conducted at the meeting of the partners of the integration programme implemented by the office of the OSCE High Commissioner on National Minorities.

“Integration of the region compactly populated by ethnic minorities implies that a dignified life will be ensured for the region’s population through the satisfaction of basic human needs according to the principles of justice (equal rights, equal opportunities, equal responsibilities) while building the trust between the region, the centre, other regions and different communities”.

THEME 8: SOLUTION OF PROBLEMS

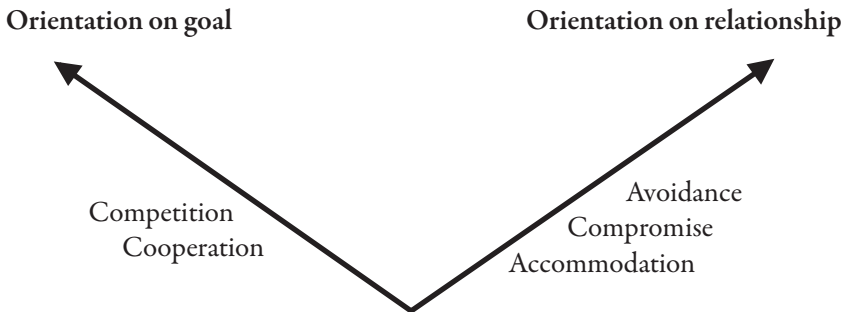
Analysis of Interethnic Problems

The exercises presented in this context (“A problem tree” and “Analysis of the Actors”) are logically interrelated. However, they could be also separately used.

These exercises have a wide usage both in terms of the purpose (working on problem solution, conflict resolution, planning a project, etc.) and target groups (e.g. when working on interethnic problems you can use a group of experts, mixed ethnic groups, students, etc).

Behaviour strategies in problem situations

Any person uses several behavioural models in problem/conflict situations. When facing a problem situation, we can be driven by two different motives: We might be 1. Goal oriented or 2. Relationship oriented and try to maintain a good relationship with the other party involved in the problem. Different combinations of these two motives or orientations determine five different behaviour strategies we might use when being in a problem situation. These strategies can be expressed in the form of the two-dimensional system:



Real life situations require that we use one of the behavioural strategies out of those listed above to effectively deal with our problems. We have the ability to use this or that strategy depending on the situation. However, people usually apply the strategy they are used to, irrespective of how effective it is, and this shows their personal style. Of course, there is no strategy that would be equally effective in any conflict situation.

Avoidance: In this case, we avoid involvement in conflict, totally avoid the main problem of the conflict, the conflict situation itself, and, actually, leave the game. In conflict resolution studies the situation like this is called “Lose-Win”, because those who avoid the situation lose, and those who use other’s avoidance for their own benefit – win.

Accommodation: We agree with others to avoid conflict and this often happens at the expense of our own interests. Such a situation is called the “Lose-Win” situation, since those who accommodate – lose, and the other side – wins.

Competition: People compete with each other in achieving the goal. In the situation of competition the primary goal of each is the resolution of conflict for his/her own benefit, without taking into consideration the other party’s interests. In the case like this, one party wins (100%) and the other – loses (0%). Such a situation is described as the “Win-Lose” situation. Those, who achieve the goal, win.

Compromise: Both parties involved in conflict make a concession to fix the problem. This is called the “Lose-Lose” situation, because none of the parties’ interests are met.

Cooperation: People cooperate to resolve a conflict situation. They try to fully consider the interests of all the parties involved. They take a creative approach to conflict resolution. As a rule, both sides benefit (100%-100%). For this reason, the given case is called the “Win-Win” situation.

People often think that there exist only two strategies: “Win-Lose” (If the other side benefits, I will lose) and “Lose-Lose” (If I lose, let the other side lose, too; if it is hard for me, let it be hard for it, too...). Those who think so make a big mistake. Life offers us lots of opportunities for implementing the “Win-Win” strategy (We can both benefit, you and I.) The most important thing is to invest the needed energy and time into the formulation of our interests, give enough attention to the other party’s interests and, through cooperation, jointly look for a solution beneficial for both sides.

Becoming aware of the existing problems and their interrelationship

Exercise: “A problem tree”

Purpose: Participants become aware of the problems related to interethnic relations. They clarify which problem is based on which one, if there is a hierarchical relationship between the problems, learn to differentiate between true and pseudo problems, think of what has to be changed in the existing situation and what can be actually done.

Duration: 1 hour. Work in small groups – 30 minutes; presentation of works by groups and discussion – 30 minutes.

Material: Each group is provided with a flip chart, a marker, a problem tree on a big sheet of paper for demonstration.

Description:

Step I. Participants are asked to split into small groups (maximum 6 people in each) and discuss the interethnic problems in their region or country. They have to outline these problems and express them in the form of a tree. The problem considered as central has to be represented by the trunk, the problems causing the central problems are represented by roots and branches, whereas the leaves represent symptom – problems, i.e. manifestation of the central problems.

Alternative version of the exercise

Before participants start constructing a problem tree, they might work on the formulation of those problems that emerge in the context of ethnic relations in their living environment, region or country. The method relevant to this purpose is brainstorming. After the formulation of problems, each small group selects a problem to work on out of the list of problems.

Step II. Small groups present their work to the plenary meeting. The presentations are followed by discussion.

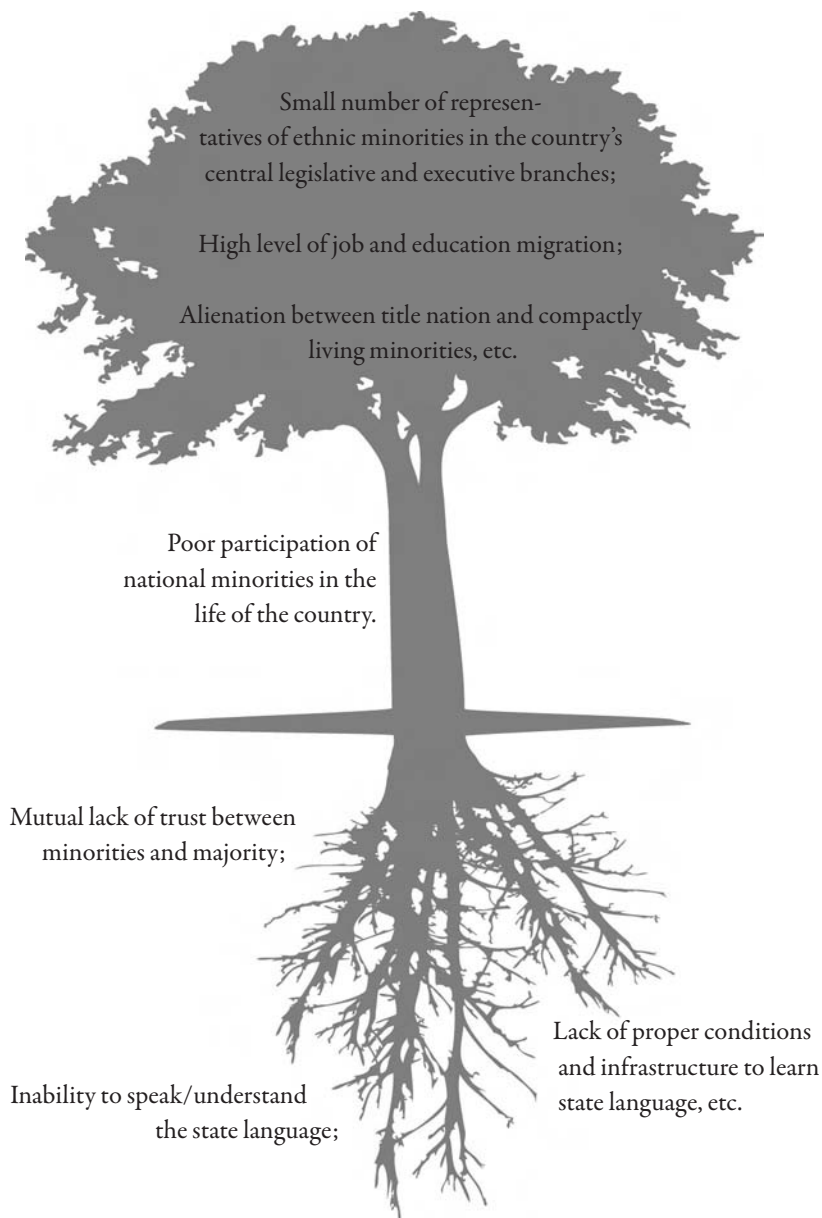
Authors’ advice: Ensure that small groups select different working problems. This will introduce diversity into the working process and make it possible to study the issue from different perspectives. However, if you want to compare and summarise participants’ visions, you can make different groups work on the same problem;

Some group members might have never thought about interethnic problems and, for this reason, are not familiar with the issue. If the group is ethnically

mixed, its members have a unique opportunity to receive information from the first source, listen to other ethnic groups' members and learn what their vision is. For this reason, give participants enough time so that they share their experience with each other and learn more about other ethnic groups. For this purpose, you can use the post-presentation phase (the phase following the presentation of group works) during which participants ask questions and are engaged in discussion.

Example from our experience:

The problem tree in the picture was constructed within the framework of the project “Managing interethnic relations in Kvemo Kartli. 2007”. The working group was composed of the region's civic servants.



Exercise: “Analysis of involved actors”

Purpose: Studying interethnic relations and increasing sensitivity to related issues. Understanding and realizing the problems related to interethnic relations and faced by one’s own ethnic group, other ethnic groups and actors. Understanding of the involved actors’ attitudes to the ethnic issues causing disagreement.

Duration: 1 hour; working in small groups (4-6 people in each) – 30 minutes; presenting group works and discussion – 30 minutes (depending on the number of participants and small groups).

Material: Flip charts and markers for each small group. Handouts: “Behavioural strategies in problem situations”.

Description:

Step I. First of all, the group selects an issue or a problem causing disagreement. This can be the issues highlighted in course of the construction of the problem tree.

Authors’ advice: You can start with brainstorming. During brainstorming participants actively express their ideas without receiving any criticism. To define the existing problems, ask small groups to select an interesting issue out of the list created during brainstorming. Group work will be more effective, if every small group works on a different problem. If this exercise is preceded by the problem tree exercise, the group can focus on the central problem highlighted during the exercise.

Step II. Split the group into small sub-groups (4-6 people in each). After that, ask each sub-group to identify the actors involved in the problem. It is very important to explain that the “involved actors are the people, groups of people, organisations or parties, who can influence this problem or are affected by this problem”.

Step III. The leader of the training draws a chart on the board, which helps groups to conduct analysis.

Find below the charts for involved actors developed by training participants within the framework of the project implemented in 2008 with the support of the “Hanns-Seidel Foundation”. It has to be noted that the charts were developed before August 2008. The reader can clearly see how accurately perceives each citizen of the country, irrespective of his or her ethnic belong-

ness, the process developing in the country and the tension that might exist in interethnic relations (i.e. tension in the relationship with Russia and the desire to improve these relations).

Training participants worked on the chart for involved actors in the groups formed according to the ethnicity principle, i.e. minorities worked separately from Georgians or the country's title nation, so that they were able to observe the changes in their perceptions caused by the exercise.

The group composed of ethnic minorities

Ethnic groups	Their fears	Interests	Basic assumptions
Georgians	<ul style="list-style-type: none"> • Loss of territorial integrity ; • Loss of language, culture, traditions and knowledge in the fields of economy ; • Decreasing number of Georgian population. 	<ul style="list-style-type: none"> • Joining NATO ; • Friendship and peaceful relations with all the nations; • Neutrality, stability; • Stable economic basis; • Improvement of relations with Russia and the other neighbouring countries. 	<ul style="list-style-type: none"> • Unity of all the nations; • Patriotism; • Georgia as the historical homeland.
The Azerbaijani and Armenians	<ul style="list-style-type: none"> • Discrimination in all the spheres ; • Assimilation of language, traditions, religion, etc. 	<ul style="list-style-type: none"> • Stability; • Improving relationship with Azerbaijan, Russia, etc. • Liquidation of crime and corruption; • Eradication of discrimination against ethnic minorities; • Rich and strong country. 	<ul style="list-style-type: none"> • Georgia as the historical homeland; • Patriotism; • Respect for the Georgian nation; • Heaven on the earth.

The Georgian group

Ethnic groups	Their fears	Interests	Basic assumptions
Georgians	<ul style="list-style-type: none"> • Loss of territorial integrity; • Artificial escalation of ethnic conflicts (Opposition); • Demographic catastrophe; • Loss of ethnic self-awareness. 	<ul style="list-style-type: none"> • Development of a strong, integrate state. 	<ul style="list-style-type: none"> • Lobbying/implementation of an appropriate national policy; • Implementation of an appropriate social policy.
The Azerbaijani and Armenians	<ul style="list-style-type: none"> • Loss of ethnic uniqueness; • Loss of traditions; • Deficit of jobs and the possibility of losing the job. 	<ul style="list-style-type: none"> • Support to the preservation of ethnic minorities' languages; • Achieving civic equality. 	<ul style="list-style-type: none"> • Respecting laws and obligations in accordance with the Constitution of Georgia.

When presenting the chart, the leader of the training explains the meaning of each term:

- **Interests:** What the given actor wants to achieve or what helps him in the given situation.
- **Needs:** What is vitally important for the given actor in the given situation or without what he/she would not be able to lead a normal life.
- **Fears:** What the given actor fears in relation to the given situation.
- **Basic assumptions:** The cause – effect relationship, which the given actor considers totally unquestionable in this situation and which serves as a basis for his/her ideas.

Note:

It is not necessary to use the complete version of this exercise. For example, you can omit the **Needs** or **Fears** as in the version given below.

Step IV. Sub-groups are asked to analyse the identified actors according to the chart.

Example from our experience

Possible questions:

- How can we satisfy an actor's interests so that they do not contradict the satisfaction of the other main actors' interests?
- How can we facilitate the satisfaction of an actor's needs so that they do not contradict the satisfaction of the other main actors' needs?
- What defence mechanisms can be built into the solution of a problem so that an actor's fears related to the problem become groundless?
- How can we overcome destructive assumptions that show stereotypes or prejudices?

Alternative version of the exercise (Version 1)

If, at a later stage, it is not planned to work with the group on the solution of a problem, we can add to the column on interests and fears another column: "What has to be done to satisfy interests and reduce fear". By doing so, in addition to highlighting the problem, participants will try to look for the ways of problem solution.

Possible conclusions:

- In interethnic relations psychological factors play the most important role;
- By filling in the chart introduced during the exercise, we create a map, in which, each agent can “read” a “message”, which is sent to him/her by another involved actor and which he/she has to take into consideration. For example, government members can easily see what the ethnic minority is driven by when it puts forward this or that demand. By drawing the relevant conclusions, they can plan the needed positive actions to satisfy the given ethnic minority’s needs.

Alternative version of the exercise (Version 2)

If we have an ethnically mixed group, small groups can be formed according to the ethnicity principle. This enables representatives of different ethnic groups to see how an ethnic group perceives the actors involved in the problem, make comparisons and correct each other’s perception through discussions.

The leader of the training has to consider the following risk: Breaking down a group into small groups according to the ethnicity principle might increase the existing confrontation/alienation or stimulate the situation when the groups start putting forward mutual accusations. To avoid this, group members have to already know each other. They need to have the experience of working together during training, and, to some extent, experience mutual trust. On the other hand, even in case of the presence of all these factors, the given exercise and the presentation of works produced by small groups, require delicate facilitation.

THEME 9: ENERGIZERS OR THE GAMES AND EXERCISES THAT REVITALISE THE GROUP

In this part of the manual we present several exercises that help warming up, reduction of group tension and relaxation. You can use some of them to work at a deeper level on this or that issue and introduce the elements of interaction into group dynamics. We also recommend to use energizers in such situations, when group dynamics clearly slows down for this or that reason. After using energizers, it becomes easier for participants to continue group work.

Exercise: “The atom and the molecule”

Purpose: Energizing participants. This exercise can be used when you split a group into small groups.

Duration: 5-10 minutes.

Material: Not required.

Description: Ask participants to stand up and give them the following instruction: “Imagine that you are atoms. When I give you the signal, you start moving around the room in any direction, quickly and in a chaotic way. When I clap my hands, you stop and group together like a molecule. I will name a figure to let you know how many people will form a group”. The leader of the training can stop them any time by clapping his hands and name different figures: 3, 7, 1, 25...

Exercise: “Rain”

Purpose: Energizing participants.

Duration: 5-10 minutes.

Material: Not required.

Description:

Step I. Participants sit in a circle. The leader of the training gives them the following instruction: “I will start making some movements with my hands. All the participants will repeat this movement in sequence, so it spreads around the circle like a wave. I ask you again to do it in sequence, rather than simulta-

neously. When this wavelike movement returns to me after going through the entire circle, I will replace it with another movement. Before that the previous movement does not stop. After this, each of you will change this movement in sequence, like in the previous case. You keep on repeating this movement before the wave of a new movement reaches you, etc. It is very important that this exercise is done in a total silence”.

Step II. Everyone is silent and you start making movements. First you rub your palms against each other. You have an impression that it has silently started to rain. Then you snap your fingers. Rain-drops have become bigger. Then you slap your knees. The rain is getting heavier all the time. Then you stomp your feet. It's raining cats and dogs.

Step III. The rain is ceasing and you are making the same movements, but this time you reverse the sequence and first slap your knees, then snap your fingers, then rub your palms against each other, and, finally stop.

Exercise: “Where does the wind blow?”

Purpose: Energizing the group. Facilitates allocating participants to groups.

Duration: 10 minutes.

Material: Chairs (one less chair than the number of people in the group.)

Description: Give participants the following instruction: “I am going to say a sentence starting with these words: The wind blows in the direction of those, who... and complete the sentence with some phrase. Those, who the second part of the sentence refers to, stand up and exchange places as quickly as possible. For example, the wind blows in the direction of those, who had coffee today. Those, who this phrase refers to, quickly exchange their places. As you see, there is one chair less which means that one of you will have no place to sit, and it will be the one who completes the phrase”.

You can use many different sentences: “The wind blows in the direction of those who are wearing black shoes... who are over 30... who have a pet at home”, etc. It is very important that the phrases concern as many people as possible, so that a maximum number of trainees take part in the exercise.

Exercise: “Pi, Pa, Po.”

Purpose: Energizing the group.

Duration: 5-10 minutes.

Material: Not required.

Description:

Step I. Ask participants to stand in a circle and hold each other's hands. Give them the following instruction: “Now, I will start transmitting the sound “Pi” around the circle in this way: I will look into the eyes of the person on my right, gently squeeze his/her hand and say “Pi” to him/her. The person on my right transmits, in the same way, the sound to his/her immediate neighbour and this process goes on until I get this sound back from the person on my left”.

Step II. After participants transmit the sound “Pi” around the circle, you complicate the assignment: “Now I am going to transmit the sound “Pi” to the person on my right in the same way, but I will make the instruction more complex by transmitting the sound “Pa” also to the person on my left. Both sounds will be transmitted around the circle, but in the opposite direction, so, finally, “Pi” returns to me from the left, and “Pa” – from the right.

Step III. This is the most difficult level of this exercise. It is advisable to use it in case participants do the first two steps successfully. The instruction sounds as follows: “Now, I am going to transmit the sound “Pi” to the person on my right and “Pa” – to the person on my left, but I will also add the sound “Po” and transmit it to my neighbour on the right. Your task is to ensure that these sounds travel around the circle in such a way that they do not change direction and form a complete circle”.

Authors' advice: If the group understands well the instruction, you can entrust the role of trainer to someone else or change the leader of the training.

It is quite a difficult exercise, but this is what makes it so attractive. Participants find this exercise enjoyable, which reduces tension and takes them away from the seminar situation.

Exercise: “Massage around the circle”

Purpose: Energising the group.

Duration: 5 minutes.

Material: Not required.

Description: Ask participants to get up, form a circle and stand behind each other. Tell them to repeat your movements in correspondence with certain words as follows: “It was sunny, first” – You make circular movements with your hands on the back of the person in front of you; “But then the wind started to blow” – You make horizontal movements with your hands from left to right; “Then it became cloudy” – You squeeze the muscles on the back with your fingers and palms; “Then it started to rain” – You start tapping your fingers on the back; “Then the hail started to fall” – You bump your fists on the back; “The hail stopped falling, but it is still raining” – You tap your fingers on the back; “Then the wind started to blow again” – You make horizontal movements with your hands; “The clouds disappeared and the sun came out” – Finish massage with circular movements.

Authors’ advice: This exercise makes the group feel uncomfortable if participants do not know each other well enough and experience tension. You should also take the cultural context into consideration, because in some cultures, people are not used to being touched by others and feel uneasy, especially when the person of the opposite sex touches them.

EPILOGUE

Georgia is a multiethnic state, which is clearly the wealth of our country. But, at the same time, it is its difficulty and a problem as well as a challenge and the source of future development.

The ability to manage interethnic relations and the development of tolerant attitude are crucial in the building of democracy and civic society. It is extremely important for teachers and leaders working with the youth to master these skills. For this reason, they were identified as a target group for the training system developed by the “Foundation for Development of Human Resources”. The training system mentioned above was tested with 13 training groups. Each group was composed of about 15 participants. Therefore, the total of 195 people received training. 10 groups out of 13 were composed of Georgian teachers and youth leaders, Armenian and Azerbaijani teachers. 1 group was mono-ethnic and was composed of Georgian participants, only.

In each ethnically mixed group, 4-5 participants represented ethnic minorities (Azerbaijani and Armenian citizens) and 10 people were Georgians. One group was formed from the Georgian teachers, that fled from Abkhazia in 1992-1993. Those teachers, who were the victims of interethnic conflicts, discussed together with Armenian and Azerbaijani colleagues the acute and heated issues concerning interethnic relations.

Participants of the two other groups were the teachers from Gori and Gori district, Didi Liakhvi gorge and Tskhinvali region. Those are the teachers seriously affected by the Georgian-Ossetian and Georgian-Russian armed conflict in August 2008. Some of them are still internally displaced persons (IDPs), others became IDPs during the occupation of Gori by the Russian armed forces. Their houses were burnt down and their schools destroyed. All of them have to work at the public schools with the children traumatized during the war and interethnic conflict. When delivering training to those two groups of teachers, in addition to the management of interethnic conflicts and tolerance development, we worked on the acquisition of those skills that help people to cope with trauma.

The main outcomes of the conducted training are the following:

- The training programme on the management of interethnic relations and tolerance development intended for teachers, students and youth leaders (educators) has been developed, tested and implemented;

- Georgian, Armenian and Azerbaijani teachers, future teachers and youth leaders established new personal and collegiate relations. These interethnic collegiate relations were the first and unique experience for many of them;
- Training participants acquired knowledge and received new information about the ethnological, historical, social and psychological characteristics of the ethnic groups living in Georgia;
- Training participants developed a new vision and skills in the sphere of interethnic tolerance building, problem solving and conflict prevention and resolution;
- Training participants – victims of the war and interethnic conflicts, acquired the coping mechanisms for traumatic experience;
- An absolute majority of training participants thinks that in case the given program is implemented at a large – scale and covers a big number of people in the educational sector, it will play an important role in tolerance building among the young generation.

We do hope that the given manual will contribute to tolerance building in future generations and, given the current challenges, will help the peaceful development of multiethnic Georgia.

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