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ISBN: 978-99940-911-3-3

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MANAGING INTERETHNIC RELATIONS

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EDITED BY JANA JAVAKHISHVILI AND NODAR

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# MANAGING INTERETHNIC RELATIONS

## Manual

*Edited by*
*Jana Javakhishvili and Nodar Sarjveladze*

**2007, Tbilisi**

**MANAGING INTERETHNIC RELATIONS**

**Manual**
**Edited by Jana Javakhishvili and Nodar Sarjveladze**

**Contributors:**
*Jana Javakhishvili*
*Nodar Sarjveladze*
*Medea Chkhaidze*
*Ketevan Khapava*
*Ia Tsulaya*
*Ekaterine Paverman*
*Nino Shushania*
*Salome Sabelashvili*

**Translation:**
*Tinatin Chkheidze*

**Editing:**
*Nicholas Low*

**Designer:**
*Giorgi Bagrationi*

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Publishing House “Nekeri”, 2007

**ISBN: 978-99940-911-3-3**

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# ACKNOWLEDGMENTS

The project implementing team and the authors of this manual would like to express their gratitude to the following persons and institutions:

The OSCE High Commissioner on National Minorities (OSCE/HCNM) represented by Pavlo Byalyk, Tata Khuntsaria and Nino Bolkvadze for organizational support and cooperation throughout the project implementation period;

The former staff of the integration program of the OSCE/HCNM in Georgia represented by Beatrice Schulter, Magdalena Frichova and Gabriella Butner for establishing a trust-based relationship with the Foundation for Development of Human Resources in the starting phase of the project;

Kyrgyz specialists Mira Karybayeva and Zulphia Kochorbayeva, who shared their extremely interesting experience in the management of interethnic relations;

Regional coordinators and partners from Samtskhe-Javakheti and Kvemo Kartli - Tsira Meskhishvili, Ivane Baliashvili, Artur Eremyan, Vagharshak Shakhbekyan, Nairi Iritsyan, Koba Zedginidze, Bidzina Maisuradze, Razmik Kumashyan, Irma Shvelidze, Martin Gabrelyan, Grigol Jvaridze, Maxim Mahtesyan, Ramin Butskhrikidze, Takui Vartanyan, Temur Dzadzamia, Leila Suleimanova, Vladimer Chanturidze, Temur Devnozashvili, Natia Mindiashvili, Nona Khchoyan, Ketevan Merebashvili, Gulnara Shoshitaishvili, for their professional activity carried out during project implementation;

Four hundred and forty-one public servants from Samtskhe-Javakheti and Kvemo Kartli regions for their active participation in the project;

President's Representative in the Samtskhe-Javakheti region Giorgi Khachidze, and Armen Amirkhanyan and Papuna Khachidze from the Presidents' Representative's office;

President's Representative in the Kvemo Kartli region Zurab Melikishvili and his deputy Zakro Darchiashvili;

Experts Ghia Nodia and Lia Melikishvili for expert assessment of the Code of Ethics of Interethnic Relations drafted within the framework of the project;

Marina Baliashvili, Tinatin Chkheidze, Elene Chomakhidze, Ekaterine Jioeva and Nicholas Low for translating this book into the Russian and English languages;

Eter Tsintsadze, Nodar Maminashvili, Mamuka Erkomaishvili and Sophio Verulashvili from the Foundation for Development of Human Resources for interesting pedagogical, research and analytical activity.

# F O R E W O R D

Imagine all the people, living life in peace. . .

If this happened, unique resources like the differences between ethnicities, cultures and religions, their inter-relationships and the dynamics of such relationships would be fully realized. They would never be used as a tool for political manipulations or reasons or excuses for armed conflicts which, while not yet considered something normal, have definitely become part of our daily life.

We have to admit that today this ideal situation does not look realistic, though it is not difficult to imagine. But is imagining a situation like this of any use? And, consequently, what is so attractive about John Lennon's song? You must have immediately guessed that this book starts with the words from his famous song "Imagine". What has made this song so popular for the past twenty-five years? To answer this question we would like to introduce the concept of **necessity**, and state that it is necessary to imagine a desirable situation.

The thing is that you will never choose the right direction of your action, the route to follow, unless you imagine what you want to achieve. And this is the main human choice, without which life becomes meaningless. There is a saying that it is easy to put the thousands of pieces of a puzzle together if you know what the final picture is going to look like, but without knowing this you will be lost in trials and errors and, sooner or later, will lose your way.

The peaceful and efficient coexistence of different cultures, ethnicities and religions is an idealistic goal, the accomplishment of which starts at the point where you begin working on it, begin to imagine a desirable outcome and start moving in its direction.

Our book, and, above all, the project that resulted in the given book, can be regarded as a few steps made in the direction of peace. Come with us!

* * *

This is how it started. In October 2004, Ms Beatrice Schulter, OSCE High Commissioner on National Minorities' (OSCE/HCNM) Integration Programme Coordinator in Georgia, invited us for a meeting to formulate the following task: the High Commissioner on National Minorities wanted to implement a project in the Samtskhe-Javakheti region of Georgia to increase the effectiveness of the management of interethnic relations. The project, to be implemented in six districts of the Samtskhe-Javakheti region (Ninotsminda, Akhalkalaki, Akhatsikhe, Adigeni, Borjomi, and Aspindza), was planned as a training of public servants in the management of interethnic relations and was aimed at building competency in this field.

We learnt from the conversation with Ms Schulter that the OSCE was successfully implementing a similar project, utilizing training courses, in Kyrgyzstan, and based on the Kyrgyzstan experience, training-related needs had been already assessed in Samtskhe-Javakheti on the initiative of OSCE/HCNM. The needs assessment was to be used as a basis for work planning.

We proposed to include two additional components into the project instead of limit-

ing the Samtskhe-Javakheti interethnic relationship management project to training public servants. As a result, the future work would be based on three pillars: 1. Training in the effective management of interethnic relations and tolerance; 2. Creating a bank of proposals for joint Georgian-Armenian projects aimed at the improvement of interethnic atmosphere in the Samtskhe-Javakheti region; 3. Creating a document of ethical principles concerning interethnic relations - a code of ethics.

Our proposal served the integration task and was based on the following main statements:

- Effective management of interethnic relations requires special knowledge, skills, cooperation in solution of inter ethnic problems and the adherence to ethical principles;
- Knowledge of the legal aspects of the issue is not enough. It is also necessary to determine the ethical principles and regulators of these relations. A willingness to launch positive actions and promising initiatives in the field of interethnic relations is also crucial;
- Interethnic relations are not pre-existing patterns - people have to make creative efforts to form them. This especially applies to managers and administrators in the center and regions.

Ms Schulter readily accepted these ideas and we immediately became partners. The starting phase as well as the implementation of the project took place in the atmosphere of creative cooperation.

In 2006 the project was expanded to the Kvemo Kartli region and targeted the following areas: Rustavi City, Marneuli, Gardabani, Tsalka, Tetri Tskaro, Bolnisi and Dmanisi.

* * *

The purpose of this manual is to fill the informational and methodological gap in addressing interethnic relations. It also intends to combat the passive attitudes held by many regarding the improvement of interethnic relations in our country.

Georgia's current situation can be described using the following concepts: protracted political, economic and social crisis; a chain of armed conflicts; and "frozen" ethno-political conflicts, all which have a negative effect on the integrity of the country and entail the fragmentation of society. In a situation like this, estrangement between representatives of different ethnic groups becomes rather prominent. We believe that the country's population (both the titular nation and ethnic minorities) consider the topic of interethnic relations threatening and often experience fear and suspicion in relation to it *[14]*. The silence and passivity of professionals and the relevant bodies aggravates the situation even more.

We hope that our manual will help to fill the existing vacuum, fight passivity and overcome estrangement between various ethnic groups in our country through competency building.

Therefore, the book is meant for all specialists working on the issue of interethnic relations or those intending to focus on it. This, of course, does not limit the range of

potential readers. The manual will also be useful for non-professionals interested in interethnic relations who wish to have a deeper understanding of the issue. As for the practical application of the manual, we would like to emphasize that it is intended for relatively experienced facilitators. The interiorization of its approach and the use of practical exercises require delicate, experience-based work in order to avoid violating the primary principle of psychological ethics – do not harm!

* * *

A few words about the manual's structure. Part I describes the methodology developed by the authors and explains the meaning of the three components of the given methodology, their synergic relationship and logical interconnectedness.

Each component (training aimed at the development of interethnic relations management skills; an action-research workshop on the solution of interethnic problems; and a workshop on the development of a code of ethics for interethnic relations) is described in detail in Part II.

Part III contains the modules corresponding to each component of the project. The description of the modules is based on the experience gained by the Foundation for Development of Human Resources team during the application of these modules in practice. The description of each module is structured as follows: Theoretical material arranged by topic; exercises corresponding to each topic, with a detailed description of procedures; potential conclusions of the participants based on experience gained through the exercises; authors' recommendations regarding each exercise.

The methodological manual provided by our Kyrgyz colleagues – Mira Karybayeva and Zulphia Kochorbayeva – made an important contribution in creating the structure of the training module (in respect to both exercises and theoretical material). However, the training module is primarily based on the experience of the Foundation for Development of Human Resources.

The training module includes exercises that have been used for many years by the Foundation for Development of Human Resources. The Foundation has adapted these well-known exercises (e.g. Stakeholders analysis, Problem tree) to its own work style. The module also includes exercises created by the Foundation's staff (Defining integration; Ethnic Identity, Time and the Perception of Identity by Representatives of Different Nationalities, etc). The training module is followed by an attachment containing official documents on the regulation of interethnic relations created by OSCE experts, a set of so-called "energizers", the ambiguous picture of E. G. Boring, and a training evaluation sheet.

The module of problem solving workshops is based on the methodology of Chilean economist Manfred Max-Neef *[19]*. In addition to this, the experience and know-how of the Foundation for Development of Human Resources also played a significant role in its creation. The combination of the Max-Neef method with project cycle management, problem solving, and action-research *[8,9,19]* technologies makes this module special. A bank of project proposals developed by Samtkhe-Javakheti public servants in the

course of module implementation is presented in the form of an annex.

The workshop module for the development of a code of ethics to regulate relations between different ethnicities is an innovative one and has been elaborated by Nodar Sarjveladze. The model of logical levels of the "man-environment" system is used as a framework. This model has been elaborated by Gregory Bateson *[25, 27]*, one of the authors of system theories. The Code of Ethics for interethnic relations, developed by Georgian and Armenian public servants in Samtskhe-Javakheti during project implementation and facilitated by the Foundation for Development of Human Resources, is annexed to the given module. We consider this to be one of the valuable achievements of this project in the regulation of interethnic relations.

At the end of the manual you can find recommendations on conducting workshops and training, elaborated by the facilitating team from the Foundation for Development of Human Resources.

Also attached is a brief definition of the terms used, a list of references and brief biographies of the editors and contributors of the manual.

* * *

Finally, we would like to touch upon the manual's "language".

Terms like "ethnic minority", "national minority" or "national majority" have no discriminatory implications. They are used as internationally acknowledged working concepts to convey the content of the book as clearly as possible.

Also, we would like to make clear that the collocations like *interethnic* relations, relations between different *ethnicities*, or relations between the representatives of different *nationalities*, are used interchangeably.

We would also like to draw the reader's attention to the fact that the body text of the manual does not contain the word trainer (so widely used by Georgian NGOs) despite the fact that the most important part of the book is dedicated to the description of training module. In our opinion, the term *trainer* simplifies the subtle activity of people who teach others how to manage/regulate relationship between various ethnicities. For this reason, we use the term *the leader of the training session* or *the leader of the workshop*. This term denotes the functions carried out by a professional - facilitation, moderation, chairing, and so on - depending on the working activity design, needs and context.

# PART I
# THE ESSENCE OF THE METHODOLOGY

**Part I contains the authors' approach to the management of interethnic relations, the description of methodology along with its components and target groups; values and basic assumptions the approach is based on. This part of the book outlines the vision and perspective of the authors, which also sheds light on the techniques described in Part II.**

## CHAPTER I. THE MEANING OF THE METHODOLOGICAL APPROACH: THE *WHY* OF THE METHODOLOGY USED

### 1.1. Background

The given manual is based on experience acquired during the planning, implementation and evaluation of the project *Improving the Management of Inter-ethnic Relations in the Samtskhe-Javakheti and Kvemo Kartli regions.* The project was launched on the initiative of the office of the OSCE High Commissioner on National Minorities. The project was developed and implemented by the Foundation for Development of Human Resources.

The ultimate goal of the project is to improve the inter-ethnic climate in the ethnically diverse Samtskhe-Javakheti and Kvemo Kartli regions of Georgia, which are densely populated with Armenian and Azeri ethnic minorities. This goal is to be achieved by raising the level of interethnic competency among the regions' public servants.

Despite focusing on specific regions, the project's methodology and the relevant experience can be also applied to other countries when working on similar problems in different social, political, geographic or ethnic contexts. This is possible because the methodology is oriented on the different forms of work rather than the content of intervention (see "Methodological Components" below).

Applying the methodology used in Samtskhe-Javakheti and Kvemo Kartli to a different context is also made possible by the fact that its development was informed by experience acquired through the implementation of an interethnic relationship management project in Kyrgyzstan (see above). The project was also implemented on the initiative of the OSCE High Commissioner on National Minorities. The methodology used by the Kyrgyz colleagues was mainly training-based, and included:

1) Having public servants gain awareness of their own behavioral patterns in interethnic relations and correction exercises;

2) Sessions aimed at familiarizing participants with the relevant international normative-regulatory documents.

The approach of the Foundation for Development of Human Resources is much

broader and includes, in addition to training, two important components. Both of these imply action-research workshops on interethnic relations, which will be discussed below.

### I.2. Target groups

Our approach calls for intensive work with the people who play key roles in the life of a community, region or country due to their participation in the management and decision making of ethnically diverse regions. These include, in the first place, public servants employed in different fields, such as representatives of local governance and self-governance bodies, police, teachers, the courts, employees in the health care sector, media representatives and community leaders.

The groups listed above are composed of people who, due to their daily work-related responsibilities, have to solve and manage both permanent and spontaneously emerging problems pertinent to inter-ethnic relations. Their appropriate, constructive and impartial activity can therefore significantly contribute to the improvement of the inter-ethnic climate in the region and the entire country. Here it must be noted that the techniques in the manual are not limited to these specific target groups. They can also be used with other groups interested in the management and improvement of interethnic relations, such as youth, students, and so on.

### I.3. Vision

The given methodology is based on the vision, according to which the constructive practice of inter-ethnic management requires the following:

- Acquisition of knowledge about one's own ethnicities, surrounding ethnic groups and interethnic relations issues; development of the relevant skills; familiarizing oneself with and taking into account relevant international experience;
- Joint analysis of the existing problems by different ethnic groups; joint brainstorming and planning of solutions and carrying out joint activities to implement those solutions;
- Joint elaboration of ethical norms for interethnic relations (Code of Ethics) and joint attempts for the purpose of their implementation.

We based our work on the approach held in democratic countries and international practice that representatives of the ethnic minorities residing in a country should be involved in the resolution of issues they consider topical and important, and should be involved in the decision making process. In this case the decisions made and solutions identified will be relevant, fair and sustainable.

## I.4. Methodological components

Stemming from the above vision, the methodological approach involves three equally significant and synergic[1] components. These are:

### 1.4.1. Experiential learning of the effective management of interethnic relations (training)

This component implies an increase in competency (of public servants, in our case) in the field of interethnic relations. At the same time, competency in interethnic relations includes the relevant theoretical knowledge (intellectual aspect), sensitivity to inter-ethnic issues (emotive aspect) and practical skills (behavioral aspect). Consequently, the training component of methodology is directed at creating the necessary conditions for the development of these three aspects of competencies among the target population.

### 1.4.2. Workshop aimed at the solution of interethnic problems.

This component entails holding workshop aimed at the identification and analysis of the problems in interethnic relations within the region or between the region and the center. It also aims at planning joint measures for the purpose of remedying these problems. The inclusion of this component is determined by the fact that to improve interethnic climate in the region or the country, it is not sufficient to simply raise the competency level among public servants and other target groups. It is equally necessary to create different contexts with the participation of public servants and other segments of the population so that they apply their knowledge and skills to the process of mutual cooperation.

There are numerous problems related to interethnic relations in a multiethnic country and its regions. The solution of these problems calls for joint efforts by different ethnic groups. It is important to plan and implement the solution of these problems in a legitimate way that is acceptable for all of the ethnicities involved. In doing so, participation ensures legitimacy *[]*. The workshops dedicated to problem solving in the framework of the given methodology serve just this purpose by searching for legitimate ways to plan solution for interethnic problems and their practical implementation.

### 1.4.3. Workshop aimed at the joint elaboration of a code of ethics for interethnic relations.

In this methodological component, representatives of ethnic groups, brought together in a workshop setting, jointly elaborate a code of ethics for interethnic relations. To improve interethnic relations in the region it is not enough to create favorable conditions for the acquisition of needed skills and knowledge, or to foster cooperation for the

[1] See definition below

solution of common problems. It is also extremely important for the representatives of different ethnic groups to become coauthors of the code of ethics for interethnic relations.

In any country, ethnic relations are determined by the country's legislation and the international documents signed or ratified by the state, which create the relevant legal, regulatory context. If different ethnic groups jointly elaborate ethical norms determining their relations and adopt/ratify a relevant document through a public forum, this becomes an important precondition for the improvement of interethnic relations. On the one hand, joint work on the document determines its legitimacy from the point of view of the different communities or ethnic groups that take part in its elaboration and whose relationship is regulated by the code. On the other hand, joint efforts made in the course of creating and signing the document are investments that serve as preconditions for the document's implementation. A Code of Ethics regulating relations between the Georgian and Armenian population of Georgia has already been created in the framework of our project. Once the document is considered in different ethnic contexts and undergoes improvements, it may become an important international document regulating interethnic relations.

### Public ratification and the signature of the code of interethnic relations

The final stage in the creation of a code of ethics is the review of the code by public servants participating in its creation, along with community leaders and community representatives. The code has to be reviewed and signed in public. This action is important for the following reasons:

A. The public signing of the document, makes interethnic relations a subject of constructive public discussion and common concern;

B. Having the code signed in public is a manifestation of the authors' goodwill and an open declaration of the course of action stipulated in the code. According to research *[34]*, a public declaration of the course of action by a person or a group of people reinforces the disposition underlying the given course of action, which is an important precondition for its actual implementation. Therefore, the act of signing a code of ethics in public is an important stage in the document's practical implementation.

C. Public action creates a context for the recognition of the authors' physical and intellectual investment, which is very important if we take into consideration the fact that recognition is a component of one of the most basic human needs - the identity[2] need.

[2] See definition below

### I.5. Basic methodological assumptions

The methodology is based on three principal assumptions:

- There is vast potential in cultural diversity, the appropriate utilization of which creates a powerful impetus for social development;
- Intercultural dialogue ensures the necessary conditions for personal/societal development and growth;
- Within the framework of a civic approach, it is possible to ensure full participation of different ethnic groups in social life.

### I.6. Basic values

The methodology is based on the following values:

- Acceptance and respect of differences
- Protection of human rights
- Justice and equal opportunities
- Ability to listen and get involved in dialogue
- Openness
- Development

## CHAPTER II. DESCRIPTION OF THE METHODOLOGY BY COMPONENTS: THE *HOW* OF THE METHODOLOGY USED

### II. 1. Training

Training is an important form of experiential learning. Today, it is one of the most common activities in the implementation of projects in the non-governmental sector. Due to its popularity and widespread use, the concept of training is often vulgarized and discredited in our country (and elsewhere). In some cases, it has lost its essence and become a combination of formal parameters. In particular, it is often presented as a standard “kit” containing flip charts, markers, energizers, the presentation of small groups’ work, etc. However, there is no proper content behind these “pure” forms because the specific, targeted nature of training is omitted.

The specific nature of the training creates the relevant conditions that enable participants to:

- discover, experientially, certain regularities related to oneself, a subject or an area;
- acquire, develop and refine important life skills.

Stemming from the above, training is composed of the following components:

a) **Interactive activities** (exercises, role playing, discussions, etc). These should be organized in a way that enables participants to go through the new experience, and consequently become aware of old experience, re-evaluate it, and acquire new knowledge.

b) **The so-called "feedback sessions"**, which enable participants to share the experience acquired through the abovementioned practical activities, are also important for realizing newly-acquired knowledge. This process must be conducted under the organizational and methodological guidance of training leaders. Organizational guidance means that the process is conducted in a well-organized and fair way (introducing order into the experience sharing process by training participants, using appropriate facilitation[3] *[16]* techniques to ensure equal participation of trainees, etc). Methodological guidance is when the training leader summarizes participants' ideas and links them to specific methodological models and approaches, which makes it possible to relate the acquired experiences to scientifically informed theoretical knowledge;

c) Brief **theoretical presentations** made by training leaders (mini lectures), which provide trainees with the intellectual framework to better understand newly acquired experience;

d) **Using energizers** for different purposes - to overcome uneasiness at the beginning of group work ("warming up" or "ice breaking"), tiredness or apathy, to reduce aggression in the group, and so on.

e) "**Standard procedures**" normally used at the beginning and end of training. At the beginning of training these include:

- Introducing the trainees and trainer/s to each other. This is necessary because the participants and trainer/s have to get to know each other, and also because it is an effective warm-up. This step also reduces stress caused by an unfamiliar social environment, helps people get over any uneasiness, and makes the group more coherent.
- Familiarizing the group with the work plan and schedule to reduce stress caused by uncertainty and to determine the activity framework.
- The joint formulation of work rules so that participants share responsibility for the conduct of the process, ensuring an organized training. This also helps to take into consideration the participants' needs and their possibly cautious attitude to joint work (which comes up in the rules elaborated by them). The joint elaboration of rules also helps to establish sincere and positive relations between participants, which contributes to the overall effectiveness of the trainings.

[3] See definition below

- Defining the participants' expectations, taking into consideration their interests and expectations and defining the frame of training to prevent unrealistic expectations.

All of the components described above can be implemented through different interactive techniques, exercises and activities, depending on the training leader's style, experience and creativity. The same is true for the rules to be used at the end of training. It is not important how exactly these rules are implemented, as long as the past process is jointly assessed by the leader and participants through feedback exchange.

f) **Follow up evaluation.** After some time passes after the training it is important to conduct follow-up interviews with beneficiaries to enquire how useful the skills gained during the training are and how the training changed their usual working environment and relationships. For this procedure it is best to invite an "unbiased", professional third party, so called "external evaluator/s".

During project implementation, we use all the training components listed above in accordance to the dynamics of the process and particular situation. The interactive techniques used in the course of training included joint discussions, debates around topical issues, working in small groups on international documents regulating interethnic relations, role-playing social situations, thematic energizers, brainstorming, etc. These techniques ensure a dynamic quality in the process and the participants' active involvement.

In terms of content, the training involved the following issues: civic and ethnic identity; the use of civic and ethnic approaches in state building; peculiarities of the relations between ethnic or other groups of minorities and majorities; discriminative and stereotyped thinking and the strategies to overcome them; the difference between civic integration and assimilation; and international legal documents on ethnic minorities.

### II.2. Workshop on solving inter ethnic problems

As we mentioned above, workshop on problem solving are based on the so-called "action-research" approach *[8,9,19],* which in our case can be defined as follows: people involved in group work take the role of "expert-researchers." In other words, they are considered to be experts on regional and ethnic issues in their own region. Expert-researchers cooperate with each other in trying to identify the range of problems in the sphere of interethnic relations, understand the nature of these problems and come up with solutions together.

This method is used with large heterogeneous groups (50 and more participants who are public servants involved in different fields like local self-governance, the police, education, health care, the mass media, etc). The more heterogeneous the group is, the richer the outcome of the activity will be. It is best to engage representatives of both central and regional bodies in the process. In the course of work, a large group of

participants should be broken down into several small groups that are diverse in terms of their composition. The product of the small groups' activity is then to be presented to a plenary session for joint discussion. The process is most productive when the representatives of different ethnicities are more or less equally distributed in each group.

Work in small groups is composed of the following phases: **identification of problems, analyzing problems, searching for solutions, and planning the relevant activities.** The implementation of each phase is carried out through the relevant techniques. Workshop leaders can decide which technique to use in each phase. This is normally determined by group characteristics, the stage of its development and the existing situation. The leader can also use a combination of several techniques.

For instance, during problem identification the use of brainstorming is effective. When analyzing a problem *[26, 28]*, a "problem tree" is used, which makes it possible to consider the problem from the perspective of underlying problems and symptoms (Part II, Chapter I, theme VI, exercise "Problem Tree"). When analyzing a problem, it is also very important to carry out an analysis of the forces acting to level the field (stakeholder analysis). In addition to the above, in order to appropriately analyze the problem it becomes necessary to understand the basic needs underlying the problem. This can be done using the matrix method created by Manfred Max-Neef *[19]*, or through other relevant techniques.

We used the above-mentioned methods in the course of the project. The problem tree method and the analysis of stakeholders were introduced in the training phase with the belief that training in the management of interethnic relations would be much more effective if we raise participants' awareness of the interethnic problems existing in their environment and the subjects involved. This approach was extended to the workshop on problem solving. During the workshop participants by the means of the Max-Neef matrix continued to elaborate on the problems, which they were already aware due to training phase.

The Max-Neef matrix makes it possible to analyze the satisfaction of each basic human need (subsistence, security, identity, participation, creativity, recreation, etc) by studying the difference between the actual situation and the needed situation. Once this gap is identified, it becomes possible to search for effective and realistic ways to satisfy the basic needs. Since this method is described in the corresponding workshop module, we are not going to elaborate on it in detail here. Nevertheless, it should be mentioned that before applying Max-Neef's method, it is best to create conditions for the group to acquire experience in using simpler tools for analysis, such as the above-mentioned problem tree.

The matrix leads us from the analytical phase to the search for solutions, and shows us what to do in order to satisfy basic needs on the levels of the individual, community and society. When the groups submit the results of the Max-Neef matrix to a plenary session, the training leader's task is to record project ideas and proposals, since the final product of the workshop is a result of the evaluation and prioritization of these ideas at a plenary session. The final product is a bank of projects that targets the improvement of interethnic relations in the region or country.

Out of the bank of project proposals resulting from the workshop, the group selects several for implementation. The selection process is determined by the following criteria:

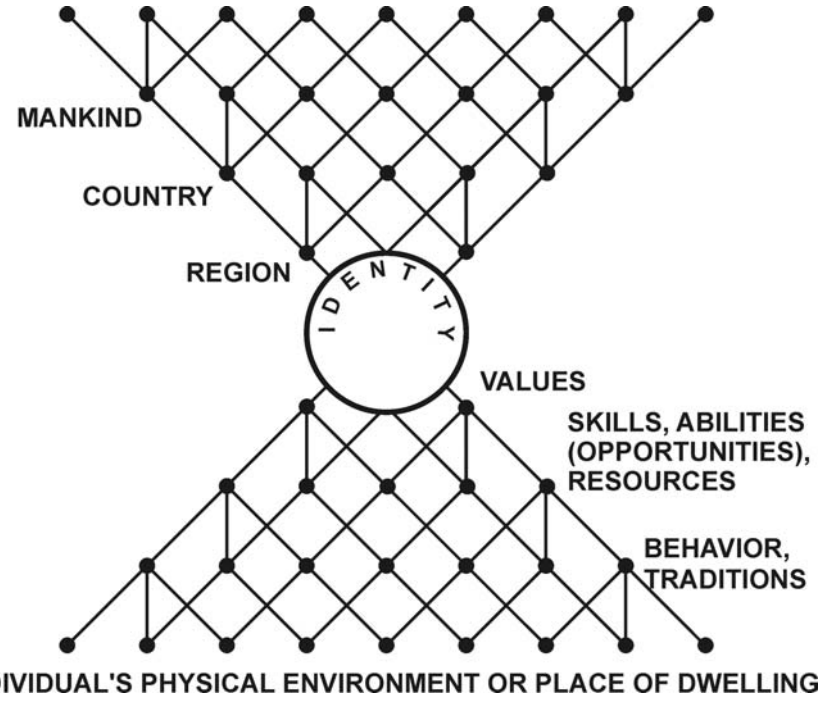
- Projects must have a multiethnic implementing team;

- Projects must be oriented on the improvement of the interethnic climate;
- Project proposals have to be realistic and SMART (see part II, Chapter II on the module of the workshop on the solution of interethnic problems).
- There should be potential individuals or team to implement the project.

At this stage the workshop activities are finished. The next step is to put the project into writing and select and prepare the implementing team. This will prepare people for the next steps, and, therefore, is an incentive and basis for the continuation of working activities.

### II.3. Workshop on the creation of a code of interethnic relations and the public signature of the code

The methodology of the workshop on the creation of a code for interethnic relations is based on the concept of logical levels in Gregory Bateson's "man – environment" system and the relevant methodological scheme. According to Bateson, an individual and his physical, social and geo-political environment can be regarded as a single system with different, logically interconnected levels. In our case this system can be described by the following scheme:




Depending on the objective of the working activity, we can single out certain levels that are different by scale and generality. For example, we can also include in the scheme family, community, society, etc. Therefore, Bateson's scheme is not a dogma - one of its strong points is its flexibility.

To draft a code of interethnic relations, workshop participants split into small

groups of 12-15 people. The groups should be balanced in terms of ethnic composition and diverse in terms of the status (i.e. professional position) of group members. When working on the code of interethnic relations, desirable, constructive rules and norms of interethnic relations have to be discussed on each of the levels of the “man – environment” system. Again, brainstorming is an efficient and effective technique. The rich outcome of brainstorming is discussed at plenary sessions, where the ideas obtained are refined and organized according to the obligation principle: discussion is based on “what should be” rather than on “what is”, and participants formulate life principles from the point of view of “shoulds”.

The workshop dedicated to the drafting of the code of interethnic relations is actually the first stage in the elaboration of the document in question. After its discussion and refinement within the framework of the plenary session, the team of facilitators starts the meticulous job of compiling a comprehensive and concise version of the material obtained. At the next stage, the document adopted at the workshop and further elaborated by the team of leaders is reviewed by experts. The final stage is a public presentation and review of the finalized code where it is signed by the authors, and its publication.

# PART II.
# MODULES CORRESPONDING TO DIFFERENT METHODOLOGICAL COMPONENTS. THE *WHAT* OF THE METHODOLOGY USED.

**The second part of this book contains the modules corresponding to the three basic methodological components aimed improving the management of interethnic relations. Each module includes brief theoretical information on the basic concepts in the focus area, formulation of the problem, relevant approaches, and the description, by stages, of a set of recommended exercises. It must be emphasized that it is not enough to read the modules to apply them in practice. To start their application in practice, the reader has to receive the corresponding training, which, in addition to the acquisition of theoretical knowledge, will provide him\her with the unique experience of living these modules - a necessary condition for their acquisition.**

## CHAPTER I. MODULE OF COMPETENCY-BUILDING TRAINING IN THE MANAGEMENT OF INTERETHNIC RELATIONS

The module described in this chapter is aimed at developing participants' sensitivity to the issue of interethnic relations; familiarizing them with different documents, normative acts, and the main theoretical and practical approaches to issues of ethnic and civic identity used in modern studies and politics; developing sensitivity towards stereotyped and discriminative thinking; and forming skills to fight negative thinking.

This module is presented in the form of individual themes, with descriptions of the relevant methods and exercises. We intentionally abstain from providing a rigid framework, which will enable the reader to take a creative approach to the text and be more flexible in setting priorities stemming from his/her own needs. Theoretical information given at the introduction of each theme can be used as handouts for participants. Each of the exercises presented is supplemented by information on its objective, duration, and the materials used, which is included in the annex. In addition, you will find the description of the process by stages, the authors' recommendations and the potential conclusions of the participants.

Along with the description of exercises, the module includes an annex made up of official documents on the regulation of interethnic relations created by OSCE experts, a set of energizers, which are useful and widely used tools for practical group work, the ambiguous picture of Boring, and a sample of training evaluation sheet.

# Introduction to training

The introductory element includes two components of the so-called training standards. The first is the introduction of group members to each other, which helps to "brake the ice" through releasing possible stress caused in participants by uncertainty and also helping to satisfy social curiosity. The second element is the clarification of expectations, which enables the leader to take into consideration interests of the audience and helps participants to understand the purpose of the training. This is a necessary precondition for interactive work (see part I, Chapter II, Training).

If the introduction is conducted in a dynamic and tactful way, with the participants' potential shyness and uneasiness taken into consideration, it will play an import role in the transformation of the group into a cohesive body, and pave the ground for productive joint work.

## Relevant exercises:

### Exercises directed on getting to know each other.

#### *"Name story"*

**Objective:** Participants are introduced to each other and "warm up".

**Duration:** Depends on group size. 1 or 2 minutes are allocated to each participant.

**Material:** Name tags, markers.

**Procedure:** Participants are asked to write their names on a piece of paper, and then introduce themselves to the group – say their own name and tell a story related to it (who gave them this name and why, whether they know its meaning; their attitude to one's own name, whether they like it or not, etc);

**AUTHORS' RECOMMENDATION: It is also possible to have the participants tell the story of their last name. This is especially effective in the cultural environment where the last name describes or means something. Take into consideration that some participants become too involved in telling a story about themselves and take too much of the group's time. For this reason, define limits at the very beginning.**

#### *"Mutual introduction"*

**Objective:** Participants are introduced to each other and "warm up".

**Duration:** Depends on group size; 3 minutes are allocated to each participant.

**Material:** Not used.

**Procedure:** Participants break off into pairs (if familiar people find themselves next to each other, pair them with unknown participants). Each participant is instructed to obtain as much information as possible on their partner and then introduce him/her to

the group. The pairs are given six minutes (three minutes to each person) to get to know each other. After this, each person in the pair introduces the other person to group members.

***"The name and a positive trait"***

**Objective:** Participants are introduced to each other and "warm up".

**Duration:** 5-10 minutes.

**Material:** Not used.

**Procedure:** Participants are asked to say their name and an adjective or positive trait that characterizes them and starts with the same letter as their own name. For example: Clare – cheerful, Kate – kind, etc.

## Exercises on the clarification of training-related expectations by training participants

***"Expectation tree"***

**Objective:** Reveal participants' expectations regarding training.

**Duration:** 20 minutes.

**Material:** Flip chart, small color stickers, markers, a picture of tree on a large sheet of paper (e.g. flip chart);

**Procedure**: **Stage I.** A flip chart with a tree on it is set up. The tree has roots and branches. Each participant is given stickers and a marker.

**Stage II.** Participants spend five minutes writing or make symbolic drawings of what they expect from the training/workshop.

**Stage III.** The training leader reads what is written on the pieces of paper and summarizes the results. After that, the leader sticks the pieces of paper to the roots in the picture. If an expectation is too general, the training leader explains to the group that the more general an expectation is, the less probable it is to achieve it. For this reason, it becomes necessary, together with group participants, to specify expectations that were formulated in a general way. Participants often formulate expectations in the following way: "Acquire knowledge in this area". It should be specified what kind of knowledge and which area is meant by the participant, and what kind of experience he/she already has in this area. If an expectation does not correspond with training objectives, it is very important that the leader make this clear to eliminate false expectations.

**Stage IV**. At the end of the training/seminar, the group goes back to the expectation tree to see whether the expectations have been met. The pieces of paper indicating expectations that have been met are moved to the branches and fruit. Expectations that have not been met are discussed and analyzed. This might stimulate the planning of further work.

**AUTHORS' RECOMMENDATIONS: The formation of expectations typically precedes any kind of group work such as trainings, seminars, or group meetings. This exercise will enable you to take into consideration participants' interests and make the process more stable and effective. Experienced leaders normally try to predict the participants' expectations after studying the group itself in advance, and take this information into consideration when designing the training. At the same time, it is important for them to be flexible enough to pay attention and take into consideration "unexpected expectations" from the participants and determine whether or not they coincide with the training's objectives.**

### "*Expectation + Contribution"*

**Objective:** Revealing participants' expectations of the training.

**Duration:** 20 minutes.

**Material:** Two flip charts with the headers: "My expectations" and "My contribution", color stickers.

**Procedure: Stage I.** Each participant is given two stickers of different colors and a marker.

**Stage II.** The leader asks participants to write down on one of the colored stickers what they expect to take from the training (knowledge, information, skills, emotions, etc). and on the other sticker the ways that they can contribute to group work. Participants are given five minutes to complete this task. This assignment can be accomplished in drawing or both expectations and contributions can be presented in the form of symbols or drawings.

**Stage III.** Each participant sticks their piece of paper to the flipchart. The leader summarizes the results, makes comments and specifies general formulations.

**AUTHORS' RECOMMENDATIONS: For the appropriate development of the process, it is very important to indicate the participants' possible contributions from the very beginning. Often, participants perceive a training/seminar as a one-sided process in which they have the role of "passive recipients". The interactive approach implies active engagement, mutual education and enrichment. Try to let participants know the importance of their participation from the beginning.**

## Theme I. Subjective reality

Every person is unique, with his own life story and experiences. We perceive the world in our own unique way according to our experience and nature. Consequently, every person has a unique vision and corresponding attitudes to the world and oneself. This is called the world model in psychology *[31]*, and subjective reality in conflict resolution studies *[26]*.

The world model or subjective reality reflects the world through our personal inner filter and, consequently, differs from objective reality (as far as it actually exists...). Furthermore, each person's world model or subjective reality is different.

There is a metaphor that gives a good illustration of this kind of interrelationship: "A map is not a territory". An individual's ability to gain the right sense of direction in a strange environment depends on how accurate his map is. An accurate map enables you to see the opportunities, which is necessary for choosing one's own direction.

### Exercise on tolerance towards differences
### *"Subjective Reality"*

**Objective:** Participants realize how differently the world is perceived by different people stemming from their nature and experience. They realize that before getting involved in a conflict, it is better to stop and think how the situation is perceived by the other side and consider the other' side's feelings - i.e. take into consideration their subjective reality, which often helps us to avoid conflict and misunderstanding.

**Duration:** 15 - 20 minutes.

**Material:**

- Boring's ambiguous picture (see training module annex no.3)
- Handouts on "Subjective reality"

**Procedure**: **Stage I.** The group is exposed to the ambiguous picture. Participants look at the picture in silence for 20-30 seconds maximum.

**Stage II.** Each participant says what he or she sees in the picture. The training leader summarizes the responses obtained, which, as a rule, split into two main categories: an old woman and a young woman (some participants give unusual answers, like "a shield", "a young shepherd", "a retort", etc). The leader outlines the contours of both images so that each participant is able to see them.

**Stage III.** Participants discuss the possible reasons that people perceive the picture differently, what determines different perception, and so on. Participants are involved in free discussion.

**AUTHORS' RECOMMENDATIONS: If all group members have an identical perception of the picture, the leader of the session should try to hold a different point of view, to encourage diversity of the opinions so that the process is not a mere formality.**

**Questions to consider:**

- What happened in the group? What was worth noting in the process?
- What determined differences in visions/versions?
- Can this exercise be transferred to real life examples? (e.g. to understand the point of view and needs of different ethnic groups)

- Can events be perceived in only one, true way?
- What conclusions can be derived from the above process?

**Stage IV.** The leader asks participants to recall a fact from real interethnic relations that demonstrates the subjective nature of perception.

**AUTHORS' RECOMMENDATIONS: During the exercise the training leader constantly talks about the possibility for different perceptions to co-exist and the fact that different points of view have an equal right to exist. At the end of the exercise, the training leader explains to participants the concept of subjective reality.**

***POSSIBLE CONCLUSIONS:***

- Every person is unique. For this reason there are as many perceptions as individuals;
- Just like an ambiguous picture, real life situations often lend themselves to different perception and stimulate different interpretations;
- Subjectivity of perception is not a negative phenomenon. It makes the world diverse and stimulates personal growth;
- An individual should be able to avoid one-sided perception and should try to see events from another person's perspective. This will significantly decrease the probability of conflict escalation;
- Interethnic relations are a very sensitive sphere. Attitudes and opinions in this area have been formed for ages;
- The less information that is available, the more subjective interpretations take place;
- Accepting another person's/side's right to have a different perception, and based on that interpretation and position, we are creating a necessary precondition for the dialogue, which helps us to understand each other better;
- Subjective reality is typical of both groups and individuals. However, it is much more difficult to change group opinion, a major challenge in the sphere of interethnic relations management.

## Theme II. Ethnicity

**An experienced reader might find the material presented under this topic oversimplified. A few pages are not really enough to provide full information on the issue of ethnicity, as a comprehensive analysis of the issue in question requires placing it in the context of broader themes such as agrarian society, modernism, nation building and nationalism, postmodernism, values of postindustrial society and globalization, models of state systems, etc *[10, 11, 12]* While recognizing that these are interesting and important issues, it was not our goal to elaborate on them. Instead, our aim was to emphasize the following three points for the reader:**

a) **The widespread assumption, contributing so much to modern interethnic conflicts, that ethnicity is inevitable, is only one theory that has equally grounded alternatives *[7,12, 38, 39]* that regard ethnicity not only as an constructed/developing variable, but even as a matter of individual choice;**

b) **Civic identity does not alter ethnic identity, and can actually serve as an effective framework for transformation, thus helping to overcome possible controversies existing on the level of interethnic relationships *[22, 29]*;**

c) **There is no single, common understanding or definition of key terms in this area or a single, universally accepted theory. This makes it necessary to familiarize ourselves with the relevant literature, understood and defined from different perspectives, to avoid misunderstanding caused by terminological or conceptual inconsistency and gain a broader view of ethnicity and state system related issues. We hope that the material presented in this chapter will evoke the reader's interest and stimulate him to learn more about the subject in question.**

## Key definitions

### A. Ethnicity and ethnic groups

There are numerous definitions of ethnicity. We will offer the reader only some of them:

An **ethnicity** is an intergenerational community of people, historically formed on a certain territory, possessing common and relatively stable linguistic, cultural, and psychological features, as well as a consciousness of their difference from other entities reflected in its self-awareness.

**Ethnicities** are the "pieces" of specific cultural information, located in space, within their own boundaries. Interethnic relations imply the exchange of such information.

An **ethnic group** is a population whose members identify themselves with each other on the basis of common heritage and predecessors, common culture, behavioral patterns, language or religion.

To summarize, a common identity of an **ethnic group** is based on racial, national and/or religious belonging.

### B. Nation

As with ethnicity, there is no single, generally accepted definition of nation. Listed below are a number of definitions from different sources. They have much in common, but each contains one or several elements that are not included in the other definitions.

A **nation** is a large agglomeration[4] of people sharing a common racial, linguistic, historical and cultural heritage, different from other totalities of people. Due to this, people perceive themselves as belonging to a valuable, natural unity; "We are united by a common fate and this will last forever".

A **nation** is a totality of self-determined people with a common history, language, culture and country.

A **nation** is the most stable organization of people, culture and territorial integrity.

A **nation** is a relatively large group of people who are organized and governed by single independent government and possess territory, an independent state, and common traditions, customs, origin and history.

A **nation** is a totality of people of common origin, history, language, culture, and other characteristics, but might not have a state or territorial borders.

A **nation** is a culturally homogeneous group of people, larger than a tribe or community, with a shared language, institutions, religion and historical experience.

To summarize the above definitions, it can be stated that a **nation** is a totality of people whose common identity creates psychological borders and political unity.

### C. Nationality

The concept of **nationality** is understood differently in different cultures. In the collectivist Caucasian culture, the concepts of ethnicity and nationality are very closely related. However, Western culture differentiates these concepts. In Western (European and American) studies, nationality is a larger concept than ethnicity and its meaning is closer to that of nation; or, nationality might denote and imply a person's citizenship, ethnic origin, state system, language and other factors.

As we see, scientific definitions of ethnicity, nationality and nation, despite similarities, can be differentiated by the existence of a state. A state is an attribute typical of a nation, whereas nationalities and ethnicities can be spread about different states. In France, for example, people of Senegalese nationality belong to the French nation.

## Theories of Ethnicity

***(Theories defining the mechanisms for the formation of ethnicity and changes that it undergoes)***

The origin of ethnicity and ethnic identity is one of the most important issues in social studies. According to **primordialism**, (referred to as essentialism by some authors), ethnicity is an inherent characteristic forming a basis for group (ethnic/national) perception. Some orthodox representatives of the discipline believe that ethnicity has biological roots and that group ethnic identity is passed from one generation to another.

**Constructivism** offers a theory opposite to primordialism**.** This direction empha-

[4] See definition below

sizes the superiority of the socium's belief in common origin over biological determination. According to **constructivism,** ethnic identity is socially constructed by the political elite to consolidate power. Consequently, it is changeable, easily controllable, and is influenced by group awareness phenomena, i.e. it is not inherent.

Another important theory closely related to constructivism is **instrumentalism.** According to this theory, ethnicity is situational, changeable and is dependent on social structure. According to this school of thought, the value of ethnic identity can increase or decrease due to different factors. One factor involved here is the ability of politicians to effectively mobilize people to achieve a certain goal.

According to some authors, ethnic identity is based on socially sanctioned cultural differences rather than real opinions. Consequently, ethnic identity implies shared opinions regarding origin (fictitious relatedness). Culture refers to shared representations, norms and customs.

Thus, according to constructivism and instrumentalism, ethnic groups are not static units to which a person either belongs or does not belong. Belonging depends on external factors and the internal values that a person attaches to ethnic belonging.

### Models of state systems arranged by ethnic and civic principles

There are about 200 nation-states in the world, whereas the number of ethnicities is 5000.

A nation-state is a state in which one national identity prevails and which has a sovereign government. Nation-states are represented by developed countries like France, Germany and the US (all the three with dominant nations – the French, Germans and Americans), and also Canada and Belgium, which have two dominant nations each.

Nation-states differ according to how they define the concept of nation and formation of national identity. There are two traditional models for the concept of the nation – German and French.

According to the **German model,** the concept of a nation is based on common origin, language, culture and history. Such an understanding is similar to the **primordial** understanding of the ethnicity concept (see above). According to this approach, the ethnic group identity is most important element of a nation. The inherent feeling of mutual solidarity is typical of ethnic groups. Consequently, the ethnic group divides their surrounding into "us" and "others". Consequently, this model implies inherent conflict and carries a danger for a radical ideology to emerge, as was the case with Germany in the middle of the last century.

In the **French model,** the concept of nation is understood within a civic framework. This model implies that all people residing in the state have equal opportunities regardless of their ethnic origin, and their citizenship is a crucial factor in determining their identity. Unlike the German model, the French model is based on the **constructivist** approach (see above). Such a state believes that ethnic belonging can be socially created. This enables a person to choose his ethnic belonging in correspondence with the

social and political environment. Stemming from this, ethnicity can change together with social and political changes according to which ethnic group a person believes he belongs to. According to the French model, political power and social learning[5] are the main factors influencing the formation of and changes in nationality and ethnicity. This approach became very popular after the Second World War during the formation of the state systems. If the constructivist approach takes a radical form there is a risk of assimilation and the obliteration of ethnic boundaries.

The **multiculturalism model** implies the creation of equal rights and opportunities for the different ethnicities in a country based on citizenship. This is also known as the **ethno-cultural diversity** concept. In a multicultural system people accept the rights and responsibilities they have as citizens of the given state. At the same time, they can also preserve their ethnic identity, which will never become a basis for discrimination or interethnic conflict[6] - on the contrary, this identity is recognized and respected. However, multiculturalism also contains certain risks; for example, the risks related to mass migrations typical to globalization. A large number of people that move from so-called third world countries to developed host countries might introduce the danger of conflict, as it will not be possible for the local culture to immediately change the mentality of a great number of emigrants or ensure its own self-transformation In addition, the sharing of limited resources (jobs, social privileges, etc) by the ethnic majority of the host country with minorities may engender a sense of competition and a mentality of "us against them". For this reason, the multicultural model can only be successful in tandem with the development of multicultural public awareness.

## Relevant exercises

### *Exercise on the awareness of ethnic and civic identity "The Ring"*

**Objective:** Participants become aware of their own opinions and attitudes related to ethnic/national belonging and citizenship; get a better understanding of these concepts; increase awareness of national minorities' rights.

**Duration**: 40 minutes.

**Material**:

- Statements:
  1. *Ethnicity/nationality is an inherent attribute and, therefore, can not be changed*.
  2. *Citizenship has a bigger impact on modern people than ethnicity/nationality*.
  3. *Giving exclusive rights to ethnic minorities is against the Constitution, which stipulates the equality of all the citizens.*
- Two possible responses – "Totally agree" and "Totally disagree".

[5] See definition below

[6] It is well known that ethnic conflicts made up 70% of the armed conflicts recorded in the 1990s.

- Handout (Theme II: "Ethnicity")

**AUTHORS' RECOMMENDATIONS: The concepts of nationality and ethnicity are very similar in the Caucasian cultures, whereas in some Western, individualistic cultures, *nationality* is a broader concept that encompasses the elements of citizenship and statehood and is closer to the concept of nation. If the leader and participants develop a working definition of these concepts from the very beginning they will avoid misunderstanding and confusion.**

**Procedure**: **Stage I.** The leader sticks the sheets of paper, indicating the two possible answers "Totally agree" and "Totally disagree" to the two opposite walls.

**Stage II.** The leader reads the above statements to the participants. The participants who agree with the statement move to the "Totally agree" sign, and those who disagree with the statement move to the "Totally disagree" sign. Participants can also stand between the two signs or closer to one or the other according to the degree of their agreement with the statements .

**Stage III.** After reading each statement and revealing the participants' positions, the leader allows each person to express his or her opinion and explain why he or she agreed or disagreed with the statement. In this case, the leader tries to give participants equal opportunity to express their opinions and make discussion as constructive as possible.

**Stage IV**. After all the participants express their own opinions, the leader summarizes the ideas expressed and suggests that the group discuss the following statements:

**Questions for discussion:**

- What, in your opinion, could be the extreme manifestation of each of the opinions?
- Which model is being implemented in our country? Which is the most acceptable for our country?
- Can you give examples to support your opinion?

**Stage V.** Finally, the leader summarizes the opinions expressed by the group and announces the conclusions made by the participants as a result of discussion.

***POSSIBLE CONCLUSIONS:***

- The formation of national awareness is a complex process in which social institutions play a crucial role. A person develops through them, and consequently develops his/her national self-perception;
- Both citizenship and ethnic identity/nationality have a big impact on modern people. A person is a citizen of his/her country and, at the same time, a bearer of his/her ethnic identity/nationality;
- Ethnic minorities should temporarily be given special rights. Positive measures have to be implemented to enable the country of residence to easily ensure equal rights, as provided for by the Constitution. The Constitution is a document ensuring the equality of citizens in the country, regardless of their racial,

national, ethnic, religious, linguistic or other kind of identity. The Constitution is implemented through supportive legislation, in which the relevant mechanisms have to be specified to reach actual equality.

- Discussion reveals the factors affecting the change and preservation of ethnic identity/nationality. These are:
  - Self-experience and self-identity, i.e. a person experiences himself/herself as someone belonging to this or that ethnic group;
  - Social pressure, or how acceptable it is to the previous and present social groups for a person to change their own ethnic identity/nationality, and whether they will exert pressure on the individual;
  - Political or other kinds of pressure when the country's policy directly forces a person, through fear or by promising certain privileges, to preserve or change their own ethnic identity/nationality;
  - Perception of ethnic identity/nationality as a biologically determined feature can be regarded as an argument for the unchangeable nature of nationality;
  - The time factor - it is not possible to change ethnic/national identity instantly. However, such a change can take place over generations.
- Compared to ethnic identity/nationality, citizenship is more dynamic and easier to change.

**Stage VI.** At the end of the exercise, the leader summarizes the results and informs the group about the modern theories and approaches related to ethnic identity, nationality and citizenship (see the theoretical material at the beginning of this chapter).

### Exercise on the awareness of the interrelationship between national minority and majority "*A present"*

**Objective:** Participants realize to what extent human behavior and attitudes are determined by belonging to a group of this or that status. Participants realize to what extent the status of this group determines the behavior of the members of the group and their attitude to other people.

**Duration:** 30 minutes.

**Material:**

- Written roles;
- Sheets of paper, markers;
- Table on a large sheet of paper;
- Handouts.

**Procedure: Stage I.** Participants split into 4 groups. Each group is given a role with the corresponding formulation: "Ethnic majority", "Authorities", "Ethnic minority #1" and "Ethnic minority #2" (if it is a large group). The training leader instructs the group as follows: "You can give any two presents to each of the two groups. You are given 10 minutes to do that".

**Stage II.** Each group gives the other groups a present orally or in writing, or in the form of pictures, symbols, or any other combination. The recipient group can accept the present or reject it. Record the results in the table prepared in advance.

**Stage III.** After all the groups exchange presents, participants start a joint discussion of the process.

**Questions for discussion:**

- How easy was it to play the role?
- Why did you choose the presents that you did for this or that group?
- Did the groups like the presents?
- If not (if they were rejected), why?
- What expectations did the groups hold in relation to each other?

The training leader asks the participants to draw conclusions from the discussion.

***POSSIBLE CONCLUSIONS**:*

- Often there is not enough communication between the different groups, preventing them from seeing each others' real needs. The instructions of the exercise do not forbid group members from approaching each other or asking each other questions. However, participants rarely use this opportunity;
- The status and position of the group in the state determines its behavior and attitude towards the other groups;
- After an individual becomes a member of this or that group, he is influenced by its status and his behavior is determined by the new group's norms;
- The process that develops during the exercise is a model of our society and allows the participants to become aware of the relationships between different ethnic groups, the title nation and the minorities.

**AUTHORS' RECOMMENDATIONS:**

- **When discussing the exercise, participants often find it difficult to abandon their roles and may continue criticizing each other. It is very important that the leader dissociates[7] the participants so that they can look at the process from the perspective of an external observer. For this purpose, ask participants questions to bring them back to reality, i.e. "How many children do you have?" The questions should be neutral, and not very personal in order to avoid embarassing the respondent. You can also explain to them that the purpose of these questions is to help them to abandon their role;**
- **It often turns out during discussion that the participants representing the "ethnic majority" feel oppressed and have a feeling that the "authorities" give more attention to the "minorities". In this case you can go back to the discussion on the issue of positive measures;**
- **Explain to the participants the meaning of the concepts "structural discrimination" "reverse discrimination" and "positive discrimination"[8].**

[7] See definition below
[8] See definition below

# Theme III. International documents regulating interethnic relations

In today's international law you cannot find a precise definition of the term "national minorities". In international law, the terms "ethnic minorities" and "national minorities" are used interchangeably. However, most researchers and professionals accept the following definition: A national minority is a non-dominant part of the population permanently residing in the country, different from the majority by its ethnic, religious and linguistic characteristics and willing to preserve its uniqueness.

The non-dominant position implies social position rather than a number. As a rule, ethnic minorities have no possibility to hold leading positions in the state. Another important consideration is whether or not a national minority is voluntarily choosing the role of minority.

Regardless of the state system, in a dictatorship or democracy minorities have legal interests that have to be met. Representatives of different minorities are protected by a number of international conventions which have legal force. The following is a list of especially important documents:

- Universal Declaration of Human Rights (First UN document. 1948)
- UNESCO Convention against Discrimination in Education (1960)
- United Nations Declaration on the Elimination of All Forms of Racial Discrimination (1965)
- UN International Pact on Civil and Political Rights (1966)
- International Pact on Economic, Social and Cultural Rights (1966)
- UN Convention on Liquidation of Any Forms of Discrimination towards Women (1979)
- UN Convention on the Rights of the Child (1989)
- Council of Europe Framework Convention for the Protection of National Minorities (1995)

The signatory countries of these conventions have certain legal responsibilities. Together with the above listed documents, the UN has also adopted a declaration on the rights of those persons who belong to ethnic, religious and linguistic minorities.

Together with the legal weight of the international agreements are the so-called political documents, OSCE documents being one of the examples. In spite of not being legally binding, these are extremely valuable since they have been agreed on by all participant states and can be regarded as political recommendations.

The OSCE has adopted a large number of important documents on the rights of persons belonging to ethnic minorities. One of these is a document created in 1990 as a result of a discussion held by experts in Copenhagen. This is the first document outlining the minimal rights of national minorities in a democratic state. The document deals with the following important issues:

- so-called non-discrimination;

- encouraging equality;
- preservation of culture, religion, language and traditions;
- freedom of assembly, thought, speech, and freedom of faith;
- accessibility of education;
- contacts and cooperation with foreign countries;
- participation in public life;
- prohibition of forced assimilation, etc.

Along with the Copenhagen document it would be advisable for those interested in minority rights to familiarize themselves with the following OSCE documents: Conclusive documents of the 1975 Helsinki Conference, Madrid Document (1983), Vienna Document (1989), Report of Experts on National Minorities (Geneva 1991). The latter has the status of an official OSCE document and contains certain mechanism and indicators regarding the implementation of national minorities' rights. However, it is only a descriptive document and, therefore, is not mandatory. Unlike pacts and conventions, recommendations are not mandatory in terms of their implementation and only bear a descriptive character.

Other political documents elaborated by international organizations include:

- UN Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (1992)
- OSCE Helsinki Document (1975)
- OSCE Madrid Document (1989)

One of the most important documents on national minorities' rights is the Framework Convention for the Protection of National Minorities, which was adopted by the Council of Europe in 1995. It was signed by 42 states and ratified by 35. Georgia signed the Framework Convention in 2000 and ratified the document on October 13, 2005. With this particular document, a country signs it or undertakes the responsibility to align its political strategy and specific nature with the given framework and create a relevant law on national minorities' rights to be ratified by the parliament.

According to the Framework Convention, the parties undertake the responsibility to ensure full and effective equality in every sphere of life (economic, social, political and cultural) for national minorities. The document also clearly stipulates that the implementation of its statements shall not threaten the country's integrity.

The term "framework" emphasizes that the states have the opportunity to explain/interpret the statements of the Convention stemming from the specific circumstances of the country and in accordance with national legislation and the relevant state policy. This does not undermine the legal responsibilities of the Convention. Each signatory has the ability to decide what groups residing on the country's territory the Convention applies to. It should be noted that the Framework Convention can become effective only after the adoption of a law on national minorities.

### *Exercise "Working on international documents"*

**Objective:** Familiarizing participants with the main international documents on interethnic relations; raising awareness on interethnic relations.

**Duration:** 1.30 hours.

**Material:**

Handouts:

- International documents regulating interethnic relations**:**

- Framework Convention for the Protection of National Minorities
- Report of the CSCE Meeting of Experts on National Minorities, Geneva 1991 (find annexed to the training module)
- Document of the Copenhagen Meeting of the Conference on the Human Dimension of the CSCE. 1990 (find annexed to the training module)

- Flip charts for small groups; markers.

**AUTHORS' RECOMMENDATIONS: Explain to participants why you have decided to work on international documents by reading them in the presence of the training leaders and then discussing them. Often the documents protecting national minorities' rights raise many questions and suspicion both among ethnic minority and majority groups. Acquiring an understanding of these documents requires additional information and understanding of the context. Any person who does not adequately understand the issue has no relevant information at his disposal. Therefore, it is important that the participants read the documents in the presence of specialists and ask questions to avoid any misinterpretation. The questions most frequently asked by the participants - representatives of both the title nation and ethnic minorities - refer to giving autonomy to ethnic minorities, the use of minority languages as language of administration in schools, etc. Misinterpretation of the documents can lead to fears, and defensiveness, and in general a person full of suspicion who perceives international documents as a threat to thier own rights, rather than an informed person who has gained insight and a better and deeper understanding of the issues.**

**Procedure: Stage I.** Participants split into several small groups with four or five members in each. It is possible to form three or more small groups depending on the number of participants. Large groups should be split randomly; participants can be divided into groups using different principles (closeness in space, etc).

**Stage II.** Each group is given one of the three documents listed above to work on. They can choose from the following list a) Framework Convention; b) Geneva document; c) Copenhagen document. Every small group works on one document only.

**AUTHORS' RECOMMENDATIONS: Because the Framework Convention is a fairly long document, it is advisable to break it down into two parts. The facilitator can divide the group into four sub-groups. Two of these will work on the Geneva and Copenhagen documents, and the other two on different parts of the framework convention.**

**Stage III.** Participants are given the following instructions: Familiarize yourself with the document first individually (20 minutes) and then in a sub-group with the list of questions given by the leaders taken into consideration. Each group then has to present the results of their group's work to the others. For this reason, decide in advance on a group member to present your findings, and think of compiling the material in an appropriate way.

**A list of possible questions given by the leaders:**

- What is the essence of the document?
- Which projects indicated in the document are implemented in our/your country and which are not?
- What difficulties could be related to the implementation of the issues listed in our/your country?
- What would you recommend to help the implementation of the issues in question?

**Stage IV.** After finishing work in small groups, one member of each group presents the outcome of the group work to the plenary session. (The speaker can use a flip chart). After the presentation, any participant can address questions to the speaker and the corresponding small group or make comments. The leader guides the discussion. The ideas expressed during the discussion are put on the flip chart.

**Stage V.** The leader summarizes the work done and the results of the discussion.

**AUTHORS' RECOMMENDATIONS:**

- **Frequently approach the small groups during the work to facilitate the process as much as possible.**
- **The leader has to have a strong familiarity with the international documents used, including the context of their creation and implementation. If the leader is unable to answer a participant's question, it is better to admit this and promise to obtain the relevant information in the future. If possible, this should be done on the same day upon the completion of the session in order to provide the participants with the requested information the following day. The information can also be delivered later by e-mail.**
- **Each participant should be provided with all three documents so that after the completion of work they are able to read and understand the information in more detail.**

**Alternative version of conducting the exercise:**

Before the given exercise the leader can introduce the discussion of the last question of "*The Ring*": "*Giving exclusive rights to ethnic minorities is against the Constitution, which stipulates the equality of all the citizens*". By doing so, discussion of the question can be naturally transformed into the review of the international documents, which emphasize the special rights of national and ethnic minorities as well as the implementation of positive measures.

***POSSIBLE CONCLUSIONS:***

- Documents prepared by international organizations consider the rights that must be protected in any democratic country, since they imply basic human needs. It is unacceptable to bargain in relation to basic needs; they are not negotiable.
- These documents aim to expand the opportunities of ethnic minorities, rather than at impose limitations on ethnic majorities' rights. On the whole, the purpose is to ensure the equality of citizens' rights in the country and the implementation of the Constitution, according to which all citizens are equal in front of the law irrespective of nationality, ethnic identity, language, religion, and so on.
- A country that wishes to become a member of international organizations and participate in international decisions and the implementation of its democratic rights has to take into consideration the requirements stipulated in these documents. This will facilitate the country's involvement internationally, and will also help it to use its own human resources in a more sensible way.

## Theme IV. Interethnic perception: Awareness of stereotypes and discrimination; overcoming stereotypes and discrimination

Each of us has his own perception of the world, things, events, people, etc. Ungrounded, unjustified, and biased beliefs are known as **prejudices**. Although they are not supported by facts, we are guided by them to make our world simpler and more understandable.

Prejudice is determined more by our upbringing, education, social environment, etc, rather than by what we perceive or see. On the contrary: our perception of events is influenced by our prejudices. These are irrational, emotional attitudes toward the world. We are permanently influenced by our prejudices, though they are not actually dangerous unless they manifest themselves in interpersonal relations. In such a case, negative beliefs held in relation to other people may lead to negative consequences.

When our prejudice is over-generalized and applies to an entire group of people, and we have an impression that all the members of this group have common characteristics and attributes, we can say that our thinking is stereotyped.

The term stereotype comes from printing. It denotes *cliché*, a somewhat fixed idea that is difficult to change. It has the same meaning in social psychology. Sometimes the image that has been formed of a group or category of people is generalized to all of its members, regardless of whether or not it gives an accurate picture of a given individual.

Stereotyped thinking is a manifestation of schematic thinking. Schematic thinking results from people's upbringing and education, when they acquire different schemes that guide the formation of their images, actions and thoughts. Schematic and stereotyped thinking enable a person to adjust to his environment, which is full of information

that needs to be processed. Since a person cannot perceive and analyze everything that is taking place in his external environment and within himself, he begins to perceive the world through stereotypes, creating mental schemes and categories to group other people into.

Our stereotypes are formed by generalizing our experience and/or the ideas prevailing in our close social surroundings, mass media and society. Therefore, stereotype might contain an element of truth, but is mostly based on a broad and sometimes incorrect generalization of ungrounded experience. Problems emerge when a stereotype is wrong or a piece of experience is incorrectly generalized. For example, when one ethnic group has a stereotyped perception of another ethnic group, there are relatively fixed ideas about the group's ethical, intellectual, and physical characteristics. On the one hand, such generalizations help one to be more prepared when meeting a representative of this culture. On the other hand, they might be quite misleading in particular cases, and negative stereotypes might manifest themselves in negative behavior.

There are stereotypes related to gender, occupation, age, religion and ethnicity. Each of these places the associated people in a specific stereotype, leading to overgeneralized ideas that Muslims are terrorists, women are bad governors, gypsies are sly, old people are not open to innovations, and so on. If these beliefs have a behavioral manifestation, the holders of these stereotypes will show discriminating behavior towards the old, women, gypsies and Muslims.

Ethnic stereotypes can be divided into auto- and heterostereotypes. Autostereotypes are generalized ideas about one's own ethnic group, and, as a rule, are positive (e.g. Georgians are the most hospitable people). Heterostereotypes are generalized perceptions of another groups' ethnic characteristics and often have a negative connotation (e.g. the English are cold). One feature of heterostereotypes is the illusion of the "other group's" homogeneity, which means that representatives of the other group are perceived as people with identical qualities, rather than as individuals with different personality traits (e.g. all Chinese people look alike). For this reason, the Chinese and the Japanese are not differentiated from each other, which is very painful for the representatives of these nations. It is also painful for Azeri living in Georgia to be called "Tatars" (Azeri and Tatars represent different ethnic groups, though historically this label has been applied to all Muslims in Georgia).

A radical manifestation of stereotyping is the enemy image, which emerges at a certain stage of conflict escalation *[15,36].* The enemy image is formed through mirror perception – the parties ascribe to each other the same negative attributes, e.g. perceive each other as evil. If one side is perceived as a threat to peace, the other side starts arming. At the same time, the other side is perceived by the first one as a threat to peace, and it also starts arming, and a vicious circle is formed. The illusion of homogeneity is typical of the enemy image, which, in extreme cases, develops into dehumanization, where the different groups no longer perceive each other as human beings. For example, during the Rwanda (Africa) conflict of the 1990s, the Hutus would refer to the Tutsis as beetles - and killing beetles is not a crime. This helped the Hutus to commit genocide against the Tutsi. The existence of the enemy image is a frequent

precondition of ethnic conflict, as well as an outcome.

**Discrimination is a behavioral manifestation of prejudices or stereotypes held in relation to a group or category of people.** Discriminating behavior can manifest itself in interpersonal or intergroup relations. Johan Galtung*[2]* talks about structural or system discrimination, which are observed in societies whose structure implies the superiority of one group over other groups, creating a basis for discrimination. Discrimination can be manifested in different types of behavior, from ignorance to open oppression (for example, by restricting access to certain jobs or positions). A feeling of belonging to a powerful group could provoke discriminating behaviour.

Discrimination, like prejudices and stereotypes, can be conscious or unconscious.

Discrimination may be directly manifested when it is stipulated in legislation, as with legalized racial discrimination in the US and apartheid in the South African Republic. Discrimination arises indirectly when racial, gender, religious and ethnic factors are not given a legal basis for discrimination, despite the fact that, for example, when recruiting staff an applicant's color, gender and origin are taken into consideration.

## Overcoming stereotypes

Although stereotyped thinking has its biological and psychological explanation, it is still considered to be a negative phenomenon that has to be overcome. To better understand the ways of eliminating stereotyped thinking, we propose William W. Howells "Awareness – Knowledge" model. The model shows, in four stages, what route we have to follow to perceive and accept other cultures. At the first stage, a person is characterized by "unconscious ignorance/incompetence". The person does not know why Muslim women wear a veil and is not aware of the potential usefulness of this kind of knowledge. This enables him to form a stereotype of Muslim culture. Once the person finds himself in an environment where this phenomenon becomes important or interesting to him, he goes to the stage of "conscious ignorance/incompetence." He is now aware of the fact that there is something he does not know about this religion. After this he gathers information and learns about the relevant field, moving to the third stage of "conscious knowledge/competence". The fourth stage – "unconscious knowledge/competence" – is the most important. At this point the person integrates the elements of the other ethnic group or culture to such an extent that it becomes easy for him to accept cultural innovations on the level of attitude and behavior. It is very important to go through this process to overcome stereotyped thinking.

It is, in general, important to become aware of our stereotypes and the extent of their manifestation in our behaviour.

To reevaluate one's own stereotypes, first of all, we have to become aware of their existence and give them a specific name. After labeling stereotypes, we have to remember the history of their creation in order to know what experiences and/or myths created them.

The next stage is the evaluation of stereotypes, where we determine their influence

on our ideas and behavior, the benefits or damage caused by their existence, and the results of eliminating them. You can only decide to eliminate your stereotypes after going through this process.

Family and other social institutions play a crucial part in the formation of stereotypes, and hence their role must be considered while working towards the reduction or elimination of stereotypes. Frequent contact between the representatives of different ethnic groups is condition for overcoming negative thinking. In the course of such relationships it becomes possible to overcome the illusion of homogeneity and become aware of the fact that the other group is as diverse as yours and that the people in that group have unique personal qualities. Cooperation between different groups is also very important. This includes setting common goals, distributing work and, acting together to help establish personal contacts and a better knowledge of each other.

## Relevant exercises

### *Exercise on the awareness of the discrimination phenomenon "Dots"*

**Objective:** Becoming aware of and experiencing the discrimination phenomenon, becoming alert towards discrimination.

**Duration:** 30 minutes.

**Material:**

- Small stickers of different colors: 1-2 - red, 3-4 – yellow, the others - green. It is also possible to use differently shaped stickers.
  Handout: "Awareness of stereotypes and discrimination; overcoming stereotypes and discrimination"

**Procedure: Stage I**. The leader asks participants to stand in a circle and quickly sticks a colored sticker on each participant's back. Participants do not know the color of the sticker on their own backs. They are not allowed to talk to each other or look at the stickers on their backs.

**Stage II**. The leader instructs the participants to split into groups according to the stickers on their backs without talking to each other.

**Stage III**. After the participants split into groups, the leader discusses the game with each group, starting with the largest.

**AUTHORS' RECOMMENDATIONS: This exercise could turn into a painful experience for those who will find themselves in the role of minorities. Therefore, it is important that the leader ensures subtle facilitation and enables every participant to express their feelings and ideas. The exercise enables the participants to make important observations and could trigger dramatic changes in personal values. Therefore, the feedback session becomes especially significant.**

**Questions for discussion:**

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

**Stage IV.** The leader asks participants to draw conclusions from the exercise.

***POSSIBLE CONCLUSIONS:***

- It often happens that a person is included in this or that group regardless of their own preference. Society imposes on the individual status, position and the rules of behavior (for example, in accordance with the status and size of the ethnic group);

- Ethnic groups do not always agree that they have the status in society that they deserve, and such discontent can take various forms;
- If the majority that is in a better position and, consequently, has more power is not attentive to the minority, there is a danger of conflict.

### *Exercise on the awareness of stereotypes "Word pairs"*

**Objective:** Awareness of the necessity to become aware of the role and meaning of stereotypes; awareness of the necessity to overcome stereotypes.

**Duration:** 15 minutes**.**

**Material:**

- Words written on individual cards – nouns and adjectives or adverbs;
  ***Adjectives***: maximalist, potential traitor, egocentric, intelligent, meticulous, boring, cynical, briber, ignorant, conservative, a good teacher of children, too emotional, mad, best manager, bad drivers, like to drink, confused.
  ***Nouns:*** Daniriels, the youth, poets, Germans, women (2 cards), men (2 cards), militiamen, accountants, the elderly, the Finnish, surgeons, psychiatrists, the Jews.
  ***Comment***: Each packet has to contain one blank card.
- **Handout: "**Awareness of stereotypes and discrimination; overcoming stereotypes and discrimination"

**Description of exercise:**

**Stage I.** The leader distributes the cards with words on them and gives instructions to put the words into pairs. The participants are given 5 minutes.

**Stage II.** Upon the completion of the assignment one participant reads the pairs of words produced by participants.

***AUTHORS' COMMENTS:***

- To better understand how stereotypes work, the list of nouns includes the senseless words Daniriels. Since participants do not know this, they perceive it as an ethnic group. This is confirmed by training leaders, who tell participants that Daniriels are an African tribe. Our experience shows that participants often attribute negative stereotypes to the group in question (i.e. "ignorant Daniriels"), justifying this by the fact that they are not familiar with the group. While no such a group exists, it offers a good example of the dynamics of stereotyped thinking in relation to an unknown group;
- Nouns include the word "militiamen", which is also a good demonstration of the existence of stereotypes and their persistence in time. Even though the militia no longer exists in Georgia and has been replaced by other bodies, the Soviet term is still in use. It exemplifies persistence in time, which is one of the attributes of stereotypes.

**Stage III.** The leader helps participants to realize that these sentences are stereotypes and provides them with brief information about stereotypes (mini lecture).

**Stage IV.** The group is given an assignment to break stereotypes by making pairs of words that result in the least stereotyped statements.

**Stage V.** A member of one of the groups reads the word pairs again. The leader encourages him/her and guides the discussion on overcoming stereotypes. The leader again provides the group with brief information (Mini lecture on overcoming stereotypes).

***POSSIBLE CONCLUSIONS:***

- Stereotypes are often negative, which does not mean that they have no right to exist. Because of stereotypes, an individual perceives a versatile world in a simplified way.
- The fourth stage of the exercise demonstrates the dynamics of the formation of new stereotypes; therefore, while working on overcoming stereotypes it is important not to fall into another extreme that again corresponds to stereotypical thinking.
- People will typically group each other into categories and generalize specific characteristics to all the members of the given category. For example, there is a tendency to apply the ethnic stereotype “Clever Jews” to all the representatives of Jewish nationality.

### *Exercise “Ethnic identity, time and the perception of each other’s identity by representatives of different nationalities”*

**Objective:** Becoming aware of the malleability of ethnic identity in time; developing openness and fair perception between different ethnic groups; overcoming ethnic stereotypes.

**Duration:** 1.30 minutes.

**Material:** Flip charts; pen and paper.

**Procedure**: The training leader first holds a conversation about identity in general, ethnic identity in particular and the time, as an important variable in identity development *[30, 32, 35].* After this the exercise is conducted in the sequence given below:

**Stage I.** The leader asks the representatives of two ethnic groups to discuss and create a picture of their own identity in the perspective of time (chronological changes), including:

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

The key statements formulated during the discussion are put on the flip charts.

**Stage II.** Representatives of each ethnic group make a picture of the other ethnic

group's identity according to the same principle: 1.What they are; 2. What they were; 3. What they will be. The ideas expressed are put on the flip charts.

**Stage III.** The sides show each other the pictures illustrating their own and the other group's identity perception.

**Stage IV.** Representatives of the ethnic groups exchange ideas and emotions, or tell each other what they think or feel about the similarities and differences of their self-perception and the evaluation made by the other group. They try to clarify the areas of misunderstanding and, based on the information received, correct the perception of their own group and the other group.

**Stage V.** Analysis of possible changes in the participants' lives and ideas as a result of the findings and conclusions resulting from the exercise.

***POSSIBLE CONCLUSIONS:***

- Mutual misperceptions of each others' ethnic identity could cause conflict;
- Perceptions of each others' ethnic identities are formed through time and are very viable. They are passed on from one generation to another and could transform into powerful things like stereotypes, prejudices, enemy image;
- Mutual perception often stems from the opinions held in relation to oneself - people often project their own feelings on other people. This phenomenon must be analyzed so that it does not interfere with the formation of realistic opinions.

**AUTHORS' RECOMMENDATIONS:**

- **A vast amount of material is accumulated during the exercise, which makes it possible to analyze wrong ideas about each other and such phenomena as are: projection[9], stereotypes and enemy image.**
- **The group has to be prepared for this exercise. On the first day of meeting, a mixed ethnic group will not be ready to discuss such sensitive topic like mutual perceptions. Ethnic stereotypes are often a tabooed theme. It is very important that group members know each other and that an atmosphere of trust is created to make sure that the process does not transform into the humiliation of one or another ethnic group. The training leader's role is very important in this exercise.**
- **The leader has to assess the ideas expressed, encourage positive perceptions and help the participants see the identical points in their perceptions, generalize the results of the exercise and enable the participants to express their ideas and emotions. It is also very important to ensure equal participation of all the ethnic groups.**

[9] See definition below

# Theme V. Civic integration

When implementing ethnic minority integration programs, it often happens that the public is not provided with a concrete operational definition of integration. The process may thus become mythologized and perceived by national minorities, who identify integration with assimilation, and by majorities, who believe that integration is accompanied by dramatic changes in their identity, as containing the danger of destroying ethnic identity *[1,14].*

Therefore, when working on increasing competency in the sphere of interethnic relations it is very important to create the relevant conditions for the training participants so that they define, with our help, the terms of integration and the indicators marking its achievement, and become aware of the fact that integration is not a threat to ethnic identity.

### Exercise "*Debates on integration"*

**Objective:** Participants discuss the concept of integration from different perspectives, analyze it, and gain awareness of the difference between integration and assimilation. The exercise creates the corresponding conditions for the reevaluation of one's own opinions via joint elaboration of the definition of integration, acceptable for everyone.

**Duration:** 1 hour.

**Material:** Flip charts and markers.

**Procedure: Stage I.** The training leader divides the group into two sub-groups and gives them different statements on the integration concept. Statement for Group I – "Integration is the same as assimilation"; Statement for group II – "Integration is a condition for developing and preserving uniqueness".

**Stage II.** The leader asks the participants of each group to get into the role and interiorize the given definition, whether they agree with it or not. The sub-groups then formulate arguments supporting their definitions.

**Stage III.** The groups start debating with each other. Participants are given the opportunity to fully present the arguments elaborated in their group.

**EXAMPLES FROM OUR EXPERIENCE:**

***An argument supporting the position "Integration is the same as assimilation":***

***"Integration, as requests good knowledge of a state language is a trick leading to the decrease of use of ethnic minority's language, and thus results in loss of distinctive features, identity, traditions and cultural uniqueness."***

***An argument supporting the opinion "Integration is a condition for developing and preserving uniqueness":***

***"Integration ensures equal rights, opportunities and responsibilities to all the ethnic***

***groups existing in the country; thus makes it possible to preserve and develop ethnic identity within the state, where it is respected and recognized, and, at the same time, protected and equitable as provided for by the civic principle".***

**Stage IV.** After the debates, the leader asks the parties to find common aspects in their understanding of integration or compromise and form a common vision.

**Stage V.** The leader helps the participants to summarize the arguments listed and formulate, jointly, a definition of integration acceptable to all participants.

**Stage VI.** At the final stage, participants have the opportunity to discuss together how the integration model given in their definition could be implemented and think of the factors facilitating or impeding this exercise. The ideas expressed are put on the flip chart for the purpose of visibility and also to ensure their enhanced presentation to the plenary session.

**EXAMPLES FROM OUR EXPERIENCE:**

***The definition of integration jointly elaborated by partners of OSCE/HCNM in Georgia two different mixed ethnic groups in the project "Managing interethnic relations in Samtskhev- Javakheti, Georgia, 2005":***

***"Integration implies the rule of law, 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 science; cultural enrichment of each other; economic development and improved social life, which serves the formation of a democratic state".***

***"The essence of integration policy is that integration ensures equal rights, opportunities and resources for each citizen of the country, irrespective of his/her ethnic belonging. At the same time, integration implies the preservation and development of ethnic identity".***

**AUTHORS' RECOMMENDATIONS:**

- **Formulate clear rules for debates. Set time limits for each participant that have to be strictly observed so that the process does not become chaotic or develop into conflict between different opinions.**

### Exercise "*Defining civic integration"*

*The given exercise presents an alternative to the exercise "Debates on integration".*

**Objective:** Create favorable conditions for participants so that they gain a deep understanding of the meaning of the integration concept and differentiate between civic integration and ethnic assimilation.

**Duration:** Work in sub-groups for 40 to 60 minutes; introduction and further discussion – 60 minutes.

**Material:** Flip charts and markers for each group.

**Procedure: Stage I.** The group is divided into sub-groups of four or five people each. The sub-groups are given the following instructions: "Imagine that you wake up one day, let us say in 20 years' time, and find out that ethnic minorities and majorities have already integrated with each other in the most constructive way. Not only have they preserved their cultural and ethnic identities, but they have also developed them. Everyone's needs and interests are satisfied. Your task is to imagine and then write down the indicators or visible signs of this kind of successful integration that have already taken place."

**Stage II.** The sub-groups are asked to write down their ideas and present them to the entire group. After presenting the material, the group is asked to define the concept of integration based on group work.

**Stage III.** After formulating the definition, the group starts a discussion focusing on the following question: "What can we do to make the integration process constructive?"

**EXAMPLES FROM OUR EXPERIENCE:**

***The definition of integration resulting from this exercise implemented at a meeting of the network of partners of the OSCE High Commissioner on National Minorities' Integration Programme in Georgia, Bakuriani, 2005:***

***"Integration of a region densely populated with ethnic minorities means ensuring a dignified existence for the region's population through the fair satisfaction of basic human needs (equal rights, equal opportunities, equal responsibilities) while building trust between the region, the center, other regions and different communities".***

## Theme VI. Analysis of interethnic problems

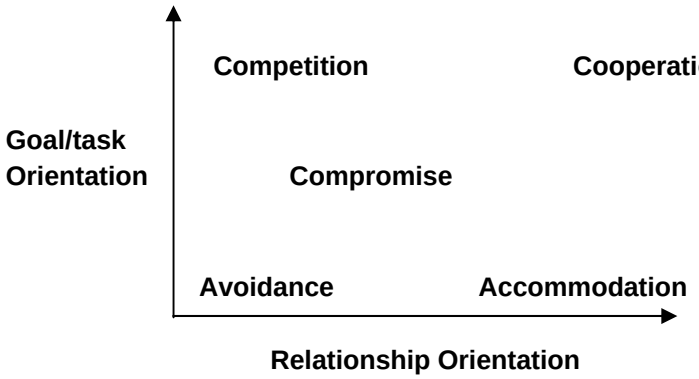
The purpose of this theme is to highlight interethnic problems in the region and country, define the relationship between the identified problems, and analyze the stakeholders involved. This is a preparatory stage for the joint work aimed at problem solving (see the chapter on the workshop module dedicated to the solution of interethnic problems).

The exercises related to this theme – "Problem Tree" and "Stakeholder Analysis", are logically interrelated, even though they can be used independently.

These exercises can be used for many different purposes such as working on problem solving, conflict resolution, planning a project, and with different target groups (when working on interethnic issues, these may be experts in the field, a mixed ethnic group, students, etc).

**Behavioral strategies in problem situations**

A person will fall back on several behavioral models in a problem/conflict situation. In a problem situation we are guided by two different motives: 1. Orientation on goal achievement (work, task etc.) or 2. Orientation on relationship (attempts are made to preserve relations with the other party involved in the problem/conflict). Different combinations of these two categories of motives or orientations determine the five main behavioral strategies that we can resort to in problem situations. These strategies can be located in a two-dimensional coordinate system:




Real life situations require the use of one of these five strategies in order to effectively cope with problems. While people have the ability to use different strategies depending on the situation, an individual will often use a habitual strategy that reflects his individual style, regardless of whether or not it is advisable to use it. Of course, no single strategy is equally suitable/effective in different conflict situations.

***Avoidance:*** An individua/party avoids problem/conflict, avoids the problem causing problem/conflict, the situation, and, actually "leaves the game". In the field of conflict resolution this is called a "win – lose" situation (The person/party that avoids the situation loses, the person/party who benefits from avoidance wins).

***Accommodation:*** To avoid problem/conflict, a person/party agrees with the others, often acting against his own interests. In the field of conflict resolution this is also a "win – lose" situation (The person/party who gives up his interests loses and the other side wins).

***Competition***: People compete with each other to achieve a set goal. In a competitive situation each party is primarily trying to solve the problem/conflict to their own benefit without taking the other party's interests into consideration. In this situation one party is the winner (100%) and the other is the loser (0%). Again, in the field of conflict resolution this is a "win – lose" situation.

***Compromise***: Both parties involved in the problem/conflict make concessions. For this reason, the situation is called "lose – lose".

***Cooperation*:** People cooperate to resolve the problematic/conflict situation, trying to fully consider and satisfy each other's interests. In this situation people work creatively on conflict resolution and, as a rule, both parties are winners (100%-100%). This situation is called the "win – win" model.

People often think that "win - lose" ("If the other side benefits, I will lose"), and "lose – lose" ("If I lose, let him lose too"; "If I suffer, let him suffer as well") are the only strategies that exist in real life. This is a mistake. The accomplishment of the "win – win" model ("We both benefit") is no less realistic. What is most important is to put enough thought and time into the analysis of the situation, and based on that formulation of own interests, consider the other party's interests in depth, and cooperate with each other to arrive at a solution that benefits both parties.

## Relevant exercises:

### Exercise on the awareness of relationship between the existing problems *"Problem tree"*

**Objective:** Understanding interethnic problems, the problems underlying these, and the hierarchical relationship between problems; differentiating between real and pseudo problems; realizing what has to be changed in the existing situation and what actions are realistic.

**Duration:** 1 hour 30 minutes of work in small groups; 30 minutes for each group to present their conclusions.

**Material:** One flip chart and one marker for each group; "problem tree" drawn on large-format paper for demonstration

**Procedure: Stage I.** Participants are asked to split into small groups (maximum six people) and discuss the interethnic problems in their region or country. They have to present a diagram of these problems in the form of tree. The most important, central problem should form the trunk of the tree. The causes of this central problem make up the tree's roots, and symptom problems, or the problems manifesting from the central problem, will be located in the branches and leaves.

**Alternative version of conducting exercise**:
Work on the problem tree can be preceded by brainstorming to formulate the problems linked to interethnic relations and observed by the group in its own region or the country. After brainstorming, each small group selects a problem out of the list of problems to work on.

**Stage II.** Small groups present their work to the entire group, which stimulates a follow-up discussion.

**AUTHORS' RECOMMENDATIONS:**

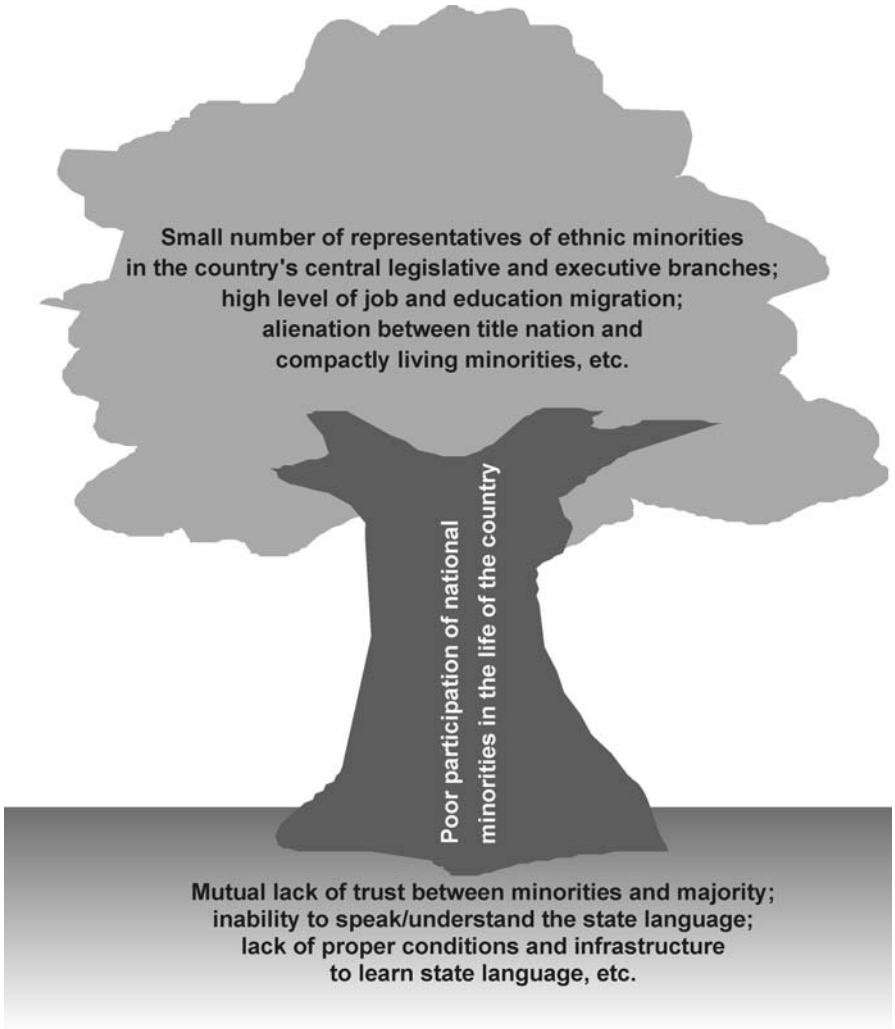
- **Ensure that each small group selects a different problem to work on. This will introduce diversity into the working process and will make it possible**

**to examine different aspects of the issue. Conversely, if your purpose is to compare participants' viewpoints on a similar subject you can have the different groups work on the same problem.**

- **Some participants might not have paid much attention to interethnic problems, and for this reason are not familiar with the issue. If the group is ethnically mixed, these people have the opportunity to get information from the source by listening to representatives of the other ethnic groups and learn about their ideas for a solution. Give the participants enough time to get some knowledge of the issue and share experience. The discussion phase and the questions following the small group presentations can be used for this purpose.**

**EXAMPLE FROM OUR EXPERIENCE:**

***Problem tree, constructed by a group of civil servants from Kvemo Kartli at a training conducted by FDHR in the framework of the project "Managing interethnic relationships in Kvemo Kartli, 2006":***



## Exercise "*Stakeholders analysis"*

**Objective:** Studying interethnic relations and raising sensitivity to connected issues; understanding, realizing and interiorizing one's own problems related to interethnic relations as well as the problems of other ethnic groups and other stakeholders.

**Duration:** 1 hour: Working in sub-groups (four to six people) - 30 minutes. Presentations and discussions - 30 minutes (may vary depending on the number of participants and sub-groups).

**Material:**

- Flip charts and markers for each sub-group
- **Handouts:** "Behavioral strategies in problem situations"

**Procedure: Stage I.** First the group selects a controversial issue. This might be a problem identified through the problem tree exercise.

**AUTHORS' RECOMMENDATION: You can start with brainstorming, during which participants actively express their ideas without any criticism. To identify the existing problems, ask the sub-groups to select an interesting issue from the list of problems generated by brainstorming. Group work will be more efficient if all of the sub-groups work on different problems. If this exercise is preceded by the problem tree exercise, the sub-groups can discuss the central problem identified through problem tree exercise.**

**Stage II.** The group splits into sub-groups (four to six people in each). Each sub-group is asked to identify the stakeholders involved in the problem. It is necessary to explain that ***stakeholders are those people, groups of people, organizations or parties who have an impact on the problem or are affected by it.***

**Stage III.** The training leader draws a diagram on the board that the sub-groups will use to carry out the analysis.

| Stakeholders | Interests | Needs | Fears | Basic assumptions |
|---|---|---|---|---|
| Stakeholders 1 | | | | |
| Stakeholders 2 | | | | |

When presenting the diagram, the leader explains to the participants the meaning of each category:

- **Interests:** What the given stakeholder wants to achieve or what helps him in this situation.
- **Needs:** That which is vitally important for the stakeholder in the given situation; something without which he would not be able to survive.
- **Fears:** The stakeholders' fears related to the given situation.
- **Basic assumptions:** Cause and effect relationships that the stakeholder has no doubt about in the given situation. These serve as a basis for his opinions.

***COMMENT:***
*It is possible to use a brief version of this exercise, skipping the "needs" and "basic assumption" categories (see example below).*

**Stage IV.** Following the above procedures, the sub-groups are asked to analyze the stakeholders according to the given diagram.

***EXAMPLES FROM OUR EXPERIENCE:***

***Table of stakeholder prepared by students of the school of public administration within the framework of the project"Managing Interethnic relations in the Samtskhe-Javakheti region, 2006"***

| Stakeholders | Interests | Fears |
|---|---|---|
| Government | The country's stability, development of democracy | Demands for autonomy from certain regions, loss of territorial integrity |
| Embassies | Defending ethnic minorities' rights within the framework of the Constitution | Stirring conflict |
| NGOs | Fundraising to solve problems, public support, conducting monitoring, society with equal rights | Confrontation with the government, offending ethnic majority |
| Ethnic minority | Freedom, territorial autonomy, their own mass media, attention from the government and encouraging cooperation | Conflict, violence, loss of language and culture, incompatibility with society because of differences |
| Ethnic majority | Integrity of the country, political stability, prosperity, preservation of uniqueness | Instability, interethnic problems, intervention from neighboring states, separatism, extinction of the nation |
| Mass media | Freedom of press and speech, protection of human rights, popularity, high ratings, sensation, exclusiveness | Censorship, government pressure, indifference of the population, decreased ratings, danger of closing down |

**Stage V.** After the sub-groups complete their work, they each make a presentation in front of the entire group. The presentation is followed by a general discussion about the problem and stakeholders. To stimulate discussion, the leader can ask questions to help draw the participants' attention not only to the causes of the problem, but also to the search for a win-win type of solution, i.e. to determine what decisions will meet the interests and needs of all stakeholders.

**Possible questions:**

- How can we help to satisfy stakeholders' needs and interests without impeding the satisfaction of other key stakeholders' needs and interests?
- How can we build a protection mechanism into the problem solution so that stakeholders' problem-related fears become groundless?
- How can we overcome destructive assumptions that manifest stereotyped and prejudiced thinking?

**Alternative version of conducting exercise. 1.**

If further problem solution work is not planned with the group, it is possible to add another column to the chart: "What has to be done to meet interests and eliminate fears"? This will not only help the participants identify the problems, but will also push them to look for solutions.

***POSSIBLE CONCLUSIONS:***

- Psychological factors play an extremely important role in interethnic relations;
- By filling in the table proposed during the exercise we arrive at a map where each stakeholder can "read" the "messages" of the other stakeholders. For example, the government can easily see what guides ethnic minorities when they make this or that demand. It can plan the necessary positive actions on the basis of the conclusions made to meet the ethnic minority's needs.

**Alternative version of conducting exercise. 2.**

If dealing with a mixed ethnic group, sub-groups can be formed according to ethnicity. This will enable different ethnic groups to learn how the other ethnic groups perceive the stakeholders. They can then make comparisons, get involved in discussions, and help each other to see all sides of the issue. While this is useful for the participants, the leader has to consider the following risks: forming the sub-groups by ethnicity might increase preexisting estrangement and cause confrontation, or create a favorable situation for blaming each other. To avoid this, it is very important that group members already know each other, have the experience of working together during training and have a certain degree of trust in each other. Even when all of these conditions are met, it is necessary to use subtle facilitation in the course of the exercise, and especially during the presentations made by the sub-groups.

# Theme VII: Working on solutions for interethnic problems

## Problem solving strategies

In terms of the attitudes held in relation to problems, we can single out the following four strategies:

1. Avoidance of the problem;
2. Immersion an analysis of the causes and symptoms of the problem;
3. Attempt to solve the problem in a quick, superficial way;
4. Perceiving a problem as a challenge and working on finding its actual solution.

**Description of each strategy and the related personality types:**

- **Avoidance of the problem.** There are quite a few people who try to avoid problems in the belief that it will make their lives easier to ignore the difficulties and obstacles in their way. Such an "ostrich strategy" does not help them to overcome the problems or make life any easier. On the contrary, this allows the number of problems to add up, which not only makes life more difficult but also leads to dramatic results.

- **Immersion into the analysis of causes and symptoms.** It often happens that people are obsessed with the analysis of the causes of problems and its symptoms, permanently looking for who to blame. Instead of trying to be impartial in understanding the causes and symptoms and, based on this understanding, go to the decision making phase, outline alternative solutions to the problems and take constructive action, they immerse themselves in mutual blaming and in the endless analysis of causes. As a result they become victims of the causes they have invented, victims of myths and illusions. Obsession with analysis constantly leads them to new causes and the debates become endless. At the same time, decision making is very slow or does not take place at all.

- **Making premature and superficial decisions.** The third strategy is characterized by a superficial approach. A person or group avoids analyzing the causes or symptoms and immediately makes quick and superficial decisions. Such decisions are often trivial; not only do they not solve the problem, they actually generate new ones. This is closer to an automatic reaction than a thought through response or a choice made on the basis of the evaluation of possible alternatives. The use of a method of trial and error, and hoping for a lucky outcome, is very common. Of course, there is always some chance of success in any situation, but here it is totally accidental. A decision can be called a real decision when we make a rational choice from the existing alternatives rather than hope for a lucky outcome. Therefore, failure and errors always accompany this kind of strategy. It almost seems that people make quick

and superficial decisions on purpose in order to make another mistake and experience another failure.

- **Perceiving a problem as a challenge and coming to a comprehensive solution.** This strategy is a precondition for finding a real, constructive solution for the problem. In this case the problem is not regarded as an obstacle. The accompanying difficulties are seen as a positive challenge. After overcoming them you reach a qualitatively new stage in your life, grow spiritually, and fulfill a real goal.

## SCORE

Out of a number of problem solving strategies, we chose the **SCORE** method as one of the most effective instruments. The SCORE method consists of the following five stages:

**S**ymptoms – identifying the symptoms;
**C**auses – identifying the causes;
**O**utcomes – clearly imagining a desirable outcome;
**R**esources – identifying material, human and spiritual resources needed to solve the problem;
**E**ffects – considering the short and long term influences affecting a person, group, society or environment as a result of a different solution of the problem.

To solve problems in an effective and sustainable way, we have to go through each stage of the given sequence.

**SCORE** has a lot of potential when applied to the solution of interethnic problems. To tap into this potential, representatives of different ethnicities have to use this strategy jointly to address a specific problem. Use the SCORE method in the course of training, create conditions for the above approach, and provide the participants with the relevant constructive experience.

**Symptoms (S)**. Problems are revealed in different ways, and it is possible to point out different indicators of their existence. If we go to the tree metaphor and consider the problem as the trunk of a tree, its symptoms will be represented in the form of individual branches and leaves. There are many of these because any problem, whether emerging in private life or interethnic relations, has numerous manifestations. To identify the signs (symptoms) of the problem we have to ask WHAT: what is the problem manifested in? What do I see, feel, or fear when I deal with the problem? What is seen, heard, or felt?

**Causes (C).** To discover the causes of the problem we have to ask the question WHY. And again if we use the tree metaphor, the roots of the tree are the causes of the problem**.**

**Desirable outcomes (O).** Many manuals and problem solving trainings are limited

to the description of the above two stages, i.e. detailed description of signs and causes of interethnic relations, conflicts and other problems. This is not enough to solve the problem. It is necessary to outline different alternative solutions, and then one must choose the best option from among these possibilities. Therefore, we have to clearly imagine and feel a situation in which the problem is already solved, the situation we want to achieve in which the desirable goal is accomplished and life takes a new course. Such a clear visualization of the desired situation is like using a map to show you where to go. Vividly imagining the goal ensures the transformation of our thoughts about the desired outcome into reality. In this phase we ask ourselves the following questions: What will the situation be like after the problem is solved? Which images, sounds or feelings are associated for me with the solution of the problem and show me that the problem has already been solved? What do I want to achieve by solving this problem and how will I know that the goal has been achieved? If someone filmed my past life, what would it look like? What do people feel? What do they look like? What do they say and what can you hear? What can you see in the environment? The shots from an imaginary film have a big impact on people and help them to bring the problem solving-process to the desirable conclusion.

**Resources (R).** After imagining the desired scenario that will follow the solution of the problem, it is necessary to determine, in detail, the resources and means through which we reach the set goal. These can be material, intellectual, human, and financial. They can be represented by different methods, tools and techniques. All this has to be considered, calculated, prepared, and sorted out. The relevant question in this phase is: Through which means and resources can I reach the desirable goal?

**Effects (E).** The last stage in the constructive problem solving strategy is the consideration and planning of all final and immediate results that follow the solution of the problem. In this context, the word effect means influence and change, what the solution of the problem results in for the society, group or individual. Outcomes have to be ecologically valid, which means that the problem's solution has to have a positive effect on people, environment and society, with a minimized risk of damage. Problem solving should act for the solution of immediate tasks and should also have an impact on the accomplishment of remote goals. The relevant questions in this phase will be the following: In what way will the solution of the problem impact environment, people, society, concrete individuals and me? Can the outcome be harmful? In what way will it be beneficial? What will be the effect of the decision made or the problem solved in the long run? What will this change in our lives? Will the positive outcome be short-term, or long lasting? How can we make the outcome viable and sustainable?

### Exercise "*SCORE – looking for ways to solve problems"*

**Objective:** Analyzing ethnic problems and defining options for their joint solution.
**Duration:** 1.30 hours.
**Material**:

- Flip charts and markers for each group
- Handout. "Solution of an interethnic problem."

**Procedure: Stage I.** Participants of the training on the management of interethnic relations are asked to list the problems, single out the prioritized problems and identify the most important one.

**Stage II.** First, the participants are asked to apply the avoidance strategy to the most important problem. Brainstorming is conducted to address the following issues:

- What kind of strategy can be used: ignoring the problem, not noticing the problem, avoiding decision making and discussing the problem, or permanently postponing discussion of the problem because of its "painful character", etc.
- Motivation of avoidance;
- Possible advantages and disadvantages of using avoidance strategy;
- Summarizing discussion.

**Stage III.** Participants next consider the same problem from the perspective of immersion. They take the roles of people who use this strategy and permanently look for the guilty, blame others, philosophize, etc. The participants then discuss the motivation underlying this strategy, its advantages and disadvantages, and share their feelings and ideas related to the immersion strategy.

**Stage IV.** The next stage deals with the modeling of superficial and quick decisions. During brainstorming, a list of superficial and quick decisions is generated in relation to the given important problem. In this case the motivational aspect of the decision as well as its advantages and disadvantages are also analyzed. This is followed by summarizing discussion.

**Stage V.** The leader holds a mini lecture on the analysis of the problem and the four problem solving strategies (see the chapter on the problem solving strategies).

**Stage VI**. Finally, the participants elaborate on the problem using the SCORE method and make decisions for the problem's solution.

**Stage VII.** The leader and participants share the outcome of the work.

***POSSIBLE CONCLUSIONS:***

- Participants realize that apart from superficial, avoidance and immersion strategies, there is also a strategy implying a constructive solution of the problem;
- Participants do not stop at the stage of problem analysis. They attempt to find

a solution, i.e. they have the opportunity to overcome, here and now, the superficial, avoidance and immersion strategies and work out a realistic solution.

- Joint elaboration of a realistic solution creates the belief that it is possible to solve interethnic problems and that each participant can positively contribute to the improvement of interethnic relations.

## Training conclusion

The concluding part of training is accompanied by three important tasks:

First is the joint evaluation of the training by participants and training leaders and an exchange of feedback on the work done. Participants say what they learned during the training, whether their expectations have been met, which parts of the training they consider effective and which parts can be improved in the future. Feedback enables the participants to once again think over the experience acquired. Feedback is extremely important for the training's leaders as well, as it enables them to better understand the work done and refine it in the future. Besides a verbal exchange, it is useful to use "training evaluation sheets" (see in the attachment of the Training Module), brief standard questionnaires which training participants are asked to fill in anonymously. This provides the training leaders' team with written, structured feedback.

The second task of the final stage is paving the ground for future cooperation with the leaders and among the participants. This can be done by discussing a future strategy for communication, the conditions for a follow-up evaluation of the training, or other joint plans.

Last but not least, the final step is the expression of gratitude to the participants and training leaders for efficient cooperation.

### *Exercises on receiving feedback*

**Version I.**

**Objective:** Participants and training leaders realize to what extent training objectives and tasks have been accomplished and whether participants' expectations have been met.

**Duration**: 40 minutes.

**Material:** Flip chart used at the starting session with the participants' expectations on it.

**Procedure:** The leader reads the expectations written on the flip chart and asks the group to what extent their expectations have been met. This process organically develops into a discussion of the knowledge and experience acquired during the training.

**Version II.**

**Objective:** Participants and training leaders realize to what extent training objectives and tasks have been accomplished and to what extent participants' expectations

have been met.

**Duration:** 40 minutes.

**Material:** Flip charts and markers.

**Procedure:** The leader invites participants to talk about the meaning of their participation in the training – what they have learned, what they will use in practice/real life situations, and what they think should have been done differently to be considered by trainers later. The leader of the feedback session summarizes the ideas expressed and puts them on a flip chart, which is divided into two columns: what we have acquired, and what to take into consideration in the future.

### *Exercise on expressing gratitude*

**Objective:** To finish the work on a positive note and express gratitude.

**Duration:** Depends on group size (15 – 20 minutes).

**Material:** Not used.

**Procedure:** Participants sit in a circle. One of the group members turns to his/her neighbor and wishes something nice to him/her. Then this group member addresses the whole group and wishes to each member something good. After this, the nearest member (sitting on the right) does the same. The process continues until the whole group expresses its kind wishes.

**AUTHORS' RECOMMENDATIONS:**

- **It is best if the leader starts and finishes the last exercise to help participants feel more relaxed.**
- **It is important to distribute a list of training participants and training leaders at the end of the training. The list will contain their contact numbers so that they can maintain relationships that have developed and to facilitate possible future contact/cooperation.**
- **It is important the leaders of the training write a narrative report of the event and distribute it to the group members together with the evaluation results. This will assist participants to reflect on the training and skills gained.**

# ANNEX I

## INTERNATIONAL DOCUMENTS ON NATIONAL MINORITIES
## MATERIAL FOR TRAINING LEADERS/HANDOUTS

### DOCUMENT OF THE COPENHAGEN MEETING OF THE CONFERENCE ON THE HUMAN DIMENSION OF THE CSCE
***Copenhagen 1990***

The representatives of the participating States of the Conference on Security and Co-operation in Europe (CSCE), Austria, Belgium, Bulgaria, Canada, Cyprus, Czechoslovakia, Denmark, Finland, France, the German Democratic Republic, the Federal Republic of Germany, Greece, the Holy See, Hungary, Iceland, Ireland, Italy, Liechtenstein, Luxembourg, Malta, Monaco, the Netherlands, Norway, Poland, Portugal, Romania, San Marino, Spain, Sweden, Switzerland, Turkey, the Union of Soviet Socialist Republics, the United Kingdom, the United States of America and Yugoslavia, met in Copenhagen from 5 to 29 June 1990, in accordance with the provisions relating to the Conference on the Human Dimension of the CSCE contained in the Concluding Document of the Vienna Follow-up Meeting of the CSCE.

I

(1) The participating States express their conviction that the protection and promotion of human rights and fundamental freedoms is one of the basic purposes of government, and reaffirm that the recognition of these rights and freedoms constitutes the foundation of freedom, justice and peace.

IV

(30) The participating States recognize that the questions relating to national minorities can only be satisfactorily resolved in a democratic political framework based on the rule of law, with a functioning independent judiciary. This framework guarantees full respect for human rights and fundamental freedoms, equal rights and status for all citizens, the free expression of all their legitimate interests and aspirations, political pluralism, social tolerance and the implementation of legal rules that place effective restraints on the abuse of governmental power. They also recognize the important role of non-governmental organizations, including political parties, trade unions, human rights organizations and religious groups, in the promotion of tolerance, cultural diversity and the resolution of questions relating to national minorities. They further reaffirm that respect for the rights of persons belonging to national minorities as part of universally recognized human rights is an essential factor for peace, justice, stability and democracy in the participating States.

(31) Persons belonging to national minorities have the right to exercise fully and effectively their human rights and fundamental freedoms without any discrimination and

in full equality before the law. The participating States will adopt, where necessary, special measures for the purpose of ensuring to persons belonging to national minorities full equality with the other citizens in the exercise and enjoyment of human rights and fundamental freedoms.

(32) To belong to a national minority is a matter of a person's individual choice and no disadvantage may arise from the exercise of such choice. Persons belonging to national minorities have the right freely to express, preserve and develop their ethnic, cultural, linguistic or religious identity and to maintain and develop their culture in all its aspects, free of any attempts at assimilation against their will. In particular, they have the right

(32.1) — to use freely their mother tongue in private as well as in public;

(32.2) — to establish and maintain their own educational, cultural and religious institutions, organizations or associations, which can seek voluntary financial and other contributions as well as public assistance, in conformity with national legislation;

(32.3) — to profess and practise their religion, including the acquisition, possession and use of religious materials, and to conduct religious educational activities in their mother tongue;

(32.4) — to establish and maintain unimpeded contacts among themselves within their country as well as contacts across frontiers with citizens of other States with whom they share a common ethnic or national origin, cultural heritage or religious beliefs;

(32.5) — to disseminate, have access to and exchange information in their mother tongue;

(32.6) — to establish and maintain organizations or associations within their country and to participate in international non-governmental organizations. Persons belonging to national minorities can exercise and enjoy their rights individually as well as in community with other members of their group. No disadvantage may arise for a person belonging to a national minority on account of the exercise or non-exercise of any such rights.

(33) The participating States will protect the ethnic, cultural, linguistic and religious identity of national minorities on their territory and create conditions for the promotion of that identity. They will take the necessary measures to that effect after due consultations, including contacts with organizations or associations of such minorities, in accordance with the decision-making procedures of each State. Any such measures will be in conformity with the principles of equality and non-discrimination with respect to the other citizens of the participating State concerned.

(34) The participating States will endeavour to ensure that persons belonging to national minorities, notwithstanding the need to learn the official language or languages of the State concerned, have adequate opportunities for instruction of their mother tongue or in their mother tongue, as well as, wherever possible and neces-

sary, for its use before public authorities, in conformity with applicable national legislation. In the context of the teaching of history and culture in educational establishments, they will also take account of the history and culture of national minorities.

(35) The participating States will respect the right of persons belonging to national minorities to effective participation in public affairs, including participation in the affairs relating to the protection and promotion of the identity of such minorities. The participating States note the efforts undertaken to protect and create conditions for the promotion of the ethnic, cultural, linguistic and religious identity of certain national minorities by establishing, as one of the possible means to achieve these aims, appropriate local or autonomous administrations corresponding to the specific historical and territorial circumstances of such minorities and in accordance with the policies of the

State concerned.

(36) The participating States recognize the particular importance of increasing constructive co-operation among themselves on questions relating to national minorities. Such co-operation seeks to promote mutual understanding and confidence, friendly and good-neighbourly relations, international peace, security and justice. Every participating State will promote a climate of mutual respect, understanding, co-operation and solidarity among all persons living on its territory, without distinction as to ethnic or national origin or religion, and will encourage the solution of problems through dialogue based on the principles of the rule of law.

REPORT OF THE CSCE MEETING OF EXPERTS ON NATIONAL MINORITIES,

**Geneva 1991**

The participating States will create conditions for persons belonging to national minorities to have equal opportunity to be effectively involved in the public life, economic activities, and building of their societies.

In accordance with paragraph 31 of the Copenhagen Document, the participating States will take the necessary measures to prevent discrimination against individuals, particularly in respect of employment, housing and education, on the grounds of belonging or not belonging to a national minority. In that context, they will make provision, if they have not yet done so, for effective recourse to redress for individuals who have experienced discriminatory treatment on the grounds of their belonging or not belonging to a national minority, including by making available to individual victims of discrimination a broad array of administrative and judicial remedies.

The participating States are convinced that the preservation of the values and of

the cultural heritage of national minorities requires the involvement of persons belonging to such minorities and that tolerance and respect for different cultures are of paramount importance in this regard.

The participating States affirm that persons belonging to a national minority will enjoy the same rights and have the same duties of citizenship as the rest of the population.

The participating States reconfirm the importance of adopting, where necessary, special measures for the purpose of ensuring to persons belonging to national minorities full equality with the other citizens in the exercise and enjoyment of human rights and fundamental freedoms. They further recall the need to take the necessary measures to protect the ethnic, cultural, linguistic and religious identity of national minorities on their territory and create conditions for the promotion of that identity; any such measures will be in conformity with the principles of equality and non-discrimination with respect to the other citizens of the participating State concerned.

They recognize that such measures, which take into account, inter alia, historical and territorial circumstances of national minorities, are particularly important in areas where democratic institutions are being consolidated and national minorities issues are of special concern.

Aware of the diversity and varying constitutional systems among them, which make no single approach necessarily generally applicable, the participating States note with interest that positive results have been obtained by some of them in an appropriate democratic manner by, inter alia:

- advisory and decision-making bodies in which minorities are represented, in particular with regard to education, culture and religion;

- elected bodies and assemblies of national minority affairs;

- local and autonomous administration, as well as autonomy on a territorial basis, including the existence of consultative, legislative and executive bodies chosen through free and periodic elections;

- self-administration by a national minority of aspects concerning its identity in situations where autonomy on a territorial basis does not apply;

- decentralized or local forms of government;

- bilateral and multilateral agreements and other arrangements regarding national minorities;

- for persons belonging to national minorities, provision of adequate types and levels of education in their mother tongue with due regard to the number, geographic settlement patterns and cultural traditions of national minorities;

- funding the teaching of minority languages to the general public, as well as the inclusion of minority languages in teacher-training institutions, in particular in regions inhabited by persons belonging to national minorities;

- in cases where instruction in a particular subject is not provided in their territory in the minority language at all levels, taking the necessary measures to find means of recognizing diplomas issued abroad for a course of study completed in that language;

- creation of government research agencies to review legislation and disseminate information related to equal rights and non-discrimination;

- provision of financial and technical assistance to persons belonging to national minorities who so wish to exercise their right to establish and maintain their own educational, cultural and religious institutions, organizations and associations;

- governmental assistance for addressing local difficulties relating to discriminatory practices (e.g. a citizens relations service);

- encouragement of grassroots community relations efforts between minority communities, between majority and minority communities, and between neighbouring communities sharing borders, aimed at helping to prevent local tensions from arising and address conflicts peacefully should they arise; and

- encouragement of the establishment of permanent mixed commissions, either inter-State or regional, to facilitate continuing dialogue between the border regions concerned.

The participating States are of the view that these or other approaches, individually or in combination, could be helpful in improving the situation of national minorities on their territories.

V

The participating States respect the right of persons belonging to national minorities to exercise and enjoy their rights alone or in community with others, to establish and maintain organizations and associations within their country, and to participate in international non-governmental organizations.

The participating States reaffirm, and will not hinder the exercise of, the right of persons belonging to national minorities to establish and maintain their own educational, cultural and religious institutions, organizations and associations.

In this regard, they recognize the major and vital role that individuals, non-governmental organizations, and religious and other groups play in fostering cross-cultural understanding and improving relations at all levels of society, as well as across international frontiers.

They believe that the first-hand observations and experience of such organizations, groups, and individuals can be of great value in promoting the implementation of CSCE commitments relating to persons belonging to national minorities. They therefore will encourage and not hinder the work of such organizations, groups and individuals and welcome their contributions in this area.

# ANNEX II.

## Energizers

This part of the manual contains several exercises that help to warm up the group, release tension and reduce tiredness. Some of them can be used to go deeper into the issue and introduce interactive elements into group dynamics.

### "*The atom and the molecule"*

**Objective:** Evoking interest in the participants and energizing the group. This exercise can be used when splitting the group into sub-groups.

**Duration:** 5-10 minutes.

**Material:** Not used.

**Procedure:** Participants are asked to stand up and given the following instruction: "Imagine that you are atoms. When I give you a sign, start moving fast around the room in a chaotic way and in any direction. When you hear a clap, stop moving and form a group, like molecules, according to the number named by me". The leader gives a sign and participants start moving in a chaotic way. The leader can stop them any time and name different numbers: 3, 7, 1, 25, etc.

### "*Rain"*

**Objective:** Evoke participants' interest and energizes the group.

**Duration:** 5-10 minutes.

**Material:** Not used.

**Procedure: Stage I.** Participants sit in a circle. The leader gives them the following instructions: "I will start making different movements with my hands. Every participant will repeat them, in sequence, so it spreads around the circle like a wave. When this movement comes back to me, I will replace it with another movement (until the first movement stops). Each of you, individually and in sequence, will change this movement. Go on until the wave of a new movement reaches you, etc. The most important thing is that the movement has to be made in silence".

**Stage II.** Everyone is silent. You start making movements. First you rub the palms of your hands against each other. It creates an impression (relevant noise) that silently it has begun to rain; then you start tapping your fingers – big rain drops are falling now; then you slap your knees – the rain has become heavier; then you stomp your feet – it rains cats and dogs.

**Stage III.** It is going to stop raining and you make the same movements but in the reverse sequence. First you slap your knees, then tap your fingers, then rub your hands against each other and finally stop.

### *"Where does the wind blow?"*

**Objective:** Evoking interest in the participants and energizing the group.
**Duration:** 10 minutes.
**Material:** Chairs (one less chair than the number of participants).

**Procedure:** Participants are given the following instruction: "Now I will say a sentence, which starts with the words "The wind blows in the direction of those, who..." and will finish it with some phrase. The people that the second part of my phrase refers to will stand up and exchange places as fast as possible. For example, the wind blows in the direction of those who had coffee today. The relevant people quickly exchange places. A you see, we have one less chair in the circle, which means that one of you will be left standing - that person will finish the phrase".

You can make up numerous sentences, like: The wind blows in the direction of those who are wearing black shoes, who are over 30, who have a pet, etc. It is important that the phrase refers to as many group members as possible, so that the maximum number of people participate.

**COMMENT**:
Take into consideration the physical state of group members so that they do not get overtired. If this happens, people who cannot move as easily as others will be automatically excluded.

### *"Pi - Pa - Po"*

**Objective:** Evoking participants' interest and energizing the group.
**Duration:** 5-10 minutes.
**Material:** Not used.

**Procedure: Stage I.** Ask the participants to stand in a circle and hold each other's hands. Give them the following instructions: "Now I will start passing on the sound *Pi.* I will look into the eyes of the person on my right, gently squeeze his hand, and will say to him /her *Pi.* My neighbor will do the same to pass on the sound to the person on his right and so it goes until the same sound comes back to me from the person on my left."

**Stage II.** After the participants transmit the sound *Pi* around the circle, you give them a more difficult task: "Now I will pass on the sound *Pi* in the same way to

the person on my right, but this time the exercise will be more complex, because I will also pass on the sound *Pa* to the person on my left. Both sounds go around the circle, but in the opposite direction and both come back to me – *Pi* from the left and *Pa* from the right.

**Stage III.** This is the most difficult version of the exercise and it is advisable to use it only if the participants are successful with the first two rounds. The leader uses the following instruction: "Now I will transmit the sound *Pi* to my neighbor on the right, sound *Pa* to my neighbor on the left and will pass on the sound *Po* to the neighbor on my right again. These sounds have to go around the entire circle in such a way that none of them changes direction".

**AUTHORS' RECOMMENDATIONS:**

- **If the group has a strong understanding of what to do, you can entrust the leader's role to a group member and then rotate the leaders.**
- **This is a quite difficult exercise, but this is what makes it attractive. Participants are usually excited when doing it, and this enables a person to detach himself from the workshop or training process and release tension.**

**"*Massage around the circle"***

**Objective:** Evoking participants' interest and energizing the group.
**Duration:** 5 minutes.
**Material:** Not used.

**Procedure:** Participants are asked to stand up, form a circle and stand behind each other. The leader tells them to repeat the questions accompanying the following words: "First there was the sun" - you make circular movements on the back of the person in front of you; "Then the wind started blowing" – you make horizontal movements from right to left; "It became cloudy" – with you fingers and palms, squeeze the muscles on the back of the person in front of you; "It started raining" – start tapping your fingers on the person's back; "It started to hail" – bump your fists on the person's back; "It stopped hailing, but it was still raining" – you continue tapping your fingers. "Then the wind started to blow again" – make horizontal movements with your hands. "It became clear and the sun started to shine" – you finish massage with circular movements.

**AUTHORS' RECOMMENDATIONS: This exercise may introduce uneasiness in a group whose members do not know each other well, if there is tension. The cultural context must also be taken into consideration, since in some cultures touching (especially a person of the opposite gender) causes embarrassment.**

# ANNEX III

## ANNEX IV

**Training evaluation sheet**

# Management of interethnic relations

**Evaluation of the Course**

The evaluation is anonymous

Please put a cross in the boxes in order to evaluate each of the subjects of the course.

Evaluation grade: 1 = very bad / 2 = bad / 3 = not satisfactory /
4 = satisfactory/ 5 = good / 6 = very good

| **Organisation** | **1** | **2** | **3** | **4** | **5** | **6** |
|---|---|---|---|---|---|---|
| Administration | | | | | | |
| Work room | | | | | | |
| Service | | | | | | |
| Duration | | | | | | |

**What else I would like to say about the organisation:**

_____

_____

_____

| **Contents** | **1** | **2** | **3** | **4** | **5** | **6** |
|---|---|---|---|---|---|---|
| Ethnicity and state arrangements | | | | | | |
| International documents | | | | | | |
| Awareness and overcoming stereotypes and discrimination | | | | | | |
| Interethnic problems analyses | | | | | | |
| Working on problems solving | | | | | | |
| Needs assessment and creating a bank of project ideas | | | | | | |
| Creation of a Code of Ethics for interethnic relation | | | | | | |

**What else I would like to say about the course in general:**

_____

_____

_____

**Which of the subjects were especially important for me and why:**

_____

_____

_____

**What kind of subject I would add to the course program:**

_____

_____

_____

# PART II. MODULE OF THE ACTION-RESEARCH WORKSHOP AIMED AT THE SOLUTION OF INTERETHNIC PROBLEMS

The aim of this module is to create suitable conditions for joint work on the solution of interethnic problems. These problems can arise in the relationships of different ethnic groups in the specific place where they reside, or in the country as a whole. The workshop is a continuation of the work started during the training. In the course of training participants get to know each other, familiarize themselves with the corresponding issues and develop a readiness for joint work on the solution of interethnic problems.

Just like in the chapter dedicated to training, the material will be presented by themes in the form of brief theoretical parts and the relevant exercises. The techniques in this part of the manual have their independent value, and can be used for different types of group work.

## Theme I. The "researcher-expert's" role

### Defining the researcher – expert's role

The definitions given below might look simplified, which is true because they are not intended to be strictly scientific. They artificially simplify the state of affairs and break down the situation in order to define the roles in the exercise. The exercise itself aims at shaking an individual's stereotypes and making his thinking and behavior more flexible and creative.

**A researcher** is a person whose aim is to study different phenomena of reality. He asks questions and tries to acquire as many exhaustive answers as possible. It is very important for a researcher to ask questions in the right way in order to enable him/her to carry out research in the right direction and obtain valuable answers.

**An expert is** a person who has accumulated knowledge and experience in a certain area and can answer the relevant questions.

To summarize, a researcher is a person who asks questions and an expert is the one who gives answers. A person who combines the expert's knowledge and competencies with the researcher's skill to ask right questions is a "**researcher-expert",** who, on the one hand, is competent in the relevant sphere and, on the other hand, is always ready to re-evaluate, update and expand his knowledge. The researcher-expert always looks for insight.

The roles of researcher and expert can also be viewed from the perspective of human development. For instance, from birth to the adolescence period an individual primarily takes a cognitive approach, asking questions and researching the world. Later this strategy changes; the individual accumulates knowledge. Numerous structures and stereotypes become operational, and the person basically relies on this kind

of experience. Often, reliance on stereotypes in behavior and thinking makes it difficult to see new opportunities or analyze events from different perspectives. This entails negative results (e.g. rigidity in behavior and thinking provokes conflict).

### Exercise "*Getting into the role of researcher-expert"*

**Objective:** Participants get into the role of researcher-expert.
**Duration:** 30-40 minutes.
**Material**:

- Flip charts, markers;
- Handout "Defining the researcher-expert's role"

**Procedure: Stage I.** Explain the meaning of this role to participants and emphasize the fact that they are currently playing this role.

**Stage II.** Split group into two sub-groups. Try to compose each group in such a way that it basically includes representatives of one ethnic group or one district. Ask the participants to form two circles, one inside the other. The participants in the inner circle stand face to face with those in the outer circle. Each person from the inner circle is to form a pair with a person in the outer circle.

**Stage III**. Participants are told that those in the inner circle are "experts" and those in the outer circle are "researchers". The researchers ask questions that refer to interethnic relations in the region to their expert partners. The experts answer the questions asked.

**Stage IV.** After the researcher receives the answer, the people in the inner circle (experts) shift one step right, to pairing with a new person. Now they exchange roles - the experts now become researchers and ask questions to the former researchers, who are experts now. This continues until the people in the circle find themselves in front of their first partner. If there is a large number of participants you can finish the exercise after several shifts.

**Questions to discuss:**

- How did it feel to be a researcher and an expert?
- Which role felt more comfortable?
- What issues emerged during the exercise?
- How do these roles supplement each other?

**Stage V.** Ask participants these questions, and write a list of issues that were discussed by the experts and researchers in the course of the exercise on a flip chart. Make brief comments on the issues identified - you might find them useful at the next stage (See below).

# Theme II. Research into needs and creating of a bank of project proposals

## Manfred Max-Neef's theory of basic human needs

*The theses below are based on the work of Chilean economist Manfred Max-Neef "Human Needs and Human-Scale Development", were presented at the conference "Basic Human Needs and Institutional Development in Georgia"* and *emphasize the humanistic potential of Max -Neef's theory [3].*

**I. Moral potential.** Max-Neef's theory is based on the combination of two categories of needs. The first category includes the so-called axiological or value-based needs. Axiological needs are organized in nine need categories: subsistence, protection, affection, understanding, participation, recreation, creation, identity and freedom. The other category includes existential needs: having, being, doing and interacting. The latter needs correspond to different forms of the manifestation and satisfaction of the axiological needs. By distinguishing value-based needs, Max-Neef included human nature in the category of universal humanistic values, therefore endowing it with great humanistic potential.

**II. Potential for optimism.** Max-Neef's great contribution was to clearly distinguish needs from their satisfiers, which are often confused in both studies and everyday speech. Max-Neef believes that basic human needs are few, finite and constant through all human cultures and across historical time periods. What changes over time and between cultures is the way these needs are satisfied. Satisfiers could be manifested in the form of different organizational and political structures, subjective states of mind, values and norms, geographical places, behavioral types, types of disposition, etc. Max-Neef's theory concerns different need satisfiers.

Max-Neef differentiates between constructive/positive and destructive/negative satisfiers. Positive satisfiers truly satisfy the existing needs, whereas the negative ones are not able to satisfy the needs as they are supposed to.

By distinguishing needs from their satisfiers, Max-Neef made the basic needs humanistic by their nature because of underlying universal values. As for the satisfiers, they can be constructive or destructive. If we work on the search for constructive satisfiers for basic human needs, there will be less violence in the world, creating a ground for healthy optimism.

**III. Problem solving potential.** Individual or group reaction to problem situations can be broken down into the two most frequently encountered categories: 1. looking for the guilty party; 2. Problem solving. In the first case, the main question is: Why do we have this problem; due to whom or what; who or what is the guilty party? As a rule, finding and punishing the guilty is not enough. In this case not only does the old problem re-

mains unsolved, but new problems also emerge. You can often observe similar strategies being resorted to in our society and by the authorities. One clear example is the energy crisis of the 1990s in Georgia and the ineffective attempts to solve the problem by trying to decide who to blame.

If the strategy is oriented on problem solving, the relevant question will be: How did this problem emerge; what factors contribute to its emergence and how can it be solved? Max-Neef's theory stimulates just this kind of thinking. Its main assumption can be formulated in the following way: the inability or unwillingness to meet the basic needs of society members will lead to a collective pathology. However, such a pathological state is manageable. To "cure" collective pathology, we need a special approach based on *interdisciplinary research and action.*

According to Max-Neef, basic human needs are something we cannot change (and should not change), whereas satisfiers can be changed and we can contribute to changing them through our social and professional activity. By differentiating between needs and their satisfiers, Max-Neef provided us with a tool enabling us to direct our work at problem solving and the search for constructive need satisfiers.

**IV. Methodological potential.** Max-Neef's theory makes it possible to analyze the existing situation, identify destructive satisfiers and find constructive ones. Max-Neef offers an instrument for the abovementioned interdisciplinary research and actions. We do not intend to give a detailed description of this method. We just want to emphasize the subcategories of the constructive and destructive satisfiers described by the author, as they represent important analytical instruments.

Max-Neef distinguishes two categories of constructive satisfiers: *singular and synergetic satisfiers*. In addition to satisfying the specific need that they are intended to satisfy, *synergetic satisfiers* simultaneously satisfy one or more other needs. For example, breast feeding serves for the survival of the child, and, in parallel, meets some other needs (security, affiliation, identity, etc). Community organizations, in parallel to satisfying the need for participation, also satisfy security, involvement, creativity and other needs.

*Singular satisfiers* refer to an event, institution or organization that serves the satisfaction of one single need. Insurance systems, which aim at the satisfaction of the security need, can serve as an example here.

Max-Neef singles out three categories among destructive satisfiers: violators, false satisfiers and inhibitors. *Inhibitors* satisfy a need so excessively that they actually block not only the need in question, but also the satisfaction of a number of other needs. An example is an overprotective upbringing, which is ostensibly directed at the satisfaction of the security need but, in reality, weakens the individual's resistance and blocks the satisfaction of the needs for freedom, identity, participation, etc.

*Violators* are violence-related categories. They are primarily aimed at the satisfaction of the security need, but actually block the satisfaction of the security need and other needs as well. This could be illustrated by military actions. At a certain point these aim to solve problems and ensure the security of this or that group, but both the

military actions themselves and their effects simultaneously cause a total blockage of the satisfaction of a number of needs (including the security need) and result in frustration.

*False satisfiers* create an illusion of need satisfaction, even though it is far from true satisfaction. An example of this could be the exploitation of natural resources that was so common in the recent past. There was even a Soviet expression: "Man's victory over nature". This seemed to serve survival, but it is very doubtful that it really did. Very often, our thoughtless actions boomeranged in the form of economic catastrophe. Another example is an ethnic stereotype that allegedly helps us understand an ethnic group but actually makes us biased and "locks" us within our own illusions.

False satisfiers are a fairly common phenomenon that we often encounter. At this point we can only raise some topical issues. For example, let us discuss economic migration – a popular issue in our project. Representatives of the Javakheti region often discussed this as a satisfier of the survival/existence need. On the other hand, the satisfaction of economic migrants' needs for participation, identity, involvement and freedom is absolutely blocked in a foreign country. As another example, what can be said about the Russian military base in Akhalkalaki? Was it a true satisfier of the security need for Javakheti residents? Is it safe to have a military base near a place of residence? What can be said about American's military support or participation in our country? Is it a true satisfier?

It is of course impossible to answer all of these issues. The examples only illustrate the fact that the Max-Neef theory provides us with a working tool to look for the answers to challenging questions and make good decisions.

## Description of basic human needs

*This subchapter is again based on the material presented at the conference "Basic Human Needs and Institutional Development in Georgia" [5]*

Let us now discuss each need separately. It should be noted that in the methodology elaborated by the Foundation for the Development of Human Resources, the list of needs identified by Max-Neef has been supplemented by several needs researched by Nodar Sarjveladze.

**1. Subsistence need.** A living being has an inherent survival and propagation instinct. This is the most ancient need. There are many institutions/organizations, traditions and customs serving the satisfaction of this particular need. In ancient times this need was directly satisfied. For example, people hunted, fought with each other, etc. Time passed and satisfiers developed. Today, the subsistence need can be satisfied through economic systems and structures, money, trade, medical service with its new technologies, etc. On the other hand, the inability to satisfy this need or its false satisfaction can be damaging for individuals and society. This can be illustrated by the increased

level of crime in our country caused by the desire to maintain one's own family, corruption, illegal business, illegal cutting down of woods and other ecological damage that might entail catastrophic results.

**2. Security need.** An individual needs security in many spheres as a necessary precondition for normal functioning. The security need is served by law enforcers and other public bodies. However, as in any other country in crisis, our country has no security guarantees. This is illustrated by the destructive character of the relevant satisfiers, increase of crime, corruption in public and state bodies, etc. Peace can be regarded as a satisfier of the security need, but to achieve peace states often get involved in war and conflict. However, this way satisfying the security need is wrong and destructive, undermining security and turning people into victims instead of protecting them.

3. **Identity need.** A feeling of identity is necessary for the personal integrity of a human being, his health and effective self actualization. Our identity is determined by many aspects – personal, professional, social role, gender, citizenship, national, etc. Modern man encounters numerous difficulties in relation to identity, especially in times of crisis. This can be demonstrated by the situation of internally displaced persons and national minorities in Georgia. During our seminars you can often hear Armenian participants from the Samtskhe-Javakheti region saying the following: "We are not considered real Armenians in Armenia, and we are not considered Georgians in Georgia". The Armenian population in Javakheti commonly experiences identity-related difficulties, which becomes especially noteworthy when we deal with identity as related to citizenship. In these cases we often encounter false or destructive satisfiers like chauvinism and nationalism.

4. **Participation need.** The participation need and its satisfiers are easy to observe in today's Georgia. People take part in elections and are politicized, which points to over-satisfaction. We could also mention political meetings, different actions, etc. The Rose Revolution of 2003 reflects the satisfaction of participation and subsistence needs. The participation need is also satisfied through TV talk shows, interactive programs and other means that can be used by the population to express its own ideas in public and be engaged in the decision making process. But over-satisfaction does not imply the effectiveness of the process. This is illustrated by the low level of participation among ethnic minorities and the insufficient protection of their rights, restrictions imposed on the expression of personal opinion through the mass media, forgery of election results, and so on.

**5. Need for understanding**. This need forms the basis of human development. Starting from the Stone Age, human beings have been trying to understand the world. In response to the development of cognitive need, numerous institutions have emerged to serve cognitive interests and education. These include educational system, schools,

universities, institutes, academies, science, and so on. In our century, when information is the most important source and achievement, this need requires special satisfaction - and it seems that this actually happens. We have a lot of educational and scientific institutions, which were especially numerous in Georgia at the beginning of the post-Soviet epoch. However, it turned out that they could not ensure the satisfaction of the cognitive need and were ineffective, as false satisfiers usually are.

**6. Affiliation/affection need.** For Georgia, a traditional country, close emotional ties are very important. The institutions of relatives, neighbors and friendship come from old times and are very stable. But the crises faced by the country in the post-Soviet period have blocked the satisfaction of this need. Economic hardship split many families, and migration abroad (especially of the younger generation) is still ongoing. At the same time, it should be noted that sometimes one of the most important institutions satisfying the affiliation need - family - can become a destructive or false satisfier. For example, divorce is strongly discouraged in traditional countries, leading to an artificially reinforced family institution that sometimes threatens an individual's identity, security, equality and participation needs as well as the need for justice.

**7**. **Creation need.** Despite political and economic crises, the creation need is still an important factor in Georgia and the potential for its satisfaction is still high. However, people often have to choose between coping with life's difficulties and creativity. In today's Georgia there are many institutions ensuring the satisfaction of this need, despite the fact that economic hardship has a visible impact.

**8. Recreation need**. The recreation need is just as fundamental as the other needs described above. Leisure, entertainment, recreation, playing and relaxation require the existence of the relevant infrastructure and social institutions. Georgia has high potential in terms of institutions to provide recreation and entertainment opportunities. Tourism and entertainment places for young people (clubs, bars, cafés, cinemas, theaters, etc) are satisfiers of this need. Entertainment places are becoming more and more diverse in Georgia, though they are still far from perfect. In the regions, however, the recreational need is not satisfied well, probably due to poor economic conditions.

**9. Freedom and independence need**. In Georgia the struggle for survival has become dominant and there is little time or space left to satisfy the need for independence and free self-actualization. Here we need to define the meaning of these two terms. In his/her decisions, actions, thinking or feelings, a free person does not consider another individual an agent or subject of his own activity. Freedom means being the master of oneself, not being dependent on others. On the other hand, the term independence always denotes the existence of another person or social group from whom he has to be independent. It is important to understand the difference between these two concepts when working on needs.

**10. Transcendence need.** This need and the two following needs are not described in the Max-Neef theory. These have been studied by N. Sarjveladze and supplement the classification of fundamental needs. One of the basic human needs is to transcend the visible world, comprehend fundamental religious truth, believe and become part of eternity, and overcome the finiteness of life. Georgia is basically an Orthodox country, even though people of many other confessions reside there. The country will face the threat of religious conflicts unless the religious need of the representatives of other confessions is satisfied. In addition to religion, transcendence need is also satisfied through occultism (fortune telling, etc.)

**11. Equity and equality needs.** Equity and equality are considered to be highly valuable in the modern world. This need originates from the earliest stages of the evolution of mankind and developed along with the development of society and statehood. It is satisfied by law making bodies. There are also customs and traditions formed throughout the centuries that determine the ethical, equality and equity principles in our society. However, the satisfaction of this need is facing a crisis in our country. Apart from state legislation there is an alternative law (the so-called rule of thieves), which is a destructive satisfier.

**12. Leadership/power need:** After mankind created the model of society and the first unity of people was formed, the need for power/leadership became a fundamental need. However, the expansion of the sphere of influence, hierarchical structure and control are not specific to human beings - they are typical to other living organisms as well. In the modern world, satisfaction of the need for power has become a leading value that is clearly reflected in contemporary international developments. The need for leadership and power also prevail in Georgia, even though these concepts often acquire a negative connotation, which is probably determined by the prevalence of destructive means satisfying this need.

Finally, it has to be emphasized that the listed needs are not hierarchically interrelated. Each need is fundamental and cannot be replaced by any other need. These twelve needs are closely interlinked and, if they are appropriately and constructively satisfied, they facilitate each other's satisfaction. By researching needs according to the given model it becomes possible to identify their constructive satisfiers.

### Exercise "*Research into needs and the creation of a bank of project proposals"*

**Objective:** Participants identify, analyze and research the needs existing in the region in respect to interethnic relations. According to the results received, project proposals aimed at the satisfaction of community, region, and country needs will be generated. The exercise also aims at stimulating the participants into civic activity and creating a precedent for a positive solution of the problem.

**Duration:** 2 hours.

**Material:**

- One copy of the matrix of needs for each participant (see below);
- Enlarged version of the matrix of needs in a larger format (possibly on a flip chart);
- Pens, note-books and flip charts;
- Handout: "Research into needs and the creation of a bank of project proposals"

**Matrix of the basic needs and their satisfiers**

| Needs | What we should have | What we have to do for this purpose |
|---|---|---|
| Subsistence, survival | | |
| Protection/security | | |
| Identity | | |
| Cognition, understanding, education | | |
| Participation | | |
| Freedom and independence | | |
| Leadership and power | | |
| Creativity | | |
| Spirituality (Transcendence) | | |
| Affection/Affiliation need | | |
| Recreation | | |
| Equity and equality | | |

**Procedure: Stage I.** The leader of the session touches upon the origin and development of the methodology as well as the opportunities for utilizing it. He introduces a matrix of needs and explains how group members should work on needs and idea generation. He also explains the meaning of each need to participants so that it becomes easier to specify them. The leader reminds the group that the ideas generated in the course of work, as well as the needs and problems, have to agree with the general training objective (interethnic relations, in this case).

**Stage II.** As a result of brainstorming or working in small groups, participants try to reveal the problems related to the satisfaction of each need within themselves, in the region or in the country as a whole. This activity refers to the first column of the matrix. For example, you can ask the following question: "What specific problems are related, in your region, to the security need in interethnic relations?"

**Stage III. Participants start to work on the second column**: "What we should

have to satisfy the given need?" This question has to be asked in relation to each need to fill in the second column in the matrix. This results in the identification of institutional needs and material and human resources that can be used to solve problems.

**Stage IV. Participants go to the third column:** "What we have to do to satisfy our basic needs (and what has been identified at the third stage of work)". The leader asks the participants to present proposals of realistic projects and potential implementers, which can include the participants themselves. At this stage participants fill in the last column and generate concrete ideas on what has to be done to solve the identified problems.

**Alternative version of conducting exercise 1.**

The leader breaks the group into sub-groups (minimum three people in each) and assigns a certain number of needs to each sub-group. This number is determined according to the number of sub-groups, but each sub-group should work on three or four needs. At the end, the sub-groups present project ideas to the entire group.

**Alternative version of conducting exercise 2.**

The whole group is given the range of needs to work on. The group works on each need separately. The leader conducts the process through brainstorming. Finally, the results are summed up and realistic ideas are discussed.

**Alternative version of conducting exercise 3.**

Participants can also work on needs in larger groups. For example, if 100 people split into three groups, the entire material (a total of 12 needs) will be also divided into three and each group will work on four needs. Small groups can be formed within a larger group, which will make it necessary to redistribute the list of needs. Such an approach will help save time. Finally, all the groups will present their work at a plenary.

**Stage V.** After the participants collect the project proposals aimed at the introduction of positive changes in interethnic relations in the place of residence of ethnic minorities or in the country as a whole, the workshop is finished. The team of the workshop leaders, however, continues to work on the obtained material. The leaders refine the ideas generated during group work or brainstorming to formulate them as typical proposals, while preserving the meaning implied by the authors. A so-called bank of proposals (ideas) is created out of the realistic, feasible ideas and sent to all participants. It is possible to present the bank without naming the institutions or structures that might implement the proposals.. Due to this, group work will become meaningful not only for group participants, but also for stakeholders and will gain sustainability. Several ideas from the bank of project proposals created by civic servants and community leader workshop participants have already been implemented in the framework of the project "Managing interethnic relations in Samtskhe-Javakheti, 2006" (see annex "Bank of project proposals" below).

**Example from our experience**

***TEMPLATE FOR THE COMPLETION OF THE WORKING MATRIX***

***The matrix was completed at a seminar conducted by the Foundation for the Development of Human Resources within the framework of the project "Managing Interethnic Relations in Samtskhe-Javakheti, 2006". Seminar participants included Georgian and Armenian public servants. The matrix contains only one version of project proposals, even though their number is not limited in the course of the working process. On the contrary, participants were encouraged to generate as many ideas as possible.***

| Needs | What we should have | What we have to do for this purpose |
|---|---|---|
| Subsistence, survival | Trade, agriculture | Develop small dairy product businesses; joint inter-district enterprises; farmers' associations. |
| Protection/security | Guaranteed protection of human rights | Inform the population about human rights through the mass media; give trainings to develop civil society. |
| Identity | Traditions, history, language | Educational programs on the traditions and specific attributes of different ethnicities in the Georgian and Armenian languages. |
| Understanding, education | Trainings, books, booklets | Training and informational booklets on tolerance for adolescents and youth. |
| Participation | Self-governance, awareness | Hold meetings between local self-government and mixed Georgian-Armenian groups. |
| Freedom and independence | Improved legislation of local governance. Guarantees for legal protection | Give trainings on freedom and openness. |
| Leadership and power | Free way to leadership | Offer leadership training for Georgian and Armenian women. |
| Creativity | Contests, photographs | Photo contest on historical monuments. |
| Spirituality (transcendence) | Dialogue | Round tables for representatives of different confessions. |
| Affiliation | Clubs (meeting places) for couples | Found clubs |
| Recreation, leisure | Tourism | Create tourist centers; transit excursion routes. |
| Equality and equity | Legislation, tolerance | Create monitoring groups to reveal cases of discrimination. |

### *Exercise "SMART principles"*

**Objective:** Raising participants' awareness of the guidelines for project development.

**Duration:** 15 minutes.

**Material**: Flip chart, markers.

**Procedure: Stage I.** Explain to the participants the SMART principles as the principles determining a project's success:

**S**pecific – Has to deal with a specific area; has to be a concrete task;

**M**easurable – Achieved results can be measured and evaluated;

**A**ttainable/Achievable – An objective can be achieved through planned actions;

**R**elevant – An objective must relate to the actual problem;

**T**imed – Time has to be allocated for project development/implementation; time spent has to correspond to the time-frame for the achievement of the objectives set.

### *Exercise "SWOT analysis"*

**Objective:** The group becomes aware of its future activity and defines it.

**Duration:** 40 – 60 minutes.

**Material**: Flip charts, markers.

**Procedure:**

**Stage I.** Explain to the participants SWOT principles.

**S**trengths – Strong aspect (of a team, organization);

**W**eaknesses – Weak points (of a team, organization);

**O**pportunities – Opportunities in the environment;

**T**hreats/troubles - Environmental threats.

**Stage II.** Ask the participants at a joint meeting to outline the strong and weak points of the group or team using the SWOT model. They should also identify opportunities and hindrances in the external environment, with the purpose of contributing to the regulation of interethnic relations.

**Stage III**. Based on the ideas generated during brainstorming, the leader guides the discussion of the following topic: How can our group contribute to the regulation of interethnic relations?

# ANNEX

## The bank of project proposals

***The bank was created as a result of an action-research workshop with the participation of public servants in 2005 within the framework of the project "Managing Interethnic Relations in Samtskhe-Javakheti".***

**I. Economic projects**

- Organizing an exhibition of Samtskhe-Javakheti products in the Expo-Georgia exhibition hall, Tbilisi.
- Marketing research of the sale of Samtskhe-Javakheti products in Tbilisi and other towns of Georgia.
- Developing small dairy product businesses, joint inter-district enterprises and farmers' associations.
- Development of small business - beekeeping, along with inter-district networks and an associations of beekeepers.
- Development of small business - production of medicinal herbs, along with inter-district networks and associations.
- Developing small business -mineral and drinking waters.
- Developing small business - fishery.
- Creating a database on Samtskhe-Javakheti economic resources.
- Create a forum of businessmen in the region.
- Establish delivery centers for the region's agricultural products
- Training in fundraising.
- Establishing a center for inter-district economic relations.
- Creating a web page – Samtskhe-Javakheti commodity exchange.

**II. Security projects**

- Training in interethnic tolerance for police or army officers and newly appointed civil servants.
- Monitoring/supervisory group for interethnic relations in the army.
- Establishing state and public organizations contributing to the resolution of ethnic and religious conflicts.
- Informing the population on human rights through the mass media.
- Training concerning the development of civil society.
- Arranging round table meetings for the representatives of different ethnic groups and confessions.
- Creating a rapid response team for conflict situations.
- Training in the management of interethnic relations for the police.

**III. Identity related projects**

- Holding joint meetings for children and adults of different ethnicities (camps,

Sunday schools, training, alternative teaching methods, entertainment programs).

- Creating joint inter-district sightseeing programs.
- A week of Georgian-Armenian cuisine.
- Information and educational programs on the traditions and customs of different ethnic groups (in Georgian and Armenian).
- Establishing a center for Georgian-Armenian relations
- Fostering the formation of regional teams for different sports (e.g., rugby, football).
- Training and seminars related to the identity problem.
- Organizing joint inter-district cultural events familiarizing participants with the ethnic groups' traditions and cultures.
- Informing civil servants of contests, vacancies, and tenders; forming a monitoring team to exercise control over appointments to civil servant posts.

**IV. Projects increasing participation of the population in the region**

- Informing the population on participation in elections, referendums, meetings, etc.
- Joint participation in the creation of an Armenian-Georgian newspaper.
- Introducing methods to improve the learning of the state language.
- Supporting the representatives of national minorities in local and central public administration bodies.
- Organizing joint exhibitions/fairs.
- Organizing regional concerts and festivals.
- Creating an ecological movement for young people.
- Training in self-governance and decentralization.
- Issuing calendars on national festivals.
- Training aimed at the involvement of women in elections.
- Setting up interethnic clubs for women.
- Setting up interethnic clubs for young people.
- Offering educational exchange programs implemented at the regional level.
- Meetings of the representatives of local self-governance with mixed Georgian-Armenian groups.
- Organizing round table discussions for mixed ethnic groups in different districts (Borjomi, Akhaltsikhe, Akhalkalaki, Ninotsminda, Aspindza and Adigeni).

**V. Educational projects**

- Training in interethnic relations.
- Establish internet clubs in the villages of Samtskhe-Javakheti.
- Creating a book on different ethnic groups in Samtskhe-Javakheti for locals and foreigners.

- Training and educational courses concerning the development of civil society for high school students and students in higher educational institutions.
- Creating a catalogue of tourist centers and historical monuments for a webpage.
- Offering excursions and creating tourist maps for the local population and foreigners.
- Establishing a training/educational center.
- Creating information booklets on interethnic relations.
- Offering training and information booklets on tolerance issues for youth and adolescents.
- Expanding mass-media network at the regional level.
- Holding a quiz on "What, Where, When" for mixed Georgian- Armenian groups.
- Educational clubs and Sunday school for young people.
- Having talk shows with the participation of regional representatives.
- Holding educational competitions at the regional level.
- Creating a debate club.

**VI. Leadership projects**

- Leadership training for Georgian and Armenian women.
- Setting up a school for administrators.
- Training in human resource management.
- Founding a school for young leaders. Inter-district mini conferences and joint seminars for young leaders.

**VII. Projects on the establishment of recreational services**

- Building sports grounds and arranging inter-district competitions.
- Rehabilitating old summer camps for children.
- Creating a tourist center and establishing transit excursion routes.
- Restoring monuments and involving tourists in this activity.
- Holding festivals and competitions in national sports.

**VIII. Projects on creativity**

- Supporting the creation of mixed Georgian-Armenian folk ensembles.
- Holding a photo contest on photographs of historical monuments.
- Arranging quizzes for folk songs and dances.
- Holding exhibitions and fairs of the products of folk art.
- Holding Samtskhe-Javakheti culture days, festivals and TV-bridges.
- Offering contests for talented performers.
- Creativity development training.

**IX. Projects on spiritual development and religion**

- Holding round tables for representatives of different confessions.

**X. Projects on freedom and independence**

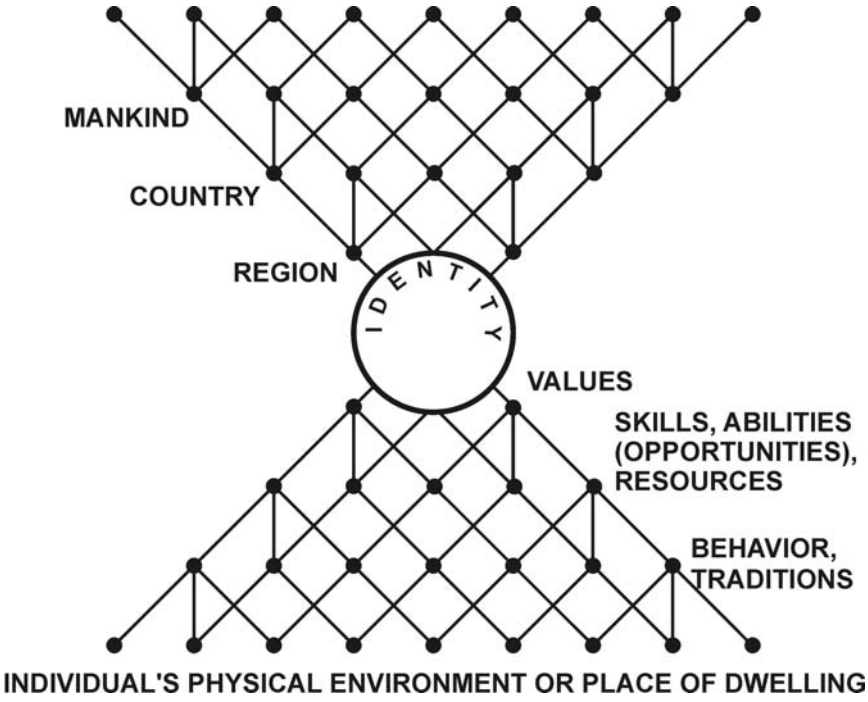
- Training on freedom and independence for civil servants.
- Developing civic education.
- Opening cultural centers for ethnic minorities.
- Holding seminars on ethnic minorities' rights for high school students and students in higher educational institutions.
- Setting up a team to reveal cases of discrimination.

# CHAPTER III. DRAFTING A CODE OF ETHICS FOR INTERETHNIC RELATIONS.

## Workshop module schema

**Objective:** Drafting a code of ethics for interethnic relations.
**Duration:** 3 hours.
**Material:**

- Flip charts, markers, sheets of paper (A4 size)
- Flip chart shows the diagram based on Gregory Bateson's "man – environment" system scheme




**Procedure: Stage I.** A large group of participants is split into small groups of 12-15 people. If 60 people are taking part in the workshop, they can be broken down into small groups of four or five people. It is important to balance the groups in terms of ethnic composition, i.e. they should be composed of about the same number of representatives of different ethnicities. Groups have to be diverse also in terms of occupation and status - for example, a group could be composed of local self-governance representatives, (both appointed and elected), as well as people working in the police, schools, health sector, etc.

**Stage II.** At the beginning of session the leaders start discussing the differences between legal and ethical norms so that participants become aware of the conceptual framework of the code of ethics. The guided discussion must not

exceed 15-20 minutes.

**Stage III.** Participants are given explanations on the essence of Bateson's system, including the specific aspects and meaning of each logical level. Relevant questions are formulated on the basis of the given explanation to elaborate the ethical norms pertinent to each level. This procedure lasts at most 20-25 minutes. In this context, the following issues have to be emphasized:

1. Any person or group of people exists in a certain physical and historical **environment**. In connection to this, the following questions could be asked to formulate the norms for the given logical level:

- What do the representatives of different ethnicities have to do to protect and develop their common living environment and ecology?
- What should they do to protect and develop their cultural and historical environment?

2. **Behavior** is a universal form of human existence. Even when an individual is in a passive state, he acts according to this or that model. In ethnic terms, the most typical behaviors are based on ethnic traditions. Therefore, at this level, the questions might concern ethnic traditions:

- What attitude should ethnic groups hold in regard to each other's traditions?
- What should they do to contribute to the knowledge, preservation, accomplishment and development of each other's traditions so that they transform into resourceful behavior?

The questions addressed at the behavioral level might also concern the strategies of behavior manifested in relation to each other. Relevant questions would include the following:

- In what way should ethnic groups treat each other to improve the interethnic climate in the region?

This question, specified in different contexts, would also ask:

- How should they treat each other in conflict situations? How should they treat each other to help integration? etc.

3. Behavior also needs **resources.** Therefore, the following question could be raised at the logical level of skills and capacities/resources:

- What should ethnicities do to reveal and develop each other's resources?
- What should they do to create conditions for the satisfaction of each other's basic needs?

4. The behavior of a person or a group of people in a specific environment using specific abilities and resources is usually **value** based. These are the values that endow behavior with an ethical aspect. Therefore, we could ask the following questions in relation to this logical level:

- What values should guide the ethnic groups' interrelationship?
- What values bring them closer to each other and emphasize their similarities?

5. **Identity** stands behind the behavior, skills and values of a person or a group of people, and is a crucial level in the logical system of an individual or a group. Identity guides values, abilities, resources and appropriate behavior. The following question applies to this level:

- What should the ethnic groups do to preserve and develop each other's identity?

6. Identity is the highest logical level of a person or group of people as a system. Consequently, the external levels of social and geo-political realities lie beyond it. Stemming from the specific aspects of our work, we can single out the **region** from these levels and ask the following question in relation to it:

- What should the ethnic groups residing in a country's region do for their coexistence?
  a. to improve the quality of life there?
  b. to ensure that the region plays an important part in the life of the country?

7. The logical level following the region could be the **country.** The questions to ask:

- What should the ethnic groups do to strengthen and develop the country?

8. Finally, it is useful to discuss the region's interethnic problems in relation to **mankind.** The following relevant questions would be:

- What should the ethnic groups residing in our country do to contribute to the solutions of the interethnic problems of mankind?
- What should they do to use the positive experience accumulated by mankind in the sphere of interethnic coexistence?

**Stage IV.** When working in small groups on a code of interethnic relations, the subject of discussion should be attractive, constructive rules and norms of interethnic relations at every level of the man-environment system. For this purpose, each group splits into sub groups of 4-5 people. They each discuss two or three of the eight levels described above (logical levels are distributed according to the number of participants and sub-groups). Again, the most effective and least time consuming technique is brainstorming.

**Stage V.** Brainstorming outcomes are reviewed at a plenary session, where the results obtained are screened and organized according to the obligation principle (referring to "shoulds").

**Post-workshop stage.** The workshop described above is a starting point for work on the code of ethics for interethnic relations. Improvement of the code is continued after the end of the workshop by the facilitating team with the participation of relevant experts. The final stage of this work is a public review of the code by its creators and the public and its signing.

# ANNEX

## The Code of Interethnic Relations for the Samtskhe-Javakheti Region

### Tasks and objectives

Georgia is a multiethnic country. Development of our statehood, democratic processes and civic society are largely determined by the introduction and reinforcement of certain principles and values. This includes: valuing ethnic diversity, tolerance and equality, striving for peace, and searching for constructive solutions in conflict situations.

In terms of ethnic diversity, the Samtskhe-Javakheti region can serve as a model reflecting the ethnic diversity of all of Georgia on a relatively small scale. Armenians represent the majority in the Javakheti districts of the Samtskhe-Javakheti region (Ninotsminda, Akhalkalaki), whereas Georgians constitute the majority in the Samtskhe districts (Borjomi, Akhaltsikhe, Adigeni, Aspindza). Apart from Georgians and Armenians, Greeks, Jews and Russians also reside in the region.

The **objective** of the creation of a code of interethnic relations is to humanize social, and especially interethnic, relations in our country and raise the level of tolerance, which will contribute to the development of democracy and an integrated society and, consequently, to the people's overall wellbeing. This is not limited to economic wellbeing, but also implies the improvement of relationships between individuals and ethnicities. This is very important for a state in transition, where the prevention of different conflicts is an everyday process. The ethics of interethnic relations has humanistic and pragmatic aspects: the atmosphere of high values and standards contributes to the building of social capital, which, in its turn, leads to an improvement of the living standard for different groups and citizens.

The **task** of the given code is to improve the effectiveness of the management of interethnic relations in the Samtskhe-Javakheti region in order to create the necessary conditions for the full utilization of the potential of ethnic diversity in the region in particular and the country in general.

Effective management of interethnic relations is based on the following normative regulators of human behavior: (1) legal norms and rules; (2) state and international documents, both those with a mandatory set of guidelines and those that take the form of recommendations; (3) national and cultural customs and traditions; and (4) ethical norms. Legal norms for interethnic relations are stipulated in the Constitution and in other state, interstate and international documents. A code of ethics emphasizing the ethical aspects of interethnic relations does not exist. The authors of the given code found it necessary to fill this gap and decided to elaborate the methodology of the creation of a code of ethics and implement it in practice. Therefore, the given code tackles the ethical aspects of interethnic relations.

**The authors and signatories of the Code**

The authors and signatories of the Code are:

- The staff of the Foundation for the Development of Human Resources (12 people), who implemented an OSCE supported project on the management of interethnic relations in the Samtskhe-Javakheti region

- Two houndread sixteen civil servants from Samtskhe-Javakheti region - the project participants, on behalf of Adigeni, Aspindza, Akhalkalaki, Akhaltsikhe, Borjomi and Ninotsminda state structures

- Six regional coordinators of the project.

The authors and signatories of this joint effort believe that the Code of Ethics is a system created on the basis of discussions of obligatory principles ("what should be" rather than "what is"), which is manifested in the ideal examples of human relations. Of course, it is not always possible to implement the ideal in real-life situations, but this is what we have to aim towards. Since ethics are based on the abovementioned principles, the authors of this Code developed a system of statements oriented on the ideal relationships between different ethnic groups within the Samtskhe-Javakheti region in Georgia. Since the majority of workshop participants are Georgian and Armenian residents of the region, the Code of Interethnic Relations focuses on Georgian –Armenian relations in the region.

**Methodology**

The basis of the methodology used was creative group discussion, i.e. the ideas expressed by Georgian and Armenian public servants in relation to ethical issues. These were arranged according to the logical levels of the conception of human existence. This conception states that human action, including ethical and normative actions, is reflected in a logical system. The levels of this logical system and their sequence stem from the following contexts:

- Environmental context (ecological, cultural, historical, everyday context, etc);
- Behavioral context and ideas (individual behavior, collective behavior, public opinion, stereotypes in behavior and thinking, customs and rituals, etc);
- Abilities, skills, resources, alternatives, range of choice and other contexts;
- Context of values, meaning of life, and fundamental principles;
- Context of identity (personal, group, ethnic, social, political, gender, professional, cultural, sub-cultural, etc);
- Context of family, region, town, village, micro-social environment, etc.;
- Institutions (in the country), the country and the state;
- Mankind, universal global processes and values;
- The universe.

Together with specialists from the Foundation for the Development of Human Resources, Georgian and Armenian participants of the seminar discussed, in a creative

way, the ideas generated and arranged them according to the logical system described above. A system of ethical norms and guidelines was elaborated in relation to the following areas:

- Ecological and cultural/historical environment of the region;
- Traditions and customs of different ethnic groups;
- Joint support for the development of different ethnic groups' potential;
- Acceptance of ethnic identity and respect for differences;
- Consideration of the principles of ethnic relations in terms of the development of the Samtskhe-Javakheti region and the state as a whole;
- Consideration of the principle of ethnic relations in a global, universal context.

The principles and statements of the Code are presented in accordance with the above order.

Since the authors are the creators of the first code of interethnic relations, they are fully aware of the importance of their mission and the importance of implementing the Code in practice. Because of this, they welcome any kind of comments and recommendations. They are aware of the universal character of the code in question and hope that similar work will also be carried out in other regions of our multiethnic country. This will help introduce necessary changes to interethnic relations to create a wider and more general system of normative principles and statements. The universal character of the code of ethics invites further dialogue for the elaboration Dialogue itself is a universal source for the establishment, realization and interiorization of the universal principles of life. This is why the Georgian-Armenian dialogue of Samtskhe-Javakheti residents is a powerful impetus for the regulation of interethnic relations, contributing to the development of an interesting and constructive dialogue in ethnically diverse Georgia.

## Ethical norms of interethnic relations according to the logical levels of the "man-environment" system

### 1. Environment

1.1. Georgian and Armenian citizens of Georgia should restore and protect the historical and ecological environment of Samtskhe-Javakheti and the entire country; jointly contribute to ecological safety, the development and preservation of its fauna and flora, and the preservation and restoration of historical and cultural monuments; they should appropriately react to any wrongdoings in case such wrongdoings take place;

1.2. All the members/ethnic groups of Samtskhe-Javakheti's population should consider themselves full owners of the region's ecological environment;

1.3. Georgian and Armenian citizens of Georgia should study and evaluate the ecological conditions of their environment and attempt to deepen their ecological education as well as that of the surrounding public;

1.4. Georgian and Armenian citizens should visit, study, protect, clean and respect

each other's cultural and historical monuments, undertake the responsibility of promoting the preservation and protection of each other's cultural and historical heritage, and consider it a world treasury; treat each other's heritage as well as the heritage of others in the way they would like their own heritage to be treated by others.

**2. Traditions**

2.1. Georgian and Armenian citizens of Georgia should respect and recognize each other's traditions;

2.2. Georgian and Armenian citizens of Georgia should ensure the preservation and development of their own traditions by every other ethnic group;

2.3. Georgian and Armenian citizens of Georgia should study each other's traditions and customs to use them as a resource for future peaceful coexistence;

2.4. Georgian and Armenian citizens of Georgia should create a regulatory system for interethnic relations and react appropriately to any insult to an ethnic group's tradition.

3**. Potential**

3.1. Georgian and Armenian citizens of Georgia should make joint efforts to improve each other's quality of life and ensure the relevant conditions for self-actualization and development (education, participation, receiving unbiased information, etc);

3.2. Citizens of Georgia who are representatives of ethnic minorities (Armenians, in our case) should be provided with favorable conditions for the acquisition of the state language so that employment opportunities are available to them and they can achieve self-actualization in the professional sphere and fully participate in the country's life. Georgian citizens should encourage Armenian citizens to use their potential in everyday life and/or at the state level;

3.3. Georgian and Armenian citizens of Georgia should support each other in the development of civic awareness.

**4. Values**

4.1. Georgian and Armenian citizens of Georgia should respect each other's and other ethnicities' linguistic, religious, cultural, historical and other values. They should make joint efforts to preserve these values and their diversity and develop interethnic dialogue;

4.2. Georgian and Armenian citizens of Georgia should not only attempt to realize and preserve the existing common values, but also create and further develop new civic values shared by everyone;

4.3. Georgian and Armenian citizens of Georgia should attempt to pass on each other's national and cultural values to younger generations and ensure their development and preservation.

**5. Identity**

5.1. Georgian and Armenian citizens of Georgia should ensure the preservation of each other's uniqueness, language, religion and other values; they should ensure each other's acceptance and respect each other's differences.

5.2. Georgian and Armenian citizens of Samtskhe-Javakheti are different in terms of ethnic identity but have a common identity as citizens, due to which they are jointly responsible for the country's sovereignty, protection of its territorial integrity, respect for the state language and civic values and support of the country's development;

5.3. Being aware of the difference between assimilation and integration, Georgian and Armenian citizens of Georgia should react to assimilation attempts and contribute to peaceful integration in the country. They should ensure the protection of national identity and uniqueness as well as its further perfection and development.

**6. Samtskhe-Javakheti region**

The Samtskhe-Javakheti region should become a model for the entire country in demonstrating effective interethnic coexistence. In particular:

6.1. Georgian and Armenian citizens of the Samtskhe-Javakheti region should take joint responsibility for the region's social and economic development;

6.2. Georgian and Armenian citizens in the Samtskhe-Javakheti region should respect the territorial integrity of the country, support the development of civic awareness in the region and the active participation of its population in the country's developments; they should recognize and consider the rights and responsibilities of all ethnic minorities residing in the region;

6.3. Georgian and Armenian citizens of Georgia should contribute to tightening the links between state bodies and the population, so that they make joint efforts for conflict prevention and foster the region's full integration and development.

**7. Country**

7.1. Georgian and Armenian citizens in the Samtskhe-Javakheti region should serve as an example of peaceful coexistence for the other ethnic groups residing in the country and support the spread of this positive experience throughout the country; they should foster relations between different ethnic groups and strengthen interethnic links;

7.2. Georgian and Armenian citizens of Georgia should observe the interests of the state and the interests of all ethnic groups residing in the country; they should ensure the full participation of all ethnic groups in all the areas of activity and all levels of administration;

7.3. Georgian and Armenian citizens of Georgia should together attempt to ensure the territorial integrity of the country and a high level of integration in the country. This should be done in a peaceful way with the relevant international documents taken into consideration;

7.4. Georgian and Armenian citizens of Georgia should adhere to Georgian legislation and the Constitution of Georgia and contribute to the rule of law in the state, which is achieved only through cooperation and responsible actions.

**8. Mankind**

8.1. Georgian and Armenian citizens of Georgia should serve as an example of peaceful coexistence and support similar efforts among other ethnic groups both in Georgia and in other countries;

8.2. Georgian and Armenian citizens of Georgia should make efforts to raise the level of security in their immediate surroundings, region, country and the entire world;

8.3. Georgian and Armenian citizens of Georgia should take into consideration the international experience accumulated in the sphere of interethnic relations;

8.4. Georgian and Armenian citizens of Georgia should be guided by universal values like humanism, democracy, citizenship, tolerance, dignity, and human rights.

8.5. Georgian and Armenian citizens of Georgia should attempt to ensure the positive influence of achievements in interethnic relations on the processes taking place at the international level.

## AUTHORS' RECOMMENDATIONS ON CONDUCTING TRAINING AND WORKSHOPS ON THE MANAGEMENT OF INTERETHNIC RELATIONS

**We are well aware that there are no "ready to use recipes" for working with different people. This is even more true in the subtle field of interethnic relations. Still, we believe that we can offer several recommendations concerning the methodological and technical aspects of conducting trainings and workshops based on the experience we have accumulated in the course of our work on the management of interethnic relations.**

While working on interethnic relations it is very important to have a good knowledge on the content (main topics, themes, issues) of the work and a strong understanding of how to lead the process. This knowledge should not be static; it should be constantly updated and developed. **Being oriented on constant education, professional and personal growth** is the very lifestyle that creates a strong background for being effective in working with a group.

It is also important to adjust the **content and objectives of the training/workshop to the participants' needs and interests.** Stemming from this, studying the needs, expectations and interests of the target audience and planning the event accordingly should be a principle of the work.

**Creativity** is an important working tool, not only in the course of planning but also while implementing the training or workshop. As mentioned above, it is very important to plan the work ahead; at the same time, being open and responsive to group dynamics and flexible enough to respond to the needs of participants emerging during work is equally important.

An **interactive style** is one of the pillars of the methodology used. It is important not to lecture but to engage participants as much as possible. By doing so, we help them to participate in, contribute to, and fully experience the process, all of which are important conditions for learning.

Having **two leaders** (co-trainers, co-facilitators) will make it easier to involve participants in the interactive process, solve technical issues (using flip charts, projector, etc), and to manage the process in general. The two leaders share responsibility and make the group dynamics more effective.

It is important for the **co-trainers/co-leaders to act as partners** in the course of training. Preliminary work comprising joint planning, preparation and rehearsal creates the necessary preconditions for this.

We strongly recommend setting up a **mechanism of supervision.** The supervisor is a person who facilitates the professional growth of the training/workshop leaders, gives them advice, shares his/her own experience with them, exchanges and analyzes feedback and helps to make decisions in case methodological difficulties arise. While working on inter ethnic relations management it is recommended to use two supervisors – one for methodological and the other for ethnic issues.

Another important mechanism to set up is feedback. The effectiveness of the proc-

ess is ensured by the **constant circulation of feedback** between training/workshop leaders, supervisors, and beneficiaries. This enables all of them to maintain proper communication, avoid misunderstandings, and gain experience from the lessons learned.

Another pillar of the methodology is **team work.** Project implementers should act as a team. This creates a constructive atmosphere, the proper delegation of tasks and responsibilities, and the right distribution of group energy. It also serves as a role model for participants and encourages teamwork among them.

It is very important **to be flexible in choosing the format of the work**, which largely relies on the size of the group. If there are 50-100 participants, plenary sessions with the participation of all of them can be held, and they can also be divided into small groups of 10-12 people and sub-groups with 4-5 participants. We can choose the format according to the purpose of the given session. Work in small groups and sub-groups ensures a higher level of involvement and helps to build trust among participants, which is very important for sharing opinions, gaining insights, developing practical problem solving skills, etc. Plenary sessions create the atmosphere of a public forum and connectedness.

The methodology and methods used have to be adjusted to the culture and experience being addressed. **Sensitivity to cultural differences** is a precondition for effective cooperation with the participants both in formal and informal settings. Therefore, having the workshop/training leaders study elements of the target ethnic group's culture is crucial. For this purpose, besides reading, it is very important to regularly consult with experts (historians, ethnologists, psychologists and sociologists, human rights and international legal issues specialists, etc.).

It is important to allocate some time for social and joint **informal relations** during training/workshops**.** For the participants who never or rarely meet representatives of other ethnic groups this is a chance to start coping with stereotypes.

When working with linguistically and ethnically mixed groups, it is advisable to invite an **interpreter** to ensure equal participation. Finding a common language understandable for everyone is very important. It is preferable to have training/workshop leaders who can speak the language (or languages) understandable for everyone. However, this does not rule out the necessity of inviting an interpreter.

If the target group includes public servants and representatives of the authorities, problems that might arise due to differences in the status of group members can be solved by making it clear from the beginning that **all participants have equal status "here and now".** Group members with lower status have to be encouraged to participate.

Another factor determining the effectiveness of the process is the group's **balanced ethnic composition**. If this requirement is met, all the participants have the opportunity to learn and understand interethnic issues through their own experience, rather than the examples and illustrations provided during the training.

The effectiveness of the process is largely determined by the environment in which the training or workshop is to be held. A **safe and comfortable environment** will help

to achieve success. If the target group is composed of public servants, we recommend removing them from their living or working environment and conducting the training/workshop on “neutral territory” to give them a chance to be away from their job duties and worries during the training. This could entail additional costs that should also be taken into consideration.

Finally, **facilitation is a key approach in the proposed methodology** *[16,23].* **This implies** an insight oriented non-directive process. Facilitation ensures a smooth development of group dynamics by encouraging the participation of passive members and setting up limits for those who are too active, asking open questions, working on associations, giving examples, using humor when applicable, etc.

**Good luck with your work!**

## DEFINITION OF TERMS

**A**

**Affiliation –** One of the basic human needs. A person's need to feel a sense of involvement and “belonging” within a social group.

**Agglomeration –** A large population of people residing on a common territory.

**Assimilation -** The process whereby a minority group gradually adopts the customs and attitudes of the prevailing culture.

**B**

**Basic needs –** Any human need necessary for survival or self-actualization.

**C**

**Chauvinism -** Chauvinism is extreme and unreasoning partisanship on behalf of a group to which one belongs, especially when the partisanship includes malice and hatred towards a rival group. The term is derived from the undocumented Nicolas Chauvin, whose legend made him out to be a soldier under Napoleon Bonaparte, whose fanatical zeal for his Emperor induced him, though wounded seventeen times in the Napoleonic Wars, to continue nevertheless to fight for France. This term denotes extreme nationalism.

**D**

**Discrimination -** Making a distinction between people on the basis of class or category without regard to individual merit. Prejudice reflected in behavior. Examples of social discrimination include racial discrimination, discrimination of ethnic minorities, etc.

**Dissociation** - A psychological state or condition in which certain thoughts, emotions, sensations, or memories are separated from the rest of the psyche. For this reason, it is sometimes referred to as "splitting." Refers to the psychological distance held by an individual in relation to an emotionally important environment. “Watching the situation from the outside”.

**E**

**Exclusive right –** A political term used in international law referring to a law that applies to one or several groups only. It reflects positive actions and measures or legislation banning a crime conducted because of ethnic or religious hatred and applying to ethnic, religious and other minorities. It is not discriminating by nature. Contrary to this it intends to temporarily expand a minority’s rights before the county provides all the citizens with equal opportunities.

**F**

**Facilitation –** Directing any process in a non-directive and fair way on the bases of humanistic values.

**Feedback –** The term comes from cybernetics, engineering and biology. In this context, exchange of information by training participants and training leaders about each others' contributions, successes, failures, emotions, group dynamics and other issues that might become important during the workshop or training. For training or workshop leaders, the feedback mechanism is a precondition for professional growth.

**I**

**Identity -** In the social sciences a person's essence/indispensable part. A person's subjective perception of oneself. The term could be used in relation to any group – racial, ethnic, religious, professional, etc.

**Integration** (noun) **–** In general, a unity of separate elements and the process of their coordination. **Integrate** (verb) – Transform into an integrated unit through reorganization, rearrangement, by adding or removing elements. Integration is especially important socially, economically and culturally, in which case individuals, having different characteristics (race, gender, ethnicity, social class, etc), are regarded as elements.

**Interactive process –** Communication process based on co-participation, which does not imply the existence of an active transmitter and a passive receiver. Both parties fully participate in the communication process.

**Insight –** The act or result of apprehending the inner nature of things.

**N**

**Negative thinking –** Rigid, non-resourceful thinking directed at emphasizing the problem rather than searching for a possible solution.

**P**

**Prejudice –** Judgment on a subject before learning where the preponderance of evidence actually lies, or forming a judgment without direct experience. When applied to social groups, prejudice generally refers to existing biases toward the members of such groups, often based on social stereotypes.

**Projection –** Ascribing one's own feelings, ideas and attitudes to another person.

**S**

**Social institution –** In sociology, an organized system of social roles, representing a stable and important element of society that focuses on a person's basic functions and needs.

**Social learning –** Acquisition by a person of the values, attitudes and behavioral patterns of the social environment.

**Synergism –** Joint work, cooperation, mutual empowerment.

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## BRIEF BIOGRAPHIES OF THE AUTHORS

**Jana Javakhishvili**

Psychologist. Facilitator. Provides psychological assistance to individuals who have been traumatized in armed incidents. Since 2002 she has been heavily engaged in the field of conflict transformation as a facilitator for different peace building events. In 1995-1996 Jana participated in the establishment of the Foundation for the Development of Human Resources and has worked as a Foundation board member, methodological supervisor of projects and co-chair until 2007. She is a co-author of 14 books in Georgian, Russian and English published in Georgia, England, Norway, Russia and the US, and the scientific editor of 6 books.

**Nodar Sarjveladze**

Doctor of Psychology. Professor. Academician of the Georgian Academy of Philosophy. Founder of the Foundation for the Development of Human Resources. Chairman of the Foundation for the Development of Human Resources in 1996-2007. Member of the International Counseling Association. Author of 7 books and 40 articles published in Georgian, Russian, English, German and French. Director of 25 projects implemented by the Foundation.

**Medea (Dea) Chkhaidze**

Psychologist. Owner of a master's degree in conflict resolution. Postgraduate student of Tbilisi Javakhishvili State University, Faculty of Psychology. In 2005-2007 - Executive Director of the Foundation for the Development of Human Resources. Since January 2005 Coordinator of the project on the Management of Interethnic Relations in Samtskhe-Javakheti region.

Dea is involved in pedagogical activity. She focuses on interethnic relations, intercultural dialogue, conflict resolution and introduction of the ethno-cultural factor into the education of school children and students of higher educational institutions as well as into the training programs for adult population.

**Ketevan Khapava**

Born on July 29, 1981, Tbilisi, Georgia. In 2004 graduated from Tbilisi State Medical University, Faculty of Psychotherapy and Psychosomatics. A resident physician at the University in the field of psychotherapy since 2005. Since 2001 Ketevan has been participating in the projects implemented by the Foundation for the Development of Human Resources. Foundation board member. Teacher and researcher in the fields of ethnicity, social perception, and discrimination in interethnic relations.