Mzia Tsereteli

Intercultural Sensitivity among Georgian, Armenian, and Azerbaijani Students in Georgia

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Project Leader: **Dr. Mzia Tsereteli**

Project Participants: **Nino Sharashenidze, Irine Gedevanishvili, Tina Gelashvili, Manana Sharadze, Tatia Popkhadze, Ia Lominashvili, Gvantsa Toroshelidze, Lasha Khojanashvili, and Vakhtang Berdzenishvili.**

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This book is intended for specialists, students, and members of the public interested in inter-ethnic relations as well as governmental agencies and NGOs that work on ethnic minority issues.

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Introduction

Georgia is an ethnically and religiously diverse country. In addition to the dominant population of Georgians, Azerbaijanis, Armenians, Ukrainians, Russians, Kurds, Jews, Greeks, and others also populate Georgia. Of the ethnic minorities, Azerbaijanis and Armenians are the most numerous. According to Georgia's National Statistical Agency, the last census of the country's population indicated that ethnic minorities represented 16.2% of the population, where 6.6% of the population was Azerbaijani and 5.7% was Armenian. Representatives of these two nationalities are mostly concentrated in two regions of Georgia – Qvemo Qartli and Samtskhe-Javakheti.

The settlement of these minority groups in Georgia has occurred over a long period. Villages of ethnic Azerbaijanis have been primarily been founded due to wars with Turkey. Armenians likewise have a long history of immigration. According to historic sources, religious services in some parts of Georgia have been offered not only in Georgian but also in Armenian since the 5th century. Over time, Armenians periodically migrated onto Georgian territory. During the period 1829-1930, approximately 90,000 Armenians moved to Samtskhe-Javakheti in southern Georgia from Turkey (Melikishvili 1998; Topchishvili 1999).

Along with ethnic and religious diversity, Georgia is also linguistically diverse. While Georgian is the national language, Iberian-Caucasian, Indo-European, Turkish, and Semitic languages are widely spoken (Gabunia et al. 2010).

Thus, Georgian is not the only medium of communication for the population. Various languages are spoken to varying degrees within Georgia depending on the ethnic minorities residing in a particular region. These languages are used at different levels of social life, including familial, everyday, and official interactions, and vary by status and function. These characteristics are particularly true in regions that are heavily populated by ethnic minority groups. For a significant portion of this population, the familial and everyday language is a native language. In regions that are densely populated by minorities, a substantial percentage of the ethnic minority does not speak Georgian well. Thus, the use of Georgian is untenable both in official affairs and in communication with representatives of the dominant culture (Georgian). Therefore, in these regions, minority groups are locked into their own

communicative sphere, which isolates them from the country's social life. Consequently, these groups cannot fully participate in the country's political or public life.

When the country was part of the Soviet Union, its official language was Georgian, but the language used in communication between the dominant and minority ethnic groups was Russian. With the dissolution of the Soviet Union and formation of an independent Georgia, the Russian language no longer functions as a communication language among ethnic groups. This primarily concerns younger generations of Georgians who speak little, if any, Russian. Due to various subjective and objective reasons, members of ethnic minority groups do not speak much Georgian and thus remain segregated from national public life. Negative stereotypes and social distancing among ethnic groups reinforce this exclusion (Gabunia et al. 2010; Melikishvili 2011; Tsereteli 2008).

Over the last decade of democratisation and reform, the integration of various ethnic minority groups and their harmonious coexistence have become important to the formation and development of civil society. Thus, ensuring that various ethnic groups have access to all resources and are equally involved at all levels of the country's life has become important. Various programmes and projects have been implemented by the state as well as by local and international organisations for this purpose. These programmes are informational and educational programmes for the acquisition of Georgian, expansion of cultural relations, and promotion of civil and political activity among ethnic minorities.

Despite these programmes, members of ethnic minorities still possess low levels of Georgian language competence, which also impedes access to higher education in Georgia. Members of their minority groups try to obtain their educations in Armenia, Azerbaijan, or Russia, which then poses an additional barrier to their integration (Melikishvili 2011).

Stereotypes and attitudes are significant barriers to ethnic minority integration, which previous research indicates are often negative (Kharshiladze 2004; Melikishvili's research 1998, 2011; Tsereteli's research 2006, 2008, 2010).

Since 2010, Georgia's Ministry of Education and Sciences has developed a special project to support Georgian language acquisition among members of ethnic minorities so that these individuals can pursue higher education through Georgian institutions. The Four Plus One programme allows ethnic minority students to enrol in a Georgian language preparatory programme during their first year of university studies, after which these students continue

their education in their chosen major for the next four years along with other Georgian students.

This programme not only supports higher levels of Georgian language acquisition among ethnic minority students but also increases their involvement in student life and facilitates their integration into Georgian society. This programme allows Georgian and non-Georgian students to study in the same space, which enables non-Georgian youth to receive their higher education in Georgia, increases their ability to compete in the workforce, prepares both ethnic majority and minority youth for peaceful cohabitation and integration, and encourages ethnic minority students to be more actively involved in the political and social life of the country.

One important source of cultural integration, effective communication, and harmonious cohabitation is intercultural sensitivity (Bennet 2004; Blue et al. 1996-7; Chen 1997; Sinicrope et al. 2007; Spitzberg and Changnon 2009; Tabatadze and Natsvlishvili 2008). Thus, for a multicultural country such as Georgia, the measurement of intercultural sensitivity is critical. Examining the intercultural sensitivity of young people is particularly interesting because they are the most active members of society and considerably affect the country's future. Hence, this research examines the intercultural sensitivity of Georgian, Armenian and Azerbaijani students residing in Georgia.

1. Intercultural Sensitivity and Values

Intercultural sensitivity is the ability of an individual to accept and understand the worldviews of individuals with different cultural backgrounds or who speak other languages as well as the ability to effectively communicate with these individuals. In the scientific literature, intercultural sensitivity is examined in the context of intercultural communication, of which there exist multiple similar definitions (Sinicrope et al. 2007; Spitzberg and Changnon 2009; Chen 1997). According to some authors, intercultural sensitivity includes only emotional aspects and represents an important component of intercultural competence (Chen 1997; Portalla and Chen 2010). According to other scholars, intercultural sensitivity is analogous to intercultural competence, which combines behavioural, emotional, and cognitive aspects (Bennett's researches 1991, 1993, 1994; Blue et al.1996-7). Note that the definitions and operationalisations of intercultural sensitivity adopted by scholars depend on their research objectives (Bhawuk and Brislin 1992; Kupka et al. 2009). However, all these authors highlight the importance of intercultural sensitivity to cultural interactions and consider intercultural sensitivity to be an important manifestation of effective intercultural communication.

Intercultural sensitivity is not an innate human trait, and learning and developing this skill is possible (Spitzberg and Changnon 2009). Bennett's developmental model of intercultural sensitivity is based on this approach (Bennett's research 1993, 2004). According to Bennett, the development of intercultural sensitivity results from interactions with representatives of other cultures as the individual becomes aware of cultural differences.

Bennett (Bennett's research 1991, 1993, 1994, 2004) identifies two main phases of intercultural sensitivity development, the ethnocentric and ethnorelative phases, each of which is divided into three stages. In the first stage of the ethnocentric phase, denial, cultural differences are ignored. Thus, denial is the lowest level of intercultural sensitivity. In the second stage, defence, cultural differences are recognised but the unfamiliar culture is negatively assessed from a position of cultural superiority. The third stage is characterised by the minimisation of cultural differences, during which the individual assigns less importance to differences and interprets these differences based on common human traits or universal constructs. These three stages are followed by the three stages of the ethnorelative phase. The first ethnorelative stage is acceptance, which is characterised by the acceptance of differences

and respect for the behaviours and values of individuals from another culture. The fifth stage is characterised by the adaptation of differences and effective communication between cultures. In the sixth and most highly developed intercultural sensitivity stage, integration, is characterised by the integration of cultural differences, which allows equally effective functioning and communication between two very different cultures.

Bennett's model of intercultural sensitivity is gradational and consists of two phases and six stages, which are further divided into sub-stages. Let us discuss each stage in turn (Bennett 1993).

The denial stage of intercultural sensitivity, which is characterised by the inability to notice cultural differences is divided into the following sub-stages: denial/isolation and denial/separation. These sub-stages differ by the reason for denial. In denial/isolation, the inability to notice cultural differences results from physical isolation, which does not provide opportunities to understand cultural differences. In denial/separation, we observe purposeful separation from other cultures. Hence, in the denial stage an individual possesses either no cognitive category of cultural differentiation or an extremely broad and general notion of cultural differences. An individual in this stage has no interest in other cultures.

In the defence stage of the ethnocentric phase, an individual acknowledges cultural differences and opposes other cultures. Cognitive categories such as 'us' and 'them' are typical. This stage is divided into three sub-stages: defence/denigration, defence/superiority, and defence/reversal. The first sub-stage is characterised by the denigration of other cultures and acclaim of one's own culture; the second is characterised by the exaggeration of the positive aspects of one's own culture; and the third sub-stage, defence/reversal is characterised by conceding the other culture's superiority while denigrating one's own culture.

The third stage of ethnocentric phase is minimisation. In this phase, only general cultural differences are acknowledged and any similarities are highlighted. Cultural differences are trivialised, and individuals are considered similar with universal value systems. This stage is divided into minimisation/physical universalism and minimisation/transcendent universalism sub-stages. In the first sub-stage cultural differences are trivialised based on common physical characteristics, while in the second cultural differences are trivialised based on universal values, such as god, worldview, religion, morality, or politics.

The first stage of the ethnorelative phase is the acceptance of cultural differences, which is characterised by cultural relativism, interest in other cultures, acknowledgement of cultural differences, and appreciation of different behaviours and values. This stage is divided into two sub-stages: acceptance/respect for behavioural differences and acceptance/respect for value differences.

The second stage of the ethnorelative phase is adaptation, which is characterised by suitable intercultural communication skills, intercultural flexibility, empathy as well as the ability to understand the views of another culture and explain the views of one's own. This stage is divided into two sub-stages: adaptation/empathy and adaptation/pluralism. The first sub-stage is characterised by the ability to consciously consider another culture's views when assessing events, while the second sub-stage is characterised by the internalised ability to understand the views of another culture without conscious effort and reflects unconscious culturally and contextually appropriate behaviour.

The final stage of intercultural sensitivity is the integration stage of the ethnorelative phase, which is characterised by a bicultural or multicultural consciousness and identity that is marginal for any culture. The sub-stages of integration are integration/contextual evaluation and integration/constructive marginality. The first sub-stage is characterised by contextual relativism, which is the ability to evaluate events through multiple cultural perspectives, while in the second sub-stage, an individual does not identify with a particular culture and chooses not to build such an identity based on their worldview.

Bennett describes stages of intercultural sensitivity development and expression; therefore, individuals with more developed intercultural sensitivity are placed in higher stages of the model.

In multicultural Georgia, the factors that determine intercultural sensitivity towards another culture are crucial. As noted above, intercultural sensitivity is not an inherent trait but develops during interactions with other cultures. It is also possible to increase intercultural sensitivity through programmes and training. For example, knowledge of foreign languages as well as employment and life experiences in other cultures influence intercultural sensitivity (Penbek et al. 2009; Olson and Kroeger 2001). Thus, intercultural sensitivity is formed and revealed during interaction. Human behaviour is determined by motives, values, or social purposes. Therefore, I assume that the priority hierarchy of values, which is the main motivator of behaviour, determines the level of intercultural sensitivity. Schwartz (Schwartz

2012) identifies ten universal human values that are based on the following basic human needs: biological needs, social interaction coordination needs, and survival and welfare needs of groups. To satisfy these needs, 'people must articulate appropriate goals to cope with them, communicate with others about them, and gain cooperation in their pursuit. Values are the socially desirable concepts used to represent these goals mentally and the vocabulary used to express them in social interaction' (Schwartz 2012:12).

Thus, in a specific socio-political and historical context, the priority values of a cultural representative determine the nature of their interactions with others.

In this theory (Schwartz 2012), ten motives (self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism) can be represented as a circular motivational continuum. Closer values along the continuum share similar foundational motives. Conversely, values that are farther apart are characterised by more antagonistic motives. Schwartz divides these conflicting values along two dimensions: openness to change vs. conservation and self-enhancement vs. self-transcendence. Schwartz identifies a second principle, the interest that these values serve, to distinguish between individual interests and values that express social interests. Individual interests are expressed by achievement, power, hedonism, stimulation, and self-direction, while social interests are expressed by security, conformity, tradition, universalism, and benevolence. A third principle of value organisation is anxiety. Anxiety-containing values are self-protective values, while anxiety-free values are directed towards growth and self-expansion. The anxiety-containing values are achievement, power, security, conformity, and tradition, and they are directed towards the prevention of the loss of goals and protection from danger. The anxiety-free values are hedonism, stimulation, self-direction, universalism, and benevolence, and they support the achievement of individual goals, self-development, and growth.

As with intercultural sensitivity, values are learned. However, with experience, humans develop value systems according to their preferences. Studies indicate that values can change significantly during youth and adulthood, especially with schooling. Social interactions provide new situations, social contexts, challenges and opportunities that can change the priority of values. (Parks and Guay 2009; Rokeach 1973). According to Schwartz, 'Individual value priorities are a product both of shared culture and of unique personal experience. Shared cultural values in a society help to shape the contingencies to which people must adapt in the institutions in which they spend their time. As a result, the members of each cultural group

share many value-relevant experiences and they are socialised to accept shared social values' (Schwartz 1999: 25-26).

Additionally, another study by Schwartz (Schwartz and Bardi 1997) demonstrated that cultural values affect socio-economic and political systems, religions, and historical contexts. Values adapt to the existing possibilities and situations.

The hierarchy of values is influenced by interactions with individuals from other cultures as well as an individual's capabilities in a particular socio-political context, including their restriction or extension. Thus, changes in the value hierarchy should also cause changes in the level of intercultural sensitivity. This assumption is supported by studies that demonstrate that values are closely linked with intercultural sensitivity (Blue et al. 1996-7; Bhawuk and Brislin 1992) as well as to group stereotypes and social distance between groups (Dobewall and Stack 2011).

2. Research Aims and Goals

The goal of this study is to assess the current level of intercultural sensitivity in Georgia. Given the ethnic diversity in the country, it is important to assess psychological mood among ethnic groups and to determine readiness to integrate various cultural groups. To measure intercultural sensitivity, we will adhere to Bennett's Developmental Model of Intercultural Sensitivity (Bennett's research 1991, 1993, 1994, 2004).

Ethnological and ethnopsychological studies of Georgia indicate that acceptance, stereotypes and social distance among ethnic groups vary (Kharshiladze 2004; Melikishvili's research 1998, 2011; Tsereteli's research 2006, 2008, 2010). For example, one study conducted by Tsereteli and Gedevanishvili (Gedevanishvili et al. 2011; Tsereteli and Gedevanishvili 2011) revealed that Georgian students exhibit varying levels of intercultural sensitivity towards different ethnic groups living in Georgia. Specifically, students were more sensitive towards Armenians than towards Azerbaijanis. Varying stereotypes and attitudes towards ethnic groups were also revealed in preliminary research. Thus, it is expected that the level of intercultural sensitivity exhibited by members of the Armenian ethnic minority residing in Georgia towards Georgians and Azerbaijanis will differ. Likewise, it is expected that the level of intercultural sensitivity of the Azerbaijani ethnic minority residing in Georgia towards Georgians and Armenians will differ. To complete this study, a tool that is not only valid with respect to a different culture in general but also valid among these particular groups was created to measure intercultural sensitivity.

Given the multicultural context of Georgia the factors that determine the development of multicultural sensitivity is a common question. As noted above, values are strongly associated with intercultural sensitivity; values are socially desired goals that strongly determine the characteristics of social and cultural interactions. Therefore, values also determine the specificity of intercultural sensitivity.

This study examines the intercultural consciousness of youth residing in Georgia, especially the sensitivity of Georgian, Armenian and Azerbaijani students towards one another, associated values, and evaluation. The factors (social interaction, language, and cultural familiarity, etc.) that affect the development of intercultural sensitivity are investigated in this study among Georgian students as well as ethnic minority students who are enrolled in Georgian universities through the Four Plus One programme.

Hypotheses:

1. Intercultural sensitivity levels among Georgian, Armenian, and Azerbaijani students differ; specifically, the level of intercultural sensitivity differs by culture.

2. Members of ethnic minorities, Armenian and Azerbaijani students, exhibit higher levels of intercultural sensitivity towards Georgian students than towards one another. The low levels of sensitivity they display towards one another are similar to the low levels displayed by Georgian students towards them.

3. Armenian and Azerbaijani students with two years of experience studying in mixed university groups exhibit higher levels of intercultural sensitivity than do students with less experience (e.g., students in their preparatory year).

4. Georgian, Armenian, and Azerbaijani students possess different motivation values.

5. The level of a student's intercultural sensitivity is based on the values held.

To test these hypotheses, this study developed a measurement instrument to assess Armenian, Georgian, and Azerbaijani students' intercultural sensitivity and associated values. Moreover, this study aimed to establish a connection between values and intercultural sensitivity.

3. Research Methodology

3.1. Development of the Measurement Instrument

To develop the measurement instrument, items were created based on the Bennett Model of Intercultural Sensitivity reviewed above. Some items were borrowed from authors who have previously researched this topic and developed their own surveys. Focus groups and interviews were conducted with Georgian, Armenian and Azerbaijani students in Tbilisi and Akhaltsikhe universities, which contributed to the development of the items. Approximately 400 items were evaluated and selected by experts based on their correspondence with the intercultural sensitivity scale as well as the simplicity of the language (i.e., based on how well Armenian and Azerbaijani students enrolled in the preparatory programme understood them). The items were then refined based on subjective and objective perception parameters. Psychologists, ethnologists, linguists, and specialists in ethnic minority issues participated in the expert assessment. The final questionnaire included 150 items to capture intercultural sensitivity (75 items to assess each other culture). Equivalent forms of the survey were created for Georgian, Armenian, and Azerbaijani students. Intercultural sensitivity was measured on a 5-point Likert-type scale.

To develop the value scale and include all ten universal values identified by Schwartz (Schwartz et al. 2001; Cieciuch and Davidov 2012), the 40 items from the Portrait Values Questionnaire (PVQ) were evaluated by experts and selected based on whether they expressed a stage of intercultural sensitivity. Of the items, 25 were refined and adapted to the language skills of the Armenian and Azerbaijani preparatory programme students.

Each participant completed an intercultural sensitivity survey that considered the two cultures to which the student did not belong as well as a survey of their own values.

The survey was based on expert analysis and was pilot tested twice. The finalised questionnaires consisted of 130 items that measured intercultural sensitivity (65 items to assess each other culture) and 22 items that measured the respondent's values. The survey contained additional questions, such as the respondent's age, gender, nationality, native language (parents' native language), communication language at home, year in the academic programme, university city (Tbilisi or Akhaltsikhe), foreign language knowledge, and whether the respondent had ethnic minority classmates.

3.2. Participants in the Study

The survey was conducted in two Georgian cities, Tbilisi, the capital of Georgia, and Akhaltsikhe, the main city in the southern region of Samtskhe-Javakheti. Respondents were students at I. Javakhishvili Tbilisi State University, Tbilisi Technical University, or Akhaltsikhe State University. Specifically, the participants were Azerbaijani and Armenian students who were enrolled in the Four plus One preparatory programme or alums of the programme now enrolled as full-time bachelor's degree students and Georgian bachelor's degree students.

The final survey was conducted during the spring semester of the 2013-2014 academic year and included 588 respondents of which 330 (33%) self-identified as female, 255 (43%) self-identified as male, and 3 declined to self-identify.

Only 44 students were enrolled in the Akhaltsikhe State University Four Plus One Georgian language preparatory programme. Because this number is so small, nearly all Akhaltsikhe preparatory students participated in the study. Only students who were not listed as active (due to academic leave, medical leave, etc.) did not participate. Of the 284 students enrolled in the I. Javakhishvili Tbilisi State University Four Plus One Georgian language preparatory programme, approximately one-half participated in the study.

Table #1 and Diagrams #1-3 present the distribution of Azerbaijani, Armenian, and Georgian respondents by academic programme (language preparatory or bachelor's degree), gender, and university location (Tbilisi or Akhaltsikhe).

Table #1 – Distribution of respondents by gender, nationality, and region

	Tbilisi			Akhaltsikhe			
	Female	Male	Not Known	Female	Male	Not Known	Total
Armenian	71	39		42	24	1	177
Azerbaijani	89	110	2				201
Georgian	76	43		52	39		210
Total	236	192	2	94	63	1	588

Diagram #1 – Distribution of Azerbaijani, Armenian, and Georgian respondents by academic programme
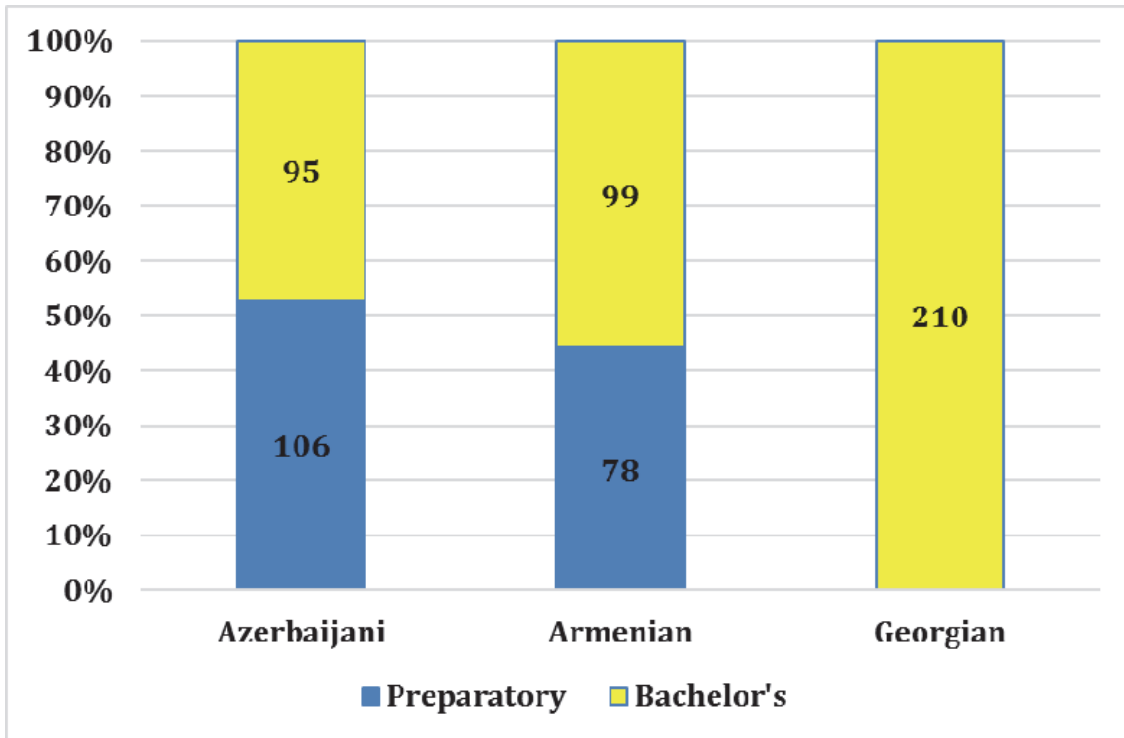
Diagram #2 – Distribution of Azerbaijani, Armenian, and Georgian respondents by gender
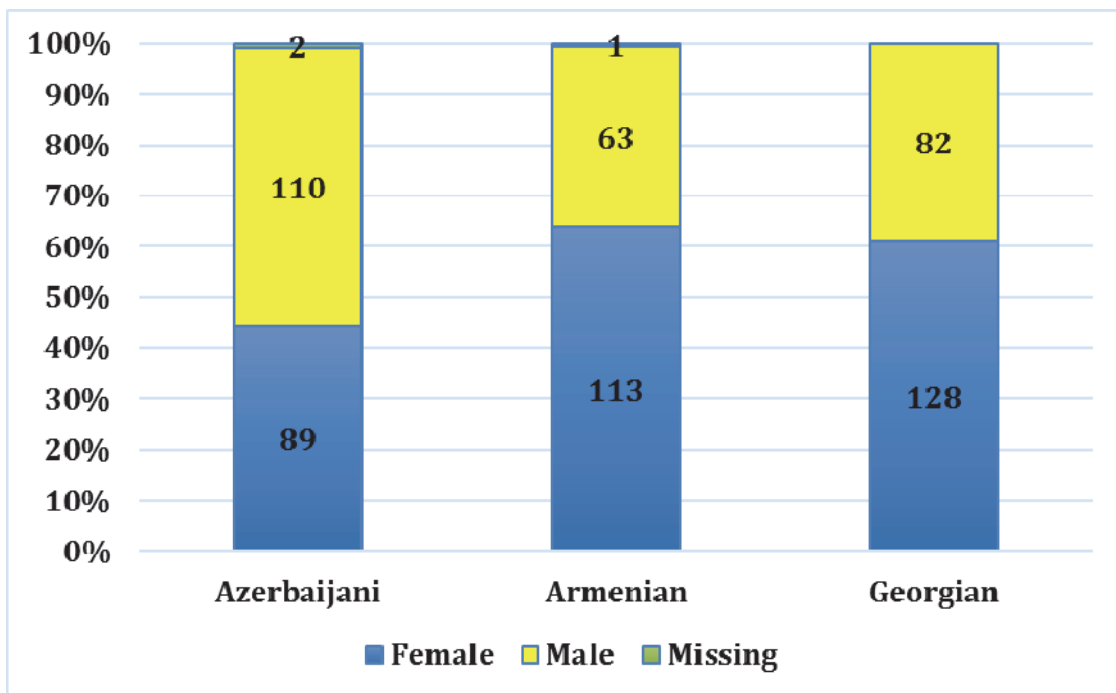
Diagram #3 – Distribution of Azerbaijani, Armenian, and Georgian respondents by university location

100% 90% 80% 70% 60% 50% 40% 30% 20% 10% 0%

Azerbaijani 201

Armenian 67 110

Georgian 91 119

■ Tbilisi □ Akhaltsikhe
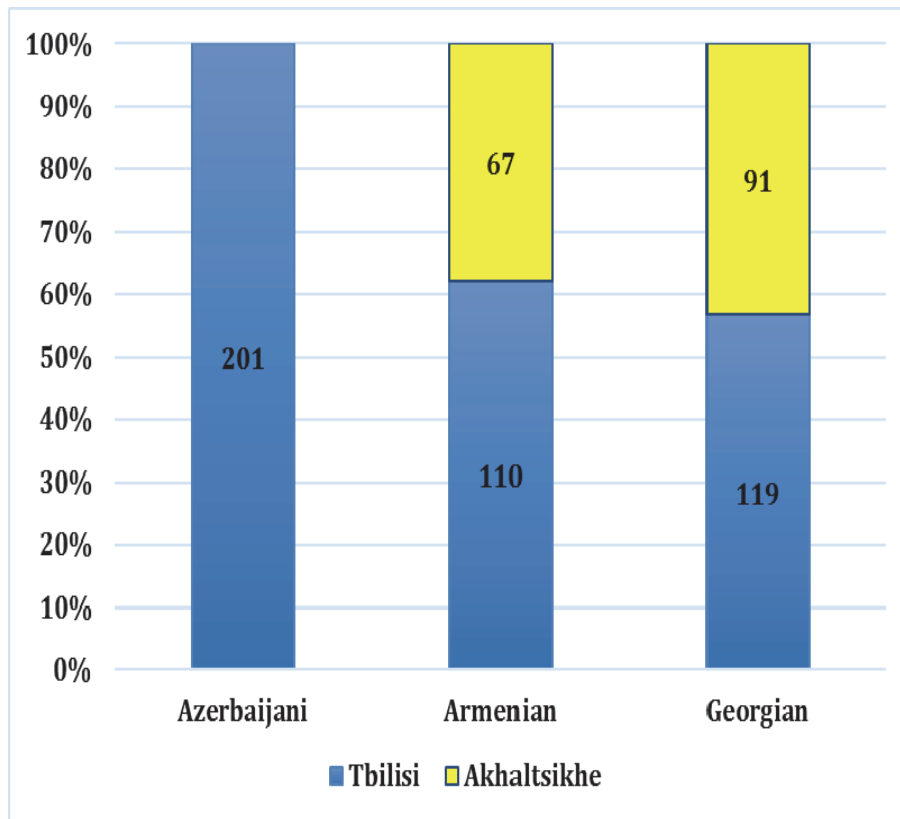
The respondents were an average of 20.5 years old. The questionnaire was completed through group-based as well as individual paper and pencil methods, and respondents took an average of 20 to 40 minutes to complete the questionnaire.

4. Research Results

4.1 Scales of Intercultural Sensitivity and Values

The next stage of this study included data collection and statistical analysis. For this purpose, the data were re-organised. Respondents of each nationality assessed the two other nationalities, and the data naturally separate into six parts each consisting of assessments of a nationality by representatives of another nationality. Hence, six datasets were created. Table #2 lists these datasets.

Table #2 – Datasets

Dataset	Assessor	Assessed
1	Georgian	Azerbaijani
2	Georgian	Armenian
3	Azerbaijani	Georgian
4	Azerbaijani	Armenian
5	Armenian	Azerbaijani
6	Armenian	Georgian

These combined datasets represented the assessments of respondents of all three nationalities towards the other two nationalities. Hence, the assessments of items by respondents of different ethnic backgrounds can be compared. Table #3 displays the distribution of respondents and assessed nationalities.

Table #3 - Distribution of respondents and assessed nationalities

		Items Directed Towards			Total
		Azerbaijanis	Georgians	Armenians	
Respondent Nationality	Armenian	177	177	0	354
	Azerbaijani	0	201	201	402
	Georgian	210	0	210	420
Total		387	378	411	1176

4.1.1. Factor Analysis of Intercultural Sensitivity Items

An analysis was conducted for each intercultural sensitivity stage and the associated items. All items for each intercultural sensitivity stage were integrated into the analysis regardless of the ethnic group the item was directed towards or the group membership of the respondent. To measure intercultural sensitivity through factor analysis, the data from equivalent items that were directed towards a specific nationality were regarded as data for a single construct and combined into a single item. For the items listed below, references to specific nationalities are replaced by 'other nationality.'

A descriptive factor analysis (analysis of the main components with a Varimax rotation method) was conducted using SPSS-20[1]. The minimum load for items included in the factor was 0.4.

The factor analysis of the first stage of intercultural sensitivity, that is, the denial related items, resulted in the extraction of two factors, included seven items, and explained 71.4% of the standard deviation. The identified factors, related items, and loads are presented in Table #4.

Table #4 – Factors extracted from the denial stage, related items, and loads

#	Denial Stage Items	f_1	f_2
D.54	'Other nationality' live by themselves; we live by ourselves.	.64	
D.55	I'm not interested in 'other nationality.'	.68	
D.43	I'm not familiar with the culture of 'other nationality.'	.73	
D.89	I know little about 'other nationality' customs and traditions.	.74	
D.30	Familiarising myself with 'other nationality' art and music is enough to familiarise myself with 'other nationality.'		.68
D.66	I see little difference between 'other nationality' and us.		.69
D.77	I believe that the differences between 'other nationality' and us are conditioned on personal characteristics rather than culture.		.71

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[1] IBM SPSS Statistics 20.0

The factor analysis of the second stage of intercultural sensitivity, that is, the analysis of defence-related items, resulted in the extraction of two factors, included nine items and explained 68.1% of the standard deviation. The identified factors, related items, and loads are presented in Table #5.

Table #5 – Factors extracted from the defence stage, related items, and loads

#	Defence Stage Items	f_1	f_2
DF.2	After interacting with youth of 'other nationality,' I like my people more.	.52	
DF67	'Other nationality' always compete with us.	.53	
DF118	'Other nationality' have values and customs that are unacceptable to me.	.59	
DF90	'Other nationality' are aggressive towards us.	.62	
DF108	I don't trust 'other nationality.'	.74	
DF113	I wouldn't want 'other nationality' in my friend circle.	74	
DF127	I believe that there is a lot to be learned from 'other nationality.'		.68
DF29	Of Caucasian cultures, 'this nationality' stands out.		.74
DF99	The youths of 'other nationality' are more progressive than our youths are.		.74

The factor analysis of the third stage of intercultural sensitivity, that is, the minimisation-related items, resulted in the extraction of two factors, included seven items, and explained 73.6% of the standard deviation. The identified factors, related items, and loads are presented in Table #6.

Table #6 – Factors extracted from the minimisation stage, related items, and loads

#	Minimisation Stage Items	f_1	f_2
M21	I think we differ from 'other nationality' only in language.	.75	
M91	I think 'other nationality' share our views.	.76	
M45	We have many traditions in common with 'other nationality.'	.80	
M68	I notice more similarities than differences between 'other nationality' and us.	.83	
M.98	You will meet good and bad people in any culture.		.60
M.28	Despite cultural differences, Caucasians have the same interests.		.68
M.33	It does not matter which culture one comes from; people are generally similar to one another.		.68

The factor analysis of the fourth stage of intercultural sensitivity, that is, the analysis of acceptance-related items, resulted in the extraction of two factors, included nine items and explained 77.8% of the standard deviation. The identified factors, related items, and loads are presented in Table #7.

Table #7 – Factors extracted from the acceptance stage, related items, and loads

#	Acceptance Stage Items	f_1
A92	'Other nationality' culture enriches Caucasian culture.	.72
A39	I respect the religious rites of 'other nationality'.	.74
A97	When I'm with 'other nationality,' I try to speak a language they understand.	.74
A69	I want to have better relations with 'other nationality.'	.76
A51	I would love to participate in 'other nationality' celebration.	.78

A74	We should respect 'other nationality.'	.78
A9	I want to know 'other nationality' culture well.	.80
A105	We and 'other nationality' can understand one another.	.82
A46	For me, it is interesting to interact with 'other nationality.'	.85

The factor analysis of the fifth stage of intercultural sensitivity, that is, the analysis of adaptation-related items, resulted in the extraction of two factors, included nine items, and explained 78.1% of the standard deviation. The identified factors, related items, and loads are presented in Table #8.

Table #8 – Factors extracted from the adaptation stage, related items, and loads

#	Adaptation Stage Items	f_1	f_2
AD26	When I interact with 'other nationality,' I try to imagine myself as a member of their culture.	.72	
AD70	I can easily start interacting with 'other nationality.'	.72	
AD73	I would have collaborated with 'other nationality.'	.72	
AD50	I am open and genuine in relationships with 'other nationality.'	.77	
AD35	I try to learn more about 'other nationality' because we live in the same country.	.80	
AD17	I feel comfortable interacting with 'other nationality.'	.81	
AD5	I would love to be friends with 'other nationality.'	.83	
AD.103	Despite the fact that Georgians, Armenians, and Azerbaijanis differ, I think they can live together peacefully.		.60
AD59	I can preserve my values when interacting with 'other nationality.'		.82

The factor analysis of the sixth stage of intercultural sensitivity, that is, the analysis of integration-related items, resulted in the extraction of two factors, included eleven items, and explained 68.4% of the standard deviation. The identified factors, related items, and loads are presented in Table #9.

Table #9 – Factors extracted from the integration stage, related items, and loads

#	Integration Stage Items	f_1	f_2
I.24	I believe that views of 'this nationality' are just as right as my own.	.73	
I.36	In certain situations, I can imagine myself in the place of 'this nationality.'	.69	
I.48	Marriage to a member of 'this nationality' is acceptable to me.	.69	
I.60	I am amazed by 'this national' culture.	.75	
I.71	I derive pleasure from interactions with 'this nationality.'	.84	
I.72	I can interact with 'this nationality' just as easily as I can with members of my own.	.80	
I.7	I like that people of various nationalities live in Georgia.		.43
I.37	I can consider any situation from the view of various nationalities.		.57
I.83	During my interactions, individual traits are more important than ethnic background.		.51
I.61	My views formed due to interaction with people of different nationalities.		.65
I.95	In a dispute, I am able to talk to people of other nationalities and find a solution.		.70

4.1.2 Factor Analysis of Value Items

As in the analysis of intercultural sensitivity items, data from equivalent value items that were directed towards a specific nationality were considered data of a single construct and combined into one item. Thus, for the items listed below, references to specific nationalities were replaced by 'he/she,' 'him/her,' 'his/hers,' or 'this.'

A descriptive factor analysis (analysis of the main components with a Varimax rotation method) was also conducted for values. The minimum load for items included in the factor was 0.4.

The factor analysis of values resulted in the extraction of six factors, included twenty-two items, and explained 71.8% of the standard deviation. The identified factors, related items, and loads are presented in Table #10.

Table #10 – Factors extracted from the value items

#	Value Items	f_1	f_2	f_3	f_4	f_5	f_6
SCH9	He/she always tries to help his/her people.	.52					
SCH13	He/she is not afraid of change.	.58					
SCH12	He/she tries to maintain peace and security.	.68					
SCH16	He/she likes to be organised and clean.	.70					
SCH10	Becoming successful in life is important to these youths.	.71					
SCH17	He/she has interests.	.72					
SCH11	He/she cares about the country's security.	.75					
SCH18	He/she tries to highlights his/her special qualities.		.63				
SCH14	He/she tries to behave in such a way that others like him/her.		.64				
SCH22	He/she likes to be a leader.		.66				
SCH19	He/she cares more about his/her pleasure.		.69				

SCH15	He/she likes to control others.		.77			
SCH5	He/she listens carefully to different people and tries to understand them.			.66		
SCH3	He/she obeys the rules even when nobody controls him/her.			.74		
SCH4	He/she listens carefully to different people even when he/she disagrees with them.			.78		
SCH6	He/she is happy with what he/she has.				.51	
SCH7	This youth tries to plan his/her life independently.				.75	
SCH8	This youth tries to make decisions independently.				.79	
SCH2	New experiences are important to this youth.					.74
SCH1	Azerbaijanis, Armenians, and Georgians should have the same conditions and opportunities for development.					.83
SCH21	He/she tries to fit in.					.70
SCH20	He/she does not hold a grudge.					.79

Of the 65 items (and their equivalent versions) in the intercultural sensitivity analysis, 52 were combined through the factor analysis. Each of the 22 items from the value questionnaire was included in a factor.

4.1.3. Identification of Extracted Factors

The next stage consisted of a content analysis to identify the extracted factors. As demonstrated above, two factors were extracted from the denial analysis. The first factor contained the following items:

- ✓ 'Other nationality' live by themselves; we live by ourselves.

- ✓ I am not interested in 'other nationality.'

- ✓ I am not familiar with the culture of 'other nationality.'

- ✓ I know little about 'other nationality' customs and traditions.

The second factor combined the following items:

- ✓ Familiarising myself with 'other nationality' art and music is enough to familiarise myself with 'other nationality.'

- ✓ I see little difference between 'other nationality' and us.

- ✓ I believe that the differences between 'other nationality' and us are conditioned on personal characteristics rather than culture.

Denial is the lowest stage of intercultural sensitivity and the first level of the ethnocentric phase. Bennett identifies two stages of intercultural sensitivity: denial/isolation and denial/separation, which both represent the denial of cultural differences. However these sub-stages differ in that a cognitive structure of cultural difference does not exist in isolation; that is, isolation creates a lack of knowledge, while separation implies more purposeful rejection of cultural differences.

The items included in the first factor express acknowledgement and open denial of differences, while the items included in the second factor express evasion of differences and treat differences as if they are not noticeable. In the items included in the first factor, denial and isolation from another culture is clear (the respondent does not want to and does not believe that it is necessary to maintain any kind of relationship with members of another culture). The items included in the second factor similarly express the denial of differences; however, unlike the previous set of items, here denial is expressed through avoiding or inattention to differences, which reveals a trend of rejecting cultural differences.

Thus, the first factor corresponds to Bennett's denial/separation sub-stage, while the second corresponds to unconscious denial, especially considering the multicultural atmosphere and historical experience of intercultural cohabitation in Georgia.

Two factors were extracted from the analysis of defence. The first factor combined the following items:

- ✓ After interacting with 'other nationality' youths, I like my people more.

- ✓ 'Other nationality' always compete with us.

- ✓ 'Other nationality' have values and customs that are unacceptable to me.

- ✓ 'Other nationality' are aggressive towards us.

- ✓ I do not trust 'other nationality.'

- ✓ I would not want 'other nationality' in my friend circle.

The second factor combined the following items:

- ✓ I believe that there is a lot to be learned from 'other nationality.'

- ✓ In Caucasian culture, 'this national' culture stands out.

- ✓ 'Other nationality' youths are more progressive than our youths are.

Based the second stage of Bennett's Intercultural Sensitivity Model, the second factor identified corresponds to the defence/reversal sub-stage. Individuals at this sub-stage tend to elevate and overrate other cultures and underrate their own, which is why this sub-stage is called defence/reversal. The items included in the second factor above clearly reveal the phenomenon of elevating other cultures and depreciating one's own. Thus, this factor represents defence/reversal.

The items unified in the first factor consist of slandering as well as privileging items. These two sub-stages of Bennett's model were combined into one construct. The content analysis of the items included in this factor reveal a common trait, distrust. Hence, this factor represents defence/distrust.

Two factors were identified for the third stage, minimisation. The first factor combined the following items:

- ✓ I think we differ from 'other nationality' only in language.

- ✓ I think 'other nationality' share our views.

- ✓ We have many traditions in common with 'other nationality.'

- ✓ I notice more similarities than differences between 'other nationality' and us.

The second factor combined the following items:

- ✓ You will meet good and bad people in any culture.

- ✓ Despite cultural differences, Caucasians have the same interests.

- ✓ It does not matter which culture one comes from; people are generally similar to one another.

The items contained in the second factor share characteristics of Bennett's minimisation/physical universalism sub-stage, while those contained in the first factor correspond to the minimisation/transcendental universalism sub-stage. Despite this, connecting Bennett's minimisation sub-stages to our minimisation factors would be artificial. Based on the content of the unified items, the items in the first factor express the minimisation of cultural differences based on similarities, while the items in the second factor are more general and express the minimisation of cultural differences based on general cultural differences. Hence, the first factor represents minimisation/similarity and the second represents general cultural difference minimisation.

A single factor was identified in the acceptance analysis. The following items were combined:

- ✓ 'Other nationality' culture enriches Caucasian culture.

- ✓ I respect the religious rites of 'other nationality.'

- ✓ When I am with 'other nationality,' I try to speak a language they understand.

- ✓ I want to have better relationships with 'other nationality.'

- ✓ I would love to participate in 'other nationality' celebrations.

- ✓ We should respect 'other nationality.'

- ✓ I want to know 'other nationality' culture well.

- ✓ We and 'other nationality' can understand one another.

- ✓ It is interesting to interact with 'other nationality.'

Acceptance is the first stage of the ethnorelative phase in which the acceptance of differences and respect for other cultural behaviours and values form. Bennett emphasises two sub-stages of acceptance: acceptance/behaviour relativism and acceptance/value relativism.

Unlike Bennett's model, acceptance is not divided into sub-stages here; instead, behaviour and value items are unified into a single construct. Thus, there is no need for a new name for this construct.

Two factors were identified in the analysis of the fifth stage of intercultural sensitivity, i.e., adaptation. In the first factor, the following items were combined:

- ✓ When I interact with 'other nationality,' I try to imagine myself as a member of their culture.

- ✓ I can easily start interacting with 'other nationality.'

- ✓ I have collaborated with 'other nationality.'

- ✓ I am open and genuine in relationships with 'other nationality.'

- ✓ I try to learn more about 'other nationality' because we live in the same country.

- ✓ I feel comfortable interacting with 'other nationality.'

- ✓ I would love to be friends with 'other nationality.'

The second factor combined the following items:

- ✓ Despite the fact that Georgians, Armenians, and Azerbaijanis differ, I think they can live together peacefully.

- ✓ I can preserve my values when interacting with 'other nationality.'

Analysing the items contained in each factor, I conclude that conscious adaptation describes the first factor, while pluralism describes the second factor well.

Two factors were identified in the analysis of the sixth stage of intercultural sensitivity, integration. In the first factor, the following items were combined:

- ✓ I believe that the views of 'this nationality' are just as right as my own.

- ✓ In certain situations, I can imagine myself in place of 'this nationality.'

- ✓ Marriage to 'this nationality' is acceptable to me.

- ✓ I am amazed by 'this national' culture.

- ✓ I derive pleasure from interactions with 'this nationality.'

- ✓ I can interact with 'this nationality' just as easily as I can with members of my own.

The second factor combined the following items:

- ✓ I like that people of various nationalities live in Georgia.

- ✓ I can consider at any situation from the perspective of various nationalities.

- ✓ During interactions, individual traits are more important than ethnic background.

- ✓ My views formed due to interactions with people of different nationalities.

- ✓ In a dispute, I am able to talk to people of other nationalities and find a solution.

These factors correspond these Bennett's integration sub-stages; however, a content analysis of the items, reveals that these factors represent general and concrete constructs of integration rather than developmental stages of integration. Indeed, the items contained in the first factor are more concrete, based on specific actions, and express everyday interactions. The items contained in the second factor are more general and express a general idea of integration. Therefore, I named the first factor concrete cultural integration and the second factor universal integration.

As noted above, six factors were identified from the factor analysis of value items. For the first factor, the following items were identified:

- ✓ He/she always tries to help his/her people.

- ✓ He/she is not afraid of change.

- ✓ He/she tries to maintain peace and security.

- ✓ He/she likes to be organised and clean.

- ✓ Becoming successful in life is important to these youths.

- ✓ He/she has interests.

- ✓ He/she cares about the country's security.

This factor combines items that were meant to express different values. These values are security, achievement, stimulation, and benevolence. Empirically, the content analysis indicates that the most appropriate name for this construct is stability.

The second factor combined the following items relating to power, achievement, and hedonism:

- ✓ He/she tries to highlights his/her special qualities.

- ✓ He/she tries to behave in such a way that others like him/her.

- ✓ He/she likes to be a leader.

- ✓ He/she cares about his/her pleasure more.

- ✓ He/she likes to control others.

These items indicate that the most prominent constructs corresponding to this factor are privilege and the desire to influence. Moreover, a self-oriented and pleasure-oriented attitude was noted. Hence, this factor expresses the value of power.

In the third factor, the following items were combined:

- ✓ He/she carefully listens to different people and tries to understand them.

- ✓ He/she obeys rules even when nobody controls him/her.

- ✓ He/she listens to different people carefully even when he/she disagrees with them.

Of these three items, the first and the third indicate benevolence, while the second indicates conformity. The analysis of these items indicates that this factor expresses benevolence. However, the second item is out of place in a benevolence construct. The second item points to the desire for obedience to inner, innate rules that might be conditioned by traditional culture. For example, politeness is part of traditional Caucasian culture and includes listening to a person even when you are not interested in the subject or disagree with the stated opinion. Hence, from that perspective, these items might be perceived as those expressing traditional Caucasian cultural values. Therefore, this factor can be named traditional mentality (or, alternatively, inner decency).

The fourth factor combines items corresponding to tradition and self-direction:

- ✓ He/she is happy with what he/she has.

- ✓ This youth tries to plan his/her life independently.

- ✓ This youth tries to independently make decisions.

The content analysis suggests that this factor expresses the construct of independence.

The fourth factor combines the following items one of which corresponds to universalism and the other to stimulation:

- ✓ New experiences are important to these youths.

- ✓ Azerbaijanis, Armenians, and Georgians should have the same conditions and opportunities for development.

The construct expressed by these items clearly corresponds to the value of development.

The sixth factor combines the following items corresponding to conformity and benevolence:

- ✓ He/she tries to fit in.

- ✓ He/she does not hold a grudge.

These items clearly correspond to the value of concession.

The following scales and sub-scales were derived to measure intercultural sensitivity.

1. Denial:

   - ✓ Unconscious Denial

   - ✓ Denial Separation

2. Defence:

   - ✓ Defence/Distrust

   - ✓ Defence/Reversal

2. Minimisation:

   - ✓ Minimisation/Similarity

- ✓ General Cultural Minimisation

3. Acceptance

4. Adaptation:

   - ✓ Conscious Adaptation

   - ✓ Pluralism

5. Integration:

   - ✓ Concrete Cultural Integration

   - ✓ Universal Integration

   The following scales measure values:

   1. Stability

   2. Power

   3. Traditional Mentality

   4. Independence

   5. Development

   6. Concession.

Thus, the final instrument contains 52 items and measures intercultural sensitivity on 11 dimensions. Moreover, an instrument for measuring values containing 22 items was also developed and measures values on 6 scales. The reliability coefficient (Cronbach's alpha) of the intercultural sensitivity instrument is α=0.915, while the reliability coefficient of the value measuring instrument is α=0.804. Appendix #1 provides a sample questionnaire for ethnic Georgian respondents.

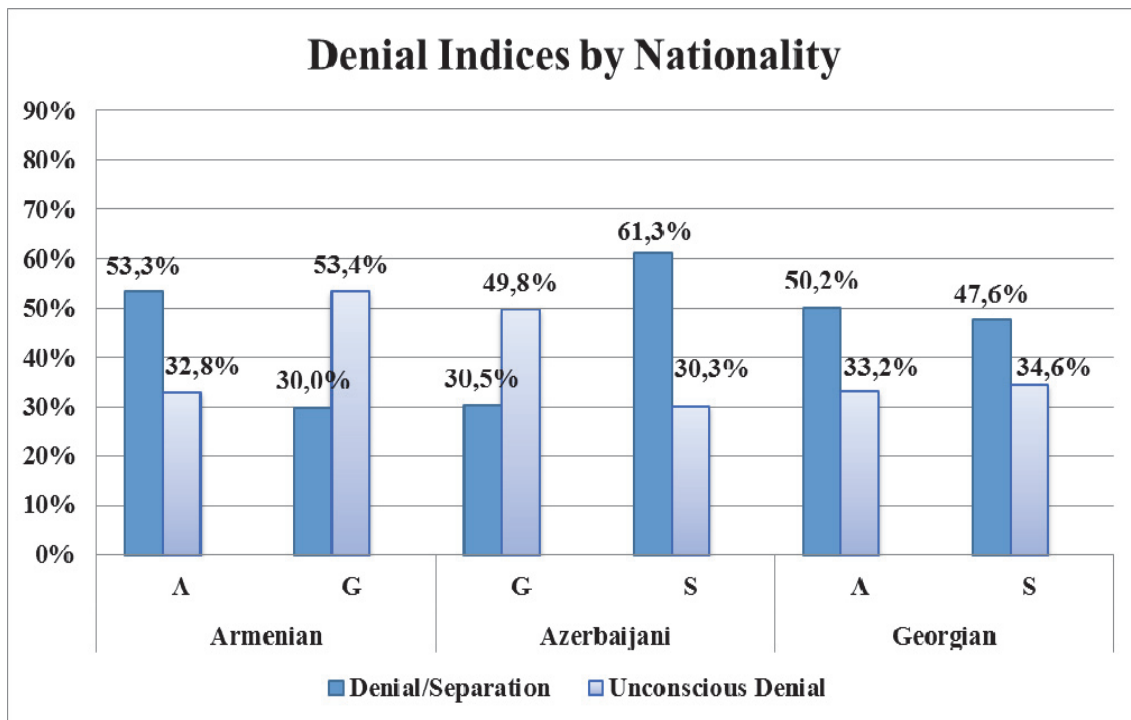## 4.2. Georgian, Armenian, and Azerbaijani Student Intercultural Index Values

The following psychometric analysis of the data was conducted to measure the intercultural sensitivity of Georgian, Armenian, and Azerbaijani students. Specifically, each factor corresponds to a scale (stage) of intercultural sensitivity, and the arithmetic mean of these factors was calculated for the three groups of students.

The next stage of the analysis involved calculating the corresponding index for each factor. Each student's responses were scaled and indexed via linear transformation. The values were normalised to vary between 0 and 1. An index takes the value 0 when all items in the factor are given at the lowest possible score (1). Similarly, an index takes the value 1 when all items (parameters) in the factor are given the highest possible score (5). For the linear regression analysis, the loads of the parameters included in a factor are determined to form an index for this factor; each parameter is loaded with the B coefficient to calculate an overall index of the factor. Then, the indices are converted into percentages. The final indices for each student group and scale (stage and sub-stage) of intercultural sensitivity are presented in Tables #11-16, and their corresponding Diagrams #4-9.

Table #11 – Mean Index Values for Denial of Cultural Differences in (per cent)

Mean Index Values for Denial of Cultural Differences			
Respondent	Assessed Party	Denial/Separation	Unconscious Denial
Armenian	Azerbaijani	53.3%	32.8%
	Georgian	30.0%	53.4%
	Total	41.7%	43.1%
Azerbaijani	Georgian	30.5%	49.8%
	Armenian	61.3%	30.3%
	Total	45.9%	40.0%
Georgian	Azerbaijani	50.2%	33.2%
	Armenian	47.6%	34.6%
	Total	48.9%	33.9%

Denial Indices by Nationality

To determine whether differences in denial were statistically significant, an ANOVA was conducted. This analysis indicated that most of the differences in mean denial are significant. Georgian students displayed insignificant differences in both sub-stages of denial towards both Armenian as well as Azerbaijani students. The values of F ratio with the correspondent number of degree of freedom and P value are the following: for Armenian respondents' denial/separation indeces $F(1,352)=118.224$, p=.000, while for the arithmetic mean of the unconscious denial indices $F(1, 352)=126.166$, and p=.000. For Azerbaijani respondents, for the arithmetic mean of the denial/separation indices $F(1, 400)=218.829$, p=.000, while for the arithmetic mean of the unconscious denial indices $F(1, 400)=122.935$, and p=.000. Finally, for Georgian respondents, for the arithmetic mean of denial/separation indices $F(1, 418)=1.989$, and p=.309, while for the arithmetic mean of the unconscious denial indices $F(1, 418) = .705$, and p =.401.

Hence, the Armenian denial/separation (the first sub-stage of the denial stage of intercultural sensitivity) index value is 53.3 for Azerbaijanis and 30 for Georgians. For the second sub-stage of denial, unconscious denial, the Armenian index value is slightly lower (32.8) for Azerbaijanis and slightly higher (53.4) for Georgians. These data indicate that the denial stage of intercultural sensitivity is clearly expressed among Armenian students with observable

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[2] Nationalities are abbreviated for simplicity: Georgians (G), Armenians (S), Azerbaijanis (A).

differences in attitudes towards Azerbaijanis and Georgians. Armenians are predominantly in the denial/separation stage in their views towards Azerbaijanis and in the unconscious denial stage in their views towards Georgians.

Similar results are observed on the assessments completed by Azerbaijani students. Specifically, the Azerbaijani denial/separation index value for Armenians is 61.3, which is nearly twice as large as their value for Georgians, 30.5. For the unconscious denial sub-stage, the Azerbaijani index value for Armenians is much lower (30.3) than for Georgians (49.8). Like Armenian students, the denial stage of intercultural sensitivity is clearly expressed among Azerbaijani students. Additionally, Azerbaijanis are predominately in the denial/separation stage for Armenians and in the unconscious denial stage in their views towards Georgians.

Note that the Azerbaijani students exhibit higher denial/separation index values towards Armenian students than Armenians exhibit towards Azerbaijani students.

For Georgian students, the index values for unconscious denial and denial/separation are similar for both Azerbaijani and Armenian students. For both groups, the denial/separation index value is larger than for the unconscious denial index.

Hence, Armenian and Azerbaijani students mostly express unconscious denial towards Georgians, while Georgians mostly express denial/separation towards Armenians and Azerbaijanis.

Table #12 - Mean Index Values for Defence of Cultural Differences (per cent)

Mean Index Values for Defence of Cultural Differences			
Respondent	Assessed Party	Defence/Distrust	Defence/Reversal
Armenian	Azerbaijani	48.0%	28.3%
	Georgian	31.1%	50.6%
	Total	39.5%	39.5%
Azerbaijani	Georgian	33.5%	54.0%
	Armenian	47.7%	25.6%
	Total	40.6%	39.8%
Georgian	Azerbaijani	32.6%	33.9%
	Armenian	38.2%	30.5%
	Total	35.4%	32.2%

To determine whether differences in mean denial were statistically significant, an ANOVA for conducted. The analysis indicated that most differences between mean denial are statistically significant.

For Armenian respondents, for the arithmetic mean of defence/distrust F(1, 352)=81.689, and p=.000, while for the arithmetic mean of defence/reversal indices F(1, 352)=153.714, and p=.000. For Azerbaijani respondents, for the arithmetic mean of defence/distrust indices F(1, 400)=60.733, and p=.000, while for the arithmetic mean of defence/reversal F(1, 400)=266.967, and p=.000. Finally, for Georgian respondents, for the arithmetic mean of defence/distrust F(1, 418)=10.220, and p=.001, while for the arithmetic mean of defence/reversal F(1, 418) = 4.939, and p =.027.

Diagram # 5 -Mean Index Values for Defence of Cultural Differences (per cent)
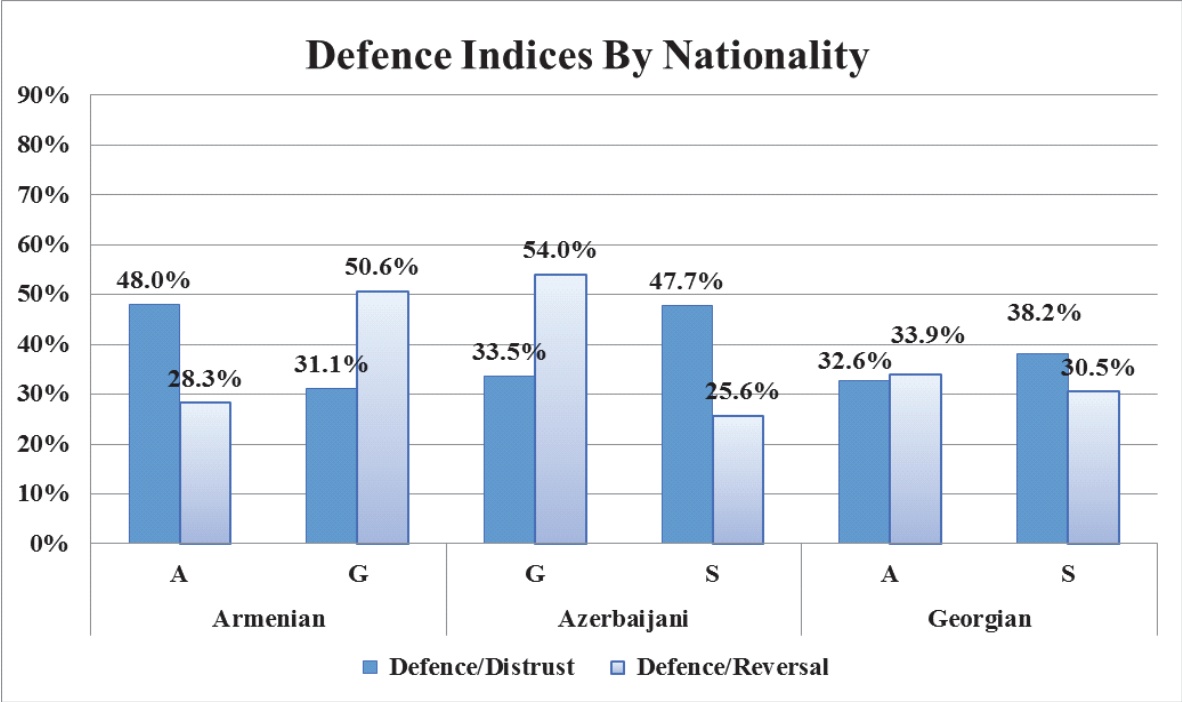
Hence, the mean values for defence of cultural differences differ among Georgian, Armenian, and Azerbaijani students both for defence/distrust as well as defence/reversal.

Armenian students exhibit an index value for defence/distrust of 48 towards Azerbaijanis, which is a relatively high value consistent with the Azerbaijani index value of 47.7 towards Armenians. However, the values exhibited towards Georgians are significantly lower for both
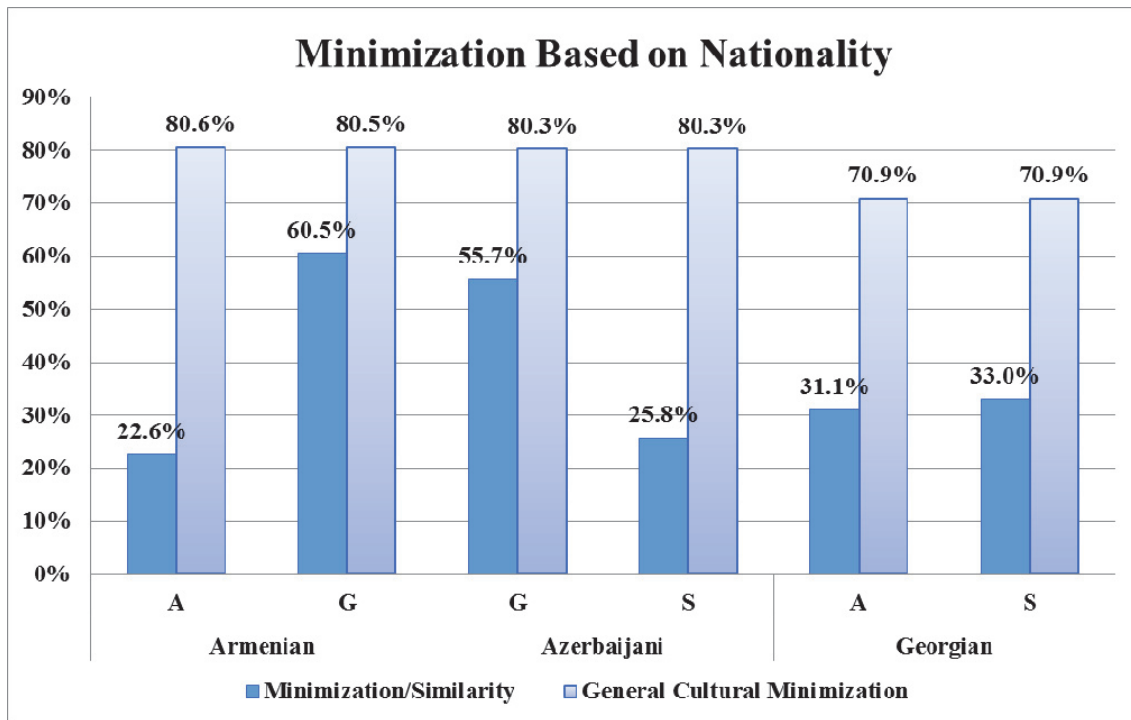
groups (31.1 and 33.5). The Georgian students exhibit an index value for defence/distrust that is higher for Armenians than for Azerbaijanis (38.2 and 32.6, respectively). Note that the level of distrust exhibited by Georgian students towards Azerbaijanis is very similar to the distrust of Azerbaijani students towards Georgians (32.6 and 33.5, respectively). However, the distrust index value for Georgian students towards Armenians is higher than the value for Armenian students towards Georgians (38.2 and 31.1, respectively).

The results of the defence/reversal stage of intercultural sensitivity are similarly interesting. Both Azerbaijani and Armenian students express high levels of defence/reversal (50.6 and 54, respectively) towards Georgians, while Georgian students express lower levels of defence/reversal towards Armenians and Azerbaijanis (33.9 and 30.5, respectively).

Table #13 - Mean Index Values for Minimisation of Cultural Differences (per cent)

Mean Index Values for Minimisation of Cultural Differences			
Respondent	**Assessed Party**	**Minimisation/Similarity**	**General Cultural Minimisation**
Armenian	Azerbaijani	22.6%	80.6%
	Georgian	60.5%	80.5%
	Total	41.6%	80.6%
Azerbaijani	Georgian	55.7%	80.3%
	Armenian	25.8%	80.3%
	Total	40.7%	80.3%
Georgian	Azerbaijani	31.1%	70.9%
	Armenian	33.0%	70.9%
	Total	32.0%	70.9%

Minimization Based on Nationality

To determine whether the observed differences in mean minimisation are statistically significant, an ANOVA was conducted. This analysis indicated that the differences between mean minimisation exhibited by Armenian and Azerbaijani respondents are significant. For Georgian respondents, no differences in mean minimisation were observed. For the general cultural minimisation sub-stage, no groups exhibited statistically significant values, i.e., for all groups, the average indicator value is equal.

For Armenian respondents, for the arithmetic mean of the minimisation/similarity indices $F(1, 352)=522.483$, and $p=.000$, while for the arithmetic mean of general cultural minimisation $F(1, 350)=.000$, and $p=1.000$. For Azerbaijani respondents, for the arithmetic mean of minimisation/similarity $F(1, 400)=286.653$, and $p=.000$, while for the arithmetic mean of general cultural minimisation the values $F(1, 392)=0.000$, and $p=1.000$. Finally, for Georgian respondents, for the arithmetic mean of minimisation/similarity $F(1, 418)=1.546$, and $p=.214$, while for the arithmetic mean of general cultural minimisation $F(1, 406)=0.000$, and $p= 1.000$.

The results for cultural difference minimisation (which is a sub-stage of intercultural sensitivity) indicate that the values for general cultural minimisation are extremely high Armenian and Azerbaijani students; these values are also very similar. For Armenian students, the index value is 80.6, while for Azerbaijani students, the value is 80.3. Similarly,

for Georgian students, the same high index value is observed for general cultural minimisation for both Azerbaijanis and Armenians: 70.9.

The results vary for minimisation/similarity for Armenian and Azerbaijani students. Specifically, Armenian students express a low level of minimisation/similarity towards Azerbaijani students (22.6). Similarly, Azerbaijani student express low levels of minimisation/similarity towards Armenians (25.8). However, both Azerbaijani and Armenian students express high levels of minimisation/similarity towards Georgians. The index value for Armenian students is 60.5, while for Azerbaijani students the value is 55.7. However, Georgian students express lower levels of minimisation/similarity towards Armenians and Azerbaijanis (33.0 and 31.1, respectively).

Hence, Armenian and Azerbaijani students express high levels of similarity towards Georgians, while Georgian students express much lower levels of similarity towards both Armenian and Azerbaijani students. Note that students of all three nationalities express high levels of general cultural minimisation, which seems to result from self-identification with an overarching Caucasian culture.

Table #14 - Mean Index Values for Acceptance of Cultural Differences (per cent)

Mean Index Values for Acceptance of Cultural Differences		
Respondent	**Assessed Party**	**Acceptance**
Armenian	Azerbaijani	44.1%
	Georgian	82.1%
	Total	63.1%
Azerbaijani	Georgian	80.5%
	Armenian	36.2%
	Total	58.3%
Georgian	Azerbaijani	57.9%
	Armenian	56.7%
	Total	57.3%
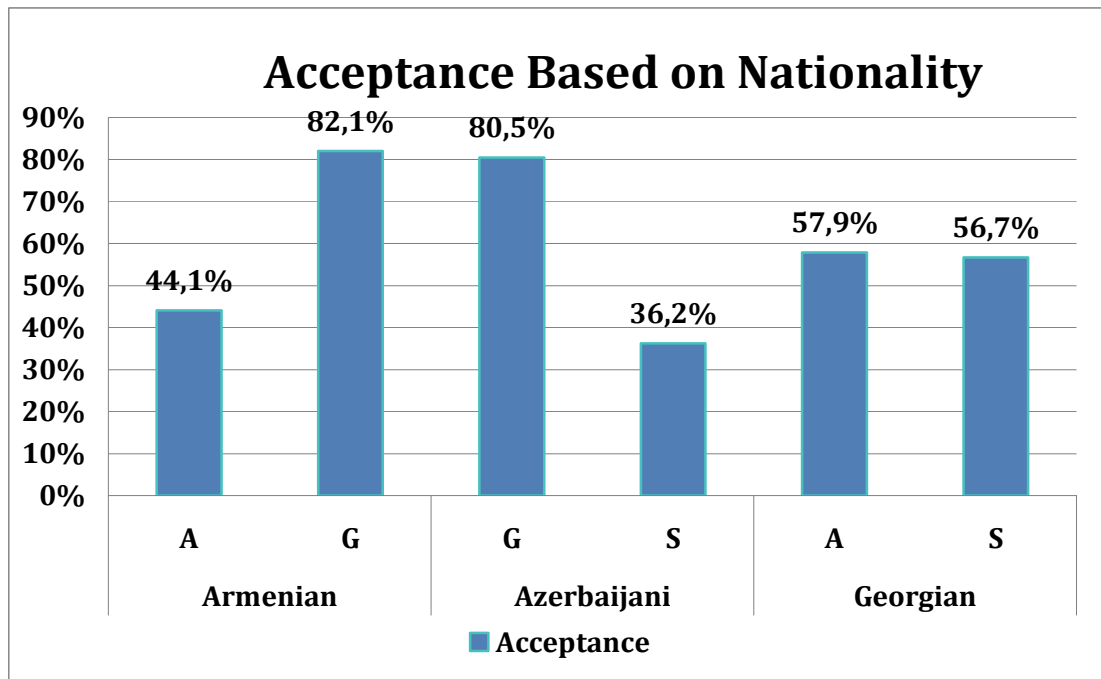
We also observe interesting results for the acceptance stage of intercultural sensitivity. Specifically, the ANOVA of the acceptance indices indicated that for Georgian respondents, there is no difference in means acceptance of Armenians or Azerbaijanis, while Armenian and Azerbaijani students exhibit statistically significantly different mean acceptance levels towards the other two nationalities. For Armenian respondents, for the arithmetic mean of the acceptance indices $F(1, 352)=423.670$, and $p=.000$, while for Azerbaijani respondents, for the arithmetic mean of the acceptance $F(1, 400)=637.139$, and $p=.000$. Finally, for Georgian respondents, for the arithmetic mean of the acceptance indices $F(1, 418)=.480$, and $p=.489$.

Hence, Georgian students' levels of acceptance towards both Armenian and Azerbaijani students (57.9 and 56.7, respectively) are equal and high. However, Armenian and Azerbaijani students express much higher levels of acceptance of Georgians (82.1 and 80.5, respectively), while their acceptance of each other is lower. Moreover, Armenian students exhibit higher values of acceptance towards Azerbaijanis (44.1) than do Azerbaijani students towards Armenians (36.2).

Table #15 - Mean Index Values for Adaptation of Cultural Differences (per cent)

Mean Index Values for Adaptation of Cultural Differences			
Respondent	**Assessed Party**	**Conscious Adaptation**	**Pluralism**
Armenian	Azerbaijani	32.6%	67.4%
	Georgian	71.5%	71.3%
	Total	52.0%	69.3%
Azerbaijani	Georgian	75.0%	66.1%
	Armenian	32.5%	61.9%
	Total	53.7%	64.0%
Georgian	Azerbaijani	45.9%	74.7%
	Armenian	47.0%	77.0%
	Total	46.5%	75.9%

Diagram #8 - Mean Index Values for Adaptation of Cultural Differences (per cent)
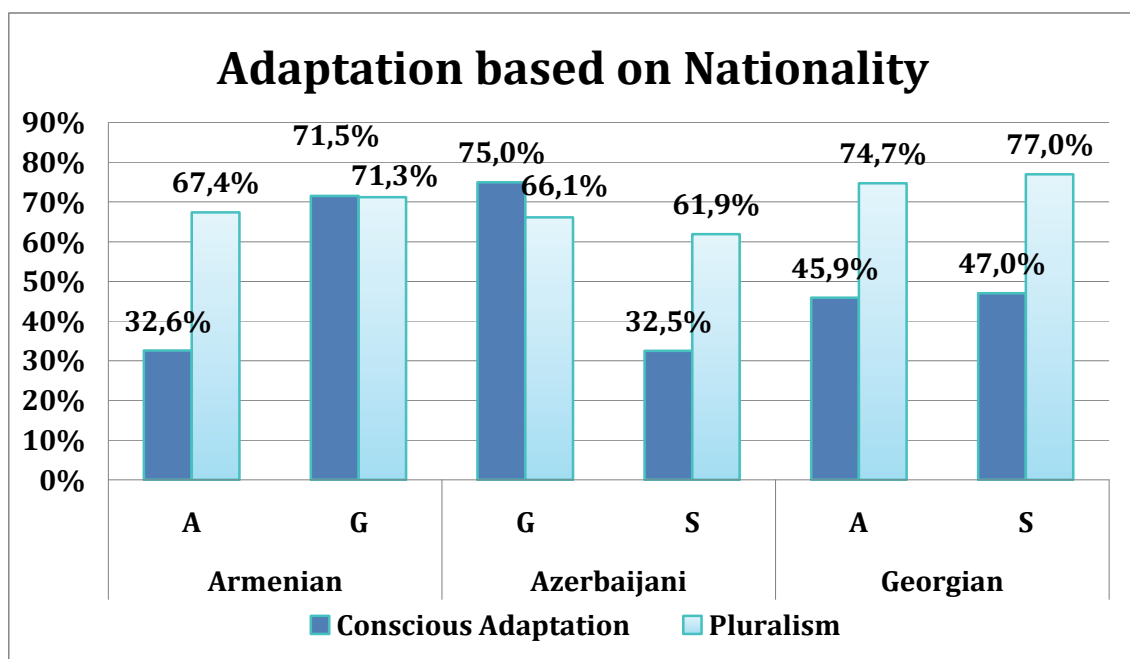
To ascertain differences in mean adaptation, an ANOVA was conducted. This analysis indicated that the differences observed between Armenian and Azerbaijani respondents in levels of conscious adaptation towards the students of the other two nationalities are significant. For Georgian respondents, the difference in mean conscious adaptation of the other two nationalities is not statistically significant. For the cultural adaptation sub-stage, no group of students exhibited statistically significant differences.

For Armenian respondents, for the arithmetic mean of conscious adaptation $F(1, 352) = 442.569$, and $p = .000$, while for the arithmetic mean of the cultural adaptation $F(1, 352) = 3.313$, and $p = .070$. For Azerbaijani respondents, for the arithmetic mean of conscious adaptation $F(1, 400) = 665.066$, and $p = .000$, while for the arithmetic mean of cultural adaptation $F(1, 400) = 3.286$, and $p = .071$. Finally, for Georgian respondents, for the arithmetic mean of conscious adaptation $F(1, 418) = .356$, and $p = .551$, while for the arithmetic mean of cultural Adaptation $F(1, 418) = 1.686$, and $p = .195$.

Hence, the values of conscious adaptation of cultural differences expressed by Armenian students towards Georgians and Azerbaijanis differ. Specifically, the observed values are high for Georgian students (71.5) and significantly lower for Azerbaijani students (32.6). The same trend is observed in the conscious adaptation expressed by Azerbaijani students, which is high for Georgians (75.0) and lower for Armenians (32.5).

For Georgian students, levels of conscious adaptation are similar for Armenians and Azerbaijanis (45.9 and 47.0, respectively).

The results of the pluralism stage of cultural adaptation are similarly interesting. As above, the levels expressed by all students groups towards the other two nationalities do not differ. Moreover, despite the fact that Azerbaijani students exhibit slight lower levels of pluralism for Armenian and Georgian students, the levels are clearly expressed for all three nationalities.

Furthermore, Armenian students exhibit similar levels of conscious adaptation and pluralism towards Georgians (71.3 and 71.5, respectively), while the index value of conscious adaptation is twice as high as the index value of pluralism towards Azerbaijanis (32.6 and 67.4, respectively).

Similar results are observed for the cultural adaptation of Azerbaijani students. Azerbaijani students express conscious adaptation values towards Georgians of 75.0 and pluralism values

of 66.1, while for Armenians express conscious adaptation values of 32.5 and pluralism values of 61.9.

For Georgian students, there is a clear difference in the expression of pluralism and conscious adaptation. Levels of pluralism towards both cultures are high (74.7 for Azerbaijanis and 75.9 for Armenians), while levels of conscious adaptation are lower. However, as previously mentioned, the levels expressed are substantive (45.9 for Azerbaijanis and 47.0 for Armenians).

These results suggest that pluralism is a more general phenomenon while conscious adaptation is more concrete (see Identification of Factors in section 4.1.3). Therefore, pluralism might express a more general notion of adaptation to which students from all three cultures seem more accustomed.

Table #16 - Mean Index Values of Integration of Cultural Differences (per cent)

Mean Index Values for Integration of Cultural Differences			
Respondent	**Assessed Party**	**Integration with a Concrete Culture**	**Universal Integration**
Armenian	Azerbaijani	26.1%	66.5%
	Georgian	63.1%	66.5%
	Total	44.6%	66.5%
Azerbaijani	Georgian	65.6%	68.2%
	Armenian	25.2%	68.4%
	Total	45.4%	68.3%
Georgian	Azerbaijani	40.4%	61.6%
	Armenian	40.3%	61.6%
	Total	40.4%	61.6%

Integration based on Nationality

	Armenian		Azerbaijani		Georgian	
	A	G	G	S	A	S

Legend: ■ Integration with a Concrete Culture ☐ Universal Integration

Values shown: Armenian A: 26,1% / 66,5%; Armenian G: 63,1% / 66,5%; Azerbaijani G: 65,6% / 68,2%; Azerbaijani S: 25,2% / 68,4%; Georgian A: 40,4% / 61,6%; Georgian S: 40,3% / 61,6%

To ascertain whether the differences in mean integration are statistically significant, an ANOVA was conducted. This analysis indicated that for Georgian respondents, the differences in mean integration towards the other two nationalities are not significant for either concrete cultural integration or universal integration, while for Armenian and Azerbaijani respondents, the integration index values towards the other two nationalities are significant only for concrete cultural integration.

For Armenian respondents, for the arithmetic mean of concrete cultural integration is $F(1, 352)=444.820$, and $p=.000$, while for the arithmetic mean of universal integration $F(1, 352)=.003$, and $p=.958$. For Azerbaijani respondents, for the arithmetic mean of concrete cultural integration $F(1, 400)=622.888$, and $p=.000$, while for the arithmetic mean of universal integration $F(1, 400)=.035$, and $p=.852$. Finally, for Georgian respondents, for the arithmetic mean of concrete cultural integration $F(1, 418)=.003$, and $p=.953$, while for the arithmetic mean of universal integration $F(1, 418)=.000$, and $p=.997$.

Hence, Armenian respondents exhibit varying levels of concrete cultural integration towards Azerbaijanis and Georgians. Specifically, the level of concrete cultural integration towards Georgians is 2.5 higher than the levels observed towards Azerbaijanis (63.1, and 26.1, respectively). The observed pattern is similar for Azerbaijani students whose level of concrete cultural integration towards Georgians is 65.6 but only 25.2 for Armenians.

The values of concrete cultural integration expressed by Georgian students towards both Azerbaijanis and Armenians are similar (approximately 40).

The results for universal integration are similar to those for pluralism; however, the values for all cases are slightly lower. Specifically, Armenian students exhibit equal levels of universal integration towards Azerbaijanis and Georgians (66.5); Azerbaijani students exhibit similar levels of universal integration towards Armenians and Georgians (68.4 and 68.2, respectively); and Georgian students exhibit identical levels of universal integration towards Armenians and Azerbaijanis (61.6). The level of universal integration expressed by Georgian students is lower, as in the adaptation pluralism sub-stage, than the level of universal integration expressed by Armenian and Azerbaijani students.

Armenian respondents exhibit similar values of concrete cultural integration and universal integration (63.1 and 66.5, respectively) towards Georgians, while the value of concrete cultural integration towards Azerbaijanis is nearly 2.5 times lower than for universal integration (26.1 and 66.5, respectively). Similar indices of concrete cultural integration and universal integration are expressed by Azerbaijani students towards Armenians (25.2 and 68.4, respectively) and Georgians (65.6 and 68.2, respectively). For Georgian students, significant difference between the values for concrete cultural integration and universal integration are observed. The values for universal integration are equally high towards both cultures (61.6), while concrete cultural integration is observed at a moderate level (40.4).

On the one hand, universal integration is a broader notion associated with specific values, while on the other hand, concrete cultural integration expresses adaptation.

The results support our hypothesis that Georgian, Armenian, and Azerbaijani students exhibit difference levels of intercultural sensitivity depending on the culture being evaluated. Moreover, we confirm that Armenian and Azerbaijani students express higher levels of intercultural sensitivity towards Georgians than towards one another.

Based on these results, we can conclude that successive stages and sub-stages of intercultural sensitivity are not observed in the Georgian context. According to Bennett's model, we should have observed successive increasing or decreasing values for the scales and sub-scales. Moreover, a peak should have indicated the sub-scale that best described the respondents' intercultural sensitivity but this pattern was not observed. Indeed, some intercultural sensitivity was demonstrated across all sub-scales.

The scales are complementary and growth in one does not necessitate a decline in another. Multiple scales can increase simultaneously. Hence, an analysis of the patterns of intercultural sensitivity by nationality is presented below.
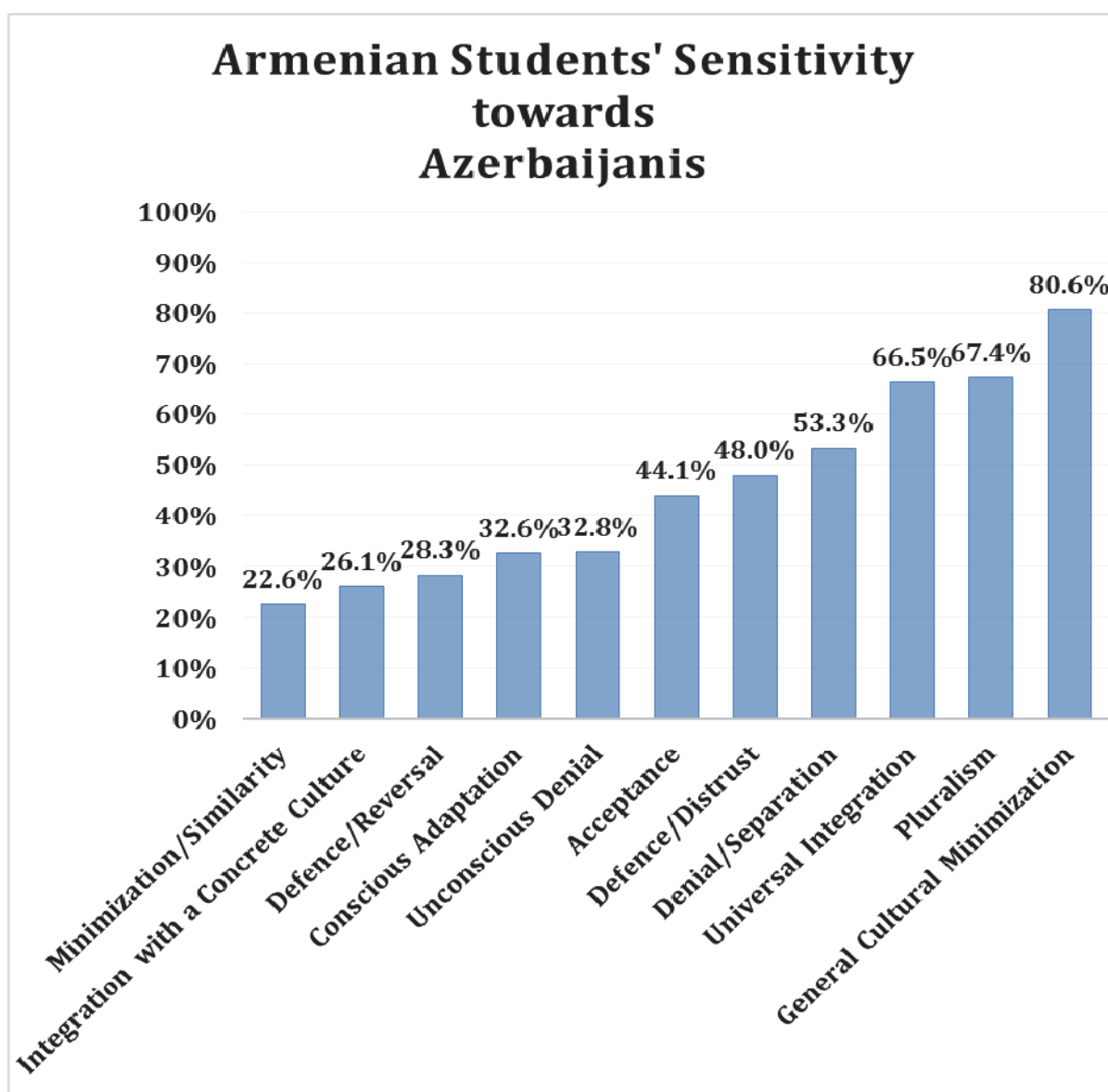
4.3. Patterns of Student Intercultural Sensitivity by Nationality

In this chapter, we examine the patterns of student intercultural sensitivity by nationality for all scales (stages and sub-stages).

The diagrams present respondent intercultural sensitivity by sub-stage in ascending order. This presentation allows us to examine the degree to which sub-stages of intercultural sensitivity are expressed among students of each nationality.

Armenian students exhibit the lowest levels of intercultural sensitivity (see Diagram #10) towards Azerbaijani students at the minimisation/similarity sub-stage (22.6) and the highest levels for general cultural minimisation (80.6). This pattern indicates that the sub-stage of intercultural sensitivity corresponding to minimisation/similarity is least expressed, while the sub-stage corresponding to general cultural minimisation is most expressed. Armenian students express high levels of intercultural sensitivity towards Azerbaijanis for constructs that correspond to general, abstract categories, such as universal integration, pluralism, and general cultural minimisation. However, constructs tied to a specific culture or context are more weakly expressed. The denial/separation index value is also higher than average (53.3) as is the defence/distrust indicator (48.0). However, note that a moderate level of acceptance of 44.1% is also expressed.

Armenian Students' Sensitivity towards Azerbaijanis

Azerbaijani student indices of intercultural sensitivity towards Armenians (see Diagram #11) are very similar to the indices of Armenians towards Azerbaijanis. The lowest values are observed for concrete cultural integration (25.2), defence/reversal (25.6), and minimisation/similarity (25.8). Much like Armenian student attitudes towards Azerbaijanis, the sub-stages that are most strongly expressed are pluralism (61.9), universal integration (68.4), and general cultural minimisation (80.3). These results suggest that Azerbaijani students possess highly developed intercultural sensitivity, especially for stages in the ethnorelative phase. However, this high level of intercultural sensitivity conflicts with low values of concrete cultural integration (26.1) and conscious adaptation (32.6). I believe that as

with Armenian students attitudes towards Azerbaijanis, there exist two types of sensitivity: one general category, which expresses general views and abstract knowledge and one concrete category, which exists in a specific social and cultural context and is expressed through particular actions.

Diagram #11 – Azerbaijani student intercultural sensitivity towards Armenians
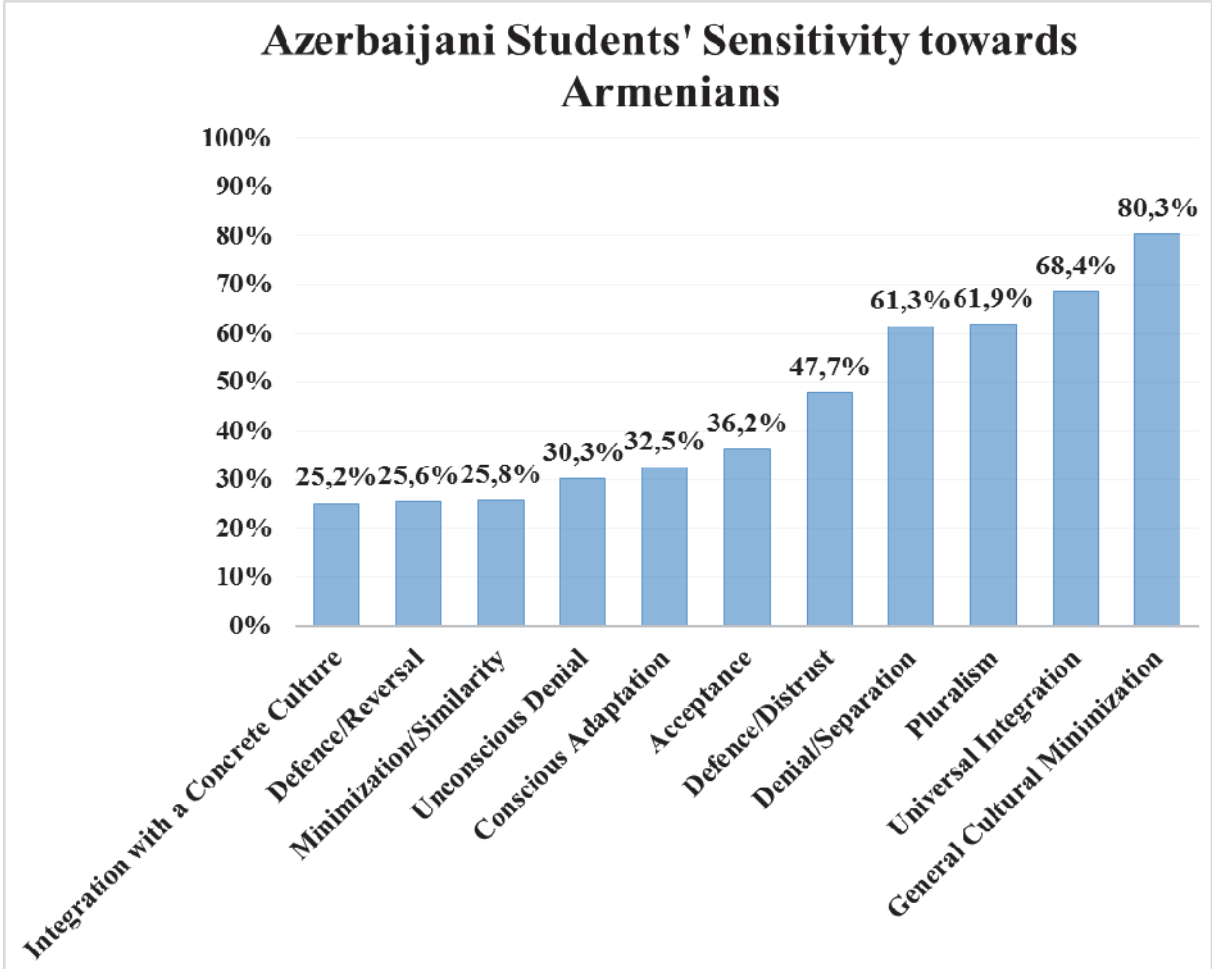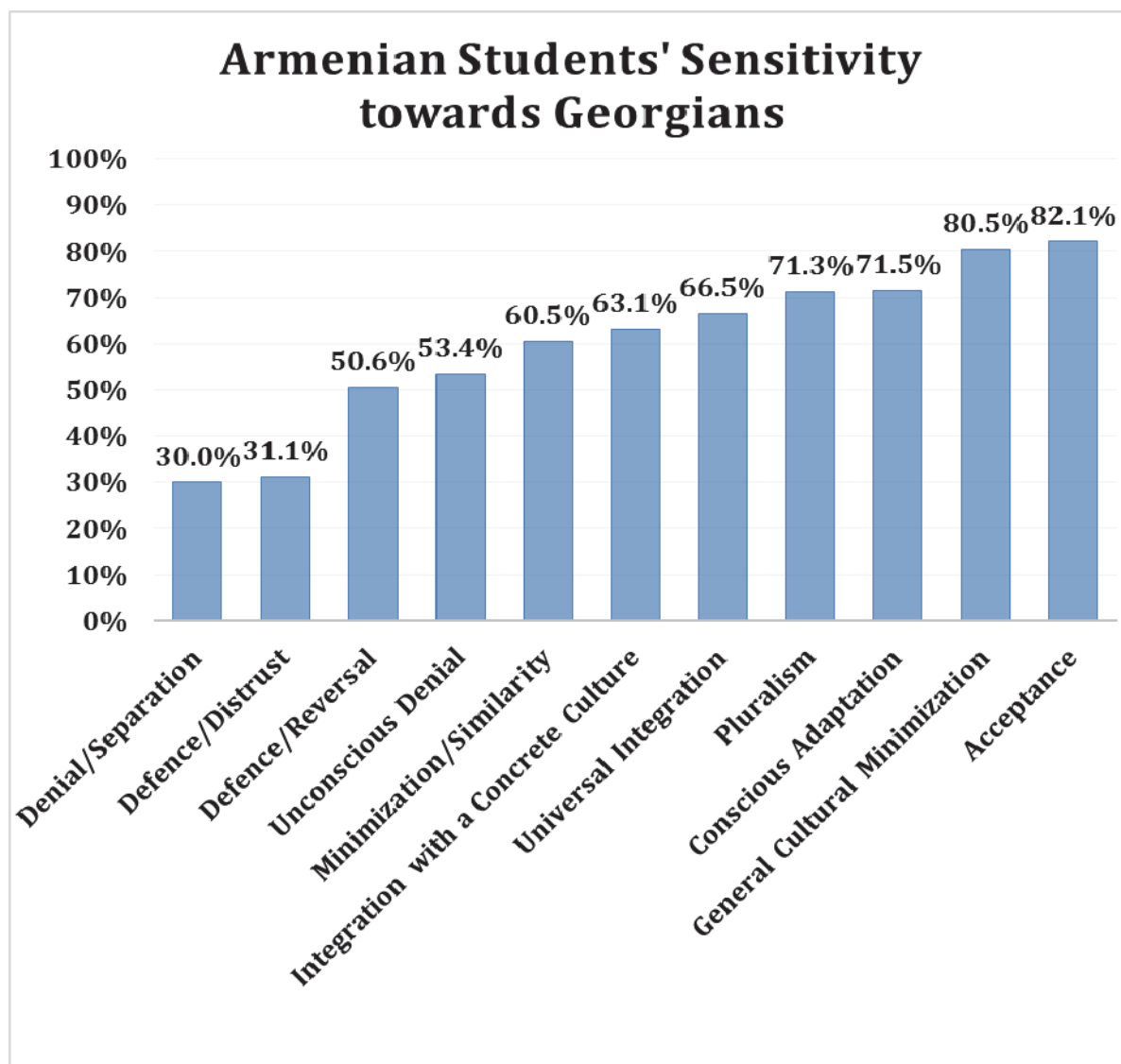

Hence, Azerbaijani and Armenian students express low levels of acceptance towards one another (36.2 and 44.1, respectively), strongly express defence/distrust (47.7 and 48.0, respectively), and express stronger than average denial/separation (62.9 and 53.3, respectively). However, generalised, abstract ideas of intercultural sensitivity are also strongly expressed.

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The intensity at which intercultural sensitivity is expressed differs for Armenian and Azerbaijani students. Specifically, Armenian students display higher acceptance values towards Azerbaijanis (44.1) than Azerbaijanis display towards Armenians (36.2). Likewise, Armenians display less denial/separation (53.3) than Azerbaijanis display towards Armenians (61.3).

The pattern of intercultural sensitivity that Armenian students display towards Georgians differs radically from the pattern they display towards Azerbaijanis (see Diagram #12). Indeed, the indices differ for all scales (sub-stages). Armenian students express acceptance of Georgians most strongly (82.1); this value is nearly twice as high that expressed for Azerbaijanis (44.1). The weakest values are displayed for denial/ separation (30.0) and defence/distrust (31.1).

In this case, the intercultural sensitivity values that correspond to acknowledgement of cultural difference and general acceptance as well as general cultural minimisation, pluralism, and universal integration are high. However, Armenian students also express high levels for the concrete sub-stages of the ethnorelative phase. These indices are related to sub-stages relevant to specific situations, contexts, and cultures, such as concrete cultural integration (63.1) and conscious adaptation (71.5). This pattern clearly indicates that Armenian students express ethnorelative sentiments towards Georgians. Armenian students express higher than average levels of intercultural sensitivity towards Georgians for all scales and sub-scales, except denial/separation and defence/distrust.

Diagram #12 – Armenian student intercultural sensitivity towards Georgians

Armenian Students' Sensitivity towards Georgians

- Denial/Separation: 30.0%
- Defence/Distrust: 31.1%
- Defence/Reversal: 50.6%
- Unconscious Denial: 53.4%
- Minimization/Similarity: 60.5%
- Integration with a Concrete Culture: 63.1%
- Universal Integration: 66.5%
- Pluralism: 71.3%
- Conscious Adaptation: 71.5%
- General Cultural Minimization: 80.5%
- Acceptance: 82.1%

The patterns of intercultural sensitivity of Georgian students towards Armenians (see Diagram #13) are vastly different from those expressed by Armenians towards Georgians. The lowest values occur for defence/reversal (30.5), minimisation/similarity (33.0), and unconscious denial (34.6). Four constructs possess higher than average values of which three are abstract categories of intercultural sensitivity (universal integration (61.1), general cultural minimisation (70.9), and pluralism (77.0)). The fourth strongly expressed construct is acceptance (56.7), which is part of the ethnorelative phase and suggests that Georgian students express high levels of intercultural sensitivity towards Armenians. However, this value is significantly lower than the level exhibited by Armenian students towards Georgians

(82.1), which suggests that Armenians possess higher levels intercultural sensitivity towards Georgians than Georgians exhibit towards Armenians. Furthermore, Georgians express higher levels of denial/separation (47.6) towards Armenians than Armenians express towards Georgians (30).

Diagram #13 – Georgian students intercultural sensitivity towards Armenians
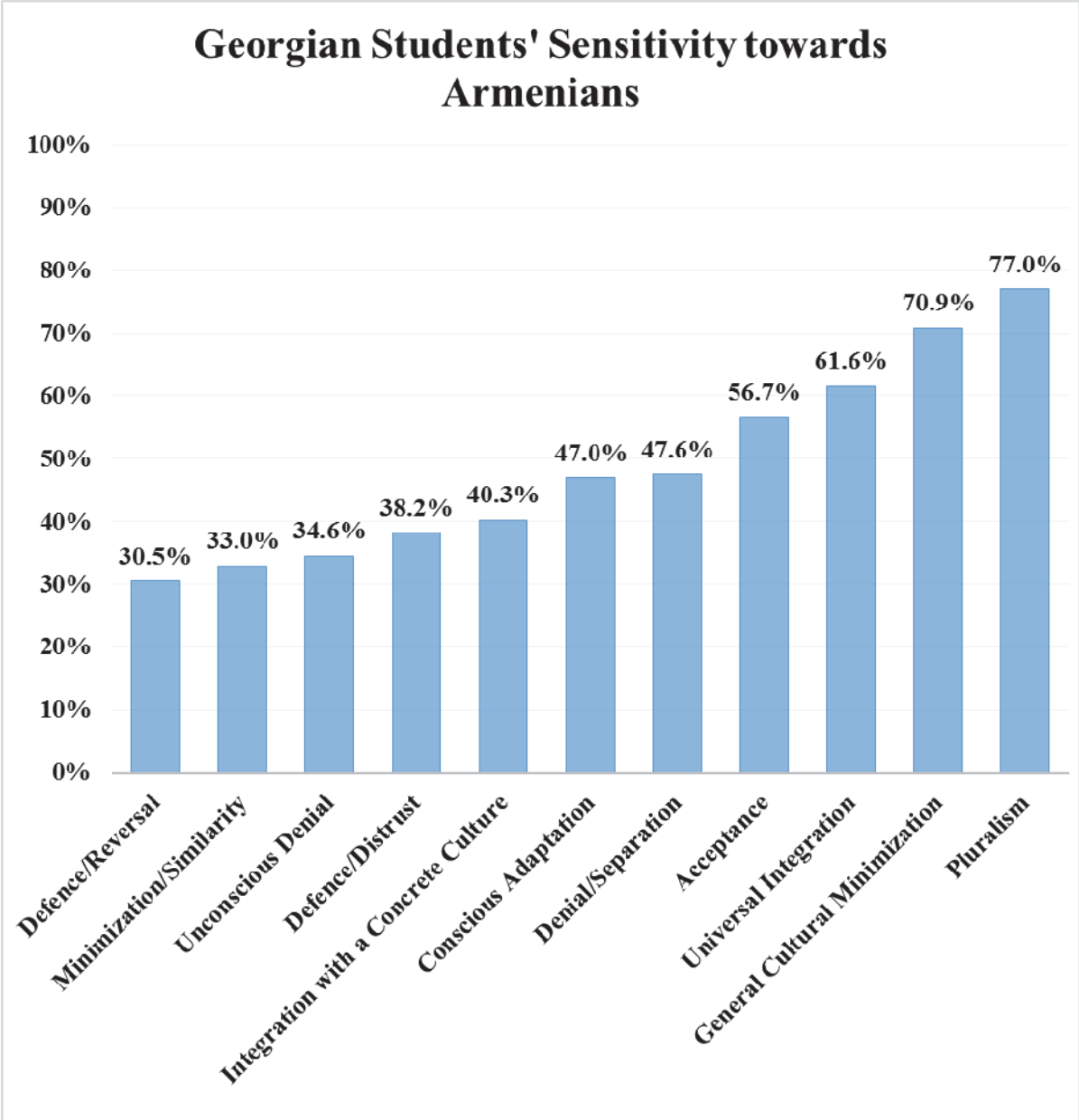
The pattern of Azerbaijani intercultural sensitivity toward Georgians (see Diagram #14) is similar to the pattern of Armenian intercultural sensitivity towards Georgians. Azerbaijani students express higher levels of acceptance for Georgians (80.5) than for Armenians (36.2). The weakest indicators are denial/separation (30.5) and defence/distrust (33.5). The values for other sub-stages are at average levels or higher.

Diagram #14 – Azerbaijani students intercultural sensitivity towards Georgians
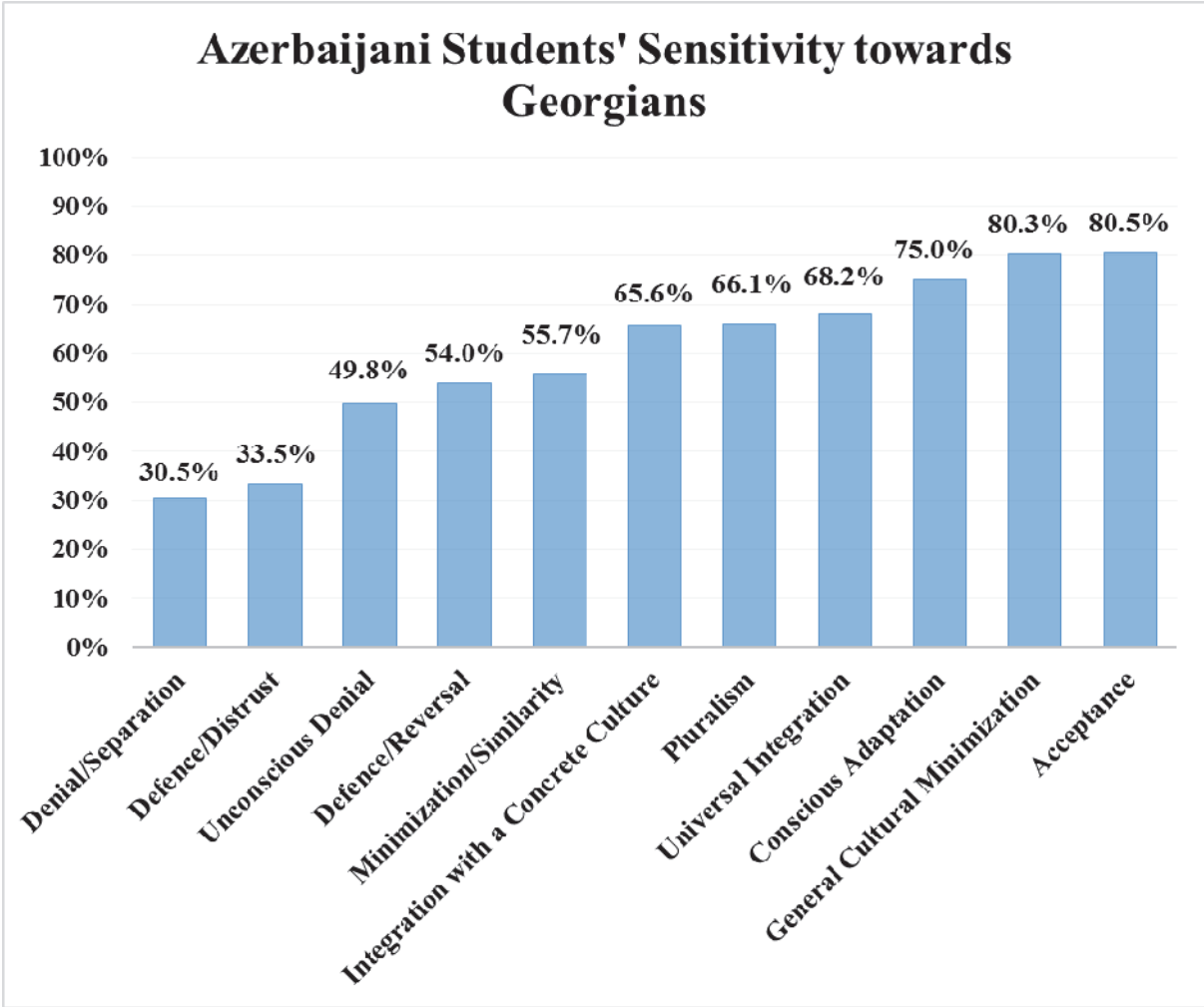
Much like Armenian students, Azerbaijani students express the abstract, general constructs of intercultural sensitivity (such as pluralism, universal integration, and general cultural integration) towards Georgians; they also strongly express ethnorelative phase constructs such as concrete cultural integration (65.6) and conscious adaptation (75.0). We conclude that Azerbaijani students, like Armenian students, express high levels of ethnorelative intercultural sensitivity towards Georgians.

Georgian Students' Sensitivity towards Azerbaijanis
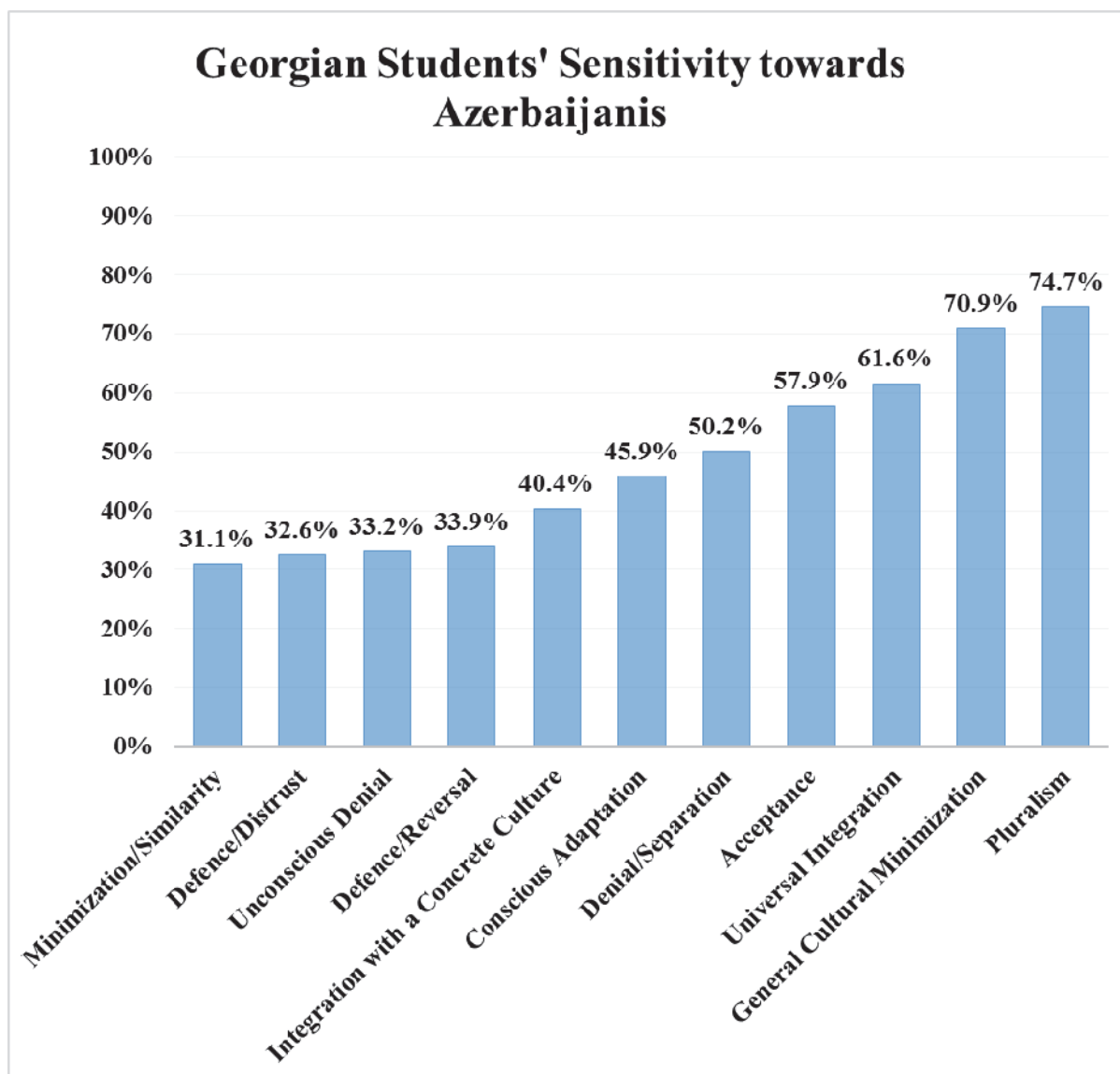
Note that Georgian students exhibit a different pattern of intercultural sensitivity towards Azerbaijanis (see Diagram #15) than Azerbaijanis exhibit towards Georgians. However, this pattern closely resembles the Georgian pattern of intercultural sensitivity towards Armenians.

The lowest values are observed for minimisation/similarity (31.1), defence/distrust (32.6), unconscious denial (33.2), and defence/reversal (33.9). Five constructs possess higher than average values three of which correspond to abstract categories of intercultural sensitivity (universal integration, general cultural minimisation, and pluralism). Georgians express strong levels of acceptance (57.9) towards Azerbaijanis as with the levels expressed towards

Armenians. However, this value is much lower than the Azerbaijani acceptance index value (80.5) towards Georgians. The level of denial/separation (50.2) is slightly higher towards Azerbaijanis than towards Armenians (47.6).

Hence, we can conclude that Georgian students express relatively high intercultural sensitivity towards Azerbaijanis. This level corresponds to the ethnorelative phase; however, a clear trend of denial/separation also emerges.

An analysis of Georgian, Armenian, and Azerbaijani student intercultural sensitivity indicates that student sensitivity towards other nationalities varies. Moreover, Armenians and Azerbaijanis exhibit more developed intercultural sensitivity towards Georgians than Georgians exhibit towards the other two nationalities. It is evident that conflicts between Armenia and Azerbaijan are reflected in the intercultural sensitivity between Armenian and Azerbaijani students living in Georgia. However, Armenian and Azerbaijani students exhibit high levels of intercultural sensitivity towards Georgians, which suggests that these ethnic minorities are ready adapt to the dominant population.

4.4. Student Intercultural Sensitivity by Region and Academic Level

One goals of this study is to assess students intercultural sensitivity based on their region and academic level. As previously noted, intercultural sensitivity is not an innate trait and can be developed. One of the most influential factors of intercultural sensitivity is inter-cultural interaction. One research goal was to determine whether differences exist in the level of intercultural sensitivity of students in Tbilisi and Akhaltsikhe, and another goal was to assess changes in Armenian and Azerbaijani student intercultural sensitivity, which should have resulted from studying in a Georgian university alongside Georgian students.

To ascertain in the significance of differences between means of Georgian, Armenian and Azerbaijani students intercultural sensitivity indices on their region and academic levels, we used ANOVA. The analysis indicated that some of differences between these intercultural sensitivity sub-stages are statistically reliable. The results are presented below by region and academic level.

For Armenian students, statistically significant differences towards Georgians were identified for pluralism ($F_{(1,175)}$ = 4.729, p=.03) and universal integration ($F_{(1,175)}$ =4.050, p=.046) (see Diagram #16). Specifically, both of these constructs are more strongly expressed by students in Tbilisi than by those in Akhaltsikhe, i.e., Armenian students attending a university in Tbilisi are more sensitive towards Georgians than Armenian students attending a university in Akhaltsikhe. These differences are expressed at a high level of sensitivity, though they are only revealed for general, abstract constructs.

The difference between the intercultural sensitivity of Armenians living in Tbilisi compared to Akhaltsikhe was statistically significant when directed towards Azerbaijani students. Specifically, these differences were found for the following scales:

✓ Unconscious Denial ($F_{(1,175)}$ =12.583, p= .000)

✓ Defence/Distrust ($F_{(1,175)}$ =14.747, p=.000)

✓ Acceptance ($F_{(1,175)}$ =7.800, p=.006)

✓ Conscious Adaptation ($F_{(1,175)}$ =14.893, p=.000)

✓ Integration with a Concrete Culture ($F_{(1,175)}$ =10.473, p=.001);

Diagram #16 –Armenian Student Intercultural Sensitivity towards Georgians by Location

Intercultural Sensitivity towards Georgians from Armenian Students in Tbilisi vs. Akhaltsikhe
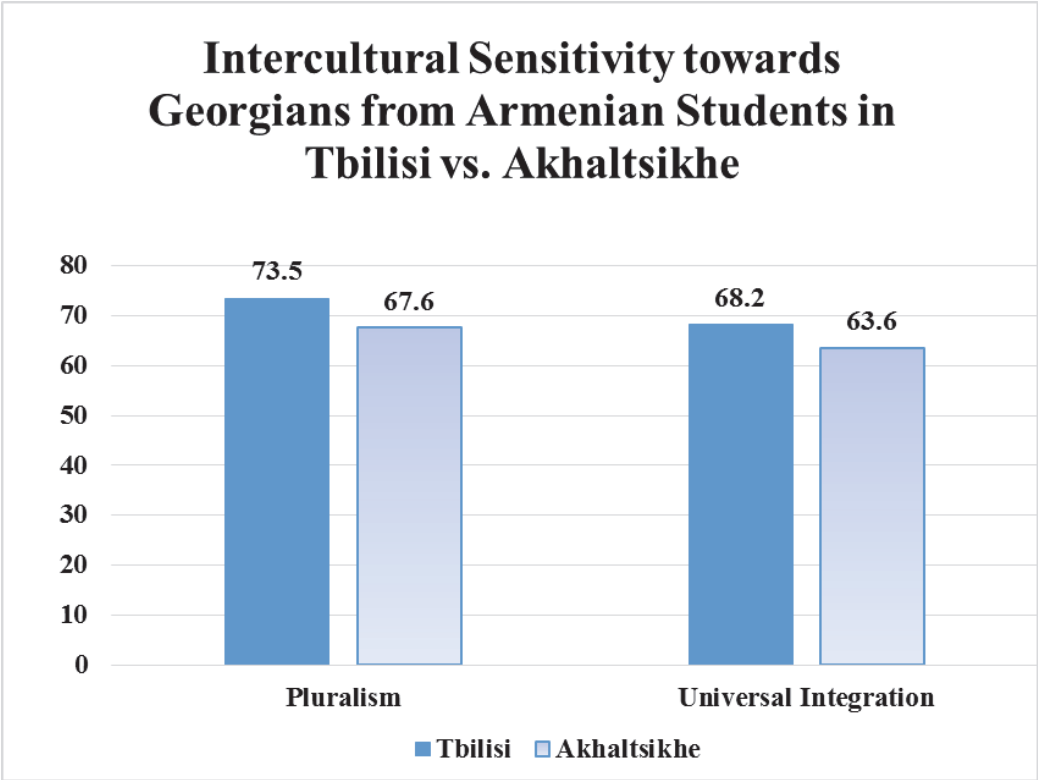
The results clearly indicate (see Diagram #17) that student intercultural sensitivity in Tbilisi is significantly higher than that of students living in Akhaltsikhe. This is revealed in the comparative lower values on the so-called ethnocentric scales in Tbilisi. Similarly, comparative higher values on the ethnorelative scales were observed in Tbilisi (compared to Akhaltsikhe).

Hence, intercultural sensitivity towards Azerbaijanis among Armenians studying in Tbilisi is higher than that of Armenians studying in Akhaltsikhe. Furthermore, compared to the differences in sensitivity towards Georgians, the differences in the sensitivity are more explicitly expressed towards Azerbaijanis on five scales of which all scales refer to a specific culture and context.

Diagram #17 –Levels of intercultural sensitivity towards Azerbaijanis of Armenian Students in Tbilisi vs. Akhaltsikhe
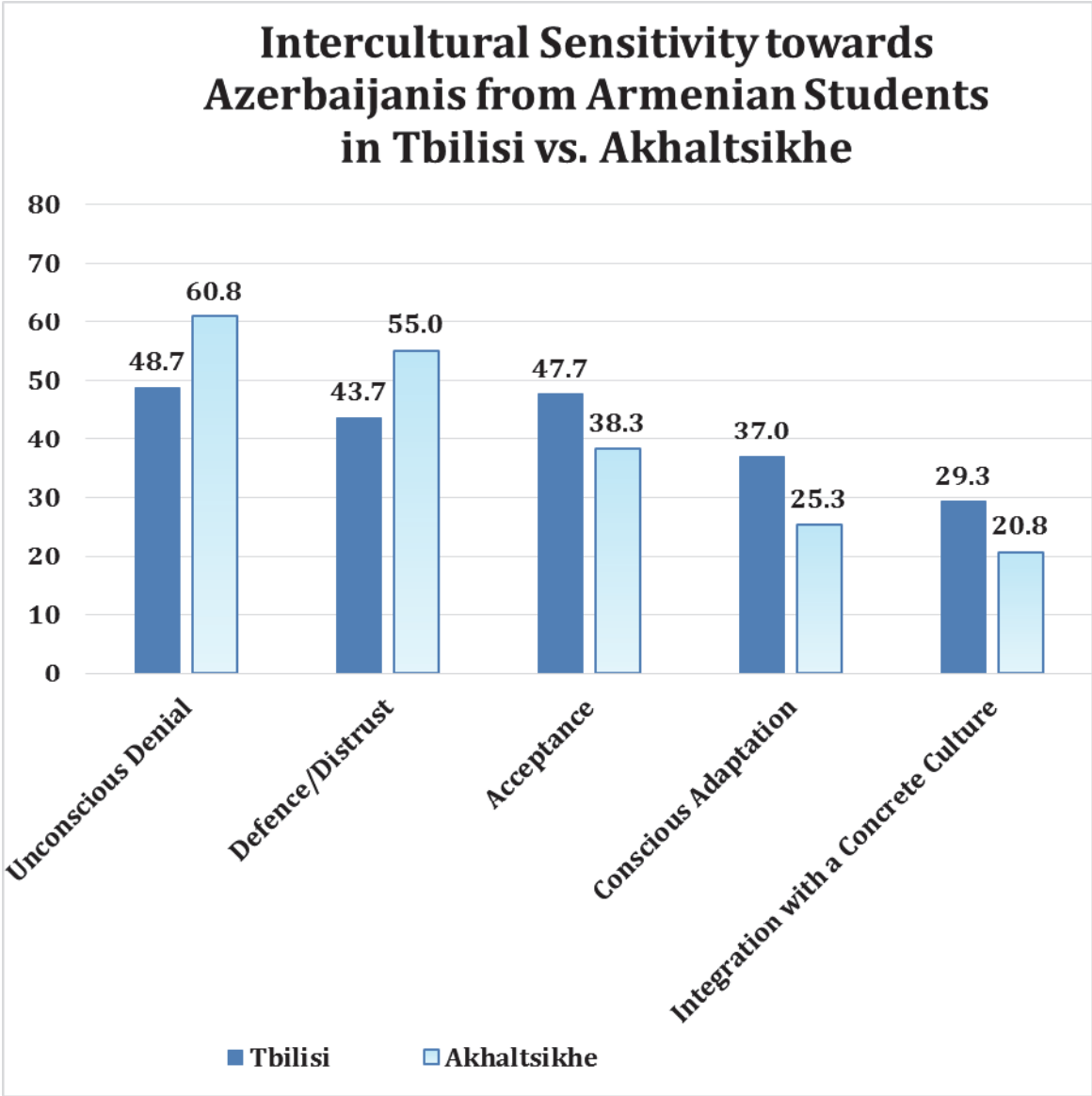
Moreover, the difference in the intercultural sensitivity of Georgians living in Tbilisi vs. Akhaltsikhe was also statistically significant when directed towards Azerbaijani students. Specifically, these differences were found for the following scales:

- ✓ Defence/Distrust (F (1,208) =20.076, p=.000)

- ✓ Acceptance (F (1,208) = 22.621, p= .000)

- ✓ Conscious Adaptation (F (1,208) = 14.825, p= .000)

- ✓ Pluralism (F (1,208)=6.007, p=.015)

- ✓ Integration with a Concrete Culture (F (1,208)=25.963, p=.000).

These scales are presented in Diagram #18.

Diagram #18 –Levels of intercultural sensitivity towards Azerbaijanis of Georgian Students in Tbilisi vs. Akhaltsikhe

The patterns for Georgians and Armenian studying in Tbilisi and Akhaltsikhe are very similar. The values of defence/distrust are higher for students studying in Akhaltsikhe, while acceptance, conscious adaptation, pluralism, and concrete cultural integration are higher for students studying in Tbilisi. Hence, Georgian students studying in Tbilisi have more highly developed intercultural sensitivity towards Azerbaijanis than do Georgian students who study in Akhaltsikhe.

The difference in intercultural sensitivity of Georgians living in Tbilisi vs. Akhaltsikhe was also statistically significant when directed towards Armenian students. Specifically, these differences were found on the following scales:

- ✓ Defence/Distrust (F (1,208) =10.518, p= .001)

- ✓ Minimisation/Similarity (F (1,208) =4.104, p= .044)

- ✓ Acceptance (F (1,208) =9.890, p= .002)

- ✓ Pluralism (F (1,208) =5.735, p= .018)

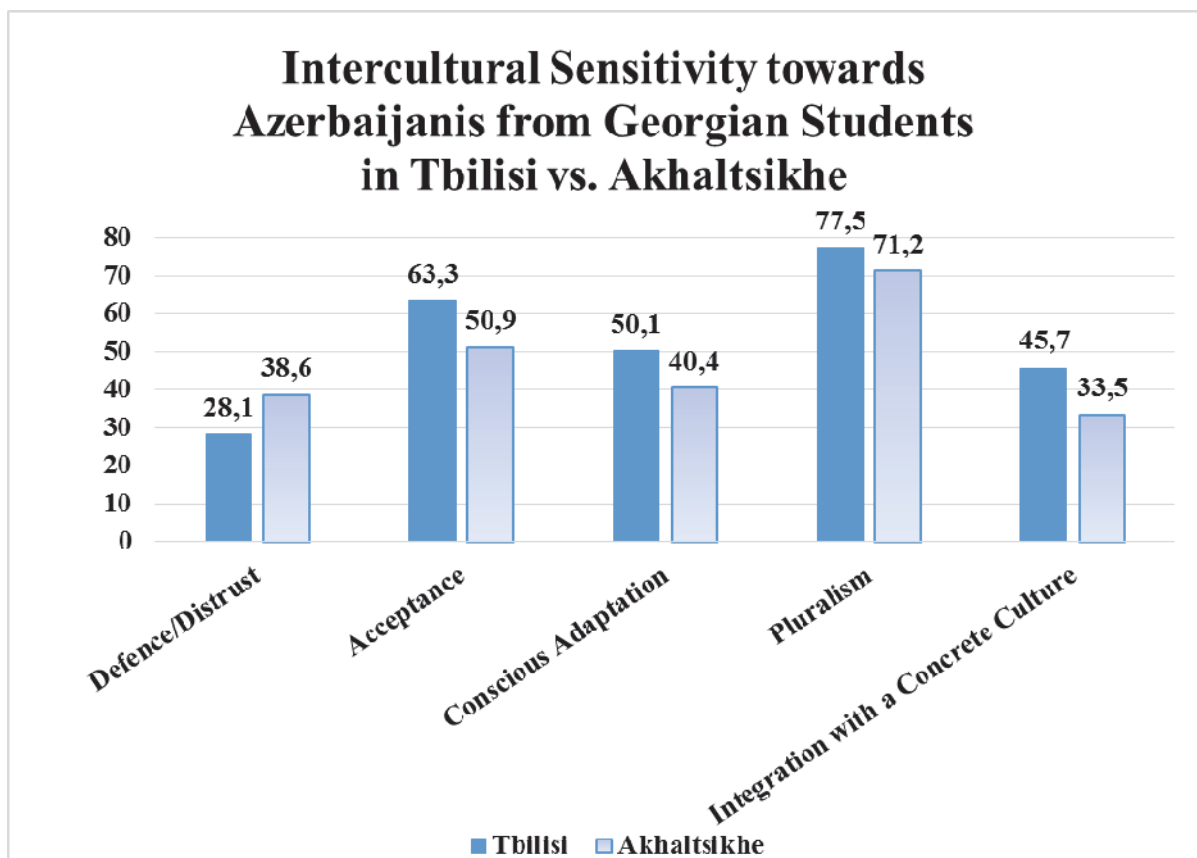- ✓ Integration with a Concrete Culture (F (1,208) =8.787, p= .003).

The scales are presented in Diagram #19.

Values of defence/distrust are higher for students studying in Akhaltsikhe, while acceptance, pluralism, and concrete cultural integration are higher for students in Tbilisi. Minimisation/similarity seems to not fit the general pattern; compared to Akhaltsikhe, the value is higher for Georgian students studying in Tbilisi. Based on the items included in the construct of minimisation and its corresponding scales, one could perceive this scale as a transitional phase between the ethnocentric and ethnorelative phases.

Much like Azerbaijanis and Armenians, Georgian students studying in Tbilisi exhibit higher levels of intercultural sensitivity than Georgian students who study in Akhaltsikhe. This phenomena is observed for both Georgian and Armenian students. Students studying in Tbilisi might exhibit more developed intercultural sensitivity due to their multicultural environment, which provides more opportunities for interaction and a more general ethnorelative attitude that is representative of capital cities.

One important goal of this study was to assess changes in Armenian and Azerbaijani students intercultural sensitivity resulting from exposure to a multicultural university environment. Specifically, the goal was to examine any changes that result from participation in the

preparatory programme in a Georgian university and subsequent study at a Georgian university in a bachelor's degree programme.

Diagram #19 –Levels of intercultural sensitivity towards Armenians of Georgian Students in Tbilisi vs. Akhaltsikhe
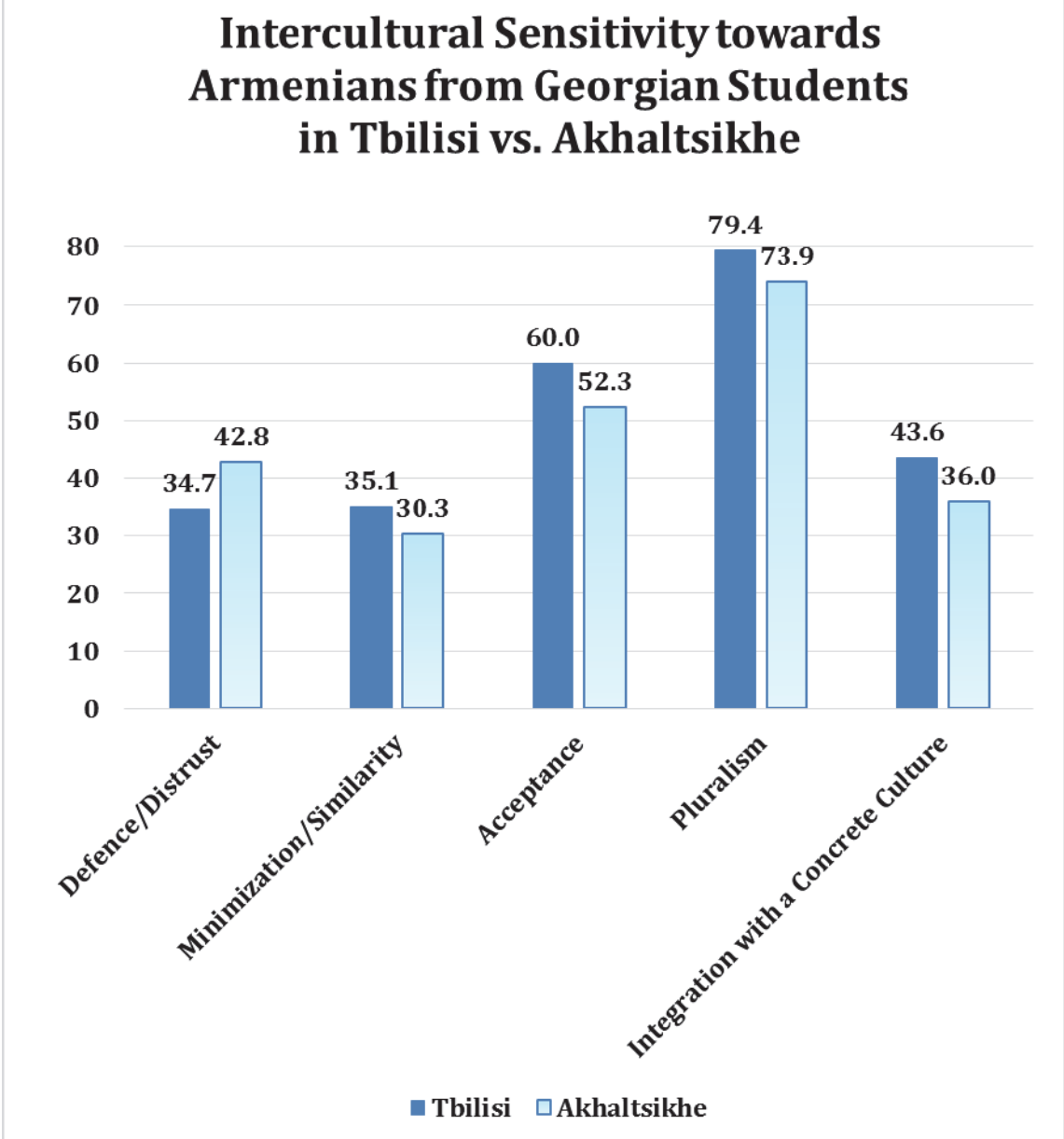
To ascertain in the significance of differences between means of Armenian and Azerbaijani preparatory and bachelor's degree students intercultural sensitivity indices, we used ANOVA. The analysis indicated that Armenian students sensitivity levels differ based on whether they are enrolled in the preparatory or bachelor's degree programme. Specifically, statistically significant differences were found for the following scales:

- ✓ Unconscious Denial F $(1,175) = 4.827$, p=.029)

- ✓ Denial/Separation (F $(1,175) = 4.448$, p=.036)

- ✓ Defence/Distrust (F $(1,175) = 5.068$, p=.026)

- ✓ Defence/Reversal (F $(1,175) = 13.256$, p=.000)

- ✓ Minimisation/Similarity (F $(1,175) = 8.602$, p=.004)

- ✓ Acceptance (F $(1,175) = 19.051$, p=.000)

- ✓ Conscious Adaptation (F $(1,175) = 25.200$, p=.000)

- ✓ Integration with a Concrete Culture (F $(1,175) = 17.545$, p=.000).

The results indicate (see Diagram #20) that the values for the ethnorelative phases (acceptance, conscious adaptation, concrete cultural integration) are significantly higher for bachelor's degree students compared to preparatory programme students. This pattern points to the positive influence of co-education on the development of intercultural sensitivity of Armenians towards Azerbaijanis. The other scales in the ethnocentric phase are not homogeneous. While unconscious denial is much weaker among students in the bachelor's degree programme, denial/separation is stronger than for students enrolled in the preparatory programme. It is possible that Armenian student interactions with Azerbaijanis in university settings have magnified their cultural differences, which has resulted in a sensitivity transition from the unconscious to the conscious level. Denial/separation represents such a stage and hence might explain increases in this scale.

Interesting results were observed for the defence scale as well. Bachelor's degree students exhibit decreased defence/distrust but increased defence/reversal. It appears that bachelor's degree students express less distrust to defend against cultural differences but rely on the cognitive instrument of reversal. We also observe an interesting result for the minimisation/similarity scale. Armenian bachelor's degree students express higher levels of minimisation/similarity than do students enrolled in the preparatory programme.

From the pattern of Armenian intercultural sensitivity towards Azerbaijanis, we conclude that bachelor's degree students display significantly higher levels of intercultural sensitivity compared to preparatory programme students. This pattern supports our hypothesis that Armenian, Georgian, and Azerbaijani student social interactions in the university setting should increase intercultural sensitivity. These results could also be used to assess the social

aspects of the preparatory programme. It is clear the programme has a positive influence on intercultural integration.

As for the intercultural sensitivity of Armenian students towards Georgians, students in bachelor's degree and preparatory programme exhibited no statistically significant differences. Hence, Armenian student intercultural sensitivity towards Georgians is not influenced by studying in a common university setting. This persistence might result from a well-developed level of Armenian student sensitivity towards Georgians. This inference is strengthened by the results for students in Tbilisi and Akhaltsikhe. As mentioned above, regional differences were only expressed for general, abstract categories, while concrete constructs associated with specific situations are the same in both regions.

Diagram #20 – Levels of intercultural sensitivity towards Azerbaijanis of Armenian Students Enrolled in Preparatory and. Bachelor's degree programmes
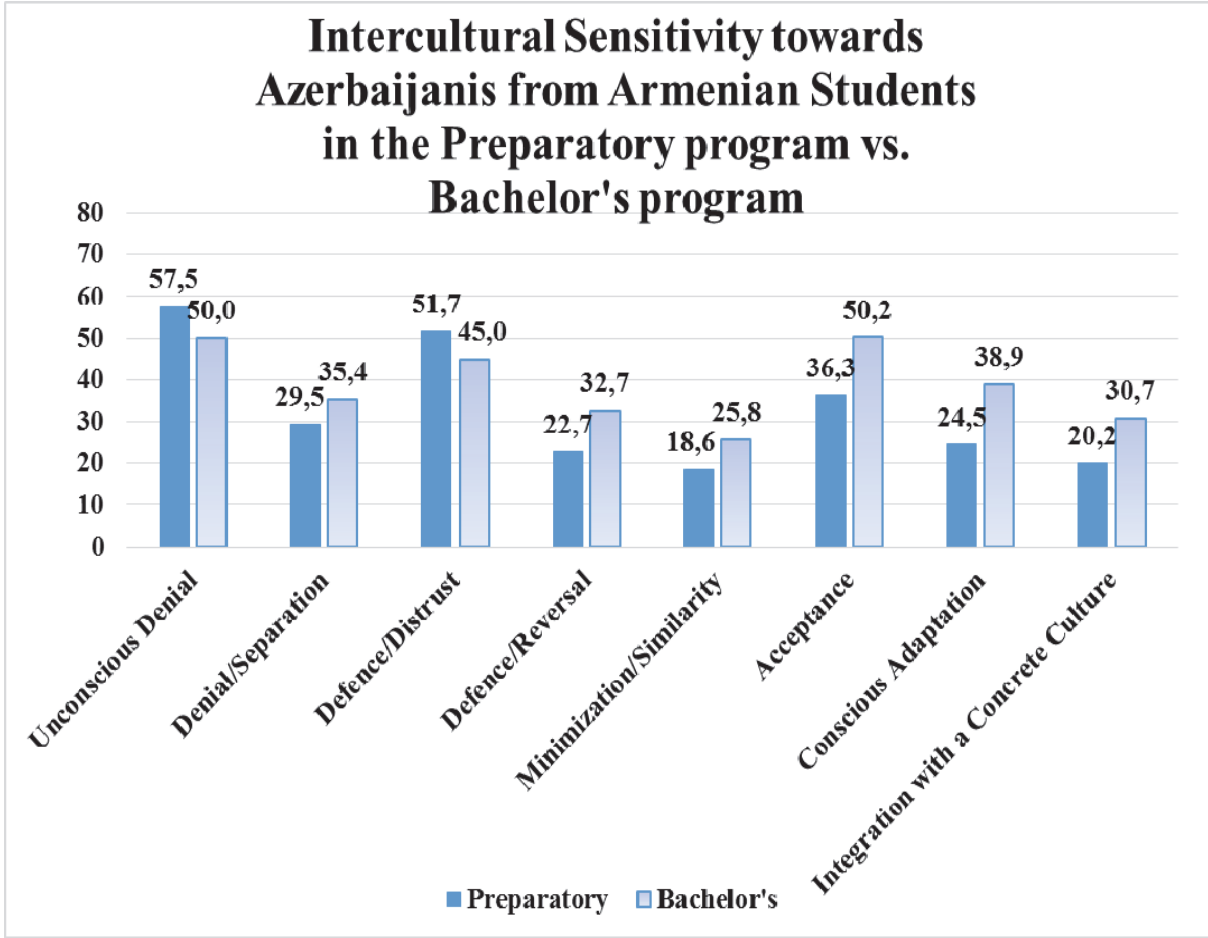
Diagram #21 displays the differences in intercultural sensitivity towards Georgians of Azerbaijani students enrolled in the preparatory and bachelor's degree programmes.

Statistically significant differences were observed only for the adaptation pluralism sub-scale (F $(1,199)$ =4.117, p=.044), which is a general, abstract construct of consciousness. Much like Armenian students, Azerbaijani students possess clear and developed levels of intercultural sensitivity towards Georgians that are not further influenced by additional social interactions with Georgians.

Diagram #21 – Levels of intercultural sensitivity towards Georgians of Azerbaijani Students Enrolled in the Preparatory and Bachelor's degree programmes
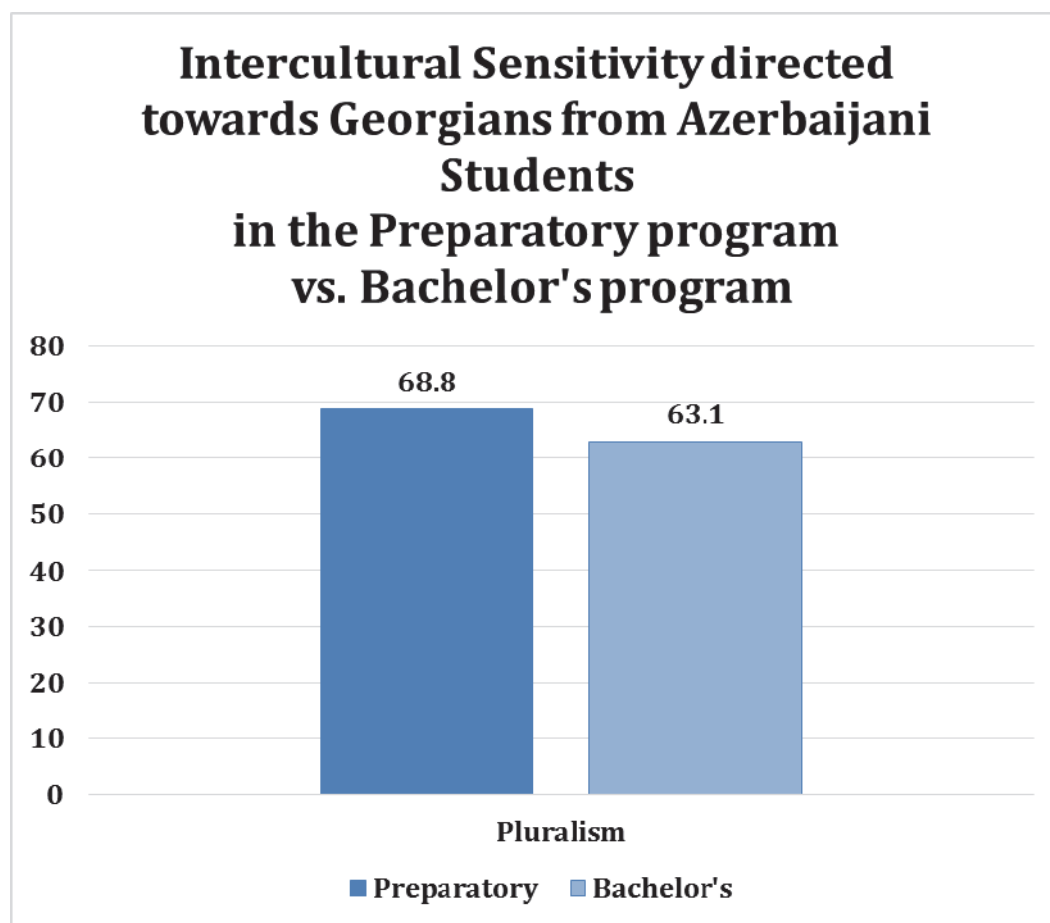
Intercultural sensitivity towards Armenian students was examined through ANOVA to ascertain whether differences in the mean values of Azerbaijani preparatory and bachelor's degree students were statistically significant. The analysis indicated that the following difference were statistically significant (presented on Diagram #22):

1. Defence/Distrust (F $(1,199)$ =5.097, p=.025)

2. Defence/Reversal (F (1,199) =14.630, p=.000)

3. Minimisation/Similarity (F (1,199) =7.046, p=.009).

The results clearly indicate that Azerbaijani students experience increased intercultural sensitivity after the preparatory programme. Preparatory students have higher values of defence/distrust, while bachelor's degree students exhibit higher levels of defence/reversal. Azerbaijani students acceptance of Armenians also increases from preparatory to bachelor's degree programmes.

Diagram #22 – Levels of intercultural sensitivity towards Armenians of Azerbaijani Students Enrolled in the Preparatory and Bachelor's degree programmes
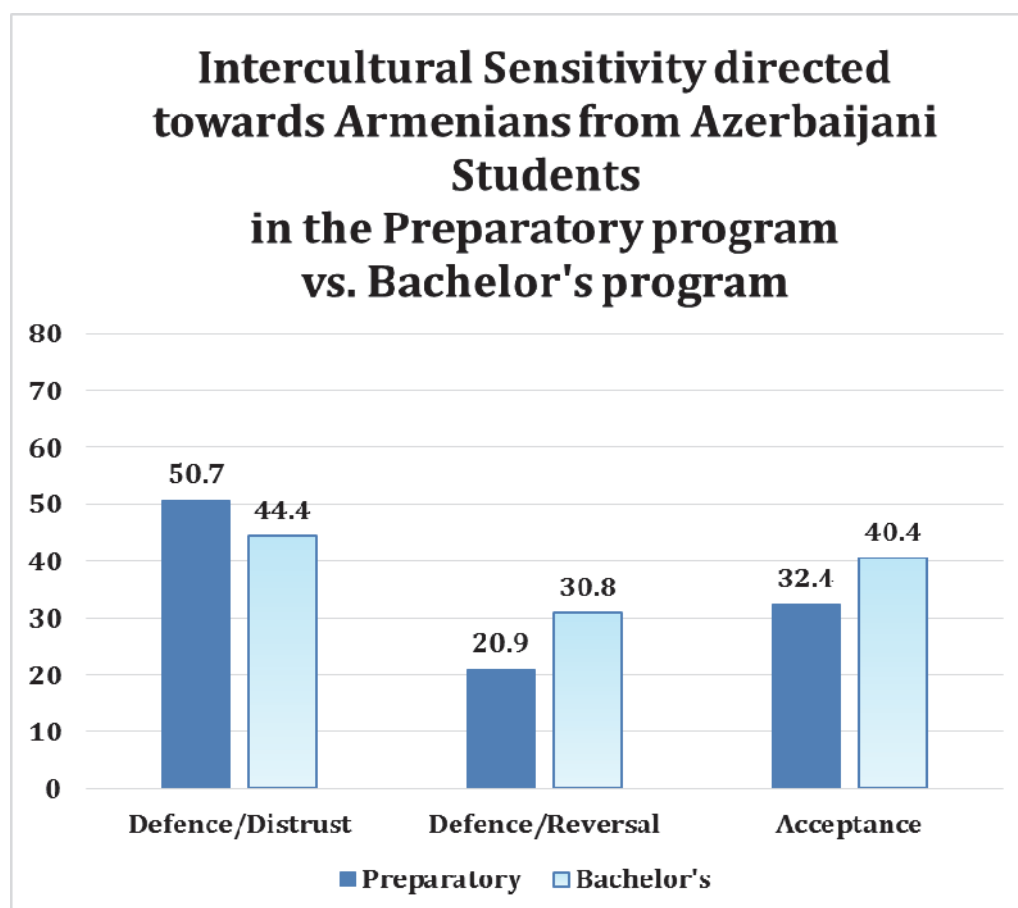
Finally, we can conclude that significant differences in intercultural sensitivity exist between students in Tbilisi and Akhaltsikhe as well as between preparatory and bachelor's degree programme students. These differences are expressed more strongly for Armenian and Azerbaijani students' sensitivity towards one another. Hence, our hypothesis is supported; indeed, Azerbaijani and Armenian students who study at an intercultural university exhibit

higher levels of intercultural sensitivity than those who are enrolled in a language preparatory programme. Intercultural sensitivity towards Georgians does not differ between student in Tbilisi or Akhaltsikhe or by academic programme. However, Georgian students' intercultural sensitivity towards Armenians and Azerbaijanis differs by region. This pattern might be explained by the fact that the Azerbaijani population is nearly non-existent in Akhaltsikhe. Hence, these Georgian students do not interact with Azerbaijanis. As a result, Georgian's intercultural sensitivity in Akhaltsikhe is based on general stereotypes, and as such, is lower compared to Georgians studying in Tbilisi, an intercultural city in which the students must interact with individuals of various national origins, including Azerbaijanis. The preparatory programme has a positive influence on the development of Armenian and Azerbaijani student intercultural sensitivity towards one another as well as on Georgian students intercultural sensitivity towards Armenians and Azerbaijanis.

4.5. Georgian, Azerbaijani, and Armenian Student Values

To analyse Georgian, Armenian and Azerbaijani student values, factor arithmetic means were calculated. Much like the analysis of student intercultural sensitivity, the next stage of the analysis involves producing corresponding indices for each factor. Each respondent's data was scaled and indexed via linear transformation. The index was normalized to vary between 0 and 1. The index is evaluated at 0 when all items contained in the corresponding factor are evaluated at the lowest possible score (1). Similarly, the index is evaluated at 1 when all items (parameters) contained in the corresponding factor are evaluated at the highest possible score (5). During the linear regression analysis, the loads of the parameters contained in the factor are determined to form the index. Each parameter is loaded with the B coefficient to calculate the index. During the next stage of the analysis, these indices are converted into percentages. The values for each group are presented on a scale in Table #17 and Diagram #23.

Table #17 – Value Means by Nationality (per cent)

Values	Respondent Nationality		
	Armenian	Azerbaijani	Georgian
Stability	81.9%	80.1%	68.5%
Power	57.6%	57.6%	70.3%
Traditional Mentality	72.4%	68.8%	44.1%
Independence	70.4%	71.1%	53.5%
Development	77.7%	76.4%	79.4%
Concession	58.8%	63.6%	58.7%

To ascertain whether differences in value means are statistically significant, an ANOVA was conducted. This analysis indicated that national differences in are statistically significant.

A more detailed analysis (LSD) illustrated concrete differences among Georgian, Armenian and Azerbaijani students. These results from the ANOVA and LSD are presented in Appendix #2.

Diagram #23 – Value Means by Nationality (per cent)

Value Indices Based on Nationality

Armenian   Azerbaijani   Georgian
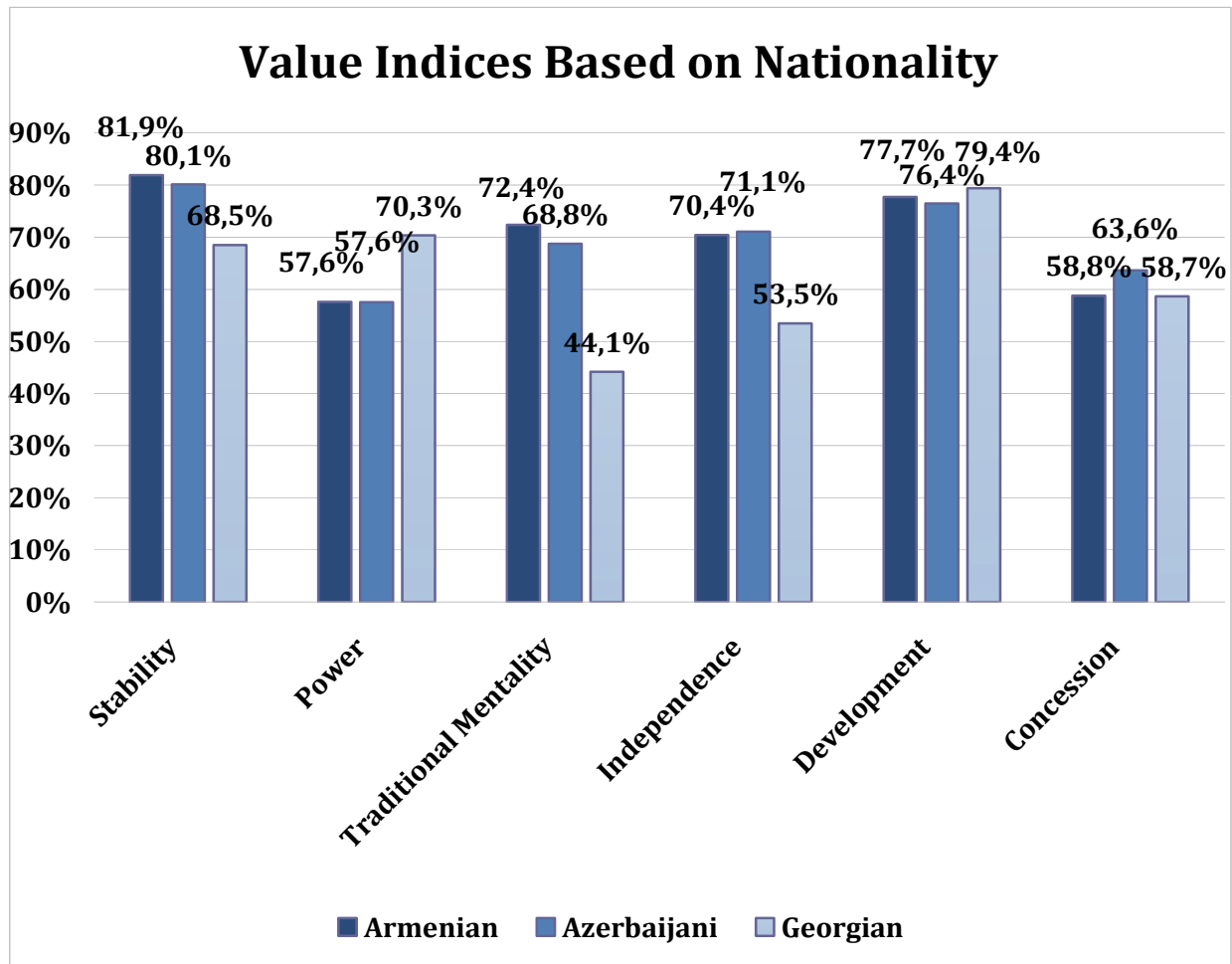
The results indicate that stability is an exceptionally important value to Armenian and Azerbaijani students. These students exhibit the same stability value (p=.105) and its index is extremely high (81.9 for Armenian students and 80.1 for Azerbaijanis). Georgians exhibit statistically significant values for stability (p=.000); the Georgian students' stability index is also high (68.5) but significantly lower than the level of Armenian and Azerbaijani students (by more than 10 per cent).

No differences in power are identified for Armenian or Azerbaijani students (p = .985). Georgian students exhibit statistically significant differences in power (p = .000) from

Armenian and Azerbaijani students. Moreover, power is more strongly expressed among Georgian students (70.3) than among Armenian (57.6) or Azerbaijani (57.6) students.

We also observe interesting results for traditional mentality. The differences among Georgian, Armenian, and Azerbaijani students for this value are statistically significant (p=.000; p=.015; and p=.000, respectively). Traditional mentality is strongest among Armenian students (72.4) and weakest among Georgian student (44.1). On this scale, the Azerbaijani student index value (68.8) is lower than that of Armenian students but significantly higher than that of Georgian students.

No significant difference in independence exists for Armenian and Azerbaijani students (p=.633), while Georgian students independence differs from the other groups (p=.000). Independence is a much more important value to Armenian and Azerbaijani students (70.4 and 71.1, respectively) than for Georgians (53.5).

Values for development are similar for each ethnic group. The statistical analysis indicates that development is most highly valued by Georgian students (79.4) followed by Armenians. The Azerbaijani students' development index value is lower than that of Georgian students (76.4).

Concession is expressed most strongly (p=.000) by Azerbaijani students (63.6), while in Georgian and Armenian students expressed higher than average and similar values (58.8, and 58.7, respectively) (p=.934).

For Georgian students, the strongest value is development, while the weakest value is traditional mentality. For Armenian and Azerbaijani students, the strongest value is stability, while the weakest is power. Moreover, development is nearly as important for Armenian and Azerbaijani students as it is for Georgian students.

It is difficult to analyse the results according to Schwartz's Principles of Value Differences due to the specifications of this study, that is, we did not use the original Schwartz Value Survey (SVS). However, it is clear that Georgian students' strongest value, development, expresses self-interest and is anxiety-free, while Armenian and Azerbaijani students' strongest value, stability, expresses social interest and is not anxiety-free.

4.6. Correspondence of Values with Intercultural Sensitivity

One goal of this study was to identify the correspondence between student values and intercultural sensitivity. Therefore, the next stage of this study consisted of a multiple regression analysis to establish whether Georgian, Armenian and Azerbaijani students' values determine their level of intercultural sensitivity and, if so, the strength of the correspondence.

This analysis confirmed that values determine the level of intercultural sensitivity. Specific sets of values were determined to be predictors of intercultural sensitivity, were extracted, and loaded for their influence on intercultural sensitivity. The data for each level of intercultural sensitivity are presented below:

The regression analysis for denial/separation and values indicate that the model is not statistically significant (R^2=.01, F(6)= 1.281, p=.263). However, the second factor, power, is statistically significant and has high predictive value (β=.057, p=.052) for the denial/separation sub-stage of intercultural sensitivity. Specifically, this factor explains 49.2% of dispersion. Hence, we conclude that the existence of a power value with a high predictive load determines the sensitivity of denial/separation.

The regression analysis of unconscious denial and values is statistically significant (R^2=.038, F(6)= 7.656, p=.000). Three values affect unconscious denial. Power has a significant negative influence on unconscious denial (β=-.067, p=.019) and explains 12% of dispersion. Development has a positive influence on unconscious denial (β=.092, p=.001) and explains 22.2% of dispersion. Concession also has a positive influence (β=.74, p=.01) on unconscious denial and explains 14.5% of dispersion. Hence, we conclude that unconscious denial is strengthened by development and concession and weakened by power.

Thus, for the denial stage of intercultural sensitivity, we can conclude the following:

- ✓ Power determines the denial/separation stage of intercultural sensitivity.

- ✓ Development and concession determine the unconscious denial stage of intercultural sensitivity. The strength of this sub-stage is negatively correlated with power.

The regression analysis of defence/distrust and values indicates that the model is statistically significant (R^2 = .066, F(6)= 13.862, p= .000). Three values affect this sub-stage of intercultural sensitivity: two have a positive effect and one has a negative effect. A traditional

mentality has a strong positive effect on defence/distrust (β=.16, p=.000) and explains 38.6% of dispersion. Moreover, stability is also a value that positively affects defence/distrust (β=.142, p= .000) and explains 30.4% of dispersion. The third value, development, negatively affects defence/distrust (β= - .129, p= .000) and explains 25% of dispersion.

Thus, for the defence/distrust stage of intercultural sensitivity, we can conclude that the existence of a development value negatively affects defence/distrust, while the existence of traditional mentality and stability values positively affect this sub-stage of intercultural sensitivity. The strength of this sub-stage is negatively correlated with the strength of a development value.

The regression analysis of defence/reversal and values indicates that the model is statistically significant (R^2= .029, F(6)=5.761, p= .000). Three values affect defence/reversal. Power has a negative influence on defence/reversal (β= -.075, p= .01) and explains 19.5% of dispersion. Development has a positive influence on defence/reversal (β= .107, p= .000) and explains 39.9% of dispersion. A traditional mentality also has a positive influence (β= .096, p= .001) on defence/reversal and explains 32.3% of dispersion. Hence, we can conclude that defence/reversal is strengthened by development and traditional mentality and weakened by power.

Thus, for the defence stage of intercultural sensitivity, we can conclude the following:

- ✓ Development and traditional mentality values determine defence/distrust. Moreover, distrust is stronger if the value of developmental is weaker.

- ✓ Development and traditional mentality values also determine defence/reversal. The strength of this sub-stage negatively correlated with the value of power.

The regression analysis of minimisation/similarity and values indicates that the model is statistically significant (R^2=.034, F(6)=6.893, p=.000). Three values have a positive effect on minimisation/similarity: concession (β=.073, p=.011), traditional mentality (β=.073, p=.011), and independence (β = .069, p = .017). These explain 15.7%, 15.6% and 13.8%, respectively, of dispersion. Moreover, power has a strong negative influence on minimisation/similarity (β=-.108, p=.000) and explains 33.9% of dispersion. Furthermore, stability also has a strong negative influence on minimisation/similarity (β=- .068, p=.018) and explains 13.5% of dispersion.

Hence, we can conclude that concession, traditional mentality, and independence values strongly and positively affect the development and expression of the minimisation/similarity sub-stage of intercultural sensitivity, while power and stability negatively affect this sub-stage.

The regression analysis of general cultural minimisation and values indicate that the model is statistically significant (R^2= .091, F(6) =19.405, p = .000). Four values have a positive effect on general cultural minimisation/stability (β=.197, p=.000). Traditional mentality (β=.142, p=.000), development (β=.118, p=.000), and independence (β=.09, p=.001) explain 42.7%, 22.1%, 15.4% and 8.9% of dispersion, respectively. Moreover, power value has a slight negative influence on general cultural minimisation (β=- .09, p=.001) and explains 8.9% of dispersion.

Thus, we can conclude that stability, traditional mentality, development, and independence values are strongly and positively associated with the development and expression of general cultural minimisation, while power weakens the strength of this sub-stage.

For the minimisation stage of intercultural sensitivity, we can conclude the following:

✓ The existence of concession, traditional mentality, and independence values creates minimisation/similarity, while power and stability values lessen the effect of this sub-stage.

✓ The existence of stability, traditional mentality, development, and independence values creates general cultural minimisation, while the strength of this sub-stage is negatively correlated with the strength of power.

The regression analysis of acceptance and values indicates that the model is statistically significant (R^2 = .076, F(6) = 15.983, p = .000). Development is an extremely strong predictor (β = .249, p = .000) of acceptance and explains 81.8% of dispersion. Moreover, power value has a negative influence on this sub-stage (β = - .099, p = .000) and explains 12.8% of dispersion.

Thus, we can conclude that development strongly and positively affect the development and expression of acceptance, while power weakens the expression of this stage. Hence, the existence of a development value leads to acceptance and is expressed most strongly in respondents who value power less.

The regression analysis for conscious adaptation and values indicates that the model is statistically significant (R^2 = .029, F(6) = 5.807, p =.000). The following values affect conscious adaptation: development (β = .129, p = .000), concession (β = .066, p = .022), and power (β = - .086, p = .003). The first two predictors positively affect the sensitivity of the sub-stage, while the third, power, has a negative effect. These values explain 57.3%, 15%, and 25.4% of dispersion, respectively.

Thus, we can conclude that development and concession values strongly and positively affect the development and expression of the conscious adaptation stage of intercultural sensitivity, while power weakens the strength of this stage.

Moreover, the same predictors affect conscious adaptation. The only observed difference is that for conscious adaptation, the strength of development is nearly three times higher than for unconscious adaptation. Hence, we can conclude that the existence of concession, average development and power values increase unconscious adaptation, while high development and low power values increase conscious adaptation.

The regression analysis for pluralism and values indicates that the model is statistically significant (R^2 = .112, F(6) = 25.804, p = .000). Development is an extremely strong predictor (β = .307, p = .000) of pluralism and explains 80.4% of dispersion. Moreover, traditional mentality (β = - .106, p = .000) and independence (β = - .097, p = .000) values have a negative influence on this sub-stage and explain 9.5%-ս and 8% of dispersion, respectively.

Thus, we can conclude that development strongly and positively affects the development and expression of pluralism, while traditional mentality and independence values weaken pluralism.

Hence, for the adaptation stage of intercultural sensitivity, we can conclude the following:

✓ Development and concession values strengthen the conscious adaptation stage of intercultural sensitivity, while power weakens the strength of this stage.

✓ The existence a development value strengthens the pluralism sub-stage of intercultural sensitivity when traditional mentality and independence values are weaker.

The regression analysis for concrete cultural integration and values indicates that the model is statistically significant (**R^2 = .042, F(6) = 8.645, p = .000**). Development is also a strong predictor (β = .142, p = .000) of concrete cultural integration and explains 47.3% of

dispersion. Moreover, there two values affect this sub-stage negatively. Stability ($\beta = -.105$, p = .000) and power ($\beta = -.086$, p = .003) negatively affect this sub-stage and explain 26.1% and 17.5% of dispersion, respectively.

Thus, we conclude that development is strongly and positively associated with the development and expression of concrete cultural integration, while stability and power values weaken this stage.

The regression analysis of universal integration and values indicate that the model is statistically significant ($R^2 = .057$, F(6) = 12.747 p = .000). Two values affect universal integration: development ($\beta = .216$, p = .000,), which explains 76.2% of dispersion, and stability ($\beta = .078$, p = .006), which explains 9.8% of dispersion.

Based on these results, we can conclude that development strongly and positively affects the development and expression of universal integration. Stability also has a positive, albeit weaker, effect on universal integration.

Hence, for the integration stage of intercultural sensitivity, we can conclude the following:

- ✓ The existence a development value positively affects the development and expression of the concrete cultural integration sub-stage of intercultural sensitivity when stability and power are weaker.

- ✓ The existence of development with stability value affects the development and expression of universal integration.

5. Results, Conclusions, and Recommendations

This study reveals important aspects of Georgian, Armenian, and Azerbaijani student intercultural sensitivity.

1. The following can be concluded for the denial scale of intercultural sensitivity:

    ✓ Armenian and Azerbaijani students express denial through denial/separation towards one another and unconscious denial towards Georgians.

    ✓ Azerbaijani students exhibit stronger denial/separation towards Armenians than Armenians do towards Azerbaijanis.

    ✓ Georgian students express similar levels of unconscious denial and denial/separation towards both Armenians and Azerbaijanis; however for both groups, denial/separation is expressed more strongly than unconscious denial.

According to Bennett's intercultural sensitivity scale, there are two stages of denial: denial/isolation and denial/separation. Bennett argues that denial/isolation is the lowest stage of intercultural sensitivity because it is characteristic of individuals who possess no understanding or knowledge of cultural differences due to isolation from other cultures. However, he notes that, in reality, this stage is rarely expressed because it is difficult to fully isolate oneself from other cultures.

Denial/Separation is the next sub-stage of denial. During this sub-stage, an individual consciously and purposefully separates oneself from other cultures. As was mentioned above, the unconscious denial identified in this study also differs from denial/isolation because unconscious denial seems follow denial/separation rather than precede it. Unconscious denial is the stronger sub-stage of intercultural sensitivity and represents a solution in situations of low intercultural sensitivity coinciding with proximity to another culture. In either case, the negative characteristics of denial/separation (opposition, separation) are expressed more strongly than those of unconscious denial. Therefore, it is interesting to note that Armenian and Azerbaijani students express clearer and stronger denial towards one another, while Georgians express stronger denial towards them.

2. On the defence scale of intercultural sensitivity, the following can be concluded:

✓ Armenian and Azerbaijani students strongly express defence through defence/distrust towards one another and weaker levels of distrust towards Georgian students.

✓ Georgians express higher levels of defence/distrust towards Armenians than towards Azerbaijani students. Moreover, Georgian students express similar levels of distrust towards Azerbaijanis as Azerbaijanis express towards Georgians. Georgians express higher levels of distrust towards Armenians than Armenians express towards Georgians.

✓ Armenian and Azerbaijani students express strong levels of defence/reversal towards Georgians, while Georgians express much weaker values for this particular sub-stage of defence towards both Armenians and Azerbaijanis.

Defence/reversal and defence/distrust scales clearly express the privilege of Georgians, the dominant population. Armenians and Azerbaijanis express defence/reversal towards Georgians, which Georgians do not tend to reciprocate. Defence/reversal is a defence mechanism for minority cultures. It would be interesting to observe whether we would obtain the same results in a survey of students living in Armenia and Azerbaijan. Moreover, if Georgian respondents had been told that the Armenians and Azerbaijanis mentioned in the survey referred to those living in Georgia, it is very likely that the assessments would have differed. Hence, residing in the same country and the distribution of social, political, and economic power associated with co-habitation determine the type and intensity of defence of one culture form another. In our case, Armenian and Azerbaijani students who live in Georgia express defence/reversal, which is partially explained by the need to conform to the dominant population. Moreover, this process can occur unconsciously or consciously through the influence of social norms and values.

Armenian and Azerbaijani students living in Georgia try to defend themselves by liking Georgians, accepting their customs, learning from them, and so on. Overall, these actions imply that these individuals are trying to become more similar to Georgians. In other words, Armenian and Azerbaijani students are trying to assimilate into Georgian society.

3. On the minimisation scale of intercultural sensitivity, the following can be concluded:

✓ Armenian and Azerbaijani students do not express strong levels of minimisation/similarity towards one another, but this expression of similarity

is twice as strong towards Georgians. However, Georgians express similar, low levels of minimisation/similarity towards both Armenians and Azerbaijanis.

- ✓ Representatives of all three cultures strongly express general cultural minimisation, which seems to be an effect of self-identification with general Caucasian culture.

These results indicate that some social-psychological distance exists among Georgian, Armenian, and Azerbaijani students. Armenian and Azerbaijani students clearly express the desire to reduce this distance, while Georgian students seem to be more unmotivated to reduce this distance.

This study indicates that all three cultures share a common identity. Armenian, Georgian, and Azerbaijani students express similar values that coincide with a general Caucasian culture. Hence, unification is possible under general cultural notions, such as Caucasian culture, values, views, and customs. The high level of general cultural minimisation expressed by Georgian, Armenian and Azerbaijani respondents towards one another points to exactly this type of consciousness. Hence, minimisation is a partial indicator of such an expressed identity. Minimisation is a fruitful result of the development of Georgian, Armenian and Azerbaijani student intercultural sensitivity, and is a significant base of their co-habitation.

4. For the acceptance scale of intercultural sensitivity, the following can be concluded:
- ✓ Armenian and Azerbaijani students strongly express acceptance of Georgian students but lower levels of acceptance of one another.

- ✓ Georgians express similar, high levels of acceptance towards both Armenians and Azerbaijanis.

Armenian and Azerbaijani students' high levels of acceptance of Georgians indicate that co-habitation improves the development of intercultural sensitivity and integration. Georgian expressions of acceptance towards Armenians and Azerbaijanis are weaker but still high. Armenians and Azerbaijanis do not express weak acceptance levels towards one another (however, Azerbaijanis express weaker acceptance of Armenians, than Armenians do towards Azerbaijanis). These patterns were also revealed during preliminary interviews and focus groups.

5. For the adaptation scale of intercultural sensitivity, the following can be concluded:

- ✓ Armenian and Azerbaijani students strongly express conscious adaptation towards Georgians but expressed this sub-stage weakly towards one another.

- ✓ Georgians express similar, clear (but slightly below average) levels of conscious adaptation towards both Armenians and Azerbaijanis.

- ✓ Azerbaijani students express lower levels of pluralism compared to Georgian and Armenian respondents, but pluralism is strongly expressed by representatives of all three cultures.

Armenian and Azerbaijani students express levels of pluralism that are twice as strong as conscious adaptation towards one another; however, they express similarly high levels of both pluralism and conscious adaptation towards Georgians. These results indicate that the construct of pluralism is broader, while the construct of conscious adaptation is more concrete. Hence, pluralism expresses a general idea of or readiness for adaptation, which explains why Armenian and Azerbaijani students exhibit strong pluralism and weak conscious adaptation. Note that Armenian and Azerbaijani students exhibit pluralism and conscious adaptation levels that are very similar when directed towards Georgians. This pattern indicates their readiness to adapt to Georgian culture. In that regard, Georgian respondent values are not excessively low. However, throughout this study, we observe that Armenians and Azerbaijanis are more culturally sensitive towards Georgians than Georgians are towards either group. Thus, Georgians are less sensitive to Armenian and Azerbaijani cultural differences and care less about adapting to them, which can be explained by the fact that Georgians are the dominant population in Georgia. Georgians believe themselves to be the owners of the country, while ethnic minorities, such as Armenians and Azerbaijanis, are regarded as outsiders. Hence, Georgians are less concerned with adaptation-integration.

It is important to analyse the results through both declared and actual behaviour. I believe that in that sense, pluralism is associated with declared behaviour, that is, the accepted norms or rules (e.g., traditional Caucasian culture, mentality). This pluralism is the culture we demonstrate; it is the culture for 'others,' while conscious adaptation is associated with real life. It is interesting that declared superficial adaptation is strongest among Georgian students. It is possible that Georgians, as representatives of the dominant culture, are conscious and take responsibility for adaptation. However, representatives of all three cultures are conscious of this responsibility; the only difference is that for Armenian and Azerbaijani students, general

adaptation, i.e., pluralism, are nearly equivalent to their real, conscious adaptation towards Georgians. While Armenian and Azerbaijani students' declared adaptation towards one another is strong, actual conscious adaptation is low. This result indicates that even the existence of even declared adaptation between Armenians and Azerbaijanis might translate into increased real adaptation given an appropriate environment.

The results are very similar for Georgians. While conscious adaptation is lower, the fact that pluralism indices are so high point to readiness for adaptation upon which real adaptation could take place.

6. For the integration scale of intercultural sensitivity, the following can be concluded:

✓ Armenian and Azerbaijani students strongly express concrete cultural integration towards Georgian students but this sub-stage is weakly expressed towards one another. In fact, this sub-stage is nearly 2.5 times stronger when directed towards Georgians than towards one another.

✓ Georgians express similar, slightly below average levels of concrete cultural integration towards both Armenians and Azerbaijanis.

✓ Georgian, Armenian, and Azerbaijani students express similar, high levels of universal integration.

✓ Armenian and Azerbaijani student values of concrete cultural integration and universal integration are similar; however, their value for concrete cultural integration is nearly 2.5 times lower than their value of universal integration towards one another.

✓ Georgian respondents expressed equivalently high indices of universal integration towards Armenian and Azerbaijani students, while their values of concrete cultural integration towards one another are average.

I believe that in this case, we are addressing a broader, more general notion of integration and the values associated with it compared to concrete cultural integration. Again, Armenian and Azerbaijani students' high levels of integration towards Georgians indicate that Azerbaijanis and Armenians display well-developed intercultural sensitivity towards Georgians.

Intercultural sensitivity and appropriate policies create a hopeful basis for ethnic minority integration in Georgia.

The general patterns of intercultural sensitivity suggest the following conclusions:

Armenian and Azerbaijani students' higher levels of intercultural sensitivity towards one another are connected to constructs corresponding to more general, abstract categories. Constructs associated with concrete cultures or contexts are weakly expressed. As mentioned above, I believe we encounter two types of sensitivity here: one is a general category, which is represented by general views, abstract, or declared knowledge and one is more concrete, associated with specific social and cultural contexts, and is expressed through concrete behaviour.

Hence, Armenians and Azerbaijanis who live in Georgia exhibit lower levels of intercultural sensitivity towards one another and highly developed sensitivity towards general, declared constructs.

Both Armenian and Azerbaijani students strongly express general as well as concrete ethnorelative constructs towards Georgians. This pattern clearly demonstrates Armenian and Azerbaijani students' ethnorelative attitudes towards Georgians.

Based on the patterns of intercultural sensitivity, Georgian students mostly express general, abstract sensitivity towards Armenians and Azerbaijans. Acceptance is also strong and belongs to the more concrete ethnorelative stage, which indicates the higher levels of intercultural sensitivity of Georgians towards Armenians and Azerbaijanis. However, Georgian students also demonstrate a strong expression of denial/separation.

The analysis of the patterns of Armenian, Georgian, and Azerbaijani student intercultural sensitivity for all scales indicates that levels of intercultural sensitivity differ for each group. Armenian and Azerbaijani students have developed high levels of intercultural sensitivity towards Georgians but lower levels towards one another. Existing conflicts between Armenia and Azerbaijan are reflected in the lower levels of sensitivity between representatives of these two nations living in Georgia. However, Armenians and Azerbaijanis high intercultural sensitivity towards Georgians points to their willingness to integrate themselves into the dominant culture.

Comparing the intercultural sensitivity of students in Tbilisi to students in Akhaltsikhe produces interesting results. Students in Tbilisi exhibit much higher levels of intercultural

sensitivity than do students in Akhaltsikhe. This pattern is observed for all students–Georgian, Armenian, and Azerbaijani. This pattern can be explained by the fact that Tbilisi is the capital of Georgia and the biggest city in the country. Moreover, Tbilisi boasts a multicultural environment and provides more opportunities for co-habitation and stronger ethnorelative attitudes, which are representative of capital cities. Hence, it is unsurprising that these conditions increase student intercultural sensitivity.

This study has also revealed that Armenian and Azerbaijani bachelor's degree students (who have completed the preparatory language programme) exhibit significantly higher levels of intercultural sensitivity than Armenian and Azerbaijani students who are currently enrolled in the preparatory programme. Hence, the preparatory programme has a positive influence on the development of student intercultural sensitivity. Therefore, support for and development of this programme could be extremely important to ethnic minority integration.

The investigation of Georgian, Armenian, and Azerbaijani student values and their relationships with intercultural sensitivity indicate that the following can be concluded:

- ✓ Georgian students' strongest value is development, while the weakest is traditional mentality. Azerbaijani and Armenian students' weakest value is power, while the strongest is stability. However, Armenians and Azerbaijanis value development nearly as much as Georgians do.

- ✓ The existence of a power value determines the denial/separation sub-stage of intercultural sensitivity.

- ✓ A strong expression of a traditional mentality along with development and concession values is associated with the unconscious denial sub-stage of intercultural sensitivity; this sub-stage is stronger when power is weaker.

- ✓ The existence of traditional mentality and stability values is associated with the defence/distrust sub-stage of intercultural sensitivity. Moreover, distrust is stronger when development is weaker.

- ✓ The existence of traditional mentality and development values is associated with the defence/reversal sub-stage of intercultural sensitivity. Moreover, reversal is stronger when power value is weaker.

- ✓ The existence of concession, traditional mentality, and independence values is associated with the minimisation/similarity sub-stage of intercultural sensitivity. Moreover, similarity is stronger when power and stability are weaker.

- ✓ The existence of stability, traditional mentality, development, and independence values is associated with the general cultural minimisation sub-stage of intercultural sensitivity. Moreover, general cultural minimisation is stronger when power is weaker.

- ✓ The existence of a development value is associated with the acceptance sub-stage of intercultural sensitivity. Moreover, acceptance is stronger when power is weaker.

- ✓ The existence of strong concession and development values is associated with the conscious adaptation sub-stage of intercultural sensitivity. Moreover, conscious adaptation is stronger when power is weaker.

- ✓ The existence of a development value when independence and traditional values are weak is associated with the pluralism sub-stage of intercultural sensitivity.

- ✓ The existence of a development value when stability and power values are weak leads to the concrete cultural integration sub-stage of intercultural sensitivity.

- ✓ The existence of stability and development values leads to the universal integration stage of intercultural sensitivity.

Hence, the analysis of student values revealed that development is loaded for all Georgian, Armenian and Azerbaijani students. Moreover, the associations among values and intercultural sensitivity reveal that development value is one of the strongest factors affecting the expression of ethnorelative constructs. Hence, support for and strengthening of development values, such as the creation of new and equal educational and experiential opportunities for youth, will strongly and positively affect the development of Armenian, Georgian, and Azerbaijani students' intercultural sensitivity and thus their integration into the Georgian environment.

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Appendix #1 – An example questionnaire (for Georgian respondents)

ASCN
ACADEMIC SWISS CAUCASUS NET

AN INITIATIVE OF GEBERT RÜF STIFTUNG IN COOPERATION
WITH THE UNIVERSITY OF FRIBOURG.

Intercultural sensitivity among students in Georgia

Questionnaire G_____

Date _____

> We are conducting research about Georgian, Armenian and Azerbaijani student relationships and dependencies. Please follow the instructions and answer the questions truthfully.
> *Thank you for participation in this study!*

Q1. Your gender:
1. Female
2. Male

Q2. Birth year _____

Q3. Your nationality:
1. Georgian
2. Armenian
3. Azerbaijani

Q4. Which university do you attend?
1. Ivane Javakhishvili Tbilisi State University
2. Samtskhe-Javakheti State University
3. Ilia State University
4. Georgian Technical University

Q5. Which is your level of study?
1. Preparatory programme
2. Year I
3. Year II
4. Year III
5. Year IV

(If you are at the preparatory level, please omit question Q6)

Q6. In which Faculty are you enrolled?

1. Faculty of Exact and Natural Sciences
2. Faculty of Humanities
3. Faculty of Social and Political Sciences
4. Faculty of Economics and Business
5. Faculty of Medicine
6. Faculty of Law
7. Other _____

Q7. Please list the number of friends you have from each of the following nationalities:

Georgian _____ (write here)

Armenian _____ (write here)

Azerbaijani_____ (write here)

Q8.1 How well do you know these languages? (Circle the appropriate box)

	Don't know at all	Don't know	Average	Good	Very good
Azerbaijani	1	2	3	4	5
Armenian	1	2	3	4	5
Georgian	1	2	3	4	5

Q8.2 Do you speak any other languages? (Circle all that apply)

1. Russian
2. German
3. English
4. French
5. Other _____

Q9. Which one of the following is your first language?

1. Azerbaijani
2. Armenian
3. Georgian
4. Russian

Q10. Which language do you use to communicate at home? (Circle all that apply)

1. Azerbaijani
2. Armenian
3. Georgian
4. Russian

Q11. Do you have or have you ever had classmates of the following nationalities? (Circle all that apply)

1. Azerbaijani
2. Armenian
3. None
4. Other _____

> The items below describe your dependence on your culture and other cultures. The items are assessed on a scale from 1 to 5, where
>
> **1 indicates** Absolutely Disagree;
>
> **2 –** Disagree;
>
> **3 –** Partly agree, partly disagree;
>
> **4 –** Agree; and
>
> **5 –** Absolutely agree.
>
> *For example, if you absolutely agree with the item "Georgian Culture is very different from my culture," please circle 5. If you agree, please circle 4; if you partly agree, partly disagree, please circle 3; if you disagree, please circle 2; and if you absolutely disagree please circle 1.*

1	2	3	4	5
Absolutely disagree	Disagree	Partly agree, partly disagree	Agree	Absolutely agree

M.28	Despite cultural differences, Caucasians have the same interests.	1	2	3	4	5
M.33	It does not matter which culture one comes from; people are generally similar.	1	2	3	4	5
I.37	I can look at any situation from the perspective of various nationalities.	1	2	3	4	5
I.83	During interactions, individual traits are more important than one's ethnic background.	1	2	3	4	5
I.61	My views formed due to interactions with people of different nationalities.	1	2	3	4	5
I.95	In a dispute, I am able to talk to people of other nationalities and find a solution.	1	2	3	4	5
M.98	You will meet good and bad people in any culture.	1	2	3	4	5
AD.103	Despite the fact that Georgians, Armenians, and Azerbaijanis differ, I think they can live together peacefully.	1	2	3	4	5
I.7	I like that people of various nationalities live in Georgia.	1	2	3	4	5

SDF.2	After interacting with Armenian youth, I like my people more.	1	2	3	4	5
SAD.5	I would love to be friends with Armenians.	1	2	3	4	5
SA.9	I want to know Armenian culture well.	1	2	3	4	5
SAD.17	I feel comfortable interacting with Armenians.	1	2	3	4	5
SM.21	I think we differ from Armenians only in language.	1	2	3	4	5
SI.24	I believe that the views of Armenians are just as right as my own.	1	2	3	4	5
SAD.26	When I interact with Armenians, I try to imagine myself as a member of their culture.	1	2	3	4	5
SDF.29	In Caucasian culture, Armenian culture stands out.	1	2	3	4	5
SD.30	Familiarising myself with Armenian art and music is enough to familiarise myself with Armenian culture.	1	2	3	4	5
SAD.35	I try to learn more about Armenians because we live in the same country.	1	2	3	4	5
SI.36	In certain situations, I can imagine myself in place of an Armenian.	1	2	3	4	5
SA.39	I respect the religious rites of Armenians.	1	2	3	4	5
SD.43	I am not familiar with Armenian culture.	1	2	3	4	5
SM.45	We have many traditions in common with Armenians.	1	2	3	4	5
SA.46	It is interesting to interact with Armenians.	1	2	3	4	5
SI.48	Marriage to an Armenian is acceptable to me.	1	2	3	4	5
SAD.50	I am open and genuine in relationships with Armenians.	1	2	3	4	5
SA.51	I would love to participate in Armenian celebrations.	1	2	3	4	5
SD.54	Armenians lives by themselves, we live by ourselves.	1	2	3	4	5
SD.55	I am not interested in Armenians.	1	2	3	4	5
SAD.59	I can preserve my values when interacting with Armenians.	1	2	3	4	5
SI.60	I am amazed by Armenian culture.	1	2	3	4	5
SD.66	I see little difference between Armenians and us.	1	2	3	4	5
SDF.67	Armenians always compete with us.	1	2	3	4	5
SM.68	I notice more similarities than differences between Armenians and us.	1	2	3	4	5
SA.69	I want to have better relations with Armenians.	1	2	3	4	5
SAD.70	I can easily start interacting with Armenians.	1	2	3	4	5
SI.71	I derive pleasure from interactions with Armenians.	1	2	3	4	5
SI.72	I can interact with Armenians just as easily as I can with my people.	1	2	3	4	5
SAD.73	I would collaborate with an Armenian.	1	2	3	4	5
SA.74	We should respect Armenians.	1	2	3	4	5
SD.77	I believe that the differences between Armenians and us are conditioned on personal characteristics rather than culture.	1	2	3	4	5

SD.89	I know little about Armenian customs and traditions.	1	2	3	4	5
SDF.90	Armenians are aggressive towards us.	1	2	3	4	5
SM.91	I think Armenians share our views.	1	2	3	4	5
SA.92	Armenian culture enriches Caucasian culture.	1	2	3	4	5
SA.97	When I am with Armenians, I try to speak a language they understand.	1	2	3	4	5
SDF.99	Armenian youths are more progressive than our youths are.	1	2	3	4	5
SA.105	Armenians and Georgians can understand one another.	1	2	3	4	5
SDF.108	I don't trust Armenians.	1	2	3	4	5
SDF.113	I wouldn't want Armenians in my friend circle.	1	2	3	4	5
SDF.118	Armenians have values and customs that are unacceptable to me.	1	2	3	4	5
SDF.127	I believe that there is a lot to be learned from Armenians.	1	2	3	4	5

ADF.2	After interacting with Azerbaijani youths, I like my people more.	1	2	3	4	5
AAD.5	I would love to be friends with Azerbaijanis.	1	2	3	4	5
AA.9	I want to know Azerbaijani culture well.	1	2	3	4	5
AAD.17	I feel comfortable interacting with Azerbaijanis.	1	2	3	4	5
AM.21	I think we differ from Azerbaijanis only in language.	1	2	3	4	5
AI.24	I believe that views of Azerbaijanis are just as right as my own.	1	2	3	4	5
AAD.26	When I interact with Azerbaijanis, I try to imagine myself as a member of their culture.	1	2	3	4	5
ADF.29	In Caucasian culture, Azerbaijani culture stands out.	1	2	3	4	5
AD.30	Familiarising myself with Azerbaijani art and music is enough to familiarise myself with Azerbaijani culture.	1	2	3	4	5
AAD.35	I try to learn more about Azerbaijanis because we live in the same country.	1	2	3	4	5
AI.36	In certain situations, I can imagine myself in the place of an Azerbaijani.	1	2	3	4	5
AA.39	I respect the religious rites of Azerbaijanis.	1	2	3	4	5
AD.43	I am not familiar with the culture of Azerbaijan.	1	2	3	4	5
AM.45	We have many traditions in common with Azerbaijanis.	1	2	3	4	5
AA.46	It is interesting to interact with Azerbaijanis.	1	2	3	4	5
AI.48	Marriage to an Azerbaijani is acceptable to me.	1	2	3	4	5
AAD.50	I am open and genuine in relationships with Azerbaijanis.	1	2	3	4	5
AA.51	I would love to participate in Azerbaijani celebrations.	1	2	3	4	5
AD.54	Azerbaijanis lives by themselves, we live by ourselves.	1	2	3	4	5
AD.55	I am not interested in Azerbaijanis.	1	2	3	4	5
AAD.59	I can preserve my values when interacting with Azerbaijanis.	1	2	3	4	5

AI.60	I am amazed by Azerbaijani culture.	1	2	3	4	5
AD.66	I see little difference between Azerbaijanis and us.	1	2	3	4	5
ADF.67	Azerbaijanis always compete with us.	1	2	3	4	5
AM.68	I notice more similarities than differences between Azerbaijanis and Georgians.	1	2	3	4	5
AA.69	I want to have better relationships with Azerbaijanis.	1	2	3	4	5
AAD.70	I can easily start interacting with Azerbaijanis.	1	2	3	4	5
AI.71	I derive pleasure from interactions with Azerbaijanis.	1	2	3	4	5
AI.72	I can interact with Azerbaijanis just as easily as I can with my people.	1	2	3	4	5
AAD.73	I would collaborate with an Azerbaijani.	1	2	3	4	5
AA.74	We should respect Azerbaijanis.	1	2	3	4	5
AD.77	I believe that the differences between Azerbaijanis and us are conditioned on personal characteristics rather than culture.	1	2	3	4	5
AD.89	I know little about Azerbaijani customs and traditions.	1	2	3	4	5
ADF.90	Azerbaijanis are aggressive towards us.	1	2	3	4	5
AM.91	I think Azerbaijanis share our views.	1	2	3	4	5
AA.92	Azerbaijani culture enriches Caucasian culture.	1	2	3	4	5
AA.97	When I am with Azerbaijanis, I try to speak a language they understand.	1	2	3	4	5
ADF.99	Azerbaijani youths are more progressive than our youths are.	1	2	3	4	5
AA.105	Azerbaijanis and Georgians can understand one another.	1	2	3	4	5
ADF.108	I do not trust Azerbaijanis.	1	2	3	4	5
ADF.113	I would not want Azerbaijanis in my friend circle.	1	2	3	4	5
ADF.118	Azerbaijanis have values and customs that are unacceptable to me.	1	2	3	4	5
ADF.127	I believe that there is a lot to be learned from Azerbaijanis.	1	2	3	4	5

SCH.1	Azerbaijanis, Armenians, and Georgians should have the same conditions and opportunities for development.	1	2	3	4	5
SCH.2	New experiences are important to Georgian youth.	1	2	3	4	5
SCH.3	Georgians obey rules even when nobody controls them.	1	2	3	4	5
SCH.4	Georgians listen to other people carefully even when they disagree.	1	2	3	4	5
SCH.5	Georgians listen to other people carefully and try to understand them.	1	2	3	4	5
SCH.6	Georgians are happy with what they have.	1	2	3	4	5
SCH.7	Georgian youths try to plan their lives independently.	1	2	3	4	5
SCH.8	Georgian youths try to make decisions independently.	1	2	3	4	5
SCH.9	Georgians always try to help their people.	1	2	3	4	5
SCH.10	Becoming successful in life is important to Georgian youths.	1	2	3	4	5

SCH.11	Georgians care about the country's security.	1	2	3	4	5
SCH.12	Georgians try to maintain peace and security.	1	2	3	4	5
SCH.13	Georgians are not afraid of change.	1	2	3	4	5
SCH.14	Georgians try to behave in such a way that others like them.	1	2	3	4	5
SCH.15	Georgians like to control others.	1	2	3	4	5
SCH.16	Georgians like to be organised and clean.	1	2	3	4	5
SCH.17	Georgians have interests.	1	2	3	4	5
SCH.18	Georgians try to highlight their special qualities.	1	2	3	4	5
SCH.19	Georgians care about their pleasure more.	1	2	3	4	5
SCH.20	Georgians do not hold grudges.	1	2	3	4	5
SCH.21	Georgians try to fit in.	1	2	3	4	5
SCH.22	Georgians like to be leaders.	1	2	3	4	5

Appendix #2 – Mean Differences in Values

ANOVA		Sum of Squares	df	Mean Square	F	Sig.
Stability	Between Groups	4.238	2	2.119	92.389	.000
	Within Groups	26.906	1173	.023		
	Total	31.145	1175			
Power	Between Groups	4.406	2	2.203	71.201	.000
	Within Groups	36.291	1173	.031		
	Total	40.697	1175			
Traditional Mentality	Between Groups	18.942	2	9.471	226.601	.000
	Within Groups	49.026	1173	.042		
	Total	67.968	1175			
Independence	Between Groups	8.098	2	4.049	108.698	.000
	Within Groups	43.692	1173	.037		
	Total	51.790	1175			
Development	Between Groups	.179	2	.090	2.561	.078
	Within Groups	41.004	1173	.035		
	Total	41.183	1175			
Concession	Between Groups	.643	2	.322	8.800	.000
	Within Groups	42.885	1173	.037		
	Total	43.529	1175			

Multiple Comparisons							
LSD							
Dependent Variable	(I) Q3	(J) Q3	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Stability	Georgian	Armenian	-.13391[*]	.01093	.000	-.1553	-.1125
		Azerbaijani	-.11602[*]	.01057	.000	-.1368	-.0953
	Armenian	Georgian	.13391[*]	.01093	.000	.1125	.1553
		Azerbaijani	.01788	.01104	.105	-.0038	.0395

	Azerbaijani	Georgian	.11602*	.01057	.000	.0953	.1368
		Armenian	-.01788	.01104	.105	-.0395	.0038
Power	Georgian	Armenian	.12761*	.01269	.000	.1027	.1525
		Azerbaijani	.12785*	.01227	.000	.1038	.1519
	Armenian	Georgian	-.12761*	.01269	.000	-.1525	-.1027
		Azerbaijani	.00024	.01282	.985	-.0249	.0254
	Azerbaijani	Georgian	-.12785*	.01227	.000	-.1519	-.1038
		Armenian	-.00024	.01282	.985	-.0254	.0249
Traditional Mentality	Georgian	Armenian	-.28249*	.01475	.000	-.3114	-.2535
		Azerbaijani	-.24605*	.01426	.000	-.2740	-.2181
	Armenian	Georgian	.28249*	.01475	.000	.2535	.3114
		Azerbaijani	.03644*	.01490	.015	.0072	.0657
	Azerbaijani	Georgian	.24605*	.01426	.000	.2181	.2740
		Armenian	-.03644*	.01490	.015	-.0657	-.0072
Independence	Georgian	Armenian	-.16952*	.01393	.000	-.1968	-.1422
		Azerbaijani	-.17623*	.01347	.000	-.2027	-.1498
	Armenian	Georgian	.16952*	.01393	.000	.1422	.1968
		Azerbaijani	-.00671	.01407	.633	-.0343	.0209
	Azerbaijani	Georgian	.17623*	.01347	.000	.1498	.2027
		Armenian	.00671	.01407	.633	-.0209	.0343
Development	Georgian	Armenian	.01649	.01349	.222	-.0100	.0430
		Azerbaijani	.02944*	.01305	.024	.0038	.0550
	Armenian	Georgian	-.01649	.01349	.222	-.0430	.0100
		Azerbaijani	.01295	.01363	.342	-.0138	.0397
	Azerbaijani	Georgian	-.02944*	.01305	.024	-.0550	-.0038
		Armenian	-.01295	.01363	.342	-.0397	.0138
Concession	Georgian	Armenian	-.00115	.01380	.934	-.0282	.0259
		Azerbaijani	-.04983*	.01334	.000	-.0760	-.0237
	Armenian	Georgian	.00115	.01380	.934	-.0259	.0282
		Azerbaijani	-.04868*	.01394	.000	-.0760	-.0213
	Azerbaijani	Georgian	.04983*	.01334	.000	.0237	.0760
		Armenian	.04868*	.01394	.000	.0213	.0760
* The mean difference is significant at the 0.05 level.							