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Research on Intercultural Sensitivity in Georgian Youth

Dissertation

For defense of academic degree of Doctor of Psychology

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Abstract

The purpose of this study is to focus in on particular characteristics or experiences that may affect an individual's level of intercultural sensitivity in Georgian youth population More specifically, develop the recognized instrument to explore intercultural sensitivity in Georgian environment.

The first section of this study's research instrument was Chen and Starosta's Intercultural Sensitivity Scale (ISS), which is a 24-item questionnaire designed to measure intercultural sensitivity The ISS was chosen due to the fact that its validity as well as its functionality across cultures has been established by several different studies measuring intercultural sensitivity. The population for this study was undergraduate and graduate students (N = 255) of Iv. Javakhishvili Tbilisi State University and Georgian Technical University. The 24-item intercultural sensitivity questionnaire developed by researchers Chen and Starosta (2000) was administered to a selected number of students of the sample with average age 20.22 years.

Instead of 5 factors extracted by the study carried out on US and German students population ; it was extracted 8 factors for Georgian students.

Although diversity and confounding factors make it difficult to define the picture of intercultural sensitivity of Georgian youth population and due to the fact that many factors are indicating the specificity of intercultural sensitivity in Georgian culture, the necessity to choose more adequate instrument became apparent. As a next concept it was decided to foresee the specificity of our culture and society and try to develop a new more adjusted instrument to our reality for measurement of intercultural sensitivity.

Therefore, the Bennett's six stages scale developed for measuring intercultural sensitivity (DMIS) was considered as the primary model and the items, directed to five concrete ethnic groups were developed in accordance with the principles described by the author; these groups are: Azerbaijanis, Armenian, Abkhazians, Ossetians and North-Caucasians (North-Caucasians include: Chechens, Lezghins, Ingushes, Circassians and etc.).

This questionnaire is composed of six-staged five scales, each scale measuring intercultural sensitivity regarding to one of the above-listed nations.

The questionnaire (scale) development process included two stages:

I. Development of the primary instrument
II. Development of the basic instrument

518 students of Iv.Javakhishvili Tbilisi State University, Georgian Technical University and Tbilisi Theological Academy and Seminary Theological Institute participated in this study (I stage – 108; II stage – 410, respectively). As a result of statistical analysis (using the method of factor analysis) following factors were loaded:

6 factors, explaining a total of 59.272% of variability, were loaded on Azerbaijanis scale.

6 factors, explaining a total of 55.397% of variability, were loaded on Armenians scale.

6 factors, explaining a total of 59.110% of variability, were loaded on Abkhazians scale.

 6 factors, explaining a total of 59.288% of variability, were loaded on Ossetians scale.

 6 factors, explaining a total of 67.021% of variability, were loaded on North-Caucasians scale.

Detected factors were named according to their contexts and consequently were given a sub-scale status. Most of the sub-scales appeared to be equal to the Bennett Model, however, the sub-scales of a new specificity with appropriate names have been developed.

The structure of final version of the instrument comprised of 5 scales is given below

Scale studying sensitivity towards Azerbaijanis;

Indifference

Defense

Minimization

Acceptance

Readiness to adaptation

Integration

Scale studying sensitivity towards Armenians;

Denial-marginalization

Defense

Minimization

Acceptance

Adaptation

Ambivalent integration

Scale studying sensitivity towards Abkhazians;

Denial

Defense

Pseudo-minimization

Acceptance

Adaptation

Virtual integration

Scale studying sensitivity towards Ossetians;

Cultural unawareness

Defense

Minimization

Conditional acceptance

Adaptation

Integration

Scale, studying sensitivity among North-Caucasians.

Denial

Defense

Minimization

Acceptance

Pseudo-adaptation

Integration

Based on the measured results it has been assumed that:

- So called "free of culture instrument for investigation of intercultural sensitivity" can't be applied to Georgian environment;
- Georgian youth population appeared to have different sensitivity towards different ethnic groups;
- Based on the general overview Georgian youth appeared to be more ethnorelative than ethnocentric;
- The measured results differ by gender in Georgian youth.

- The coefficient of intercultural sensitivity scale is higher in females.

  The study has following limitations: (1) This is the first attempt to produce and develop the instrument for measurement for intercultural sensitivity in the Georgian scientific community consequently there was no possibility to compare it with other instruments of similar content in order to improve and refine it.. (2) Due to accessibility study was carried out on students sample from the whole Georgian youth population. (3) In regard to intercultural sensitivity only a part of our society – ethnic Georgians have been studied, as it was impossible to cover all ethnic spectrum of our society within the frames of one thesis (dissertation).

Introduction

As societies evolve with shared purpose and varying societies continue to develop longterm economic relationships with other cultures, the need for increased competency in developing widespread, interculturally sensitive communication skills becomes more essential The core stone of the XXI century globalization is the peaceful co-existence and cooperation of the multi-cultural nations, enjoying sensitivity and strive for development. In the process of globalization, based on peaceful coexistence of nations and cultures, it is crucial to develop the intercultural sensitivity between the nations and cultures and to learn how to act appropriately and

successfully in a culturally diverse environment. The above-mentioned is increasingly important for educational sector internationalization.

It is important to foresee challenges that can occur during intercultural interactions, as it is becoming more commonplace in today's world to come into contact with culturally diverse individuals. It is even more important to be equipped with the necessary tools to be successful, while working to overcome the obstacles that are present, as well as to understand the cultural differences that make us who we are, and influence the ways in which we interact with others, whether it be someone of the same culture, or people from different cultural backgrounds. In short, it is imperative that we develop our intercultural sensitivity.

The main goal of all developed countries in current period of globalization is to develop the educational system that will prepare individuals who are competent to enter the international labor market, or who are able to live and act in a multiethnic and culturally diverse environment. To accomplish this process it is necessary to broaden the multi-cultural and intercultural aspects.

The primary objective of multi-cultural education is to assist the students with different cultural and ethnic backgrounds to preserve their native language and culture.

The study will focus in on particular characteristics or experiences that may affect an individual's level of intercultural sensitivity. The benefits of positive intercultural interactions, and intercultural sensitivity are numerous. They allow for beneficial experiences to occur inside and outside of the classroom setting, and as well as prepare future global citizens for successful intercultural interactions as they take their place in the age of globalization.

The aim of the intercultural education is formation of an individual that values the principles of humanity, solidarity, democracy and tolerance.

The development of the intercultural education requires primarily recognize of the intercultural sensitivity level in the society.

One of the key areas in which intercultural interactions take place is in the higher education setting. The need for awareness, respect, and acknowledgement of cultural differences in higher education may not be as apparent as in other situations, but the fact remains: no matter what or where the setting, there is a constant need for awareness of cultural similarities and differences .

In today's world, the increasing number of university graduates signifies that these graduates comprise an increasing impact on the future of our global society As these people will lead our societies in the future, they, more than anyone else, should be educated and trained in the ideology of intercultural sensitivity. It is important that as our global societies become more intertwined, that we all have the necessary skills and knowledge to make the most of our joint efforts.

Because of importance of breakthrough in this area it would be desirable to cover the whole spectrum of society, but due to the study limitations it was decided to investigate only a part of it, namely Georgian youth population as our future. Student's samples were chosen with the aim that the study was designed for support of education system development

Chapter 3. Defining the Object of Study

The intercultural sensitivity still remains unstudied in fields of psychology in Georgia Due to this, it was decided to measure intercultural sensitivity of young population of Georgia. In regards of this was revealed that the tool for measurement of intercultural sensitivity competence in Georgian sample is not existed.

The instruments, used in other countries to study this phenomenon, are stipulated by cultural features of a specific country much different from the ones in Georgia. Therefore, it has been decided to choose culture-free scale for measuring intercultural sensitivity, namely Chen and Starosta questionnaire (comprised of 24 items). Because of this questionnaire was successfully used in countries with different cultural characteristics as Germany and the USA, although we were not sure that it might be relevant for such specific culture as Georgian.

The reasons of this were the following:

Georgia is a multiethnic country having a long-standing experience of multi-ethnic co-existence.

Georgia has a long-standing experience of multi- confessional co-existence. With democratic and economic point of view, Georgia is a developing country.

The independence of Georgia was restored very recently (only 20 years have passed since Georgia left Former Soviet Union space) and currently it faces the problems regarding to the territories (occupied territories, historically disputed territories).

Georgia is a country that occupies a small territory.

So, with a sense of historical cultural perspectives, Georgia gained a different experience regarding to the different ethnic groups.

Hence, it appears that to study intercultural sensitivity both sensitivity towards specific ethnic groups and its gradation should be foreseen.

Because of this, the development of a new tool appeared to be needed, namely questionnaire comprised of different scales for various ethnic groups It was decided to develop this new tool on the basis of Bennett Model of Intercultural Sensitivity.

Therefore the following goals were determined:

Goal I: measuring intercultural sensitivity in Georgian youth population

Goal II: Testing the tool of general intercultural sensitivity, acknowledged in the scientific literature, in Georgian population.

Goal III: Development of sensitivity measuring instrument regarding to the main ethnic groups existing in our country according to the Bennett Model of Intercultural Sensitivity.

The following specific hypotheses have been developed:

(1) The so-called, "free of culture" questionnaire will not work correctly in Georgian environment;
(2) Factors revealed in Georgian youth population will be different from the ones, identified by Chen and Starosta;
(3) Factors of intercultural sensitivity alike those identified by Chen and Starosta will be revealed in Georgian youth population;
(4) Georgian youth population will turn out to be more ethnorelative than ethno-centered;

(5) Georgian youth population will turn out to have different sensitivity regarding to the different nationalities, namely:

a) More acceptable to Azerbaijanis;

b) More ambivalent to Armenians;

c) More defensive to Abkhazians;

d) More adaptive to Ossetians;

e) More polar to North-Caucasians (denial - integration)

(6) Males and females of youth population will turn out to have different intercultural sensitivity

(7) Young females will prove to have high index of intercultural sensitivity than young males, respectively;

According to the goals of the study and the hypotheses, the **main study strategies** have been developed:

I. <u>**Adjustment of general sensitivity measuring tool to our culture;**</u>

II. <u>**Development of sensitivity measuring tool in regard to the concrete nationalities**</u> <u>(</u>primary - tentative and main instrument<u>**);**</u>

III. <u>**Measurement of intercultural sensitivity in Georgian youth population using developed tool.**</u>

Chapter 4. The Method of the Study

4.1. Study of intercultural sensitivity using Chen and Starosta questionnaire in Georgian youth population.

4.1.1. The Aim of the Study

The present study aims to determine: how the instrument of intercultural sensitivity, developed by Chen and Starosta, (2000) was comprised of 24-item scales works in Georgian sample,

especially Georgian students; if the factors revealed in Georgian sample are similar to ones revealed for American and German students.

Preparatory steps for the study:

- ➢ 24-item intercultural sensitivity questionnaire developed by Chen and Starosta, was translated into Georgian;
- ➢ Compliance of the first Georgian version with original was checked by specifically selected experts and as a result, one item has been changed;
- ➢ The last version of the questionnaire was checked up by philologist, specialized in Georgian language to provide relevant linguistic functionality;
- ➢ Pilot study, to test the questionnaire, has been carried out with 6 individuals;
- ➢ Questionnaire was administrated.

4.1.2. Study Participants

Students of Iv. Javakhishvili Tbilisi State University and Georgian Technical University participated in the study (269 students). At the final stage of the study the data for 255 Georgian students (148-females and 107 males) were analyzed. The average age of the sample group was 20.22 years.

4.1.3. Procedure

  After developing the last version of intercultural sensitivity questionnaire, 255 young people participated in filling out it. .It was carried out in groups and sometimes even individually according to verbal instructions, although an instruction for the ways of completing the questionnaire was also indicated in the questionnaire itself.

4.1.5. Data Analysis

Data were processed in excel and statistical analysis was performed using SPSS - ver. 17 software. The method of factor analysis was used.

As a result of data analysis, 8 factors, explaining a total of 58.94% of the variance were loaded.

Items	Components							
	1	2	3	4	5	6	7	8
q22	.700							
q15	.637							
q18	.586							
q9	.570							
q12	.561					.448		
q10		.673						
q3		.673						
q20		-.574						
q4		.506						
q7			.738					
q1			.719					
q13								
q16				.730				
q8				.636				
q23				.615				
q6					.761			
q2					-.558			
q5		.486			.525			
q19						.794		
q24						.504		
q17							.721	
q14							.701	
q11								.796
q21								.466

Extraction method: Principal component Analysis

Rotation method: Varimax with Kaiser Normalization

Thus the tool items were loaded on 8 factors (components) and they were conventionally named in accordance with the recommendations of the expert-psychologists. Factors with appropriate items are given below:

The first factor - Interaction Enjoyment (explaining a total of 15.5% of the variance):

The second factor - Interaction Confidence (explaining a total of 10.4% of the variance).

The third factor - Interaction Acceptance –of the other cultures (explaining a total of 8.6% of the variance).

The fourth factor - Respect for Cultural Differences (explaining a total of 6.3% of the variance).

The fifth factor- Equality   among   other Cultures (explaining a total of 5.3% of the variance).

The sixth factor - Interaction sensitivity (explaining a total of 4.3% of the variance)

The seventh factor - Interaction Attentiveness (explaining a total of 4.3% of the variance).

The eighth factor – Careful in Interaction (explaining a total of 4.1% of the variance).

4.1.6. Conclusion

The present study revealed that the questionnaire for measuring intercultural sensitivity, developed by Chen and Starosta, is functioning specifically in Georgian culture setting sample. Although, it should be also emphasized that the same factors, such as: Interaction Enjoyment, Interaction Confidence, Interaction Attentiveness and Respect for Cultural Differences, were revealed in both studies of intercultural sensitivity competency. But in Georgian sample, the factors of interaction sensitivity, interaction care, interaction acceptance and equality with other cultures were added to these dimensions as well. It should be emphasized, that the study revealed factors that seem to demonstrate the specificity of intercultural sensitivity in our culture (The variedly of obtained factors make unclear the intercultural sensitivity study results.. although, it is obvious that the study results are not enough to build a concept of intercultural sensitivity valid for Georgian culture).

Thus, the hypothesis (1), that the "free of culture" questionnaire will not work in Georgian setting sample has been proved to be partially true.

4.2. Tool development for investigation of intercultural sensitivity in accordance with the Bennett's Model

4.2.1. The aim of the study

Based on the results concerning the intercultural sensitivity in Georgian youth population sample, as a second goal it was decided to develop a tool for investigation of intercultural sensitivity more adjusted and adequate to our environment. To achieve this goal, the key elements of Bennett's Model Intercultural Sensitivity (Milton J. Bennett) were considered as a basic. As a next stage the scale for measuring intercultural sensitivity in accordance with the Bennett conceptual model was developed. It was perceived that the scale should not be only measurement tool of general sensitivity, but also that gives more opportunity for measurement intercultural sensitivity gradation. While developing the scale we relied on the Bennett theoretical concept of intercultural sensitivity. However, in opposite to the Bennett Model, we decided to develop the tool comprised of several scales to measure sensitivity towards the concrete ethnic group.

For this purpose, it was have chosen ethnic groups in Georgia whose culture and customs are well familiar for ethnic Georgian,. These groups appeared to be: Jews, Armenians, Azerbaijanis, Greeks, Kurds, Russians, Ossetians, Roma and other ethnic groups of Caucasian origin: ethnic Chechens, Ingush, Circassians, Lezghins and others. Among them only Ethnic groups in the Caucasus region were studied.

Then, 5 main ethnic groups were selected to develop the sensitivity measuring scale towards them. These groups are as follows: Azerbaijanis, Armenians, Abkhazians, Ossetians and North - Caucasians (although, it should be noted that North-Caucasians are composed of many different ethnic sub-groups).

4.2.2. Development of the primary Instrument

According to the above-mentioned ethnic groups the development of 5 major scales has been determined. These scales are as follows:

- Scale for measuring sensitivity towards Azerbaijanians;
- Scale for measuring sensitivity towards Armenians;
- Scale for measuring sensitivity towards Ossetians;
- Scale for measuring sensitivity towards Abkhazians;
- Scale for measuring sensitivity towards North-Caucasians.

The questionnaire development process consisted of several stages; each of them will be described in details below:

(1) For all five scales, a large number of items (150) were elaborated in accordance with the principle elements of the Bennett scale.;

(2) The items were send to the expert-psychologists to define their compliance to the principle elements of the Bennett Scale and to exclude suspected, or . not corresponding items to these principles.

(3) After examination, the rest of the items (125) were revised and corrected by linguists.

(4) Instruction for the scale has been developed and the pilot study with 10 young people (males and females) was carried out. As a result of the pilot study. we have decided to leave only 120 items, 24-24 in each scale;

(5) The final design of the questionnaire was developed and it has been prepared for the study.

4.2.3. The Study participants

120 individuals have participated in primary tool study but the results of 12 were excluded due to their belonging to different ethnic groups and not meeting the requirements for sample.

Thus, the obtained results for 108 persons were analyzed and consequently, the final decisions were made; Among 108 participants all were Georgians by origin and they were the students of

different faculties of Iv. Javakhishvili Tbilisi State University, Georgian Technical University and Tbilisi Theological Academy and Seminary Theological Institute.

Among them 62 were females and 46 –males, respectively. The average age of the sample group was 21.25.

4.2.4. The procedure

After the final version of questionnaire was developed, it was administered mainly in the group (very rarely - individually). In the process of administration, participants filled out the questionnaire as they receive the oral instructions. The instructions contained brief information about the purpose of the study and as well as instructions related to fill out the questionnaire. Instructions are also provided in the questionnaire.

4.2.5. The Study tool

The questionnaire consists of five scales developed in accordance with the type of Likert scale. The first scale concerns Azerbaijanis, the second one - Armenians, the third - Abkhazians, the fourth – Ossetians and the fifth - North–Caucasians, respectively; each of them is composed of 24-24 items. Every item reflects only one of six factors. They are: Denial of difference, Defense against difference, Minimization of difference, Acceptance of difference, Adaptation to difference and Integration of difference.

Denial of difference   the inability to construe cultural difference, other cultures are either not noticed at all or are not paid any attention. It is characterized with poor knowledge or lack of knowledge of the features of other culture. This stage is accompanied by stereotypic or superficial statements based on naive observations.

Defense against difference   this stage is characterized by recognition of cultural differences but negative evaluation that is frequently accompanied by explicit negative stereotyping; Idealization of their own cultures, slander and keeping distance from the other cultures.

Minimization of difference – this stage is characterized by the general knowledge of different cultures, the ability to listen and show interest towards the representatives of the other nationalities, acceptance of minor cultural diversities and acceptance of the idea of human similarity.

Acceptance of difference - this is recognition of differences, positive rating and the ability to interpret a certain phenomenon taking into consideration cultural context; at this stage, a person gets definite knowledge on cultural differences and ability to accept and respect values of other cultures.

Adaptation to difference – this is a high level of sensitivity, at this level individuals are able to expand their own worldviews to exactly understand other cultures, to understand and be understood across cultural boundaries. They have the ability to adapt to other cultures and behave in a variety of culturally appropriate and it should be emphasized that change in behavior occurs without conscious effort.

Integration of difference – this is an acceptance of bicultural and multicultural frameworks; ability to foresee and utilize some of the cultural contexts at assessing any phenomenon; understanding identity in different cultural context; facilitation of communications with the representatives of different cultures; playing the role of intercultural mediator.

Scale (A) - Azerbaijanis

Denial

A.2. I am not aware of Azerbaijanis culture

A.16. I don't know whether the Azerbaijanis have their own language, it might be one of the Turkish dialects

A.13. As for Azerbaijanis, I suppose that all "Tatars" are the same

A.24. I am not interested in interaction with Azerbaijanis

Defense

A.1. Azerbaijanis or "Tatars" are gloomy people

A.3. Azerbaijanis are mainly street vendors.

A.11. Azerbaijanis are only interested to live on our lands

A.17. Azerbaijanis don't even have their own alphabet

Minimization

A.5. Azerbaijanis are like us

A.18. Azerbaijanis and we have many common traditions and customs

A.19. Both, Azerbaijanis and we are of Caucasian mentality

Acceptance

A.7. Azerbaijanis are kind and diligent people

A.15. Despite faith differences we can become friends with Azerbaijanis

A.8. Azerbaijanis respect Georgians

A.23. Azerbaijanis respect family

Adaptation

A.4. I have been on celebration of Azerbaijani traditional holiday.

A.6. I'd be happy to be guest of Azerbaijanis

A.10. I would like to cooperate with Azerbaijanis

A.12. Azerbaijanis are better friends than many of the Christians

Integration

A.9. Azerbaijanis contribute to our state development

A.14. Poet, Ietim Gurji, equally belongs to both Azerbaijani and Georgian people

A.20. I wish to be better informed of the Azerbaijani culture

A.21. Azerbaijanis are concerned for our country.

A.22. I wish to have more educated Azerbaijanis beside us.

Scale (B) - Armenians

Denial

B.6. I am not familiar of Gregorian religion , the only true religion is Orthodoxy

B.18. I am not familiar and am not interested in Armenian culture

B.22. I am not familiar of Armenian customs and traditions

Defense

B.2. Armenians are mostly craftsmen

B.3. Almost all hairdressers are Armenians by origin

B.7. Armenian people always compete with Georgians, they are jealous

B.16. I suppose that Armenians are not able to be devoted friends

Minimization

B.12. Georgians and Armenians have much common as from historical as cultural point of view

B.17. Armenians who are Georgian citizens are more refined, then those who live in their homeland.

B.19. Armenians and Georgians have similar traditions

B.21. Armenians and Georgians have the same confession

Acceptance

B.1. Armenians are ancient and distinguished nation

B.4. Armenians are diligent and practical nation

B.5. Armenian script is among 14 original languages of the world

B.11. Armenian cuisine is famous.

B.23. Armenians respect family

Adaptation

B.8. Armenians are good collaborators and neighbors

B.20. I like to be guest in Armenian families

B.24. I am acquainted with many Georgian-Armenian families

Integration

B.9. Armenians have contributed in formation of Georgian culture

B.10. Shushanik, Ethnic Armenian woman , is one of the pillar of our faith.

B.13. Armenian poet, Saiatnova lauded Tbilisi

B.14. I'm happy to see Armenian students beside to Georgians

B.15. As more respect exists among Georgians and Armenians the more bright will be our future.

Scale (C) - Abkhazians

Denial

C.1. I am not aware of Abkhazian traditions and customs

C.3. The expression "Abkhazian culture" doesn't exist; it is considered as a part of Georgian culture

C.9. I have never been guest of abkhazians

C.17. I don't want to communicate with Abkhazians

Defense

C.4. Abkhazians are lazy and loafer

C.7. Abkhazians are ungrateful and reckless

C.14. Abkhazians don't love Georgians

C.19. Abkhazian language is artificial

Minimization

C. 2. Abkhazians are not different from Georgians

C. 11. Abkhazians respect traditions like Georgians

C. 16. Abkhazians and Georgians have similar traditions and customs

Acceptance

C.5. Abkhazians are famous for their hospitality

C.8. Abkhazians are proud and original people

C.18. Abkhazians are brave and courageous people

C.24. Abkhazian culture is self-origin

Adaptation

C.13. I would like to visit and host Abkhasians

C.20. Georgian-Abkhazian Families are acceptable for me

C. 22. Make friends with Abkhasians is possible

C.23. I miss relationship with Abkhasians

Integration

C.6. I would appreciate participation in any event maintaining close relationship with Abkhazian people

C.10. Abkhasian culture and traditions need to be appreciated more

C.12. I want to know more about the customs of Abkhazian culture

C.15. I respect Abkhasians and want to resume relations with them

C.21. Georgians and Abkhasians should develop more progressive society together

Scale (D) - Ossetians

Denial

D.3. If Ossetians want to live in our country they should respect our values

D.11. Primary source of Ossetian culture is of Georgian origin

D.14. I am not acquainted with Ossetian traditions and customs

 D.l6. Ossetian culture is not self-origin and distinguished

Defense

 D.4. We can't trust Ossetians

 D.6. Ossetians are plagiarists and they appropriate our cultural traditions

 D.9. Ossetians are mainly in service people

D.13. As for Ossetians, it is very prestigious for them to live in Georgia

Minimization

 D.15. Ossetians like ours belong to orthodoxy

 D.18. One can hardly distinguish Ossetians, living in Georgia, from Georgian population

 D.19. Ossetian traditions are alike Georgian

Acceptance

D.5. Ossetians are gifted and creative people

D.8. Ossetian elements enrich Georgian culture

D.12. Ossetians are diligent and useful for the society people

D.24. Ossetians are warm and hospitable people

Adaptation

D.1. Georgian-Ossetian families are successful

D.7. I have Ossetian friends

D.17. I always spend a good time with Ossetian people

D.20. It is easy to find a common language with Ossetians

D.23. I like to be guest at Ossetian Families

Integration

D.10. I do appreciate participation of Ossetians in social life

D.21. I wish to know more about Ossetian culture and traditions

D.22. Ossetians have always contributed in development of our country

D.8. Ossetian elements enrich Georgian culture

Scale (E) - North-Caucasians

Denial-marginalization

E.1. It is difficult to differentiate North-Caucasian nations

E.5. Georgia keeps the hegemony in the Caucasian region

E.6. Georgian art is unique and popular in the Caucasus region

E.7. I do not see a difference between Chechens, Circassians and Lezghins

Defense

E.2. North - Caucasian culture is mostly Islamic and thus is dangerous for us.

E.15. North – Caucasians don't keep pace with the time as culturally as economically

E.16. It is useless to interact with North –Caucasian people

E.22. North - Caucasians are aggressive so we should keep away from them.

E.24. North - Caucasians were enemies of Georgians.

Minimization

E.3. Many common traditions and customs connect us with North – Caucasian people. We are relative nations.

E.4. North – Caucasian culture experiences the influence of Georgian culture.

E.8. Traditions and customs of North - Caucasian people are almost impossible to differentiate from each other.

E.14. Despite of religious differences all Caucasians is similar

Acceptance

E.13. North-Caucasians are courageous and brave people

E.18. North-Caucasians are devoted friends

Adaptation

E.10. North-Caucasians appreciate and respect Georgians

E.12. I respect the traditions of North Caucasian people

E.19. At interaction with North–Caucasian people I always feel close

E.23. I have friends among the North-Caucasian people

Integration

E.9. I want to know more about North-Caucasian people

E.11. North-Caucasians have made their input in development of Georgian culture

E.17. It would be better if North-Caucasian people have the possibility to get education in our country

E.20. We should to develop closer relationship with North-Caucasian people

E.21. I would like to participate in the Caucasian events

Thus, the primary tool for measuring intercultural sensitivity was developed that consists of five scales related to a particular nationality and each of the scales were graded into 6 steps with the relevant items.

The statistical analysis of the obtained data was carried out by means of the special software for psychometric analysis Tia Plus(CITO).

According to the analysis, for a number of items a low and negative discrimination scores were revealed (you can see Table of Data analysis in Annex 1) .

The score - .2 and the items with negative discrimination were accepted as the low discrimination items (Rit Data, related to the items, you can see in the table).

Discrimination items were analyzed as in general as well as separately according to the gender groups. Based on comparative analysis of ethnic and gender groups, the negative and low discrimination items were excluded from the first version of the instrument.

These items are as follows:

A. 17. Azerbaijanis do not have their own alphabet (.2).

B. 10. Shushanik, Ethnic Armenian woman , is considered as one of the pillars of our faith. (.14).

B. 17. Armenians who are Georgian citizens are more refined, then those who live in their homeland. (.16)

B. 22. I am not familiar of Armenian customs and traditions (.2)

C. 2. There is no difference between Abkhazian and Georgian people (-.08).

C. 3. There is no expression of "Abkhazian culture", it is considered as a part of Georgian culture (.07).

C. 8. Abkhazians are proud and original people (-.1).

D. 11. The primary source of Ossetian culture is of Georgian origin (-.06).

E. 6. Georgian art is unique and popular in the Caucasus region (.12).

4.2.6. The final version of the tool

After withdrawal of 9 items of negative discrimination, only 111 items were left; among them are:

On Azerbaijanis scale − 23;

On Armenians scale − 21;

On Abkhazians scale − 21;

On Ossetians scale −23;

On North-Caucasians scale −23.

Main tool, was completed by this variant of the items and was considered as a valid in comparison with the primary tool.

Presently 412 individuals participated in the study, data for 2 were not analyzed. The data for 410 (279 females and 131 males, respectively) persons by average age (19.89) have been studied. The participants in this study were selected from the students of Iv.Javakhishvili Tbilisi State University, Georgian Technical University and Tbilisi Theological Academy and Seminary Theological Institute. The study procedure was similar to the one with the primary instrument.

773 individuals were involved in all three stages of the study and the obtained results were analyzed; Sample was done among Georgian youth population, namely from a group of students.

After data submission some of the items underwent reverse –coding; these items are:

The scale towards Azerbaijanis:

 A.1. A.2. A.3. A.11. A.13. A.16. A.17.

The scale towards Armenians:

 B.2. B.6. B.7. B.16. B.18. B.22.

The scale towards Abkhazians:

 C.1. C.2. C.3. C.4. C.7. C.9. C.14. C.17. C.19.

The scale towards Ossetians :

 D.3. D.4. D.6. D.9. D.11. D.14. D.16.

The scale towards North-Caucasians:

 E.1. E.2. E.5. E.6. E.7. E.8. E.15. E.16. E.22. E.24.

A questionnaire reliability index has been determined as for all five scales and for each of them separately and taking into account the gender.

These indexes are given in the Table № 2

Table № 2

Type of Scale	Coefficient Alpha	90% Confidence limits for Coefficient Alpha	GLB
All five scales	.93	.92 =< .93 =< .94	.99
Scale of Azerbaijanis	.83	.81 =< .83 =< .85	.89
Scale of Armenians	.81	.79 =< .81 =< .83	.89

Scale of Abkhazians	.84	.82 =< .84 =< .86	.92
Scale of Ossetians	.87	.86 =< .87 =< .89	.94
Scale of North-Caucasians	.78	.75 =< .78 =< .80	.89

According to the table, there is reasonably high reliability of both the whole questionnaire and its five scales.

Chapter 5. Data Description

5.1 Data Psychometric Analysis and the Results

At first stage to perform the psychometric analysis for the obtained data the method of factor analysis was used. For extracted factors principal component analysis method was used. By Varimax rotation for each scale was assigned following number of factors

6 factors, explaining 59.272% of variability, were extracted on the scale developed for Azerbaijanis.

6 factors, explaining 55.397% of variability, were extracted on the scale developed for Armenians.

6 factors, explaining 59.110% of variability, were extracted on the scale developed for Abkhazians.

6 factors, explaining 59.288% of variability, were extracted on the scale developed for Ossetians.

6 factors, explaining 67.021% of variability, were extracted on the scale developed for North-Caucasians.

For all five scales, a factor weight $\geq$ .40 was considered as a critical point for loading items on the factor. In case of loading on two factors, the item will be assigned to the factor represented with large weight.

We gave the status of sub-scale to the assigned factors. Those factors basically repeated Bennet gradation principle. We only changed the name to some of the factors according to their specific content. For example, on Azerbaijani scale denial was changed to indifference; adaptation to-Readiness to adaptation. On Armenian scale denial was named denial-marginalization; integration- ambivalent integration. On Abkhazian scale Minimization was changed to pseudo-minimization; Integration to Virtual integration. On Ossetian scale denial was named cultural unawareness; acceptance - Conditional acceptance. On North Caucasian adaptation was changed to pseudo-adaptation. Those five scales including their sub-scales are given above.

Scale studying sensitivity towards Azerbaijanis:

Indifference; defense; minimization; acceptance; readiness to adaptation; integration

Scale studying sensitivity towards Armenians:

Denial-marginalization; defense; minimization; acceptance; adaptation; ambivalent integration

Scale studying sensitivity towards Abkhazians:

denial; defense**;** pseudo-minimization; acceptance; adaptation; virtual integration

Scale studying sensitivity towards Ossetians;

Cultural unawareness; defense; minimization; conditional acceptance; adaptation; integration

Scale, studying sensitivity among North-Caucasians.

Denial; defense; minimization; acceptance; pseudo-adaptation; integration

5.2. Description of the factors in accordance with five scales

Further was decided to analyze the newly extracted factors to find out their correspondence with the Bennett Model and to name them correctly in accordance with their contents:

As a result of statistical analysis more or less differences by gender were revealed in average scores for each scales, but statistically reliable differences (by Stiudent's t-Criteria) in terms of gender were obtained for the following scales: Armenian, Abkhazian and Ossetian.

The differences in accordance with all five scales are given in table №3.

Table №3 difference between scale means

| Scale name	t Criteria	DF	P
Five Scales	2.8909	222	<.05*
Azerbaijanis	.2477	209	>.05
Armenians	3.7412	211	<.05*
Abkhazians	3.3029	232	<.05*
Ossetians	2.5116	212	<.05*
North-Caucasians	.6316	199	>.05
* High reliability			

Based on these data it is proved to be very important to consider the results of five scales for measurement of students' intercultural sensitivity, taking into consideration their gender.

5.3. Measurement results by all scales.

The further statistical analysis was performed to obtain the results measured by five scales. In order to get more definite picture the scores from 1- to 5 on each sub-scale[1] were converted to the scores from -2 to 2, respectively. Thus, maximum measuring score might vary from -2 to 2.

The scores obtained by Georgian students have been determined for all five scales and for each sub-scale separately, and then by using an arithmetic mean the average score for each sub-scale was calculated. Reliability of difference between the averages on sub-scales was analyzed by appropriate statistic criteria (**Paired Samples Test**). The obtained data are given in the Picture 1:

Picture 1

Intercultural Sensitivity in Accordance with All Five Scales
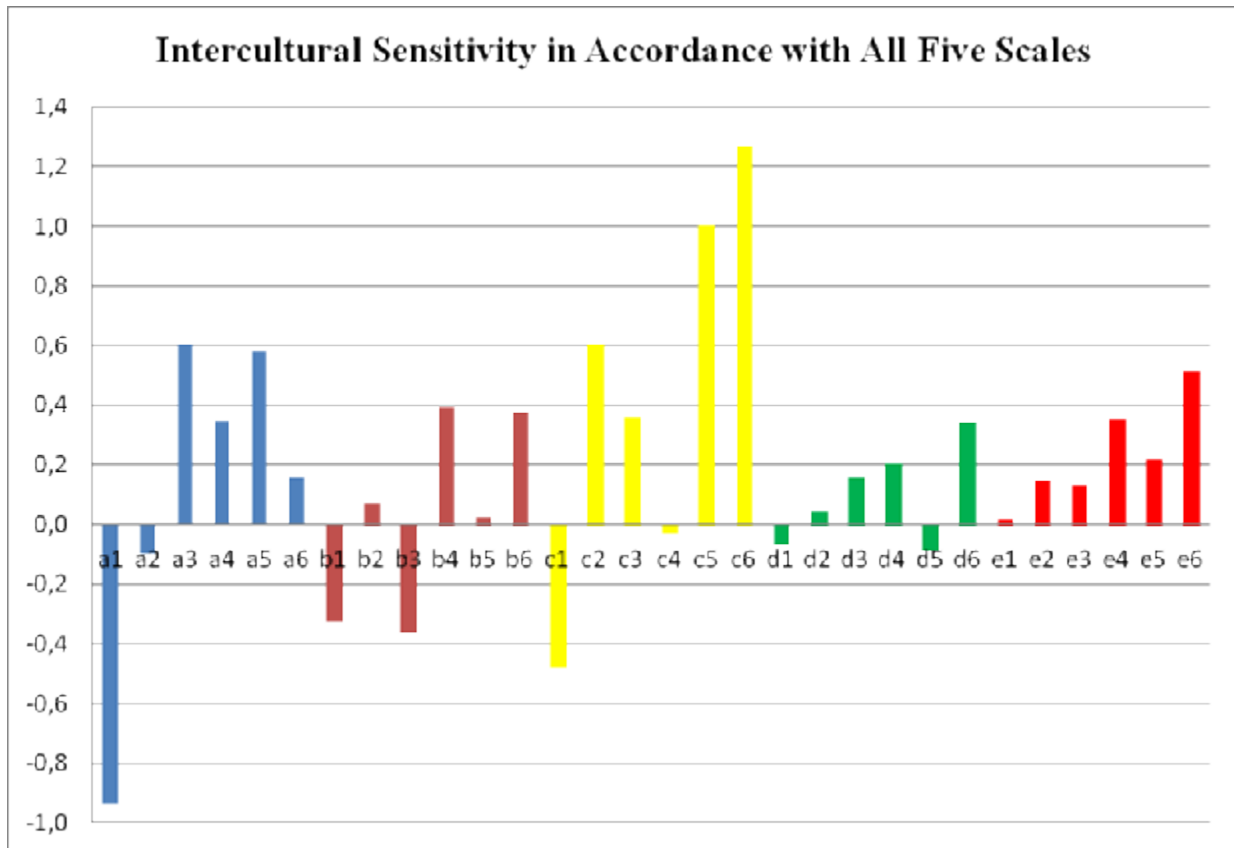
[1] *As the extracted factors were given names and were assigned the status of sub-scale, thus the measured results are treated as the results of sub-scale in case of concrete scale*

Latin letters for marking on the picture corresponds to the scale, and numbers (from 1 to 6) to the consecutive of sub-scales. (by the tables [1] a - Azerbaijanis, b - Armenians, c - Abkhazians, d- Ossetians and e − North-Caucasians.) Statistically significant differences between the most subscales are revealed. Differences between the results obtained from the sub-scales of readiness to adaptation and defense are not statistically significant according the Scale studying sensitivity towards. Azerbaijanis.

As it is shown on the picture 1- Georgian students the highest indicator for indifference on intercultural sensitivity scale regarding to Azerbaijanis, at the same time items were reversed that means that Georgian students are indifferent toward Azerbaijanis culture.

It should be noted that defense subscale index is relatively higher; however, it is presented with a positive sign (.6049), which, taking into consideration the item reverse, indicates to low level of defense index.

It is also noteworthy that readiness to adaptation subscale index is relatively high that indicates to higher denial index regarding to Azerbaijanis among Georgian students, readiness to adaptation has been demonstrated as well.

As it is shown on the picture I, indicators on Armenian scale are relatively low, that might mean that Georgian students are less sensitive to Armenians. Although among the subscales data the most of differences are statistically reliable.

Statistically reliable differences have not revealed according the data of subscales: denial-marginalization and minimization, defense and adaptation, acceptance and integration ambivalence.
Denial-marginalization- sub-scale is of negative sign but as the included items underwent reverse, the obtained results prove the contrary i.e. Georgian students have borders from Armenians. Negative score on minimization and acceptance sub-scale means that Georgian students have no tendencies of minimization and acceptance of differences regarding to Armenians. Positive score on defense subscale also indicates to the absence of this phenomenon as these items were reversed as well (it should be noted that this scale score is very low). Integration-ambivalence sub-scale is relatively identified; presumably Georgian students have desire to integrate with the Armenians but this wish for is ambivalent.

In comparison with the all other scales the highest scores were fixed on Abkhazian one; It means that Georgian youth are most sensitive to Abkhazians. At the same time a statistically reliable difference without any notable and obvious exception has been observed among the scores of all sub-scales.
The indexes of adaptation and pseudo-integration subscales are exceptionally higher. Acceptance subscale nearly equals to zero, its meaning is negative, but too small to talk about contra phenomenon of acceptance. The subscale of pseudo-minimization is featured and it should be also emphasized that denial scale has negative sign; but as it comprises reversed items this means that there exists negative tendency among the Georgian youth population. As for defense

subscale, as it has positive index (included items are reversed) this means that Georgian students don't show defense tendencies towards Abkhazians.

The lowest scores were fixed on Ossetians scale presumably indicating to low sensitivity to the Ossetians. Statistical difference among the scores of subcales is high on this scale as well; only the results of informative and adaptation sub-scales and also minimization and acceptance sub-scales are exceptional. According to the Ossetian scale the lowest index was observed on defense subscale, this index nearly equals to zero, though it is still positive and as defense items are mainly reversed, we could be implied that Georgian students don't show defensive tendency to Ossetians.

As to this scale, the highest index was fixed for integration subscale, while this index is not as high in comparison with other scales. Negative indices were observed for both denial and adaptation subscales but the items on denial subscale are reversed and on the contrary, it proves the existence of denial while a minus for adaptation subscale means absence of adaptation.

As for minimization, this subscale index is low and indicates to a slightly expressed minimization. It should also be noted that acceptance subscale index indicates to the absence of this phenomenon in the Georgian students.

There are average indices on North-Caucasian scale, but increase of index level from denial- to integration is obvious and visible on the chart(see picture 1). In this case, like in other cases a high statistical reliability of difference between the findings was revealed. Reliability was not detected only between the sub-scales: defense and minimization, defense and adaptation, minimization and adaptation.

First of all, it should be noted that all subscale indices on North-Caucasians' scale are represented with positive signs; however, for denial and defense scales, due to the items reverse a negative sign indicates to the opposite..

For this scale, on denial sub-scale the lowest index was fixed. The indices of defense and minimization sub-scales are low, while the ones for acceptance, pseudo-adaptation and integration sub-scales are high (the highest among them - integration sub-scale index); the above-mentioned gives us the possibility to suppose that Georgian youth population (students) sensitivity to North-Caucasians is not so low and this sensitivity deviates to acceptance-integration.

It is obvious, that: Georgian students have high index of indifference in the culture of Azerbaijanis and the mentioned index is the highest among the five scale data. Though, Georgian youth population has shown tendencies of acceptance and adaptation to Azerbaijanis.

Georgian students have an almost equal degree of denial-marginalization and integration to Armenians that indicates the ambivalent nature of sensitivity to Armenians. Georgian students have the highest sensitivity to Abkhazians; the degree of adaptation and integration is particularly high, but as denial-marginalization is high and the index of minimization deviates to the minus, presumably , this increased sensitivity has a virtual nature.

Georgian students revealed the least expressed sensitivity to Ossetians. Despite that, the highest index was fixed on integration subscale, herewith, a negative acceptance and a negative index of group integration were observed.

Georgian students have shown the most positive sensitivity to North-Caucasians; positive index on all subscales and the tendency of acceptance and integration was expressed in especially high degree.

Other Analysis Performed

Upon testing the gender of the participants against the five composite variables by using appropriate statistic criteria (**Independent Samples Test**). reliability of differences between the average scores was detected The obtained data are shown on picture 2.

Intercultural Sensitivity Scores of All Five Scales by Gender
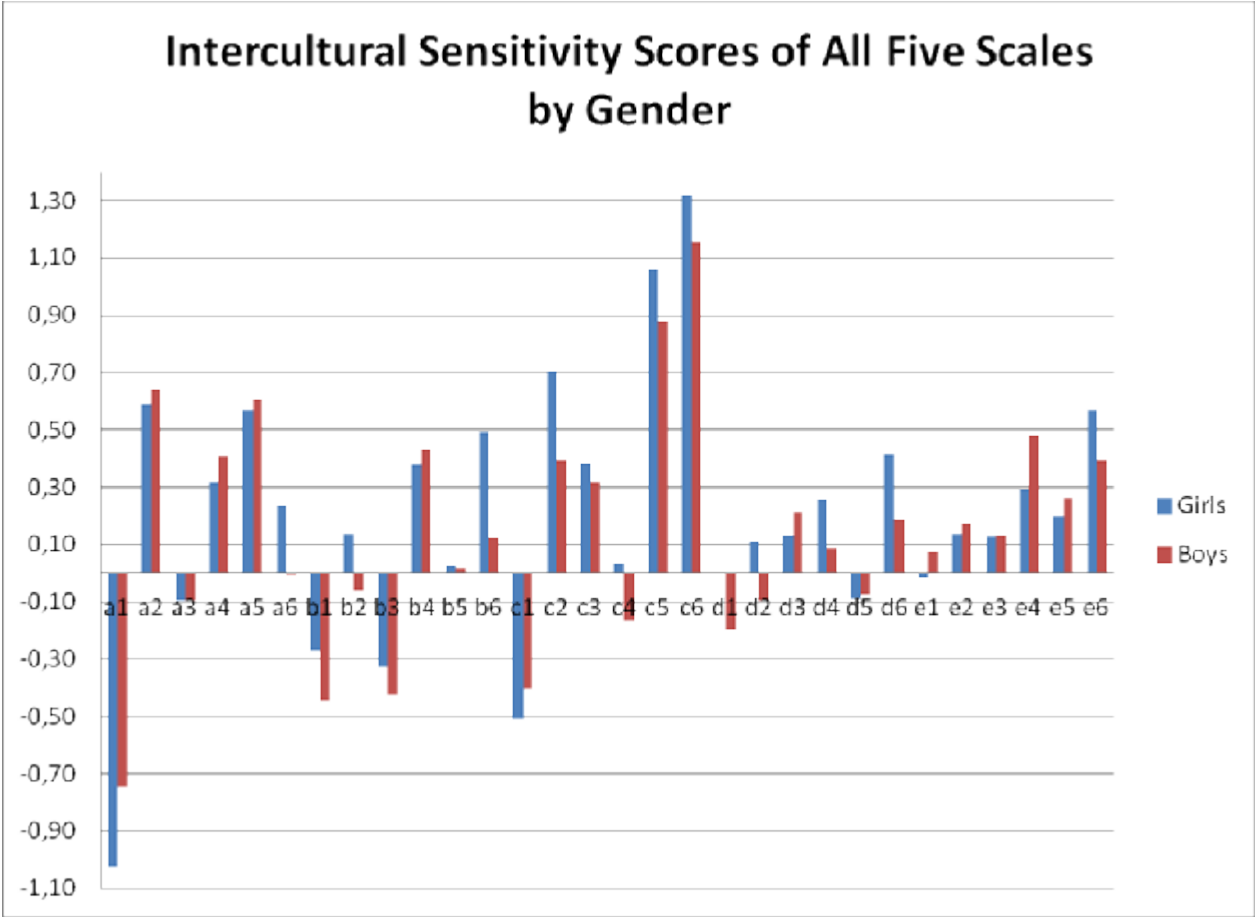
According to Azerbaijanis scale women do tend to experience indifference to other cultures, and according to integration subscale girls are more sensitive as well.

This study's data shows different results by gender were fixed on Armenians scale: on denial-marginalization sub-scale, boys do indeed have a lower scores of intercultural; the same situation is shown on defense subscale; but as for integration-ambivalence subscale girls are more sensitive. (data is statistically significant).

Different results by gender were fixed on Abkhazian scale: it should be especially noted that on defense subscale girls have showed more positive scores than boys, it means that need for defense is less expressed in girls. For boys an acceptance is generally expressed negatively. It should be also noted that in case of all subscales on Abkhazian scale, girls were scored higher, than boys. Except of denial and minimization subscales all other subscales differences are statistically reliable.

The data by gender on Ossetian scale are different for all subscales, except of adaptation subscale. On the Informative scale boys have shown negative scores, that is of particular worth to mention,, and due to the items reverse-coding it means lack of knowledge of culture. Defense subscale also differs by gender, where boys' negative index to defense proves their sensitivity. Girls showed higher scores on the subscales of conditional acceptance and integration. (All this differences is statistically relevance)

The data obtained on North-Caucasian scale shows the least differences by gender; however we presume that: on acceptance subscale the boys' index have shown higher index, on integration subscale girls have shown higher scores, respectively. (All this differences is statistically relevance)

Thus, apparently, in accordance with data obtained from five scales for measuring intercultural sensitivity a statistically significant difference was revealed by gender:

Towards to Azerbaijanis, girls express more indifference; on integration subscale girls' scores are higher.

 Towards to Armenians, boys are more sensitive, according to defense subscale. On integration subscale girls show higher index.

 Towards to Abkhazians, on defense subscale girls do not see the threat and on acceptance subscale boys showed negative scores.

Towards to Ossetians, on lack of knowledge of culture subscale boys have higher scores; the same for on defense subscale;; the girls scores are high on conditional acceptance and integration subscales.

None of the scale is exclusive according to the different data by gender in case of North-Caucasians. It should be should stressed that on denial subscale boys have lower scores in comparison with girls, i.e. opposite outcome to denial.

It should be also mentioned that from five scales for measuring intercultural sensitivity by gender, the most different data were fixed on Ossetian scale while the most homogenous data - on North-Caunasians scale, respectively.

Chapter 6. **Results and Data Analysis**

On the first stage of the research was revealed that the Chen and Starosta intercultural sensitivity questionnaire could not be applied to Georgian culture, it has been proved by diversity and specificity of the factors having been detected through the analysis of the data obtained on the basis.

Extracted factors are not able to allow us to identify the subscales as the measuring tools. So, we have a obscure picture of intercultural sensitivity. Large number factors detected during the study indicate to the specificity of intercultural sensitivity in our culture. Therefore, it is not possible to measure Georgian students' sensitivity toward other cultures adequately by this tool.

Hypothesis one states that so called "free of culture scale" will not work in Georgian environment – was proven to be true.

As a result of the study (by Chen and Starosta intercultural sensitivity questionnaire) conducted in Georgian students' population besides the recognized factors, the following ones were detected: sensitivity in interaction, careful in interaction, acceptance-denial of other cultures and intercultural equality.

Hypothesis two states that the factors detected for Georgian youth population will be different from the ones detected by Chen and Starosta – was proven to be partly true.

At tool's development stage, because of low and negative discrimination, revealed by psychometric analysis, most of the items extracted from the main tool (taking into consideration all five scales) belonged to the denial type of items (according to the Bennet's Model)..

The factors detected through the factor analysis appeared to be 6 for all scales separately, and according to the content, they were equivalent to the gradation of the Bennett Model.

Among them, most of the factors directly correspond to the model of Bennett and as a result they were included in the final version of the tool as the subscale of the same title.

But there are exceptions as well, when the content of the factor doesn't fully correspond to the one in Bennett Model and has its specificity; but the meaning of each detected factors, it is not fundamentally different from the above-mentioned gradation system.

Hypothesis three states that the factors alike the Bennet Model ones will be observed in Georgian youth population –was proved to be true.

On the background of the results obtained by the measurement of intercultural sensitivity in Georgian youth population, it could be stated that: in attitude towards Azerbaijanis ethnocentricity dominates to ethno relativity. That, the combined score of indifference i and defense subscales prevails the scores of acceptance, readiness to adaptation and integration subscales.

In the attitude towards Armenians, the tendency of acceptance-integration prevailed of the denial- marginalization. and .defense tendency.

In the attitude towards Abkhazians ethno relativity dominates to ethnocentrism. Thus, the combined score of denial and defense subscales is twice less than the one of adaptation and virtual integration .

In the attitude towards Ossetians, it could be stated, that despite of less sensitivity towards Ossetians, ethno relativity prevails to ethnocentrism, based on data of integration and acceptance subscales .

In regards to North-Caucasians ethno relativism much prevails to ethnocentrism. Based on the fact that, acceptance, pseudo adaptation and integration subscales have quite high scores, while denial and defense have actually negative scores (taking into consideration reverse-code).

Hypothesis four states that Georgian students will show more ethno relativity than ethnocentric – was proved to be true, based on the obtained results from all five scales

Based on the measured results of Georgian students according to all five scales can be stated the following:

Study results show:

lack of knowledge of Georgian Youth towards Azerbaijanis and social distance attitude to them; the attitudes of denial-marginalization and acceptance are equally manifested towards Armenians, that can be characterized as ambivalence attitude; the obvious and strongly expressed desire of adaptation and integration to Abkhazians, one might say unrealistically increased or - a virtual one; the lowest scores of sensitivity, more deviated to acceptance, were revealed towards Ossetians, however, acceptance and possible integration would be realized presumably on the bases of conditional acceptance; the score of sensitivity is apparently high towards North-Caucasians and ethno relativism spectrum is marked out or have salient features by acceptance - integrative tendency.

Hypothesis (5) states that Georgian students manifest different sensitivity to other cultures. This proved to be true. Though, as for the sub- hypotheses, some have been totally proved to be true, some partially.

For example, hypothesis to Armenians proved to be true; as to hypotheses concerning Ossetians, Azerbaijanis and Abkhazians were partially true.

Having considered the results of the study of intercultural sensitivity in Georgian students' population by gender should be emphasized that the differences are evident in accordance with all five scales; females and males illustrate different results on different scales and subscales, but sometimes the results are equal.

The hypothesis (6) states that, Georgian students will have different scores of sensitivity by gender – proved to be true.

Comparing the average scores of intercultural sensitivity of Georgian students (boys and girls) it was found that the mean score in girls is higher than in boys on the scales of Azerbaijanis, Armenians, Ossetians and Abkhazians, while these scores are equal on North-Caucasian scale.

The hypothesis (7) states, that, among the Georgian youth population, females have higher intercultural sensitivity than males – proved to be partially true.

Chapter. 7 Conclusions

The research instrument consisted of three sections. The first section of this study's research instrument was Chen and Starosta's Intercultural Sensitivity Scale (ISS), which is a 24-item questionnaire designed to measure intercultural sensitivity

In particular, there were detected the greater variety of factors indicating to the specificity of intercultural sensitivity in our culture. Therefore, through this instrument it was impossible to measure adequately the sensitivity of Georgian students to other cultures.

The second component of the research questionnaire included to develop first the pilot and then the final version of the instrument to explore intercultural sensitivity in Georgian cultural setting. In the developed instrument the main principle by Bennett – instrument gradation (from six-staged ethnocentrism to ethno relativism), was preserved. Five scales for five ethnic groups, measuring intercultural sensitivity in Georgian cultural setting were developed.

Of 6 subscales, disposed on each scale, the content of most of them appeared to be equal to the Bennett Model. Subscales with specific meaning were developed as well, but the above-mentioned gradation principle was preserved.

Finally, the last section of the instrument was devoted to measurement of intercultural sensitivity of Georgian youth population towards: Azerbaijanis, Armenians, Abkhazians, Ossetians and North-Caucasians. Different sensitivity was manifested to each ethnic group. According to the general picture Georgian youth revealed more ethno-relative tendencies than ethnocentric; however, with distinct exceptions revealed towards some ethnic groups. The results obtained in Georgian youth population studied by gender revealed that girls in Georgian youth population have a little higher coefficient of intercultural sensitivity than boys.

Theoretical and practical value of the study

The findings of this study are important because they contribute to the body of knowledge on intercultural sensitivity research. In order to more fully comprehend intercultural sensitivity, it is important to understand the various factors that can affect an individual's level. While the results cannot be generalized to all students outside the participants of this study, the information presented here gives a snapshot of a small sample of a population. This could be valuable information for future studies, Intercultural sensitivity is considered as a new topic in Georgian scientific realm, therefore, any new explorations made in this direction is worth to pay attention. Within the frames of this study, the literature, concerning to interaction between general ethnic groups and in particular intercultural sensitivity was reviewed. Some measuring instruments were translated and underwent pilot testing and the possibility of its implementation in Georgian culture setting has been determined as well.

A new instrument for measurement of intercultural sensitivity, oriented on our setting and giving the opportunity to study sensitivity towards the five concrete nationalities has been developed.

Study limitation

There were several limitations in this current study.

A possible major limitation of the instrument is that based on the statements of the Intercultural Sensitivity Scale participants may have been able to easily guess what the scale was attempting to measure, and thus gave the "politically correct" answer, instead of what they really felt. Participants may not have felt comfortable enough to honestly answer statements from Intercultural Sensitivity Scale.

One major limitation is that only students participated. This data cannot be generalized and thus pertains only to the students that were a part of the sample, drawn from the population of all undergraduate and graduate students in the TSU and Georgian Technical University.

Another limitation for this study was that not all cultures were represented; only the ethnic Georgian students who chose to participate were included in the study. An additional factor to consider is that only university students were represented in the study, and in that students tend

to be younger, and may have a more encompassing view of the world, they certainly do not represent the entire population

Limitation is also connected to the fact that the comparison with other similar questionnaires was not performed to get better version of the questionnaire, due to there is no instrument developed for measuring intercultural sensitivity oriented on our cultural settings.

Study Perspectives and Recommendations for Further Research

One suggestion for future research would be to look at a wide variety of majors of students within the university setting, and compare their results of measured intercultural sensitivity.

Additional suggestions for increasing knowledge of factors that affect intercultural sensitivity would be to look at different ageing groups.

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Azerbaijanis

Explaining   59.272% of variability

	Rotated Component Matrix[a]					
	Component					
	1	2	3	4	5	6
a20	.765					
a24	.730					
a6	.627					
a21		.610				
a9		.577				
a5		.570				
a22	.409	.552				
a14		.511				.447
a10	.421	.479				
a12						
a11			.665			
a1			.564			
a13	.446		.540			
a3			.506			
a16			.479			
a15						
a7				.754		
a8				.647		
a23				.599		
a19					.741	
a18					.684	
a2						.650
a4						.562
Extraction Method: Principal Component Analysis.						
Rotation Method: Varimax with Kaiser Normalization.						
a. Rotation converged in 11 iterations.						

Armenians

Explaining   55.397% of Variability.

	Rotated Component Matrix[a]					
	Component					
	1	2	3	4	5	6
b1		.362		.512		
b2						.749
b3						.708
b4			.467	.428		-.307
b5				.718		
b6					.616	
b7	.400				.640	
b8	.515				.418	
b9	.366	.562				
b11		.551				
b12		.650		.307		
b13				.684		
b14	.773					
b15	.733					
b16	.591					
b18	.645					
b19		.646				
b20	.403		.528			
b21		.462				
b23			.739			
b24			.748			
Extraction Method: Principal Component Analysis.						
Rotation Method: Varimax with Kaiser Normalization.						
a. Rotation converged in 13 iterations.						

Apkhazians

Explaining   59.110% of variability

	Rotated Component Matrix[a]
	Component
	1	2	3	4	5	6
c1					.693	
c4			.733			
c5				.689		
c6	.663	.320				
c7			.792			
c9					.798	
c10		.635				
c11		.478		.537		
c12	.330	.732				
c13	.512	.624				
c14			.585			
c15	.675					
c16	.376			.412		
c17	.676		.350			
c18		.323	.326	.383		
c19		.368	.330	-.617		
c20	.643					
c21	.690					
c22	.632		.331			
c23					.328	.632
c24						.815
Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 10 iterations.

Ossetians

Explaining 59.288% of variability

	Rotated Component Matrix[a]
	Component
	1	2	3	4	5	6
d1	.507	.331				
d2						.668
d3						-.818
d4		.323	.591			
d5				.732		
d6			.688	.360		
d7	.722					
d8		.729				
d9		-.337	.436	.504		
d10		.472	.319	.335		
d12		.349		.626		
d13			.778			
d14	.473				-.307	
d15					.720	
d16				.453	-.394	
d17	.832					
d18	.436				.501	
d19		.343			.627	
d20	.780					
d21		.658				
d22		.681				
d23	.730					
d24	.613					
Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 7 iterations.

North-Caucasians

Explaining 67.021% of variability

Rotated Component Matrix^a						
	Component					
	1	2	3	4	5	6
e1			.621			
e2				.559		
e3					.749	
e4					.735	
e5						-.652
e7			.742			
e8			.722			
e9	.587					
e10		.506				.423
e11	.496					
e12	.592					
e13		.592				
e14					.447	
e15	.463					
e16				.569		
e17	.664					
e18		.741				
e19		.636				
e20	.649					
e21	.742					
e22				.628		
e23				-.498		
e24				.451		
Extraction Method: Principal Component Analysis.						
Rotation Method: Varimax with Kaiser Normalization.						
a. Rotation converged in 12 iterations.						