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**AN
ALTERNATIVE
TO
CONFLICT**



International Center on Conflict and Negotiation

AN ALTERNATIVE TO CONFLICT

A Collection of Works

Edited by George Khutsishvili, Ph.D.

This is the second in the series of collections of works by a team of Georgian scholars involved in the Conflict Resolution Training Program in Georgia implemented by the International Center on Conflict and Negotiation (ICCN). The publication is based on the translations from Georgian of the articles written by the Program participants and the ICCN Board and staff members, originally published in the Program bulletin *An Alternative to Conflict*.

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“We”, “They”, Culture and Conflict

The “We” and “They” pronouns are contained in every existing language. “We” basically refers to the group of people “I” identifies itself with. This could be family, relatives, friends, colleagues, a political party, social stratum, nation, etc. Let us call all of them “We” groups. “They”, consequently, are the groups with whom “I” does not identify itself. These could be labeled “Outer” groups. “We “ versus “They” represents one of the major classifiers of social reality.

Relationship between “We” and “Outer” groups could be very different, ranging from benevolent and neutral to hostile. In certain cases an individual might value an outer group higher than the group he or she belongs to and try hard to get an access to it (“Le Bourgeois Gentilhomme” by Moliere could serve as an example here). But normally a person gives higher evaluation to “We” group or groups and performs a corresponding behaviour in relation to them. The existence of “We” and “Outer” groups could explain the application of different ethical criteria to those who are considered “We” and to the people belonging to “They”. The conversation of a Negro with an English traveler probably gives the most striking example of such a philosophy. When asked by the Englishman what was good and what was bad the Negro gave the following answer: “It’s good when our tribe attacks its neighboring tribe and seizes its women and cows. It’s bad when the neighboring tribe attacks us and seizes our women and cows”. It is easily understandable that such a thinking style, even revealed in a less extreme form, often causes inter-group conflicts.

Duality of the ethical standard applied to “We” and “They” is observed throughout the world, but the peculiarities of this or that culture contribute to inter-group relationships.

* * *

Individualism versus Collectivism is one of the major variables of the psychology of culture. In the individualist cultures a person is basically driven by his family members’ interests (spouse, children). He is usually a member of a relatively large number of outer groups (like different clubs, associations, etc), but such a membership is mostly voluntary and group impact on the person is relatively weak. The Anglo-Saxon and the North European cultures belong to the most individualist societies.

In the collectivist societies an individual is basically motivated by the interests of the groups he belongs to. For this he gets group help and protection. Besides, the person belongs to fewer “We” groups, but the ties within the groups are stronger than those in the “We” groups of the individualist culture. Most cultures in the world can be considered collectivist.

As compared to individualists collectivists treat “Outer” groups in a better way (at least in terms of hospitality), but, at the same time, they better realize that are dealing with strangers. On the other hand, individualists show more trust in strangers when involved in business relations. For instance, a Georgian (the collectivism level is quite high in Georgia) tries do get help from his acquaintances (a doctor

or a provider of some service), whereas a Dutch believes that any doctor, whoever he is, will properly serve any client. This clearly shows that the dual ethical standard applied to “We” and strangers is more characteristic of the collectivist society.

Individualists’ reaction to a negative treatment of “We” groups will be the same irrespective of the source of such a treatment. Collectivists and especially representatives of the oriental cultures are quite insensitive to the insult aimed at the “We” group if it comes from a high status person.

Conflict theories identify five behavioural styles in relation to conflict situation – competition (struggle for one’s own interests, only), compromise (both parties make a concession), accommodation (the group gives up its interests to maintain a good relationship), cooperation (taking care of one’s own and the other party’s interests) and avoidance (giving up both one’s own interests and the relationship). The findings show that the individualist and collectivist cultures give preference to different styles. Individualists find their own interests more important and for this reason often get involved in competition, cooperation and compromise, whereas collectivists give preference to avoidance and accommodation. However, it is also true that the latter group is often involved in competition (and sometimes even a severe competition) with the “Outer” groups.

* * *

Inter-group conflict is often based on the so-called ethnocentrism. Ethnocentrism is a belief system according to which the “We” group (basically nation) is in the center of the universe and all the rest is located depending on it. Chauvinism, an extreme case of ethnocentrism, was given a crushing definition by an intelligent French person: ”The most disgusting about chauvinism is not so much the hatred of other nations as the love for what is considered one’s own”.

Ethnocentrism is based on four “axioms”:

1. What happens in our culture is “natural” and “right”. What happens in other cultures is “unnatural” and ”wrong”.
2. Our traditions, habits and norms are universally valuable.
3. Our traditions, norms and values are “right”.
4. It is natural to like your group members, help them, cooperate with them, be proud of your group and at the same time distrust “outer” groups and even be hostile to them.

Ethnocentrism is more or less characteristic of every ethnic group. Two types of ethnocentrism, positive and negative, have been identified. The former is patriotism – love for one’s own nation and the feeling of pride related to it. The latter includes nationalism and chauvinism - hatred of other nations and belief in one’s own superiority. As a rule, nationalism is accompanied by the authoritarian regime, conservatism, thinking stereotypes and aggressiveness.

* * *

Culture has a very strong impact on all the spheres of social reality, including interpersonal and inter-group conflicts. The trends and effects described in the present article do not exhaust the topic. Our

“YOU ARE ANGRY, JUPITER, THEREFORE YOU ARE NOT RIGHT”

Difference in the opinions regarding one and the same thing or different perception of the same event often causes interpersonal conflict. As a rule, debating parties are sure that their seeing is correct and the ideas are appropriate. They are sure that they perceive events in an objective, adequate way. However, this is often an illusion and consequently one of the debating parties or may be both of them are actually caught in a grip of illusion. In general, illusions are characteristic of people.

Let us start from the simplest – illusions of sensation (organs of sensation). If we focus for one minute on a colour figure, a red figure, for example, and then shift our focus to a neutral (black or grayish) surface, we will see a greenish image of the same shape. This phenomenon is called complementary after image and is caused by the eye structure.

The next level is illusions of perception. Illusions of perception are not dependent on our body peculiarities. They bear psychological nature. The same after image will be seen in a different way if, after focusing on the red figure for one minute, we shift our focus to a remote wall. In this case the after image will look larger, that is we will see the same, but greenish figure of a bigger size. Besides, the more distant the wall is the bigger the figure will be. How can we explain this phenomenon? The thing is that we make unconscious adjustments with the distance taken into consideration. In general, remote objects look smaller and the farther they are the smaller they seem to be, but we perceive them as having the same size, because we take the distance into consideration. In the given example the optical illusion, the after image on the retina of our eye was of the same size, but when placed on a distant wall it seemed to be larger. This is because we were adjusting the distance without being conscious of that. The described example implies two illusions – optical illusion and the illusion of perception.

Illusions of perception are of various kinds. For instance, one and the same object will be perceived as having a different size depending on the size of other objects surrounding it. In particular, it will look smaller when placed next to a bigger object and will look bigger next to smaller objects.

There are also many other illusions. For example, if a person with closed eyes is exposed several times to the balls of different size, that is holds the big ball in one hand and the small ball in the other several times, and then, is unexpectedly exposed to equal balls, he will perceive the balls as unequal, but in this case, the ball in the hand that was exposed to the small ball will be perceived as big and the ball in the hand that was exposed to the big ball will be perceived as small. This is called the contrast illusion. The reader must have noticed that instead of the illusions of perception we are already talking about the illusion of set. Set is an integrate state, disposition, readiness for behaviour preceding behaviour itself. Our perception of things is determined by set. In the described experiment the expectation of unequal balls, that is set, resulted in an illusion and equal balls were perceived as unequal. What we were talking about was an experiment, but this is what also happens in real life. Our every behaviour or judgment is preceded by set, which, in its turn, depends on our needs and experience. Set determines our judgment, behaviour, and perception. And since the experiment shows that set can cause illusions, that is the biased evaluation of an object, how can we be sure that this could be avoided in real life?

It is well known to psychologists that that the ideas or statements ascribed to a respected person are evaluated as intelligent and appropriate. But if the same ideas are thought to belong to a person

we do not respect, they are evaluated as stupid and senseless. So, one and the same idea (statement) is evaluated in a contrary way depending on the attitude towards its source.

It is of course true that our perception or thinking is not composed of illusions only. Neither does set exist to cause our confusion. Just the opposite. Its function is to help us perform a purposeful, adequate behaviour, which it basically manages to do. However, illusions are also typical of human beings and we should especially remember this when passionately trying to prove something we are sure about.

In the old times people would say – “You are angry, Jupiter, therefore you are not right”.

Maya RAZMADZE

Defense Behaviours in Relationships

People often find themselves in conflict situations. The main reason is that our understanding of an effective relationship is not good enough. This article is not designed to describe what an effective relationship is. I will only touch upon an important issue which helps to conduct relationships in an effective way. This is the role of defense behaviours in human relationships.

I will try to give a brief description of defense behaviour here. Four basic types of defense behaviour have been identified:

- Taking the position of an insecure person in the course of relationship; trying to look weaker and smaller than the partner. The purpose of such a defense behaviour is to “tell” the partner: “Do not use your strength against me”.
- Taking a self-confident position; trying to look bigger and stronger than the partner. The purpose is to show the partner: “Be careful, I am stronger than you are”.
- Make the partner feel that he is bigger, stronger and more intelligent than you are. The purpose is to demonstrate the following: “You look very strong to me”.
- Make the partner feel weaker, smaller and more helpless than you are. The partner is actually told: “You are not as strong as you think”.

People use defense behaviour when they are threatened by conflict or think that such a threat does exist. In everyday life, defense behaviour of one of the partners is followed by defense behaviour of the other partner. Due to this the partners are drawn into argument, which results in worsened relationship. Besides, the objective of their conversation is never achieved. Consequently, for an effective behaviour to take place, one of the partners should not react defensively to the other partner’s defense behaviour.

Please, recall how many times you have recently had a feeling that you have won or lost the battle as a result of certain relationship. How did it feel for you? How did it feel for your partner? How did it feel when you met the same person next day? If the answers are basically negative, this means that you have performed defense behaviour. An effective relationship should not be perceived as a battle. Moreover, it should not result in winners or losers.

We should remember that those who use defense behaviour eventually feel bad, insecure and perceive another person as threatening. If a person feels comfortable when relating with other people he has no need to resort to defense behaviour.

However, the knowledge about the existence of defense behaviour is not enough to conduct an

effective behaviour. To do this it is necessary to develop appropriate reactions to defense behaviour.

- If someone tries to arouse in you the feeling “You are not nice”, this does not at all mean that you are not a nice person. This only means that you are a loser at this particular stage of relationship.
- If you perform a defense behaviour and it is followed by the defensiveness of your partner, a vicious circle will be created in your relationship.
- If you can develop a clear recognition of all this and appropriately evaluate the situation, the improvement of the relationship depends on you. Those who have a clear vision of situation can make a concession at a certain stage of relationship, that is make a concession at the point when the partner resorts to defense behaviour.
- If you are able not to react with defense behaviour, it means the following: you are so strong and intelligent that you have no need to prove your superiority.

We believe that the given article will help the reader to deeper explore himself, realize the existing problem situations, better conduct everyday relationships and avoid senseless arguments.

Gaga NIZHARADZE

Entertaining Conflict Theory

The history and traditions of conflict theory are not very long, but in spite of this it has already accumulated a vast amount of terms and concepts. This article offers a brief and sometimes not very precise definition of several key concepts of conflict theory, accompanied by entertaining illustrative stories.

The reader has already learned from our previous bulletin about different behavioral strategies used in conflict situations: competition (I and my business, this is what matters and woe to the losers!), compromise (I will give up this and you will give up that, agreed?), avoidance (Get rid of me and do whatever you want!), accommodation (This is what it is. At least this is what I have got used to...), cooperation (Let's feel fine and also do our business together).

Scientists conducted an experiment. They placed people of different nationalities on desert islands, two men and one woman on each. This is what the scientists saw when they returned to the islands in one year's time.

The Spanish had got involved in competition, which resulted in two graves and the woman crying bitterly in between.

The English had avoided conflict. They had built five big houses, three dwellings and two clubs, one for each person. It turned out that they had not said a single word to each other during that time. Why? For a very simple reason: no one had introduced them to their compatriots.

The French had used a strategy containing the components of both cooperation and compromise. They had built a cozy house with a week schedule on it - Monday: Jean-husband, Jacques - lover; Tuesday: Jacques - husband, Jean - lover, etc.

The accommodation strategy was recorded with the Russians. The scientists saw a small, shabby house, saying “Communal Dwelling”, and another, bigger building, saying “Session Hall”. The Russian

lady, that looked very upset, told the visitors “They are nice people, but... We have orgies every night and in the daytime I’m criticized for immoral behaviour”.

The most original solution had been found by the Jewish people. They had made a break through using the cooperation strategy and absolutely changed the situation by solving the problem that seemed to be unsolvable. Two houses, with a couple in each, had been built on the island. To the question where the other woman had come from, the amazed visitors received the following answer: “It was very, very hard, indeed, but we still managed to get her”.

There is no strategy equally suitable for every conflict situation. Here is an example of how the avoidance strategy can be used with and without success:

A lesson of ethics in a Russian school.

Teacher - Tell me, children, what is it that you like about your classmate Sveta?

Misha – She always tells the truth.

Klava – She helps the students who are not doing well.

Grisha – I like her lips...

Teacher – Shame on you! Get out of the room!

Teacher (Addresses another boy, Vovochka) – Now tell me, Vovochka, what do you like about your classmate Sveta?

Vovochka – I’m leaving, I’m leaving...

An English lord falls off his ship into the sea. He is approached by a shark. The people on the ship shout to him:

- Sir! You have a sword! Use it!*
- Cut fish with a knife? Never!*

An interesting compromise was achieved between “an individual enterprise” and a large bank. A Jewish person was selling chestnuts in front of the Chase Manhattan Bank. A friend came up to him and asked for a 50\$ loan. The Jewish person answered - “With pleasure, but I have an agreement with the bank: they should not sell chestnuts and I should not issue credits”.

Here is an example of competition – confrontation:

In the evening time Brezhnev looks at the moon from his balcony and sees the word “Marlboro” written on it. Next evening the American President sees that the word “Marlboro” is followed by the phrase “Made in the USSR”. Another evening appears another addition “Phillip Morris license”. Finally, the previous inscriptions vanish and what appears in their place is the following: “Warning of the USSR Ministry of Defense: Smoking is dangerous for your health”.

Those who are involved in conflict rarely listen to each other and distort the information received from the other party (communication distortions). This leads to conflict escalation and sometimes draws the third party into the conflict.

Husband – Do not speak so loudly...

Wife – So, I am shouting, that is barking, which means that I am a dog, which means that my mother is also a dog. Mother! Your son-in-law has called you an old bitch!

Different perception or different interpretation of one and the same situation by conflict participants is a frequent source of conflict. I, you and he/she have different subjective realities.

A Frenchman, a German man, a young woman of an unknown nationality and her mother are sitting in a train compartment. The train is entering a tunnel. The passengers find them

selves in the dark for a moment. Suddenly, there is a sound of kiss followed by a sound of slap. Mother thinks - The Frenchman kissed my daughter and got what he deserved; Daughter - It seems that the Frenchman wanted to kiss me but kissed my mother by mistake and was punished for that; German person – The French person kissed the girl and slapped me over the face, by mistake; French person – I wish it were dark again so that I could kiss the air and slap the German person over his face.

Five different types of conflict have been identified. It should be mentioned that they rarely exist in a pure form. Any conflict situation contains several types of components. So, do not blame us if the selected illustrative material is not very accurate.

Conflict of interests take place in the following situation: I want this and you want that, or we both want the same (e.g. are in love with the same woman), but only one of us can be satisfied. Ostap Bender's words could serve as an illustration here: *"For the last year my ideas have significantly differed from those of the Soviet Government. It wants to build socialism, which I don't want"*.

Conflict of values takes place in such cases when people have a different understanding of what is good or bad, what is beautiful or ugly, etc.

A colonel found himself among intellectuals. After listening to them for a long time he said: "If you are so intelligent, how can it happen that you do not march?"

We deal with structural conflict when the source of conflict lies beyond its participants and is not dependent on them. The source could be a natural law, an accident, and so on. In this context we could refer to the final dialogue, or, to be more exact, the final argument from the popular comedy "Some Like It Hot", reproduced as accurately as possible.

The hero, dressed in women's clothes, tries to convince the millionaire that he cannot marry him. In response to the argument "I smoke too much" the millionaire answers "It's all right".

- *I am a woman with a past*
- *It's forgiven*
- *I am a MAN, damn it!!!*
- *Any person has some weakness.*

Information conflict is caused by information deficit, controversial information or its wrong interpretation. However, it sometimes happens, that the desire to specify information causes even a more serious conflict. Such a possibility should not be ruled out, indeed.

Engineers invented a new computer, which knew absolutely everything. A customer, who wanted to check the computer asked it: "Where is my father now?" "Your father is in Florida" – was the answer. The customer burst into laughter. "My father died five years ago" – he said. "You did not put the right question" – said the salesman and entered another question into the computer: "Where is this man's mother's husband?" "This man's mother's husband died five years ago, but his father is having a rest in Florida" – was the answer.

When people just get on each other's nerves we deal with conflict of relationship. "I will take my eye out, so that my mother-in-law has a one-eyed son-in-law..."

* * *

That is all for present. By the way, conflict theory contains many other interesting examples. As for anecdotes, their treasury is inexhaustible, indeed. So, we hope to proceed with this topic in the following issues.

A HERO OR A PSYCOPATH?

Emotions play an important and sometimes a crucial part in people's lives. Positive emotions can give us energy and strength and make our lives more beautiful. Negative emotions weaken and disempower us.

Fear is considered undesirable and even a shameful emotion by most people. People normally experience various fears. We are afraid of death and fate, an open and closed space, a mouse and a dog, height and depth, etc. Fear, at least, makes us feel uncomfortable and we try to avoid the situations, which we perceive as dangerous. By the way, this emotion has a very important function, as it helps us to adjust to the relevant situations. For instance, the fear of injury protects us from getting injured, the fear of punishment protects us from doing harm to others, etc.

It should be noted, that in spite of being genetically determined, the emotion of fear can be easily learned. We are taught from early childhood what is dangerous and what should be avoided. Numerous psychological experiments clearly demonstrate that the emotion in question can be easily linked with neutral stimuli (the stimuli that are not independently related to danger). For instance, a dog gets afraid of a piece of wood after being hurt by it. A child is afraid of a toy if it is associated with a frightening noise. An adult might be afraid of boiling water after pouring it over himself.

It is interesting to note that we are easily frightened by a snake or a scorpion, but for an unknown reason, are less afraid of cars, electricity or a bomb (May be because these stimuli are not neutral for us and we have an instinctive fear of them).

However, there are people who can overcome this emotion. There are also people that do not at all experience fear. I am not talking about kamikaze or the people who consciously wish to die. I am talking about those who have an ability to act calmly and effectively in awful, stressful situations, who are able to walk on the verge of disaster and be saved. The psyche of such people is absolutely healthy. They feel pain as other people do. They were brought up in an ordinary way and were told in their childhood to avoid "dangerous things", but they still developed into fearless people.

The fearless minority exists in every generation. It is just this minority that gives the world astronauts and brave leaders, says one of the American psychologists in his article.

Society definitely needs fearless people. On the other hand, it is well known that a child with a low fear indicator has equal chances of becoming a hero or a psychopath, i.e. a socially dangerous person. These could be considered two sides of the same coin. Stemming from this, the environment in which such a child develops and the way of the child's development are very important, indeed.

When bringing up children we often use punishment and intimidation as methods ("Do not climb up, otherwise you will get a spanking"; "Do not approach a dog, otherwise it will bite you"). These means can be easily used by parents. Besides, they often work. Fear and the accompanying feelings of shame and guilt are considered by parents as the simplest ways to control their children. But the development of the love for others, empathy, that accompanies it (understanding of people's situation, problems and feelings) and self respect, are no less powerful instruments.

Unfortunately, fearless children are not so easily controllable, since their relationship with their parents is not very smooth, they do not care much for other people's reactions and are not very interested in what others think of them. In spite of this, praising and the expression of delight are really important to them. If we do not use like means when dealing with fearless children, they will

easily gain compliments in the street, and what is more important, compliments might be gained for the behaviour which we consider quite unacceptable.

We are all fearful or fearless to a certain extent. You can determine how fearless you are using this entertaining test, presented in the form of questionnaire.

ARE YOU A BRAVE PERSON?

The test contains 12 pairs of statements referring to different situations. Imagine yourself in each of them and choose one of the two situations, which you find more acceptable. What do you prefer?

1. a) Cleaning a muddy house after a flood.
b) Parachute jumping
2. a) You spent a lot of time on making an expensive barbecue for your guests, but they ate very little and did not like it very much.
b) Walking from door to door to deliver 1000 receipts.
3. a) Walking all day long with an aching leg.
b) Sleeping in a tent under the open sky after you have learned about the snakes in this area.
4. a) You are in the bank when armed men in masks break into and make all the people hold their hands up.
b) Attending a boring concert that lasts two hours.
5. a) Staying all day long in bed with a headache and high temperature.
b) You are at a party. A talkative guest disturbs you so much that your face turns red and your hands begin to shake.
6. a) The pilot announces an emergency - the airplane engine has got out of order and the plane is going to land.
b) Ploughing potato fields for one week.
7. a) Finding out that people gossip about you.
b) Working in the broiling sun all day long.
8. a) Washing dishes in a restaurant for one week.
b) You stutter and look miserable when making a speech on TV.
9. a) You are among the people you have never met before. You try to tell them a story but no one listens to you.
b) You leave your car at a parking lot. When back you find out that a car door has been dented.
10. a) You are in the circus. Two lions manage to get out of the circus ring.
b) When you get to the circus you find out that you have left the ticket at home.
11. a) Washing a car.
b) Driving at the speed of 140 kilometers per hour.
12. a) Asking the debtor to give you money back.
b) Sleeping on the floor for one night.

If out of the 12 selected answers 9 coincide with the answers below, you are a brave person.

1b, 2a, 3b, 4a, 5b, 6a, 7a, 8b, 9a, 10a, 11b, 12a.

Participation of the Third, Neutral Party in Conflict Resolution



Even a general analysis of the current situation in the country clearly shows the necessity of introducing alternative conflict resolution methods into Georgia. This means that the existing conflicts should be settled not only through legal mechanisms (police, court, other official entities), but also via the participation of the third, neutral party.

Alternative methods of conflict resolution, that is the participation of the third, neutral party in the conflict resolution process enables conflicting parties to arrive at a constructive decision, manage individual situations and avoid possible problem situations in the future. The necessity of establishing and developing this kind of service revealed itself in the last decade. Due to the current situation in the country, it is advisable that the interests, expertise and experience of the small group of specialists working in this field become known to general public. Ongoing reforms, intense social activities (development of the third sector) and difficult economic conditions favour the onset of conflicts. Political and ethnic conflicts, that have not been settled yet, present a source of numerous problems. Internally displaced people from conflict areas are under an intensive stress caused by armed conflicts and the necessity to leave their dwelling places. Consequently, it is quite probable, that these people will find themselves in conflict situations. Their present living environment (refugee status, unsettled life, ambiguous future, thoughts about the ways of reestablishing relations when back home) makes the emergence of future conflicts even more possible.

The implementation of alternative conflict resolution methods implies the employment of a general analytic approach. The introduction of such an approach into the public requires serious efforts. Conflict settlement, in itself, is an analytical process, suggesting long term changes. It affects political, economic and social systems. The reason for such an extended effect is, that the process in question covers individual and group needs, their identification and recognition, as well as the institutional developments, necessary for the satisfaction of such needs. Conflict resolution methods aimed at the solution of problems, represent a functional system, which enables every individual in the society to coexist harmoniously with others, settle his relationships with other people and the environment and learn the relevant ways helpful for this purpose.

The institutionalization of an alternative conflict resolution service will help conflicting parties to unite in a single system, based on a mutual trust, consideration of mutual interests and mutually acceptable solutions. In this context, the role of the third, neutral party is the revelation and reconciliation of the interests of conflicting parties. The third, neutral party makes a preliminary assumption, that the parties already possess important information on the essence of conflict and are able to independently find the means for the best solution. The third neutral party conducts meetings of conflicting parties with the aim to foster their communication and help them to search for the means that were neglected in the past.

Burton says, that while searching for the sources of conflict, conflict resolution is aimed not only at the solution of social, family or ethnic conflict, existing at this moment, but also at the understanding of the essence of conflict, to diminish the influence of the existing source and

avoid its possible manifestations. The institutionalization of alternative conflict resolution methods or the involvement of the third party will be one of the guarantors of stability in our country, since the conflict resolution process creates social control in its positive sense, which, in its turn, determines conflict free relations spread to the public level.

It is true that the institutionalization of the named service and the dissemination of the relevant knowledge are complex processes requiring quite a lot of time. The public should be educated in this respect and the mentioned area should be made legitimate. The public will realize the necessity of the third, neutral party's activity and will consider it a normal, additional service only as a result of such a process.

Currently, several NGOs in Georgia are working in this direction (they are funded by different international organizations). It is very important for the country to search for the resources, organizations and supporters, promoting the teaching, research and adjustment of conflict resolution methods. This implies a new approach to national interests, based on the need to create a general peaceful environment.

The International Center on Conflict and Negotiation studies general conflict theories and different methods of their application. In parallel, the Center investigates the national and cultural peculiarities of the country and conflict resolution methods to create an appropriate theoretical framework, identify the relevant strategy to be applied in practice and adjust the existing methods to the Georgian reality.

Under the training programme on conflict resolution, implemented by our centre, training and workshops are conducted with different social groups, like IDPs, leaders of youth organizations, policemen, journalists, staff of government organizations, representatives of national minorities,

Tina ASATIANI

**“ENVY HAS SPREAD ALL OVER THE WORLD,
GOD ROARS WITH LAUGHTER WHEN SEEING THIS...”**

Noble qualities, pride, benevolence, honesty, on the one hand, and the unwillingness to be supportive, indifference and envy, on the other, are those positive and negative components that determine the nature and the future of an individual, society, and may be of a whole nation. Social changes, hardship and a difficult life often trigger negative qualities in us. It sometimes happens that after meeting a good acquaintance of ours we are amazed at the negative changes in his or her behaviour or personality and try to explain them by the life difficulties facing that person.

Imposed political doctrines and regimes often intentionally diminish some values and norms and reinforce others. Each of us must have thought the following in the difficult periods for the country: “What is happening to people? Have evil and immorality become really dominant or this is what comes to the surface in a chaotic transition period?”

Envy, often characteristic of individuals and society, has many times aroused different thinkers' interest. Sulkhani-Saba Orbeliani defined it as the sorrow caused by the wellbeing of others. According to the definition in Dal's encyclopedia, we deal with envy, when people never wish wellbeing to others but only to themselves. Beckon pointed to the destructive nature of envy. Those who do not have our merits try to punish us by ruining our wellbeing, he said. Decart also pointed to the aggressive and destructive character of envy. “No other weakness is as destructive for the person as envy is, because this disease

is harmful not only for the person himself, but it also deprives of joy others' lives as much as possible". Spinoza considered envy and hatred equally negative phenomena. For Larochfoucault envy was even more unacceptable than hatred. According to Kant "Envy is black when manifested in behaviour. Otherwise, it can be called malevolence".

The Russian psychologist Muzdibaev believes, that the concept of envy necessarily implies an individual's perception of other person's superiority. This causes irritation, worries and an inferiority feeling. A negative attitude (and sometimes hatred) develops towards the person who is considered superior in some respect. This is often accompanied by a certain behavioural disposition – to do harm to the "object of envy" and may be even destroy it.

What is this emotion based on?

Psychologists say that envy determines self-perception and really am and to learn the truth I people in my surroundings.

Problems related to self-respect foster the development of self-esteem implies that the person is less valuable or having no value. Low self-esteem implies inner discomfort. Social comparison requires who is perceived by the envious person as superior. Besides, the envious person regards other people's success as his own failure.

Social comparison is somewhat limited by social constraints. Consequently, an envious person normally compares his own situation with that of the people at the same social level. There is a saying: "A potter envies potters and a king envies kings". Long ago Aristotel said: "People envy those, who are close to them in time and space, by age and globe". So, resemblance and closeness also determine envious feelings (may be because every component is more accessible and more clearly visible from a close distance).

It is well known, that comparison is normally made with people in our immediate surroundings, that serve as a benchmark for the assessment of our success and failures, gains and losses.

It is interesting to note that big differences rarely cause envy. Envious people basically suffer from small differences.

Speaking of "envious people" we can state (in spite of the scarce empirical data) that the development of envy can be determined by certain personality traits. Envy is more often characteristic of vain and selfish people.

What are the varieties of envy? Envy could be "black" and "white", evil and deprived of any negative intentions. In the case of the so-called white envy the person strives for what the object of envy possesses and what he does not have himself. "I wish I were in your place. I would like so much to have the same car", he says. In the case of black envy the person does not want the other person to have what he has. His words would be the following: "I don't want you to have this car". This sounds unnatural, especially when the "statement" is taken out of its explanatory context. For example, "Because, it does not suit you", "What do you need it for?", "It went out of fashion long ago", etc.

Envy is given quite a negative evaluation in folklore and literature. It is considered a destructive



is based on social comparison, which self-esteem. I want to know who I start comparing myself with the

self-perception, self-esteem or ment of envy in people. Low son sees himself as someone at all. On the other hand, high and the recognition of one's own the existence of another person, person as superior. Besides, the ple's success as his own failure. mewhat limited by social con- person normally compares his people at the same social level. potters and a king envies kings". envy those, who are close to ry". So, resemblance and closeness

force, a source of conflict and disagreement, which is absolutely true, because envy has generated numerous conflicts not in literature only. People driven by envy and malevolence destroy each other not only on the theater stage or in novels, but also in real life, in different periods and areas of social and political life.

In addition to performing a conflict generating function, envy acts as an obstacle both at the individual and social levels. On the one hand, people try to avoid the envy directed at them (do not fulfil their ideas, conceal their achievements, etc). On the other hand envious people become reserved and anxious. They develop an inferiority feeling and the feeling of dissatisfaction, which negatively contributes to their relationships.

Some people think that envy (its non-aggressive forms) stimulates personal growth. This idea comes from Aristotel. However, we should take into consideration a vast difference between the Hellas and current reality. Consequently, this emotion must have differently manifested itself with the ancient people. According to another perspective, through envy we appreciate its object (the object of envy) and admit its importance (“I envy you so much! You are in such a good shape!”, These words, told to our colleague, who has lost many kilograms, make her smile with pleasure, because by saying this we recognize her “achievement”). This may be true, but ethically more acceptable means could be also searched for in a developed and humane society.

In addition to the above, envy eliminates interpersonal and intergroup differences in society. But what matters here is the means of difference elimination, since due to the principles of the envious person (to possess what the object of envy has and the intolerance related to his superior position) the means used might turn out to be dangerous for any superior person.

Observations show that envy reveals itself during political reforms and social revolutions. In the period of transition it might even foster instability and destruction. Politicians often use these means when manipulating people. However, they should remember, that by doing this they reinforce conflict escalation in the society.

The conditions for stirring up envy were different in different epochs and situations. Society has even worked out certain mechanism combating it. The elaboration of positive ethical laws, development of a positive world outlook, recognition of individual freedom, tolerance, etc., could be very important steps taken in this direction. The fact, that many managers do not disclose information on their staff’s salaries serves just this purpose at the individual level. Questions regarding the amount of income are considered inappropriate, especially in the Western cultures.

Upbringing and self-control are very important in terms of coping with the emotion in question. Finally, this is what the Bible says: “Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maldservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s”.

Envy is actually caused by a poorly balanced world outlook and psychological imbalance. This emotion is seldom experienced by an independent and fully functioning person, who focuses on his activities and problems. Once, the Spanish philosopher, existentialist Unamuno said to his interlocutor: “What I like about you most, is that I have never noticed in you even a faintest sign of envy”. “I have no time for envy”, was the answer. “I am so much interested in the way I am following and the place it leads to, that I have no time to watch other people’s ways and worry, that someone is moving faster than I am”.

Envy is based on “helplessness”, real or imaginary. The person sees (or believes) that he cannot achieve what has been achieved by his rival, standing next to him. However, each of us has a lot of interesting, valuable and important features and abilities, and maybe even a unique way to follow in our life. If we also remember that a man uses only a small part of his potential, then it would make sense to stop for a moment and try to cope with the impulses of envy within us, to make our energy flow in a more constructive way.

ON A SUSPENSION BRIDGE

According to a widespread opinion, Georgia (and not only Georgia) is in the state of transition now. I am not going to go deep into the problem to find out from where and in what direction Georgia is moving in its transition. Besides, it is not very important from the perspective of the given article. The main thing is to agree that what we are dealing with is transition. This is what the present article is dedicated to. Along with the country, we, population, also find ourselves in transition. This is revealed in the departure from a usual living style, political developments, ruining of established interpersonal relations, linguistic changes and the fundamental changes taking place in every sphere of life, in general. However, it should be noted that the lost balance has been partially restored in some areas.

The prominent scientist Victor Turner, whose work “Symbol and Ritual” is referred to here, conducted a thorough investigation of the peculiarities of the transition phenomenon. These peculiarities are clearly observed in the traditions and rituals of those tribes that were called primitive or primeval in the past. This attribute is no longer used at present, since it turned out that such tribes are not at all primitive or primeval in the narrow sense of these words. In a certain respect they are more harmonious and perfect than the so-called highly developed civilizations or societies. For this reason they are now called “pre-industrial societies”.

A set of rituals in these societies is called transition rituals (rites de passage), which according



to Arnold Van Genep’s definition accompany any changes in location, condition, social status or age. The purpose of such rituals is to facilitate adjustment to changes. One of the typical examples of rites de passage is the customs related to initiation, that is the customs related to adolescents’ initiation in adulthood. Such rituals often imply the overcoming of difficult, even painful obstacles, and enduring hard conditions. The initiation rituals in one of the tribes could serve as an interesting example here. The members of this tribe call themselves crocodiles. For this reason they are not afraid of real crocodiles. They catch crocodiles and gather their eggs, which is very

dangerous, as the mother crocodile furiously protects them. The honorable title of “crocodile” is given to those adult males only, who have passed through the difficult and secret ritual of “developing into a crocodile”. When young men reach a certain age they are obliged to go through this ritual. During the ritual a mark resembling the crocodile skin is branded on their body. Before transforming into “crocodiles” young men have to go through a preparatory period. The male adolescents, naked and with their heads shaved off, are put in an isolated place for some time. During this period they only relate with the priest of the tribe and are obliged to demonstrate a full obedience to him. Branding the young men’s bodies is

a responsibility of the priest. Meanwhile, the priest calls himself a mother crocodile that takes care of eggs before little crocodiles hatch out. Initiation also implies some sacrifice, as the process is so painful that some people cannot stand it and die.

Rites de passage contain three stages: 1. Division. 2. Limit. 3. Unification

In the first phase a group or an individual leaves the position previously held in the structure. In the second, liminal phase, the features of a group or an individual become ambiguous. The old qualities are lost and new qualities are not acquired, yet. In the third phase of unification or revival, the transition process is completed and the person regains his balance.

Although the transition peculiarities are very clearly observed in the rituals of pre-industrial societies, this does not at all mean that they cannot be encountered elsewhere. Transition, that is transformation from one state into another, everywhere has the same essence. It just more clearly reveals itself in the rituals of pre-industrial societies. That is why they have been selected for the purposes of illustration. Going back to our reality we can think of an adolescent who is finishing school. He has to detach himself from the position held in the social structure, which corresponds to the first, division phase of the above model. After leaving school he is no longer subjected to the previous rules. He is not obliged to go to school, attend lessons, do homework, obey the teacher, hold the usual position among his classmates. He is no longer a pupil, a child, but he has not become an adult, yet. The old rights and responsibilities no longer apply to him, but he has not acquired new ones, has not found his place in a new structure. He is in the air. This stage corresponds to the second, liminal phase. The third phase corresponds to the period when the adult finds a new place in his life.

These peculiarities of transition apply to both small and large groups. For instance, the hippie movement in Western Europe and America presents a striking example of *communitas* in the industrial society. The young people involved in the movement totally rejected the life style of the society they belonged to. They existed beyond the structure, lived in the groups without any hierarchy, wore more or less unisex clothes, etc.

Turner's ideas about the liminal phase are worth mentioning here. The liminal state and liminal creatures ("liminal people") are always split, vague and ambiguous. Such people exist beyond the law and customs, beyond the conditions subjected to conventions (in between these conditions). With different people the liminal state is expressed through such symbols as solar and lunar eclipse, invisibility, desert, being in mother's womb, etc. In some tribes, during initiation rituals liminal creatures, neophytes (those who have recently gone through initiation), for example, wear a monster costume, are ragged or walk naked. This demonstrates that they have no status, property or specific characteristics, i.e. nothing that would make them different from other neophytes. Their behaviour is usually passive and self-humiliating. They are obliged to obey adults without any objection and receive any undeserved punishment without complaints. They are humiliated and brought to a uniform state to acquire a new face, to go through a new development process. The relationship between neophytes is friendly, based on the equality principle. It seems to be interesting, that in such customs time is viewed as "a moment in time, beyond time".

Turner points to two models of interpersonal relations. In one of the models the political, legal and economic spheres of society are structured, differentiated and hierarchically arranged. In the society like this, people are assessed against the "more" or "less" criteria. The other model, which only refers to the liminal period, suggests a unity of equal individuals or an unstructured or more or less undifferentiated

Structure

Inequality
Different clothes
Emphasis on inter-sex differences
Scientific and technical knowledge
Sophisticated speech
Emphasis on personality
Taking care of one's own appearance

Communitas

Equality
Identical clothes or nakedness
Maximum elimination of inter-sex differences
Link with mystic forces
Plain, oversimplified speech
Anonymity
Indifferent attitude towards appearance
Foolishness

The principle of liminality is always implemented by the people holding the lowest position in society, the people existing outside the social structure. The processes of “egalitarianism” and “denudation” bring them into the state of full ecstasy, which uncovers all the instincts.

All the attributes of *communitas* (antistructure) are the attributes characteristic of liminality. Turner concludes that for some individuals life represents a dialectic process, which implies the experience of low and high, *communitas* and structure, homogenous and heterogenous, equality and inequality, in sequence. A shift from a low status to a high status passes through the desert, where no status exists.

If we look at Georgian society from this perspective, we can say that it has already passed through the liminal period with many of its peculiarities – deficit of common sense, mystic trends, ecstasy of liminal creatures, manifestation of instincts, the ritual elder, etc. It seems that we are at the unification stage, now.

An individual structure can have many attributes, characteristic of anti-structure, in general, but these attributes are always acquired in the liminal period. We could refer to modern Georgian society here, which has already passed through the liminal period and where we can observe the oversimplification of speech (this made it necessary to introduce the popular TV programme “Right and Wrong”). As mentioned above, this is the attribute of the liminal period that has preserved itself. The same could be said about the experience of time typical of our culture – living in the present and not caring for the remote results of the given action.

Further analysis of our society in terms of structure versus anti-structure goes beyond the limits of the present article. My objective is to show the reader that many things, some of which have even become a problem, have not come into existence here and now, only. Just on the contrary. They are characteristic of a human being, in general, and can take place periodically at any time and in any society.

Gaga NIZHARADZE

Woman and Conflict

Conflicts constitute an indispensable part of social life. Some are global and bring a lot of disaster, some end up with a local trouble, and some entail progress and positive changes irrespective of the will of the conflicting parties.

Conflicts became an object of scientific research not so long ago. Despite this, the achievements of young researchers working in this field are impressive, indeed. It has been proved that the onset of conflict, its development and resolution are subject to certain regularities, the knowledge of which enables us to manage conflict. There is no prescription for the peaceful settlement of “malignant” conflicts, but some progress is already observed in this direction.

It is not the purpose of this article to present the statements existing in conflict theory. The findings of this and other sciences are only used to elaborate on a relatively narrow theme, which is a woman in conflict situations.

Biology

It can be generally stated that in the animal world the male is more prone to conflict than the female. In evolution the male has an “achievement” function and the female has the function of “protector”. In most species it is the male who has to go through a range of severe conflicts in his struggle for a territory or a sexual partner. As for the female (especially in birds and mammals), it basically manifests aggressive behaviour (except for predators) when its offspring are in danger, sometimes caused by a hungry male.

It is interesting to note that the animals equipped with such dangerous tools as sharp teeth, claws or a beak have developed in the course of evolution a genetic mechanism, preventing a fatal outcome of the fight. When two wolves are furiously fighting with each other and one of them notices that the other wolf is stronger than he is, he turns his head and exposes to his enemy the most vulnerable part of his body, his neck. And at this moment a miracle happens: the winner falls on the ground; his posture and expression clearly show that he would gladly kill his enemy but he is not able to do so. The reason is that the genetic mechanism blocks the aggressive behaviour. If not this mechanism, wolves, ravens and many other species with the like mechanism, would have become extinct. It seems that many species that did not develop this mechanism in the course of evolution did become extinct. It is understandable that the described instinctive “block” is basically males’ possession.

Differently from animals instinct plays a secondary role in people’s lives. A person’s social life is mainly driven by ethical standards, traditions, faith, values, rationalism, etc. But the instinctive heritage is not lost without a trace. Some instinct mechanisms do not contradict ethical principles. For instance, the gesture of surrender, i.e. holding one’s hands up, has exactly the same meaning as the behaviour of the wolf that lost the fight. The essential difference is that a person can kill his unarmed “brother”, whereas the wolf can not do so. A person is unique in his ability to resist any of his instincts. Sigmund Freud believed that culture, society with all its complexities, problems and scope was a result of this peculiarity, i.e. the ability of transferring instinct from its immediate target to other objects.

A reflection of the instinctive heritage is close fight, which is more characteristic of men and is less typical of women. There are certain “rules” characteristic of men’s fight: the main target is the face and the stomach of the enemy, the main tools are a fist and a kick. (By the way, the effectiveness of the oriental style of fighting is related to an unusual, “non-instinctive” character of tools and targets, i.e. “instinctive” defense does not work in the case of the employed fighting technique). As for women, they rarely get involved in close fight, but if this still happens, fighting does not follow any rules. Women use their teeth, nails, pull each other’s hair and do what is almost never observed in men’s fight.

Anyway, in spite of culture-related variations, the distribution of roles between the genders is basically the same as with most animals - the male is an “achiever” and the female is a “protector”. However, due to the influence of feminism that has developed in Western culture, the leading culture of

the modern world, gender roles become more and more similar to each other. It is difficult to predict the final outcome of this process, but it is obviously impossible to totally overcome genetic, physiological and endocrine differences.

It is worth noting that an attempt has been made in the further generalization of gender roles or functions (male - active, achiever, female - passive, protector) to an almost metaphysical level. One of the opinions says that the male's "marginal" function is a maximal dissemination of his genes, fertilization of all females. The female's analogous function is to develop into the only "matriarch" of the genus. This statement can be hardly called a theory or a hypothesis due to its speculative and abstract character, but, nevertheless, it deserves certain attention. For illustration we can recall a noteworthy phenomenon, directly related to the present topic.

We know that in human beings aggression is not always revealed in a physical behaviour, that it might reveal itself at the verbal level. Observations show that when manifesting aggression men and women use different semantic fields. The most intense verbal aggression is basically manifested in foul language with men and cursing with women. Foul language concerns a sexual content and implies sexual humiliation of a real or an imaginary object. Cursing basically implies the wish of the other person's death. This difference is very prominent in the Georgian language.

It is quite obvious that socially a male is more "ready" for conflict and is better equipped for it than a female. But intentionally or unintentionally women are also involved in many conflicts and just like in other life situations their behaviour bears specific attributes. However, a rigorous experiment shows that what common sense tells us about a female's potential behaviour as opposed to that of a male is almost never proved in reality.

Conflict Theory

Social psychology defines conflict as a real or perceived incompatibility of goals and actions.

According to conflict theory, an individual can use five possible strategies in conflict situation:

1) Avoidance – A person does not care who will be the winner in the given conflict. He does not think about his own interests, either. He just does not get involved into the conflict, even when the conflict directly concerns him. This strategy could be described by the following statement: "This is not my business".

2) Accommodation – A person does not try to solve or settle the conflict. He puts aside his interests to preserve a good relationship with conflict participants. ("I can do nothing about it. At least, this is what I have got used to"). The individual employing such a strategy is often abused by others.

3) Compromises – All conflict participants make some concession to maintain a good relationship, and at the same time, to make progress in business. ("All right, we will stop striking, but one of our representatives should be included in the governance body").

4) Competition – Taking care of one's own interests only ("Only victory, and woe to the losers").

5) Cooperation – Caring for both business and all the parties' interests.

It should be emphasized, that none of these types could be considered the most efficient or advantageous in every situation. Each of them has its peculiarities in a wide variety of conflict situations

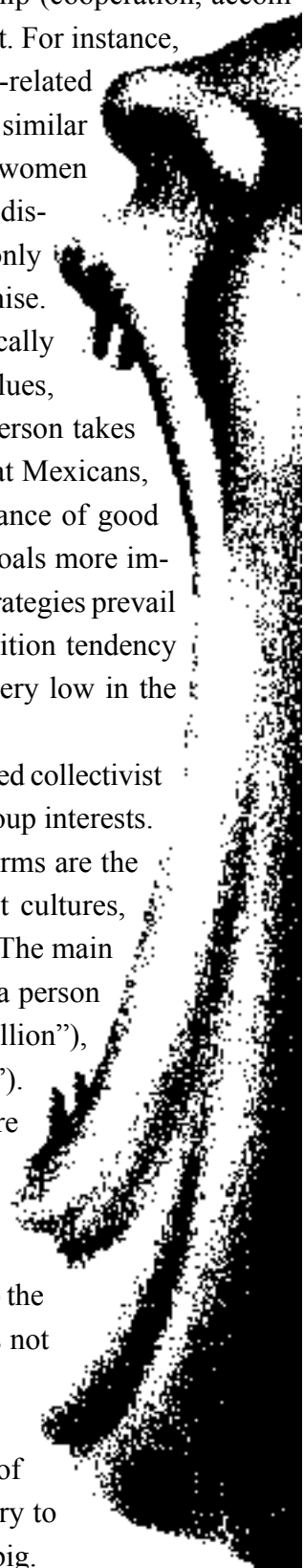
(object of conflict, participants, resources, etc). Consequently, any of them can offer an optimal behavioural strategy in a concrete conflict situation.

The existing stereotype and common sense tell us that women are more oriented towards the maintenance of a good relationship, than men. In most cultures the main attributes of a man's social role are ambitiousness and self-confidence. These are related to the traits like striving for independence, recognition, and dominance. Women are characterized with a caring attitude towards others, empathy (related to the previous quality), supportiveness, and modesty. Having said this, we might expect women to be more oriented to the strategies, ensuring the maintenance of a good relationship (cooperation, accommodation). However, experimental results are quite controversial in this respect. For instance, the investigations conducted in the USA and Mexico did not show any gender-related differences in terms of the disposition towards the named strategies. However, a similar investigation conducted in Georgia did show such a difference. According to it, women prefer accommodation, cooperation and avoidance, whereas men are more predisposed to competition. The difference observed is statistically significant. The only variable that did not show any difference was the disposition towards compromise. The results demonstrate the importance of an individual culture, or a historically developed social environment, with its prevalent traditions, values, behavioural norms and stereotypes. The development of any person takes place under their strong influence. The referred study shows that Mexicans, both men and women, attach more importance to the maintenance of good relationships, whereas Americans find a result and individual goals more important. Our investigation demonstrates that the "relationship" strategies prevail with Georgians. Although the men revealed a stronger competition tendency as compared with the women, the share of this strategy was very low in the Georgian group.

Attaching importance to a good relationship is characteristic of the so-called collectivist cultures. In such cultures, a person's behaviour is strongly inter-linked with group interests. The group, on its part, protects its members and takes care of them. Group norms are the main social regulator. The situation is different in the so-called individualist cultures, where an individual mostly relies on himself and pays less attention to others. The main social regulator is an abstract norm – the law. Collectivists basically evaluate a person in the situational context ("He will never take a bribe, even if he is offered a million"), whereas individualists usually refer to dispositions ("He is an honest person"). Georgia and Mexico are typical collectivist cultures, whereas American culture is definitely individualistic.

Stemming from the relationships in Georgia, obligations represent the highest value here (He is my friend, meaning that I must always defend him, even if his behaviour is inappropriate). Besides, the experimental results point to the fact, that women are more oriented to good relationships than men. But this is not a general regularity, which is proved by the Mexican and American examples.

I will later go back to the peculiarities of Georgian culture, but before that I would like to review several gender related differences in the context of conflict situation. It should be mentioned from the very beginning, that contrary to our expectations, the number of such clearly identified differences is not very big.



One of the studies points to quite a trivial fact: the frequency of responding to a physical threat with a physical threat is higher with men than with women. In other words, if someone pushes a man in an offensive way he will often do the same in response. The next result is more interesting and unexpected: women more energetically react to an unfair behaviour than men do.

Another observation is rather trivial, as well: in 3-5 year old children boys are more aggressive, while girls try to mitigate conflict. Boys start fighting without having a serious reason for it, and do not care much whether they are dealing with girls or boys at the moment. As for girls, they use their fists when dealing with boys and never do that when the other conflicting party is represented by the same gender. A lot of research has been dedicated to gender related differences in negotiations. It has turned out, that women fall under the influence of an attractive opponent more than men do. The same research says, that the participants of negotiations (irrespective of their gender) more often make an emphasis on the disputable issue when the mediator or observer is a man and stress the common points for both parties when the mentioned role is taken by a woman. People of both genders are more cooperative when the opposing party is represented by a woman. Finally, both genders mainly manifest competition at work and use the cooperation and accommodation strategies at home.

Sociology

The development of the feminist movement has become really impressive in the XX century.

This, of course, has its objective reasons. The first reason is the dismantling of the patriarchal family. A man lost his function of the supporter of the family and economic independence, which, as it usually happens, created a demand for political equality. This goal has been achieved. And yet, feminists believe that men are still dominant in modern Western culture. By the way, women have been given all the political rights, i.e. the last barrier in the way towards a universal equality has been removed. First, title related discrimination was abolished. This was followed by the abolishment of racial, ethnical, and finally, gender discrimination.

Feminism is definitely an offshoot of the individualist culture. Even though the growth of individualization is observed in the modern world, collectivist cultures are still prevalent.

In the former USSR the existence of a feminist movement was absolutely inconceivable. However, the social developments, that determined Western feminism, also existed in the USSR. In particular, gender differences in economy, employment and education were even less prominent than those in the West. Besides, a Soviet woman's load was much bigger than that of the man. In addition to work she had to do a difficult job at home, to run her house. However, in the Muslim republics the traditional distribution of gender related roles remained the same even in the Soviet period. So, the explosion of female energy is still expected in this region, unless the Shariat provides otherwise.

It is well known, that due to their psychological and physiological attributes, women are more stress resistant than men. This could explain why women have a longer life expectancy. Besides, women are more involved in everyday life, in the family life, in which they actualize themselves and from which they get positive emotions in spite of, sometimes, hard living conditions.

The relevant studies also say that men fall in love more often, but women's involvement in love relationships is deeper and more intimate. It is also obvious, that mothers' relationship with their chil-

dren is more intimate than that of men. But, the above applies only in the case of a more or less stable social environment. When reference points no longer work, the future becomes ambiguous and chaos and anarchy prevail, a woman loses her inner balance. Of course, this does not happen to women only, but it seems that social cataclysms have a stronger destructive effect on women, since they prevent a woman from performing her archetype function, i.e. the function of protector. In the crisis caused by external conditions people usually look for something to rely on, even if the reliability of that something is questionable. And if such a support is available (as it normally happens), a woman sticks to it as much as she can, totally devotes herself to it. In the epochs of transition a support is often represented by a charismatic leader, usually a man, who creates a hopeful illusion of overcoming crisis through simple slogans and the image of strong personality. Besides, the ideology proposed by this person, has a secondary importance. The investigation conducted back in 1953 showed that the personality characteristics of fascist and communist group members are actually identical. It is the charisma and radicalism of the leader that is really important. If we take into consideration a relatively high suggestibility of women, it becomes understandable that women were the most devoted and emotional admirers of Hitler, Mussolini and Gamsakhurdia (V. Landsbergis, the first President of the Post Communist Lithuania could be also put on the list of such leaders).

Here, I will dare to make the following speculative statement: When Stalin was alive, women loved him more than men did. After his death, the gender proportion of his admirers changed, because the person himself no longer existed and his charisma ceased to exert its direct influence. What was left after him, were only his “deeds”, i.e. something that men find attractive. As for Gamsakhurdia, the situation related to him has not changed yet, since psychologically, and sometimes at the belief level, he is still alive.

Psychology of Culture

The normative distribution of gender roles in Georgia is typical of the collectivist culture. Actually, a man dominates in every sphere of social life. He has more rights and is considered more intelligent and capable than a woman. Besides, Georgian culture requires from a man the demonstration of the so-called “machoist” qualities, which are sexiness, aggressiveness, and dominance. At the same time, the qualities that are related to a man’s social function (will power, rationalism, professionalism), rather than biological function, are considered to have a secondary importance.

As for a woman, her main function in Georgia is to be a good mother, and then a good housewife.

As already mentioned, the above concerns the distribution of gender roles in Georgian culture. However, the reality is quite different. Observations show that in Georgia a woman often acts as a decision-making person. Besides, this is not limited to a family life (“My child should become a doctor”) and expands to the public sphere, including a high level policy. In this case, we could recall Mzhavandze’s and Gamsakhurdia’s wives’ large-scale and not very positive influence on state affairs. In short, in Georgian culture a formal leader is a man, whereas a real leader is a woman.

What was said above, could be explained by the deficit of the mentioned qualities, which are linked with the image of “a civilized man” (rationalism, will power, etc). Such a deficit is determined by the exaggeration of the so-called “motherly love”, and, consequently, the image of mother, in our culture. “Motherly love” is defined as an unconditional love (“He/she is mine, so I’ll always love him, no matter what he does or how good or bad he is”). “Fatherly love” is conditional. (“I will only love you, if you are...”). “Motherly” and “fatherly” are arbitrary terms and the types of love described here could be

characteristic of any gender or marital status. Georgian culture presents a good example, in this respect. In Georgia, motherly love penetrates all the basic social relationships, providing some space for love (relationship between parents and children, relatives, friends, husband-wife relationship, etc). Those men, that are brought up in the environment penetrated with motherly love, are often infantile and too much attached to others. They often develop an inferiority complex, compensated by the “machoist” stereotypes, in which “masculinity” is emphasized.

Paradoxically, all these trends result in the deficit of masculine qualities in Georgian culture. This deficit is mostly experienced by women (in spite of the fact that women unintentional contribute to it). The experimental fact that Georgian women are more stress resistant than men could be at least partially ascribed to the above factor. For the same reason, Gamsakhurdia, who had developed into a mythic character, represented an ideal embodiment of a man’s three basic socio-biological roles for a large part of Georgian women. A wise father “Moses” – the one who knows, a husband/lover, and an ideal son, “a

Dali BEREKASHVILI

A Charismatic Person

(With reference to A. Sosland’s article “A Charismatic Person in Psychotherapy)

A. Sosland starts the discussion of charisma with a review of Max Veber’s teaching.

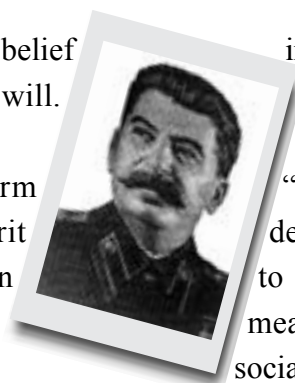
According to Veber there are three ways of ruling a country:

1) Legitimate type, characteristic of the European bourgeois democracies. This type is based on the respect of the law, rather than the obedience to individuals. The law to be respected determines order and the inheritance of power.

2) Traditional type, typical, for instance, of the medieval feudal states, is mainly based on the belief in the governance traditions coming from the old days, rather than the belief in the force of the law.

3) Charismatic type, based on the belief in the extraordinary abilities of the leader of the society and the obedience to his will. Such a type is often characteristic of totalitarian states.

Sociologists borrowed the term it denoted the grace of the Holy Spirit sense, charisma is a divine force, given his soul. However, the term “charisma” studied the charisma phenomenon in person is endowed with an exceptional prophetic gift and an extraordinary will power. The founders of religions (Buddha, Christ, Moses) as well as the founders of branches of different religions (Luther, Calvin) belong to charismatic characters, but their list also includes Chingiz Khan and Napoleon. Among charismatic persons of the XX century are Hitler, Mussolini, Lenin and Stalin, but also Mahatma Gandhi and Martin Luther King.



Charisma could relate to any activity, irrespective of its ethical aspect. Charismatic can be a

person, who is thought to be a saint, or a person, responsible for mass crime.

Thus, according to Veber “*charisma could be a personality trait, which is thought to be extraordinary and due to which, the person, possessing it, is considered supernatural or superhuman, or, at least, endowed with a specifically exceptional power or qualities, inaccessible for other people*”.

Sosland notes, that from such a definition stems the following - charisma is the quality, due to which, the person possessing it is regarded as a possessor of the above mentioned qualities. But such an evaluation is based on a certain impression only, since it is impossible to check whether the qualities like “supernatural or superhuman” or “specifically exceptional” are really present in this or that case. Therefore, we can assume that charisma is only based on the ability *to make an impression* of possessing the named qualities. Sosland believes that charismatic is the person, who convinces others that he possess the mentioned qualities.

Sosland makes another important definition of charismatic person should history of mankind. There is no ground to “greatness”. Sosland believes that one of of charisma and free it from what he



ant comment. He does not think, that the be limited to the well-known figures in the think that charisma is necessarily related to his objectives is to de-mystify the concept calls “gigantophilia”.

It is not really necessary to for person, which is proved by the fact, that encounter such people. The well-known

a charismatic person to be a prominent in psychotherapy, for example, we often philosopher Karl Jaspers says that psycho-

therapy develops in the form of sects and is formed around an idealized teacher. Sosland makes quite an appropriate comment when saying that the psychotherapeutic situation in itself requires a charismatic person. Most patients are sure that the psychotherapist has not only necessary knowledge and professional skills, but he is also endowed with exceptional, inexplicable abilities, through which he influences the patient’s personality and health. The thing is, that the change of consciousness, characteristic of charisma, fully corresponds with the structure of psychotherapeutic impact.

In social life, the demand for a charismatic person has always been conditioned by crisis situations.

As for the nature of charisma, the ideas regarding it are very different and since none of them can be proved, Sosland considers all of them acceptable. For example, charisma can be regarded as God’s gift, consisting in the mystical ability to understand the essence of events and influence people. According to another, more moderate definition, charisma is a gift, talent (like musical talent, i.e.). The last definition is somewhat extreme. It says, that charisma is a quality that can be acquired through training, i.e. a sum of professional skills, acquired via purposeful training.

In his review of charisma, Shifer touches upon different aspects of the phenomenon. However, the presence of these aspects is not necessarily required, as none of them unambiguously points to the existence of charisma. However, each of them contributes to the development of this unusual quality.

The first aspect is the charisma of *a stranger*, which means that it is difficult to influence those people, among whom you were brought up. Influence is much more easily exerted by a stranger (e.g. Corsican Napoleon and Georgian Stalin).

The second aspect is the charisma of *inferiority*. A charismatic person badly needs a quality pointing to his illness or defect. It is very important for a charismatic person to have some defect or stigma (have a hump, be lame, or have some mental disease, like epilepsy). A “holy disease”, epilepsy, especially clearly demonstrates the link between pathology and being the so-called chosen one (Peter I, Napoleon, Julius Caesar).

There is another aspect, labeled charisma of hypocrisy. A charismatic person needs to attract

people's attention to his activity, to make it as striking as possible. He uses different means to achieve this, even aggression. Any activity can be decorated with symbols, anthems and rituals. Energetic and easily understandable slogans, that can influence and change people's minds, serve the same purpose.

Another aspect is related to "mission" (a person feels that he has a certain mission).

A next aspect, the fighting position of charisma, is related to the fact, that a demand for charisma always arises in crisis situations, requiring a special behaviour. So, it is very important for a charismatic person to demonstrate his readiness to accomplish certain activity. A charismatic person always tries to aggravate the crisis situation. His strategy is to convince others in its difficulty, convince people that it is very hard to overcome such difficulties and that, fortunately, there is a person who can take a responsibility for combating them. Others just have to guess who that person is. The fighting position implies that the innovatory action starts with a fight with the existing authorities, which entails a reciprocal aggression. Those, *who have been a victim*, definitely have a better chance to develop charisma comparing to the people that have been deprived by destiny of such a gift. Even when no one attacks the hero, it is necessary to create an impression that he is persecuted by someone.

Shifer also singles out the sexual-mystic aspect of charisma, as he thinks that both components act simultaneously and seem to reinforce each other. Both, the mystic and the sexual have an especial impact on the state of consciousness (even though, it is difficult to define the nature of such an impact). Besides, they help to develop a belief, that the person, who has these qualities, is endowed with outstanding abilities (Grigori Rasputin could serve as an example here).

Consequently, charisma is a unity of image, ideology and initiative, aimed at the expansion and strengthening of one's own influence.

The relationship of charisma with time and space is an important point, here. *It is impossible to be charismatic always and for everyone*. Those people are charismatic, who managed to influence a certain group of people during a certain period of time.

Charisma can have different social dimensions. It could be microsocial and macrosocial. In other words, some leaders are followed by a large number of people (e.g. a whole nation), whereas other charismatic leaders are followed by small groups (like religious sects or terrorist groupings).

Finally, Sosland makes a conclusion that the charismatic person we are dealing with is quite un-sympathetic, because he is characterized with an emphatic style, stubbornness and obsessive behaviour.



Conflict Theories

Conflict has been an indispensable part of human life since Adam and Eve were expelled from Paradise. New civilizations appeared and old civilizations died, political systems changed, but the confrontation between people remained the same. Inter-state confrontations as well as the confrontations between ethnic groups have entailed especially negative results for mankind.

“Hot spots” periodically emerge in different parts of the world and to deal with them people of different occupation and status have to invest a lot of energy. It is just the complexity and importance of the problem that determined the development of conflict theory into a separate field.

Representatives of conflict theory tried to identify the basic factors that contribute to the onset of conflicts.

Research conducted in different conflict areas identified numerous sources of confrontation, which had nothing in common at first sight. Later, it became possible to classify those factors, on the basis of which several theories were developed.

Apart from theoretical importance, the existence of these theories also has a practical value. Firstly, they have a diagnostic function. Latent and non-violent conflicts are not often an object of investigation. All the conflicts pass through the stages of birth, maturity, aging and death. It is easier to curb conflict at the starting, latent stage of its development. The factors causing confrontation and identified by conflict theory representatives help public to recognize just this phase, which, in its turn, will facilitate conflict reduction. If conflict still lasts, a general theory will enable us to consider individual regional conflicts in the context of the processes taking place in different parts of the world, which will definitely facilitate and accelerate conflict resolution.

Out of the existing conflict theories, I will only review three of them in this article. The reason for such a choice is that each theory is based on the motive, which is considered the main factor of the onset of conflict.

1. Modernization and institutional theories. These theories, which are also called economic theories, are presented separately in the relevant studies, but they are so similar to each other, that it is quite possible to review them together.

What does the theory of modernization represent? Which motive is considered basic by its authors?

One of the important problems in the developing countries is the adjustment to those changes that accompany the dismantling of the old, traditional system. Social and economic relations undergo changes. The thinking and life experience of population also changes. This is labeled “the modernization process”. The authors of this theory believe that ethnic conflict is an indispensable part of modernization, it’s by-product. The reason is that the ethnic groups residing in the country occupy a different level and a different place in the modernization process (in terms of education, mentality and economic status). People in the country believe that social privileges and wealth are unevenly distributed among the ethnic groups. Competition becomes more intense and people start to struggle for the improvement of their economic situation and political status. It should be emphasized, that “modernization gap” in the economic situation and political status might not exist in reality. It is people’s perception that matters here. It is quite natural, that the authors of this theory consider economic and political factors the main motives of conflict. In the situation like this, the role of the leader, and the elite, in general,

is very important, indeed. Some authors even label it “ elite conflict”. But why does the population follow the elite?

Researchers think that population gets some economic incentives. Besides, under a certain pressure, people develop the so-called “erroneous consciousness”, i.e. misinterpretation of reality, which makes them act against their own interests and enables leaders to manipulate people.

Economic well being and social status could become a source of conflict, but there are some other motives that are no less important. This could be proved by well known facts in the history of conflict, when ethnic groups refused to accept economic incentives and manifested the readiness for any economic difficulties accompanying the maintenance or achievement of independence. It seems that the authors have used the concept of “erroneous consciousness” and the fact of manipulating people by leaders to explain like phenomena, but since leaders have to manipulate people this already means that economic and social motives are not always adequate for the onset of conflict. We can assume, that conflict could be triggered by influencing people’s basic values. These are the values that the authors of other conflict theories consider as most important.

2. Cultural pluralism. Some authors call ethnic conflict “cultural conflict”, since they believe that these are cultural differences that usually split ethnic groups. Cultural pluralism implies the existence of incompatible “institutional systems” within society. “Institutional systems” are composed of social structures, values, beliefs and actions. In such a system any difference in customs, religion, values or language can become a source of confrontation. According to the named theory, any pluralistic society is threatened by potential conflicts and the stability of the system can be only achieved through subordination. If we share these principles, then any changes in the pluralistic society (even democratic developments) should be considered a stimulus for conflict. Instability that accompanies any changes makes cultural differences more prominent. Ethical principles of one group, that were always unacceptable for the other group, become the source of confrontation and determine inter-group relationships. In the situation like this, state symbols acquire especial importance.

Opponents of this theory think, that the theory in question does not identify the concrete mechanisms, responsible for the onset of conflict. They believe that cultural differences can stimulate confrontation, but they are not adequate for the onset of manifested conflict.

3. Psychoanalytical theories. The so-called psychoanalytical theories became very popular in the recent period. Their appearance was caused by ineffectiveness of traditional conflict resolution methods. Researchers of conflict focused on those psychological mechanisms, through which people try to cope with their problems by shifting them to the interpersonal or ethnic level.

These authors think that penetration into unconscious processes will give us a new vision of conflict and its participants. Psychoanalytical research shows, that confrontation between two opposing groups is often based on the basic psychoanalytical concepts, like the need to have an enemy, narcissism, or the need of maintaining psychological distance between confronting groups.

The need to have an enemy (enemy image) makes a person or a group search for an object, to transfer a bad part of its “Self”, rejected and repressed in the unconscious.

Territorial, cultural or ethnic similarity makes confronting groups distort this similarity and emphasize small differences. This reinforces the identity of people within the group (the feeling of unity), facilitates the formation of “enemy image” and the differentiating qualities develop into the value, for which these people would sacrifice themselves.

Psychoanalysts think that de-humanization and historical enmity are also related to “enemy image”. Both processes facilitate group separation and the manifestation of aggression. Both of them imply

a stereotyped vision of reality.

The psychoanalytical theory of conflict definitely helps us to become aware of the in-depth confrontation mechanisms. Besides, it has made an important contribution to the identification of common characteristics of conflict behavior, but, in our opinion, it has neglected the concrete, objective situation in which confrontation takes place. The thing is that in most cases the psychological aspect and the objective situation are so much linked with each other, that their separation becomes almost impossible.

All the conflict theories discussed here have some weaknesses, but we find them interesting primarily in terms of the generalization of the sources of conflict.

After the dismembering of the USSR, conflicts spread over the entire territory of the post-Soviet state. Unfortunately, Georgia is not an exception in this respect, but we did not get interested in the experience of other countries, neither at the stage of the onset of conflicts, nor in the course of their development, since conflict is always experienced as a unique event. This could be illustrated by a phrase

Tina ASATIANI

A Female Policy... An Alternative to Conflict?

The magazine “**Foreign Affairs**”, September/October, 1998, published Fukiyama’s article “Women and Foreign Policy Development”. The article aroused the readers’ interest and received a lot of comments. However, many people found the article disputable. In another issue of the same magazine (January/February, 1999), under the heading “Responses”, Braian Ferguson, Lionel Tigers, Katha Polity and others published their comments, in which they questioned Fukiyama’s ideas, but, at the same time, pointed to his important insights. However, no one mentioned those basic ideas, to which this elegant and interesting article leads. Here we give a brief summary of the article in question, to highlight the future ideas that stem from Fukiyama’s perspective.

* * *

At the end of 1970, in the Arnheim Zoo (the Netherlands), the chimpanzees engaged in almost a Machiavellian struggle for power. The young male Luit beat the old male Jeron and made him “leave his position”. Since Luit would have never achieved this only through his physical strength, he entered into an alliance with another young male Niki. After Luit occupied the highest position in the hierarchy, Niki managed to defeat him through the help of the resigned leader. It seems that Luit was considered a dangerous rival, since Niki and Jeron brutally killed him.

Jane Goudel became a well-known researcher thanks to the investigation conducted with chimpanzees in the Gombi National Park (Tanzania). There were about twenty chimpanzees that lead a peaceful life before splitting, in 1970, into two opposing blocs. Richard Vrengem and Dale Peterson tell us about the future development of the events in their book “Demonic Males” (1996). North groupings, composed of 4 or 5 males not only defended their own territory, but also attacked

weak or “unequipped” individuals in the South and savaged them. These awful murders were accompanied with excited exclamations. All the males and several females were killed in the South grouping. The rest of females joined the North grouping. Fukiyama thinks, that it is exactly what was done by the Romans to Carthage in 146 B.C.

The striking point in the above examples is violence, which is not typical of animals within one species and the existence of coalitions, which in the case of chimpanzees and people are mainly formed by males.

About 30 years ago anthropologist Lionel Tiger said that the alliance of men had certain psychological resources, which stemmed from the need of joint hunting. This explains their dominance in group activities, politics and wars. Tiger was harshly criticized by feminists, since his ideas concerned the difference between sexes, which, in his opinion, had a definite biological roots.

For many years anthropologists believed that the people, living in the period of collector-hunter period (the primitive society), were passive, and that the predisposition to war and violence, observed in men, should be searched for in civilization, rather than the human nature. In their opinion, violence and patriarchy are later events. Recent research (including Lawrence’s book “War before Civilization”) says that violence and murders were much more typical of the collector-hunter society than of modern society. When referring to Columbia and Bosnia, the countries where the most tragic events took place, Fukiyama notes that these events do not compare with those that took place hundred or thousand years ago.

Modern feminists think that violence and struggle for power are more typical of men and that men are responsible for all that has happened in this respect since the chimpanzee period. They believe that the society, in which women actively participate, will obey different laws. It will be less aggressive, less competitive and less violent. It is interesting to note that the postindustrial Western societies are developing in the same direction.

The problem with the feminist world outlook is that it regards violence and striving for power and status as a result of the patriarchal culture, and does not consider the biological roots of these phenomena. However, the reality is that men will still play a dominant role in the developed and post-industrial societies. International relations and the political sphere will be still under their control and this will last longer, than desired by feminists. Inborn qualities do not easily change under cultural or ideological influences.

For modern biologists race and ethnos are less important biological categories than gender. Different races were formed about 100 000 years ago, which is a very short period in terms of evolution. As for gender, all modern biologists-evolutionists believe that a basic gender difference does exist and that this difference is more determined by genetic roots than the cultural factor. Such a difference extends beyond the body, to the mental level.

Gender differences most clearly manifest themselves in the attitude of men and women towards *violence* and *aggression*. Certain stereotypes as well as psychological studies conducted with men and women show, that women are less precise, more suggestible, have a lower self-esteem, etc. These issues are subject to discussions and debates. A man is associated with war and competition, whereas a woman with peace and cooperation. This is what the stereotype says. However, there are a lot of women that support war and violence as well as a lot of men that are peaceful.

Despite the controversies related to the above issue, hundreds of studies argue that in general men are more aggressive, that they manifest more aggression in verbal behaviour, action and imagination than women. It is well known that most crimes, especially murders, have been committed by men. Besides, young men ranging from the age of 15 to 30 are responsible for the largest share of crime. Back in 1971, Lionel Tiger and Robin Fox said in their book (“The Imperial Animal”) that the central issue for any social system was the following: “What shall we do with young males?” Tiger believes that this question is still valid. In any society, the function of adult men is the ritualization of aggression and violence in young people, the channeling of aggressive impulses in a safe direction. Culture and upbringing have their impact, of course, and gender is not able to determine people’s destiny. But, on the other hand, a total transformation of the male’s biological roots, as some feminists think, is absolutely unreal. Some of the feminists believe that gender related peculiarities could be easily removed from a person. Fukiama does not think it possible to free a man from aggressive fantasies or his disposition to competition through upbringing. There are, of course, many peaceful and tolerant men as well as women with the masculine thinking style (Margaret Thatcher, Indira Gandhi), who “play men’s rules” and defeat them in their game (some authors think that such exceptions prove the regularity), but what we are talking about is the masculine and feminine tendencies, that can be manifested in political life by both men and women – a peaceful, tolerant and cooperative policy can be pursued by a man and a violent and competitive policy by a woman.

Numerous modern studies are dedicated to gender issues in the context of international relations and politics. We could refer to the works of Ann Tickner, Sarah Rudik, and Judith Shapiro here. These studies are different and diverse, but their central theme is how men make international policy based on their own calculations and vision, the policy, which serves their own interests. Such a policy is assessed and interpreted by other men still from their own perspective.

Today people speak about the positive changes, entailed by women’s participation in the political and social life of the last decades. But what is women’s role in politics? In what cases and how should they get involved in conducting international relations? What will the exceeding number of decision making women result in for the political life of the world? These issues are being elaborated by people interested in gender related problems in the political context. It is true that the feminine trend in politics implies the control of violent and aggressive impulses through their channeling in the network of norms, laws and agreements. According to certain investigations, women are more strongly opposed to the use of force, as a legitimate means, in conflict resolution. Certain correlation has been observed between gender and the antimilitary trend. All this looks promising and makes us think that women’s increased participation in politics will constrain the use of force, which has been proved in the case of advanced democracies.

But there is another problem, there. Will such changes (changes in countries’ political orientation in the direction of reduced militarization and power) be beneficial for countries? Fukiama believes that for the states in the democratic peace zone this will be definitely beneficial. Their struggle will be of economic character, rather than political, and will be less based on force. But they will also have to relate with the countries lead by young, aggressive males, who play their own rules. There are too many Husseins, Milosevics and Mabutats even today.

There is a disagreement between feminists regarding the behaviour of women participating in the political life, i.e. whether it should be traditionally masculine (Margaret Thatcher) or feminine

(Gro Harlan Brundtland). If someone like Saddam Hussein will still “sit on oil resources” and will be simultaneously armed with chemical and biological weapons, “then it will be better to be governed by a Thatcher like woman than someone who is closer to the Gro Harlan Brundtland type”. The masculine policy requires the leaders of masculine type, but this is not always the case. The implementation of a feminine, peaceful policy, with the present reality taken into consideration, has already yielded positive results not in foreign relations, only.

In the book “Demonic Males” Vrengthem and Peterson arrive at a pessimistic conclusion. They say that nothing has changed in human beings since the hominid period – group solidarity is still based on the aggression towards other groupings and cooperation is intentionally used as a higher level of organized violence. You cannot help thinking of the “Gombi” chimpanzees when looking at the conflicts and clashes in Bosnia, Rwanda, and Georgia, where thousands of men shed blood and endlessly kill each other, says Fukiama. By the way, in the case of “Gombi” chimpanzees we are talking about a small handful

Maya RAZMADZE

“Fog” in Relationships

In this article I am going to proceed with the issue on effective relationships, the factors, that facilitate or impede the formation of good relationships between people. This time, I would like to draw the reader’s attention to the “image” formation process in people and also to those ways of relationship that prevent an “image” from causing conflict.

In terms of effective relationship this would mean, that we have to take the partner’s “images” into consideration.

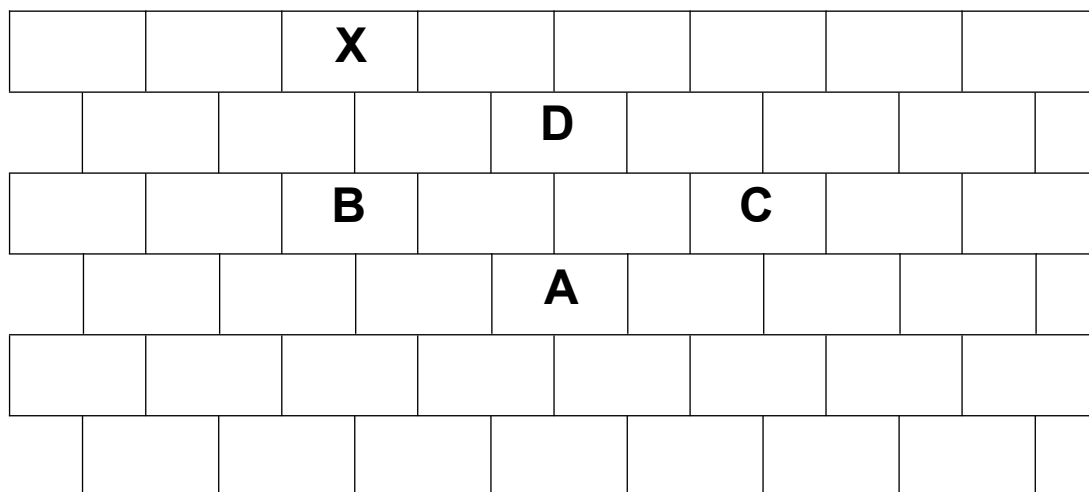
What is an “image”? Now imagine the following: someone is talking to you about an animal, who does not have ears, wings or legs, but it has two eyes and one mouth. Based on this information a certain “image” forms in you and you guess that the animal is a snake

“Images” are formed as a result of perception and thinking, which require some energy and efforts. Besides, the image formation process is accompanied by certain emotions. Our organism makes quite an economical and sensible use of the energy required for “image” formation, and if it invests some of its energy in the creation of an “image”, then it furiously defends it. The more emotionally charged an “image” is, the more energy is spent on its creation, and the more probable it is that our psyche will defend it as much as possible. For instance, you have a certain “image” of your neighbour, a young man (he is decent, polite, and honest). Suddenly you find out that as a very dangerous criminal he was killed by the police, and that he ruthlessly tortured people to get money of them. In this case, due to the obtained information, the existing “image” of the young man has to be replaced with a new “image”, which requires a lot of efforts, is quite stressful and causes a feeling of discomfort. You might even get into an argument with the source of information, depending on the strength of your “image”.

The more conclusions we have made on the basis of a formed “image”, the more energy we have to invest into its alteration or rejection. But people are very different in this respect. Some people find it easier to invest their energy into the alteration of an old “image” and the formation of a new “image”, instead.

We call such people flexible, the people, who can change their opinion in response to a sensible argument and do not stick to their previous “images”. Contrary to that, the people who are too much attached to old “images” and cannot change their opinion in spite of sound arguments, are called rigid, or stubborn.

People form “images” throughout their lives. If we think of all the “images” (we have ever formed in our life) as of a brick wall, where every brick represents an individual “image”, then we will realize, that “upper images”, i.e. newly formed “images” are placed on the top of the old ones. If we take one of the



If we take out Brick A, Bricks B, C and D will also fall out, but if we take out Brick X, nothing will happen to the wall. For example, it is easier to change an opinion about our new acquaintance, than an opinion related to our old friend, because in the latter case we have formed a lot of “images”, have built a big wall and if we take out a single brick (“image”), we will make a hole in it. Our psyche finds all this very difficult and resorts to the strongest defense mechanism – stops to perceive the information contradicting the “image”. As long as we are facing a real threat, we try to see or learn only those facts that will not ruin the wall of “images”. Such a mental state is called “psychological fog”. Everyone knows what happens in nature in the case of real fog – the shape of objects becomes vague and disappears; the sounds also become unclear. When we are in the state of psychological fog, the truth for us is not what we are told, but what we have understood to avoid the attack on our “images”.

If you intend to change a person’s opinion about someone or something, i.e. attack his /her “images”, you can apply the counter-fog technique. It will make things easy for you and will enable you to save your energy.

The Counter Fog Technique

There are two possibilities, here:

1. You know from the very beginning that you will attack the other person’s “images”, or you know that the opinion expressed by you will cause fog in the other person.
2. You do not know that the opinion expressed by you will create fog in the other person, and only guess by his defense reactions that your opinions are different.

When proving something we use two types of statements:

- a) Main statement (which attacks the “image”).
- b) Explanations (through them we want to explain an attack on the “image”).

When we know from the very beginning that we are attacking the “image” through the main state-

ment, it would be advisable to prepare the person we are communicating with, and lead him/him, step by step, to the main idea. Firstly, the other person is not in a psychological fog from the very beginning and will easily accept your arguments. Secondly, we will gradually prepare him for the alteration of his “image”. For instance, a woman knows that her husband does not want her to start working. In this case, it is advisable to prepare a ground by explanations, and only after that tell the husband what she basically wants to say, rather than tell him directly that she is going to start working tomorrow. We assume that this will help to mitigate the conflict.

Now let us consider the other situation, when we do not know that we are attacking a person’s “image” by our main statement.

In this case, if we prematurely make the main statement, we will create in our partner psychological fog. The partner’s understanding of the main statement will become vague and our arguments (no matter how sensible they are) will not have any effect. In the situation like this, it is important to make the partner feel our positive attitude through gestures, expression, and intonation, obtain his trust, and only after that go to arguments.

Rusudan MSHVIDOBADZE

WATCH OUT FOR A STEREOTYPE !

There is no confrontation that starts overnight. This is true for both inter-group and inter-state confrontation. Before a society gets involved in conflict, certain processes always take place – some time elapses, an attitude towards the conflict is formed, facts are categorized and stereotypes actualize themselves. Conflict theory attaches especial importance to stereotypes. Through manipulating “positive” or “negative” stereotypes confronting sides can intensify conflict or reduce it. Let us recall the formation of the attitude towards war before the onset of conflict in the Persian Gulf. The attitude formation process involved those stereotypes that serve the categorization of different facts.

In 1991, before the onset of conflict, debates in the US Congress concerned the positive and negative outcomes of a possible conflict situation. The congressmen supporting military actions pictured the Iraqi dictator as a “new Hitler”. They maximally stressed this comparison, drew a parallel between certain facts (use of gas against the Kurds by Hussein and killing the Jewish people in gas cells by Hitler), emphasized the similarity between Hussein’s invasion in Kuwait and Hitler’s invasion in Poland, and also the similarity of the methods used for obtaining military equipment.

By doing this, the group of congressmen placed these two individuals into the same category, which intensified the existing negative attitude towards Hussein through reinforcing an extremely negative stereotype.

The congressmen opposing military action drew a parallel between Iraq and Vietnam, tried to prove that both conflicts would represent a civil war - the war between North and South Vietnam, on the one hand, and the confrontation between different Arabic groupings, on the other (they assumed, that the reference to civil war would create a more negative impression). The congressmen also ex-

pressed their concern about fighting in the “bogs” of the strange country, which was also related to a negative experience.

All those debates regarding the Iraq war were actually a manifestation of the following reality – whose categorization and the corresponding stereotype will prove to be “right” in this equivocal situation.

However, debating did make sense. Once we decide which category to accept regarding this or that individual or fact, a certain stereotype is immediately linked with the selected category, the situation clarifies itself, and we know how to behave. If Saddam Hussein is considered a new Hitler, then the appliance of economic sanctions only will make the situation even more threatening and bring the world a horrific war. On the other hand, if the comparison with Vietnam is accepted, then it follows that intervention will result in a protracted war, which may split the nation and draw it into conflict, where there will be no winners or losers.

Any of us has faced the same dilemma thousands of times (“Which category or stereotype shall I choose?”) and although the choice we made never resulted in war, this does not diminish its importance. Stereotypes often determine our expectations, which form a basis for our (often- inappropriate) behavior.

Let us discuss this mechanism in more detail.

In one of the experiments 4 groups of subjects were exposed to a film about a girl Hanna. The first group watched the film, which showed the girl playing in a street of quite a rich district. The second group watched the same girl playing in a poor district. This created an impression that the girl was from a rich family in the first case and from a poor family in the other. The third and fourth groups watched the same films with additional information. All the films had an “attachment”, which showed Hanna undergoing a test. Sometimes, the girl answered easily quite difficult problems, other times she could not solve even a simple problem. After this all the groups were asked to assess Hanna’s abilities.

The experiment showed that the first two groups assessed Hanna’s abilities as average, irrespective of the district where the girl played. Different responses were obtained from the other two groups that were exposed to additional information. The group, who thought that the girl came from a rich family, gave a higher assessment to her abilities than the group that considered Hanna a poor girl.

From this experiment we can draw two conclusions regarding stereotypes. Firstly, it seems that most people have some information on stereotype influence and control it to a certain extent. Secondly, stereotypes still affect people in spite of the knowledge. This happens in the case of availability of additional information, which gives a fact or a statement a tinge of false rationalism.

Another effect of categorization and stereotypes is called illusory correlation, which means that people see a relationship where they think it should exist, but where it is actually absent. Here is an example of illusory correlation:

People, who do not know each other, may form groups based on absolutely illogical criteria. Two, very interesting experiments were conducted on group formation. Subjects watched the experiment leader who was allocating them to different groups by random sampling (depending on which side the coin would fall). In the other case, subjects were exposed to reproductions of pictures and were asked to express their opinion about them. Besides, they were not familiar with the authors of these works. Later, the experiment leader told them that according to their opinions they had be included into one of the two groups: “Admirers of Cezanne” and “Admirers of Pissarro”. Even though the subjects had never met before the experiment, did not communicate during the experiment and did not plan any future

relationship with each other, they behaved in such a way, as if the people, that had been included in the same group, were their close friends or relatives. They thought higher of their group members than the members of the other group. One can imagine what would happen in the case of groups composed of acquaintances. Like trends could become a basis for racial or ethnic superstitions.

Wherever an illusory relationship (illusory link) is formed, it always significantly contributes

George NIZHARADZE

Georgia and the Mediterranean Region

The present article is a bit unusual for our bulletin, firstly, because it does not concern conflicts, and secondly, because the opinions expressed here are based on the literature, cinema and conversations with representatives of the Mediterranean countries, rather than strict facts.

The Mediterranean Sea has been a communication center since long ago. The greatest civilizations, that formed and developed around it, strongly influenced each other. Here, one can almost everywhere observe the traces of Hellenistic, Latin, Semitic, Byzantine, and Turkic cultures, of the Renaissance spirit. In spite of being different in terms of language, religion and destiny, the peoples of the Mediterranean



region have many common qualities, ranging from anthropological similarities to some important components of their life styles. When talking about Mediterranean culture/cultures, we usually refer to these qualities. Such a similarity is also observed between other cultures (e.g. Latin America and the Caucasus).

Georgia is located on the periphery of the Mediterranean Sea basin. The influence of the Mediterranean countries (Turkey and Greece, in particular) is clearly observed in Georgia. By his appearance the average Georgian definitely belongs to the Mediterranean anthropological type. There are also other attributes that enable us to consider Georgia in the context of the Mediterranean cultures. The given article addresses just this topic, i.e. differences and similarities between Georgian and Mediterranean cultures.

There are many different classifications of cultures. One of the models bases typology on the orientations of most representatives of a given culture (i.e. whether the culture is mainly oriented to work/job or relationships). By this criterion, both Georgia and the Mediterranean countries definitely belong to the latter type. Here, relationships are more valuable than work.

The qualities linked with this basic trait include warm-heartedness, expressiveness, active gesticulation and a relatively small interpersonal distance (The latter is the distance between communicating people, the violation of which causes discomfort and is experienced as an encroachment on personal safety. Such a distance is much smaller in the Mediterranean countries, than in Scandinavia or with white

Americans).

The peculiarities of parent-child relationship are also related to the above trait. In the region under discussion prevails unconditional love, the so-called motherly love: my child is my indispensable part (rather than an independent person), so I will always love him/her and will take care of him/her, no matter what qualities he/she has. Differently from this attitude, in North Europe and English speaking countries prevails the so-called fatherly love (A child should deserve his parents' love. He should be a decent person and should possess certain qualities in order to deserve it). Motherly love expands from parent-child relationship to friends and relatives and can be characteristic of both genders. The primacy of relationships and the secondary importance of work could explain the fact, that time is considered less valuable and the absence of punctuality is a usual thing here.

A significant common attribute is winemaking (also in the Muslim countries – Turkey and Algeria). It is important not only in economic terms, but also in terms of a broader cultural context. In particular, in the countries with the winemaking tradition apart from wine, food is also considered something important, so the cuisine is usually very rich and offers delicious food (by the way, the link between winemaking and cuisine requires a special investigation). Cookery is an art, here, and the numerous traditions related to eating and drinking have cultural implications.

We should not overlook gender-related peculiarities, either. The Don Juan component is one of the leading components in the stereotype of a Georgian and Mediterranean man. Besides, in the cultures in question, the family and society ascribe to a man the leader's role. However, in reality a man is a secret leader, whereas a woman is often a decision making person. G. Hofstede thinks that because of this and some other peculiarities (discussion of which goes beyond the scope of the present article), the masculinity rate is not very high in Mediterranean cultures and is much lower than in Japan and German speaking countries.

There is another common attribute implying essential differences. In the press (entertaining and medical articles) people are often broken down into two categories: “larks” (get up early in the morning and go to bed early at night) and “owls” (vice versa). Such a division could be also applied to cultures, depending on the prevailing regime. From this perspective, both Georgia and Mediterranean cultures definitely belong to the “lark type” (probably due to a relative insignificance of work-related values), but an important dissimilarity is that nightlife takes place in a different social space. In the Mediterranean countries such a space is represented by the street. Cafes and other institutions for spending leisure time are located in the street. Besides, differently from Georgia, having a drink or a “table” (“Georgian table” like activities) is not the main purpose of visiting cafes or similar places. People come here to communicate, learn some news or gossips, play games (normally, not for money) and read newspapers. These are also meeting places for young people. A yard serves the same function in Georgia, but the difference



is that a stranger is not allowed to enter it. Besides, yard gatherings last almost until 10 –11 p.m. Later, smaller groups of close people move into an apartment. More often, a gathering takes place in an apartment from the very beginning. In the opinion of foreigners, nightlife in the street and the concentration of communication space in apartments presents a striking contrast with the Mediterranean countries.

Another important difference is the attitude towards sex. In the Mediterranean region sex is mainly linked with joy and pleasure. What we are talking about is not a sexual freedom (in this respect peoples in the Mediterranean region vastly differ from each other), but a general attitude towards this important sphere of human life. Such an attitude can be regarded in any context - in the religious context (restrictions established by religion) or in the context of sexual revolution (whatever is preferable). The situation is different in Georgia. Only men have the right to get physical pleasure from sex (and not only beyond marital relations). However, the situation is not simple in this respect. Apart from the “passion” component sex implies for a Georgian man something, that is no less important. That something is prestige, dominance, the proving of one’s own masculinity, and a heightened self-esteem. As for a woman in Georgian culture, she could be considered a being totally deprived of sexuality. At least, this is what the cultural norms say. Any manifestation of female sexuality, even in the most intimate situation, faces social and personal barriers. In Georgia, a woman is only a mother (actual or potential).

Finally, the most important cultural difference is that Mediterranean cultures are directly linked to the sea. The sea plays an extremely important part in these countries’ economy, art, symbolism, and everyday life, and permeates basically every sphere. In Georgian culture the role of the sea equals to zero. Occupations related to the sea (a fisherman, a sailor) do not prevail and have never prevailed in Georgia (to put it mildly). The share of seafood is very small in the absorbed amount. (An interesting fact to note: river fish has Georgian names, whereas sea creatures like a grey mullet, a dolphin or a medusa, are called Russian or Greek names). In Georgian literature and cinema, which is quite rich, works and characters related to the sea are a real exception. Finally, the Georgian pagan pantheon provides no space for sea divinities. Personally for me it is very difficult to understand this kind of estrangement. One might think that in Georgians’ collective unconscious the sea is associated with a very painful or frightening experience, but this does not seem to correspond to reality. We are not afraid of the sea. It is just something we are not interested in (the only interesting point is sea resorts that have become an attraction in the last decades, only).



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