

Valentyna Bohatyrets, Oksana Iliuk
Ukraine

PRESERVING CULTURAL DIVERSITY AND TERRITORIAL INTEGRITY

Summary:

The aim of the article is to present the problem of intercultural dialog in the context of territorial sovereignty respect. In detail, author describes the main reasons for ethnic separatism and its influence on society. The article highlights examples of separatism manifestations around the globe and determines its main typologies. Significantly, the quantitative and qualitative markers for evaluating separatist movement are determined. The focus revolves around the differences between the ethnic, religious and racial separatism. It should be capitalized, that in the process of conflict it's relevant to depict the role of stereotypes, phobias, labeling and prejudice. Furthermore, accelerating globalization processes testify to the notion of intercultural competencies, enabling research stakeholders to manage cultural diversity more effectively and monitor development according to recommended measurements of success. It's hard to deny that without such competency model, misunderstandings and stereotypes rooted in identity are conflict capable. Moreover, the authors intend to systemize and propose the strategy of ethnic policy that can be done in order to avoid any of cross-cultural conflicts.

Keywords:

stereotypes, secession, ethnic policy, cross-cultural conflict, multicultural society, collaboration, social groups, spiritual asset.

Introduction

In terms of multicultural collaboration diversity, however being beneficial for each country, still needs unbiased evaluation. Over the last century the desire of self-determination is becoming more inherent among different social groups. This process is supported by statements of international organizations. For example, the United Nations International Covenant on Civil and Political Rights stating that: all peoples have the right of self-determination. By virtue of

that right they freely determine their political status and freely pursue their economic, social and cultural development¹.

The International Covenant on Economic, Social, and Cultural Rights claims the identical statement². Additionally, General Assembly Resolution 2625 states that: By virtue of the principle of equal rights and self-determination of peoples enshrined in the Charter of the United Nations, all peoples have the right freely to determine, without external interference, their political status and to pursue their economic social and cultural development, and every State has the duty to respect this right in accordance with the provisions of the Charter³. Consequently, nowadays there are a lot of countries where the principle of territorial integrity is violated by different ethnic or religious groups.

Nevertheless, one should notice that that phenomenon of multicultural existence is an integral part of the national and territorial security. Multicultural country has to look for new strategies of integration and global management based on culture of tolerance, mutual respect and understanding.

Jan Erk and Lawrence Anderson in their work *The Paradox of Federalism: Does Self-rule Accommodate or Exacerbate Ethnic Divisions?* emphasize the paradox of federalism and cultural background of separatism. The authors argue that the federal form of the state provides autonomy for regions and supports ethnic and linguistic diversity, but can also contributes to ethnic conflicts. Conflicts which, in conjunction with mobilization potential, constitutional and institutional peculiarities and socio-economic problems can lead to the collapse of the state⁴.

According to a social scientist M. Spencer's work *Separatism: democracy and disintegration* one of the main factors that gives rise to ethnic separatism is national identity. The national identity is the driving factor of almost all separatist tendencies, but the problem becomes more acute when the formation of national identity is influenced by external factors. In this case, separatism may be a response to oppression of ethnic groups⁵.

We cannot forget that one's national identity can be explained by having the sense of belonging to some state or a nation, or the sense of solidarity one feels with a particular group without regard to one's actual citizenship status.

¹ *International Covenant on Civil and Political Rights. Adopted by the General Assembly of the United Nations on 19 December 1966, "United Nations – Treaty Series" Vol. 999, 1976, p. 173.*

² *Ibidem.*

³ *Declaration on Principles of International Law concerning Friendly Relations and Cooperation among States in accordance with the Charter of the United Nations, United Nations General Assembly Resolution 2625, adopted on 25 U.N. GAOR, Supplement No. 28, A/8028 (1971).*

⁴ J. Erk, *The Paradox of Federalism: Does Self-Rule Accommodate or Exacerbate Ethnic Divisions?*, Tandfonline.com,

<<http://www.tandfonline.com/doi/abs/10.1080/13597560902753388>> (10.12.2016).

⁵ M. Spencer, *Separatism: Democracy and Disintegration*, Boston 1998, p. 317.

Also personal national identity is not a trait with which people are born; rather, experiences from the common way stations of people's lives build their sense of national identity. Factors like language, national colors, national symbols, the history of the nation, blood connections, culture, cuisine, music and other factors are indispensable.

The important function of ethnic identity is to explain how territorial claims survive, and why particular individuals still feel aggrieved by past events. Unjust historical experience do not automatically give rise to contemporary movements to right past wrongs. Individuals are typically motivated to become involved in secessionist movements because they identify in some way with those who were unjustly treated in the past. Without a reason to identify with the earlier possessors of the territory, the separatists would simply remain disengaged observers. While some might perceive that earlier victims of colonial aggression were unfairly treated, no impetus for action would exist unless a current group identified with those losers and considered itself the heir to their territorial claims. If no such group exists, there are few persons motivated to fight and most probably no one to whom the territory can be returned⁶.

Ethnic, religious and race separatism in this context represents rather a complex and controversial socio-political phenomenon. The basis of separatism lies in the following:

- heterogeneity, diversity of (national, religious, social) population;
- the impact of certain overseas countries and sometimes international terrorism organizations;
- the unevenness of social, economic, environmental, cultural development of certain regions;
- errors, mistakes, abuses of the central government, that influence certain ethnic or religious communities.

Naturally, not all the current movements aim for total separation. Some are content with “home rule” in their region and with control over their schools and courts, as in Flanders and Catalonia. They use, however, the same rhetoric and justifications as separatist movements, though they aim only at a limited autonomy⁷. From this statement, one may conclude that a government can interact with potential separatists in advance. As the result compromise can be reached in this situation. A good illustration of such practice is Quebec in Canada. One must admit that Canadian authorities make all efforts to satisfy the province with different benefits: state subsidies, tax vacations, and multilingual policy. Quebec's special policy treatment helps to avoid any direct conflicts and integrate this region with the rest of the country.

⁶ L. Brilmayer, *Secession and Self-Determination: A Territorial Interpretation*, “Yale Journal of International Law”, 1991, T. 16, No. 1, pp. 177-202.

⁷ A. D. Smith, *Towards a theory of ethnic separatism*, Tandfonline.com, <<http://www.tandfonline.com/doi/pdf/10.1080/01419870.1979.9993249?needAccess=true>> (10.12.2016).

Typology of separatism

It should be stated that separatism can have different goals, manifested in the forms of movements for secession, segregation, irredentism, decentralization, *enosis*.

Secession as a form of separatism aims to create its own state (Northern Ireland in the UK); irredentism ultimate goal is annexation to another state (Hungarians in Romania, Russians in Ukraine); *enosis* is the movement for reunification with the historical motherland (the movement of Greek Cypriots for union of Cyprus with Greece in the 70's of the 20th century); decentralization is a movement in which regions within the state require and receive political power and increasing autonomy from the central government (Kaliningrad Region of Russian Federation)⁸.

There is also another classification depending on the solution. The ideological indicator distinguishes ethnic, religious and civil forms of separatism.

Ethnic separatism declares political independence by the right of ethnic minorities to have their own state. It is worth emphasizing, that this right is explained and recognized by international political theory and law. Another key point concerns primarily on the knowledge of its origin minorities, traditions, values, beliefs, sense of historical continuity. Today it is the ethnic factor that becomes the major source of separatism.

Religious separatism is dependent on the dominant confession in the region. The religious form of separatism complements and reinforces the ethnic one. On the surface, the role of religion in politics would rapidly decline, but, in reality, it remains a powerful factor of identity and consolidation of people, leading to the politicization of religious communities. The term "religious separatism" is often referred to as a uniting phenomenon of religious and ethnic separatism.

Racial separatism stipulates the desire to pursue the interests of a certain racial group. This notion is not popular among researchers, because the majority of statements can be treated biased and displayed as racism.

Using these typologies can give us a brief understanding not only of motives, but also a potential source of separatist movements.

Ethnocentrism and stereotypes in terms of separatism

Different point of view at this question is to research the role of ethnocentrism and stereotypes. The concept of ethnocentrism was firstly identified as a socio-psychological phenomenon in 1906 by William Graham Sumner: ethnocentrism is a worldview, according to which his own group appears in the cen-

⁸ O. Cebenko, *Formy vy'yavu separaty`zmu: teorety`ko-metodologichny`j aspekt*, „Ukrayins`ka nacional`na ideya: realiyi ta perspekty`vy` rozvy`tku”, No. 26/2014, pp. 44-51.

ter, and all others are compared with or rated by linking to it. In the other words, the ethnic group considers itself as the most worthy, qualified and with the best behavioral patterns.

Main indicators of ethnocentrism are:

- Perception of elements of their culture as “usual” and “right”, and other elements of culture - as “unusual” and “wrong”;
- Consideration of their own practices as universal;
- Evaluation of values, norms, roles of their group as certainly correct;
- Of the fact that for a man accustomed to work with members of their own group, to help them to favor their group, be proud of it and do not trust or even not to interact with members of other groups.

One of the most striking features of this notion is the absence of consensus in explanation among researches. Ethnocentrism can be considered as a negative social and psychological phenomenon, mostly because of treatment of one social group by another one.

Ethnocentrism fulfills both negative and positive features, including:

- Prevention of inter-group interaction;
- Supporting positive identity;
- Preservation the integrity and specificity of the ethnic group.

However, if ethnocentrism does not include hostility to other ethnic groups, it can be combined with a tolerant attitude to inter-group differences. Attempts to understand the features of another culture provided an objective evaluation of quality of their own group, called flexible ethnocentrism.

Taking into consideration aforesaid statements we can form main features of ethnic group differentiation. Namely, they are stereotyping, social causal attribution and ethnic setting. It would be unfair not to mention the fact, that each stereotype includes a behavioral pattern for one social group according to another one. Besides, we can point out ethnic settings or labeling as a threat for any society. Stereotypes by its nature can be easily produced and spread. Also they are a symptom of low-educated, media illiterate and fixed-mindset people.

Policy of multicultural collaboration should be pursued

Primarily the cultural and ethnic policy at the national level is one of the most important components in the implementation of the national security. One should admit that the nature and peculiarities of the relationship between ethnic groups are the key element for security strategy. That is why authorities should implement the concept of multicultural collaboration on each stage of persons' lives. Moreover, this process should be simultaneous and continuous.

Multicultural collaboration adds to the challenge of overcoming the communication barriers of different cultures, ethnic heritage, values, traditions, language, history, sense of self, and racial attitudes. These barriers must be conquered in order for the collaboration to succeed. Participants in an effective

multicultural collaboration must have inclusive leadership that understands and strives for diversity, while dealing with problems and conflict along the way. If the focus remains on the common goal and equal power for everyone involved, the collaboration will have a great chance of success.

There is an interesting strategy in corporate sphere that can be adapted to national levels, beyond the single individual. This concept aims to establish spiritual assets. We can point out main stages and ways of its fulfillment that is relevant for multicultural society:

- Vision statements. A community organization, or an entire community, can express ideological qualities through forming and communicating a written vision of what that organization or community should be like, and how we should relate to one another. For example, “Health for All” communicates the values of equity and fairness.
- Mission statements. The same applies to organizational or community mission statements. For example, “Promoting Inclusive Communities” communicates the spiritual qualities of tolerance and acceptance.
- Value statements, of what the organization or community regards as most important, written and expressed in everyday practice. For instance, when the stated values of justice, mercy, or reconciliation are expressed within an advocacy, health, or service organization.
- Planning documents, or other written plans and communications, which may also include goals and objectives.
- Organizational policies and procedures.
- Programs for orienting new staff or training current staff.
- Daily program operations.
- Promotional materials for the organization or community, logos, visual depictions, and other symbolic materials.
- Evaluation of organizational or community programs, through the measurement of indicators relating to spiritual assets; for instance, the measurement of inequities in health or educational outcomes consistent with the value of justice⁹.

We can observe the tendency of outsourcing about cultural issues among states. It is worth mentioning, that corporate sphere has a lot to offer even for national level. Only involving all types of approaches can contribute to separatism problem solving. This strategy is not about the year or even two, this process concerns re-education and mindset changing not only in possible conflict areas, but on all levels of folks interaction.

⁹ *Community tool box, Section 1: Overview: Some Spiritual Assets for Community Building, Ctb.ku.edu,*
 <<http://ctb.ku.edu/en/table-of-contents/culture/cultural-competence/multicultural-collaboration/main>> (02.03.2016).

Also there is a relevant concept of forming multiple social identities among people. The concept of social identities that was developed by Henri Tajfel and his student John Turner can be implicated for overcoming all drawbacks of stereotype thinking stated above. This theory maintains that people can have a couple of identities. The main statement of the concept concerns the fact that identities do not necessarily contradict and can naturally fit each other. An individual does not just have a personal selfhood, but multiple selves and identities associated with their affiliated groups. A person might act differently in varying social contexts according to the groups they belong to, which might include a sports team they follow, their family, their country of nationality, and the neighborhood they live in, among many other possibilities¹⁰.

We envision the strategy of spiritual asset as the building block of developing multiple social identities. Anyway, a set of behaviors can overcome hostility between variety of representatives of ethnic groups. To be more precise, imagine the person that was brought-up in harmony of Polish and Ukrainian mentalities, alongside this person spent 2 years in Spain and adapted Spanish lifestyle, unless this person is an atheist. The situation described above became an average in the present-day society. Going into details, we can easily understand that life principles, values and traditions of this person were formed by multiple movements. As a result, we can presuppose that this person is tolerant, because some behaviors of one group contradict others. It can be treated as the biggest advantages of cross-cultural dialog.

Conclusion

To recapitulate, the problem of territorial integrity is relevant for the majority of countries. Cultural or ideological approach explains main aims of separatism that can harm national security of any multicultural state. There are a lot of ethnic, religious and racial separatism examples around the globe that force authorities to pay attention to this issue. Unfortunately, most of the states prioritize economical or political aspects and usually postpone culture policy. The potential threats are usually underestimated and regions just firefight small outbreaks without long-term vision.

Besides, absence of cultural competencies between different social groups can lead to ethnocentrism. These social and political phenomena are ambiguous enough and demand reconsidering. The existence of any kind of stereotypes is not allowed in terms of building a democratic society based on mutual respect and spiritual asset. We should, nevertheless, admit that government is the final responsible institution. Unfortunately, local initiatives can cover only some

¹⁰ J. C. Turner, H. Tajfel, *The social identity theory of intergroup behavior. Psychology of intergroup relations*, „Social Science Information”, 1974, T. 13, No. 2, pp. 65-93.

blocks in destroying stereotypes, but commonly they are not enough powerful to defeat assumption mindset.

There is a variety of tools that can be used in avoiding separatist movements. Anyway all of them concern mindsets and values. Modern society lives in the era of transparent boundaries; we can access any type of information around the globe.

Separatist movements cannot be understood or evaluated without reference to claims to territory. Groups do not look for seceding merely because they are ethnically distinct, but usually they do not get much support. It is hard even to understand what a separatist group would demand absent historical claims to territory. When a group aims to separate, it is claiming a right to a specific piece of land. One must necessarily determine into why it is entitled to that particular piece of land, as opposed to some other piece of land or to no land at all.

By all mentioned above, we can make an assumption that current states should prioritize the question of cultural diversity and especially collaboration with and between minorities. In order to achieve prosperity and avoid any threats to national security countries should adapt their ethnic policy to domestic demands. Besides, authorities have to become powerful enough to shape nation's opinion in the sense of equity, trust and give-and-take in cross-sector collaborative processes.

BIBLIOGRAPHY:

Documents:

- ✓ *Declaration on Principles of International Law concerning Friendly Relations and Co-operation among States in accordance with the Charter of the United Nations*, United Nations General Assembly Resolution 2625, adopted on 25 U.N. GAOR, Supplement No. 28, A/8028 (1971)
- ✓ *International Covenant on Civil and Political Rights. Adopted by the General Assembly of the United Nations on 19 December 1966*, "United Nations – Treaty Series" Vol. 999, 1976

Books and articles:

- ✓ Brilmayer L., *Secession and Self-Determination: A Territorial Interpretation*// "Yale Journal of International Law", 1991, T. 16, No. 1
- ✓ Cebenko O., *Formy`vy`yavu separaty`zmu: teorety`ko-metodologichny`j aspekt*, „Ukrayins`ka nacional`na ideya: realiyi ta perspekty`vy`rozvy`tku”, No. 26/2014
- ✓ Spenser M., *Separatism: Democracy and Disintegration*, Boston 1998

- ✓ Turner J.C., Tajfel H., *The social identity theory of intergroup behavior. Psychology of intergroup relations*, „Social Science Information”, 1974, T. 13, No. 2

Internet sources:

- ✓ *Community tool box, Section 1: Overview: Some Spiritual Assets for Community Building*, Ctb.ku.edu, <<http://ctb.ku.edu/en/table-of-contents/culture/cultural-competence/multicultural-collaboration/main>> (02.03.2016)
- ✓ Erk J., *The Paradox of Federalism: Does Self-Rule Accommodate or Exacerbate Ethnic Divisions?*, Tandfonline.com, <<http://www.tandfonline.com/doi/abs/10.1080/13597560902753388>.> (10.12.2016)
- ✓ Smith A.D., *Towards a theory of ethnic separatism*, Tandfonline.com, <<http://www.tandfonline.com/doi/pdf/10.1080/01419870.1979.9993249?needAccess=true>> (10.12.2016)