



SURVEY ON NEEDS, INFORMATION AND COMMUNICATION SOURCES OF **MUSLIM YOUTH IN GEORGIA**

APRIL-MAY 2017



Questionnaire: Media Development Foundation (MDF)

Sample design, field work, elaboration of survey results: Georgian Institutional Development Center (GIDC)

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Introduction

This survey was commissioned by the Media Development Foundation (MDF) to the Georgian Institutional Development Center (GIDC) within the framework of the project “Research on Needs and Information Sources of Muslim Youth Community.” The project is supported by Hedayah - International Centre of Excellence for Countering Violent Extremism.

The survey was conducted among youth aged between 16 and 29 in Kvemo Kartli, Upper Adjara and the Pankisi Gorge. It was carried out in April-May 2017 and covered 1,206 respondents who were surveyed through face-to-face interviews.

This report is organized in the following way: the overview of a survey methodology is followed by Part I reflecting social and demographic data of respondents; Part II - dedicated to media and various types of communication as well as respondents’ attitudes towards media coverage; Part III - stereotypes; Part IV - religion; Part V - political and civil integration; Part VI - attitudes towards foreign policy issues.

The project is implemented by the MDF with the financial assistance from the European Union.

Key findings

The survey revealed the following trends:

Media and communication

- Although an overwhelming majority of respondents (93.9%) receive information mainly in Georgian, the indicator of the use of another language is also high (37.1%) and diverse.
- Russian-language media, as a source of information, is most intensively used in Pankisi (70.6% of those respondents who receive information in another language too) and in Upper Adjara (46.4%) while Azerbaijani media is used in Kvemo Kartli (58.6%) which is densely populated with Georgian citizens of Azerbaijani ethnicity. Turkish as a second language of receiving information is most frequently named by respondents from Upper Adjara (29%) and Kvemo Kartli (14.7%) while Chechen language is most frequently named in Akhmeta (Pankisi) (22.5%). English as a second language of receiving information is most frequently named in Upper Adjara (24.6%) while Arabic in Akhmeta (Pankisi) (5%).
- Respondents most frequently receive news from national media outlets (67.3%), followed by social media (46.9%) and regional media (30.7%).
- Television remains a dominant source of news (75.5%) though the rise of online (53.9%) and social media (45.7) is observed too with online media outpacing television in Kvemo Kartli (84.6%). The number of those respondents who receive information about city/settlement from relatives (friends/neighbors) is rather high (41.6%). This indicator is the highest in Akhmeta (Pankisi) (55.8%).
- The majority of respondents most frequently name relatives (friends/neighbors) as the main source of information about local developments (71.3%), with local media (29.4%) and social networks (25.9%) following far behind it. The exception is Kvemo Kartli where 63.2% of youth receive official information from social pages of local government, which may be explained by the involvement of student respondents from this region in the survey.
- Leaders among national TV channels as sources of information about developments in Georgia are Rustavi 2 (85.5%) and Imedi (82.7%) while the leader among regional TV channels is the Adjara Public Broadcaster (42.5%). The main audience of the latter is in Upper Adjara (87.1%) though this channel is also named by an almost equal share of respondents from Akhmeta (Pankisi) and Kvemo Kartli (9.6% and 9%, respectively).
- Among Russian-language TV channels, the most frequently watched channels are 1st channel/Первый канал (37.1% of answers), HTB (36.2%) and PTP (29%); among other language channels are English-language BBC (25.9% of answers), Turkish-language A TV (21.3%) and TRT 1 (20.4%).
- With regard to online media, Kvemo Kartli respondents name Azerbaijani oxu.az and big.az as well as Turkish Cumhuriyet.com.tr and Milliyet.com.tr more frequently than Georgian-language online editions. It is worth to note that Kvemo Kartli and Upper Adjara respondents named *Georgia & World*, a Georgian-language online edition with pro-Russian editorial policy, and *Sputnik-Georgia*, Georgian-language edition established by the Russian government. In Upper

Adjara, where online media is less popular compared to other regions, respondents most frequently named *Netgazeti* and *Georgia & World*.

- The most popular among social networks is Facebook (92.9%), Instagram (30%) and Russian-language Odnoklassniki (25.4%). The highest indicator of the use of Odnoklassniki is seen among respondents from Upper Adjara (41.2%). In contrast to other regions, Pankisi respondents additionally name Whatsapp (15.7%) which is not a social network, but is named as a means to exchange information in various thematic chats. Kvemo Kartli respondents additionally name V Kontakte.ru (19%) Twitter (18%).
- Thematic groups on Facebook, which respondents joined, are mainly of entertaining (57.1%), educational (36.5%) and religious (24.7%) content. Closed thematic groups are most often named by respondents in Akhmeta (Pankisi) and Kvemo Kartli (33.3% and 32.6%, respectively).
- In general, radio is not used by the majority of respondents. The most popular radio among respondents of Kvemo Kartli is *Imedi* (16.4% of the answers) and *Marneuli* community radio (15.4%), in Akhmeta (Pankisi) - the Pankisi community radio/*Radio Way* (13%) while in Ajara – the radio *Adjara* (9.7%).
- Like radio, print editions are less popular among respondents; the most frequently named print outlet is the newspaper *Kviris Palitra*.
- A weak though statistically significant correlation was revealed between two variables: those respondents who receive information from various sources attend religious services less frequently.
- 33.3% of respondents believe that media covers the life, traditions and problems of Muslim community in Georgia in a positive light, but this is not sufficient to receive comprehensive information about Muslim community while 29.7% of respondent think that media reports these issues in such a manner that create ambiguity about Muslim community among society.
- As main problems in reporting about Muslims, respondents name associating them with terrorists, referring to them as Tatars, murderers. Respondents also consider problematic the coverage of separate cases of existing conflicts on the religious ground.
- Awareness of media self-regulation mechanisms is low among respondents (15%) while appeals to media self-regulation mechanisms is even lower – 1%.

Stereotypes

- In the view of 30.7% of respondents, values of representatives of various religious denominations starkly differ; 10.8% believe that representatives of various religious denominations are not able to understand one another; 35.7% of respondents think that representatives of various religious denominations properly respect one another with the exception of the dominant religion.
- Respondents in Akhmeta (Pankisi) are more supportive of the opinion that ethnic diversity strengthens the country (average score - 4.49) than respondents in Kvemo Kartli (4.21) and Upper Adjara (3.81).
- Compared to other regions, Akhmeta (Pankisi) shows a higher degree of acceptability of all groups except the group of different sexual identity the acceptability of which is the lowest (1.46). Acceptability of representatives of different gender is lower in Kvemo Kartli (3.53%) than in Akhmeta (Pankisi) and Upper Adjara (4.78% and 4.71%, respectively).

Religion

- Almost half of respondents (48.3%) attend religious services daily. The highest indicator of daily attendance of religious services (92.6%) is seen in Akhmeta (Pankisi) whereas the lowest indicator is observed among student respondents in Kvemo Kartli (6%).
- A weak correlation was observed between two variables – a level of education and a frequency of practicing religious rituals. In particular, the lower the level of attained education, the higher the frequency of practicing in religious rituals.
- The majority of respondents consider religious education necessary (85.9). This indicator is the highest in Akhmeta (Pankisi) – 95.8% and the lowest in Kvemo Kartli – 75.6%.
- Other additional sources of information about religious issues include family (79.9%), self-education (34.9%) and friends (29.8%) as well as social networks (26.3%) and online media (19.1%).

Political and civil integration

- 76.5% of respondents think that their ballot may affect the results of elections.
- The higher the civil activity of respondents, the lower their involvement in religious rituals.

Attitudes towards foreign policy issues

- An almost equal support is shown towards Georgia's integration into the European Union (3.90) and NATO (3.89) and the least support towards the integration into the Eurasian Union (2.63).

Aims and objectives of the survey

The aim of the survey is to study sources of information and means of communication of Muslim youth living in Georgia.

The objective of the survey is to identify:

- Languages in which Muslim youth receives information;
- Level of knowledge of the state language;
- Purposes of the use of traditional and new media;
- Media outlets used to receive information about developments in Georgia; developments in the world and specifically, in the Middle East; also, information about religious issues;
- Extent to which new media strengthens stereotypes about the Muslim community; is a source, or a conduit, of discrimination;
- Degree of effectiveness of media self-regulation mechanisms.

Along with sources of information, other issues were also studied to conduct a contextual analysis. These issues are:

- Access of respondents to religious education;
- Attitudes towards religious issues and opinions about the situation with the protection of religious rights;
- Attitudes towards gender issues;
- Degree of civil activism;
- Attitudes towards political and civil integration processes;
- Attitudes towards foreign policy issues.

Methodology

Method of survey: face-to-face interview.

Tool of survey: structured questionnaire with close-ended and open-ended questions.

Size of sample: 1,206 complete interviews.

Target group: youth aged between 16 and 29 living in three regions of Georgia – Kvemo Kartli, Upper Adjara and the Pankisi Gorge. Demographic data (age, gender) obtained through the survey is maximally close to the statistical data of 2014 census results.¹

Geographic area of survey: Kvemo Kartli, Upper Adjara, Akhmeta (Pankisi) where representatives of Muslim community live in compact settlements.²

Table 1. Distribution of respondents by regions

Region	Number of respondents
Kvemo Kartli	201
Upper Adjara	505
Akhmeta (Pankisi)	500
Total	1206

Process of forming a sample: Muslim community in Georgia includes ethnic Georgians who mainly live in Adjara,³ ethnic Azerbaijanis who live in compact settlements in Kvemo Kartli⁴ and ethnic Kists also living in compact settlements in the Akhmeta municipality of Kakheti region, namely, in the Pankisi Gorge.⁵ In forming a sample, different approaches were applied to the regions.

The size of sample was determined on the basis of the results of 2014 census: through a simple random sampling, 10 settlements were selected in each region from the existing list of settlements. Proportionally to the population of target age group in a settlement, the number of respondents was set at 1,206. Since the 2014 census data does not provide a breakdown of data on religious denominations by settlements, the sample was revised during the fieldwork in Upper Adjara and instead of selected 10 settlements, the survey was conducted in 43 settlements of 22 communities. Youth in Akhmeta (Pankisi) were interviewed in 11 settlements of the Pankisi Gorge while those in Kvemo Kartli were interviewed in 10 settlements of six municipalities.

¹ 2014 General Population Census; population in the regions – 333,953 including 132,852 Muslims.

<http://census.ge/ge/results/census1>

² <http://census.ge/ge/results/census1/demo>

³ Source: <http://census.ge/ge/results/census1/demo>

⁴ General Population Census; population in the regions – 333,953 including 132,852 Muslims.

⁵ General Population Census; population in the regions – 333,953 including 132,852 Muslims.

The margin of error for the mentioned sample size (1,206 respondents) comprises $\pm 2.8\%$.

To select a target respondent, each interviewer was equipped with a route having a starting point and a predefined unit for selection. A house the nearest to an administrative building (a public school) was selected as a starting point in each settlement. The unit of three (every third house from there) was set as a next point for selecting an interviewee. In a household selected in this way, a respondent was interviewed in accordance with: 1. a filter question, 2. a target age. 3. Interviews in ethnic Azerbaijani community were conducted among students of higher educational institutions, who were enrolled under the so-called 1+4 state program.⁶

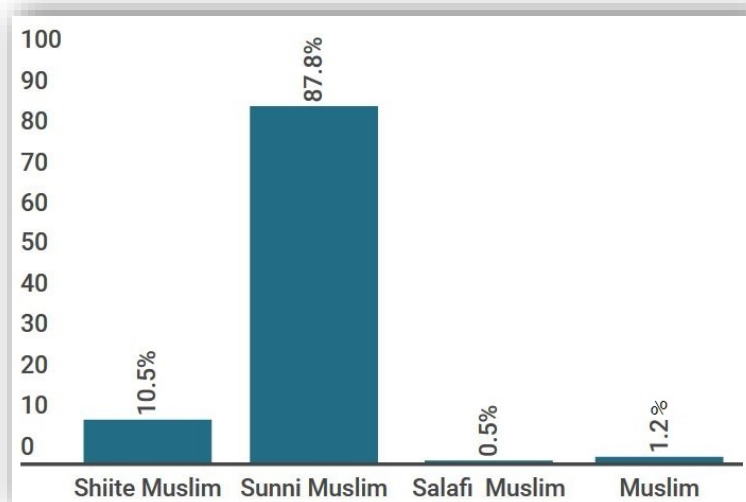
A different approach was applied to the selection of Georgian citizens of Azerbaijani origin because a degree of integration of ethnic minorities living in Kvemo Kartli villages is very low due to a language barrier. In the given case, selection was made from among the youth showing a higher degree of integration. This enabled us to compare them with other target audience of the survey not only in terms of regions but also by the degree of integration and the level of education attained; it also enabled us to identify the correlation with various surveyed issues by the education and integration variables.

⁶ In 2010, the Law of Georgia on Higher Education was amended to establish a different regime for ethnic minorities. In particular, in contrast to other students, representatives of ethnic minorities take only one exam in general skills in their native language - Azerbaijani, Armenian, Abkhaz and Ossetian. For one year they undertake a Georgian language course and thereafter continue their studies for a bachelor's degree.

I. Social and demographic data

The majority of respondents, 87.8%, say they are Sunni Muslims; 10.5% of respondents identify themselves as Shia Muslims; 1.2% deny such a religious division and declare that they are Muslims; 0.5% of respondents say they are Salafi Muslims.

Figure 1. Religious self-identification

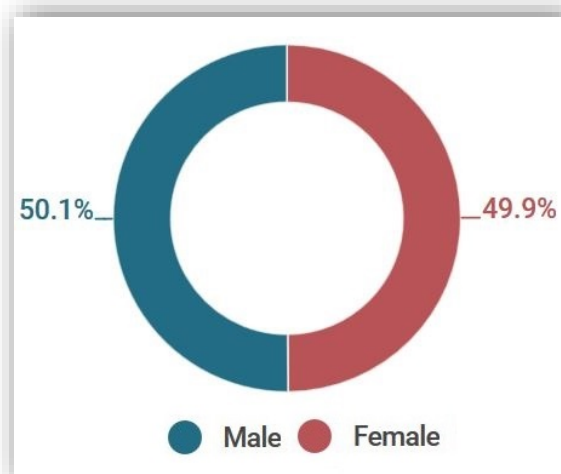


Data by regions. Answers to the question about religious denomination are distributed in the following way:

- **Kvemo Kartli:** Shia Muslims – 61.2% (123 respondents); Sunni Muslims – 32.8% (66 respondents); Salafi Muslims - 0.5% (1 respondent); Muslims – 5.5% (11 respondents).
- **Upper Adjara:** Sunni Muslims – 99.2% (501 respondents); Muslims – 0.8% (4 respondents).
- **Akhmeta (Pankisi):** Shia Muslims – 0.6% (3 respondents); Sunni Muslims – 98.4% (492 respondents); Salafi Muslims – 1% (5 respondents).

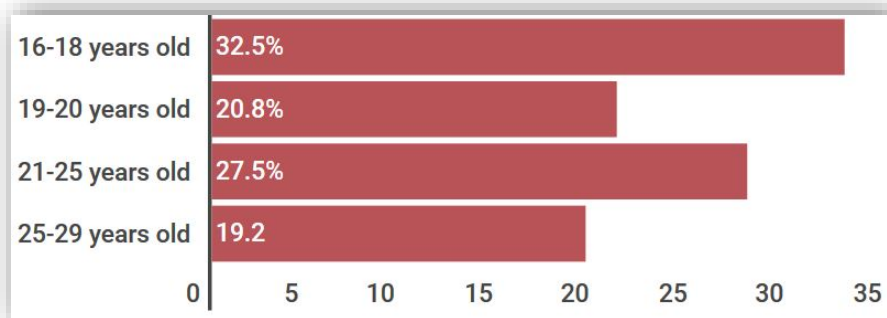
Distribution of respondents by gender is virtually equal: girls - 49.9% (N=602) and boys- 50.1% (N=604).

Figure 2. Distribution by gender



Average age: 22 years.

Figure 3. Distribution of age groups, the total sample.



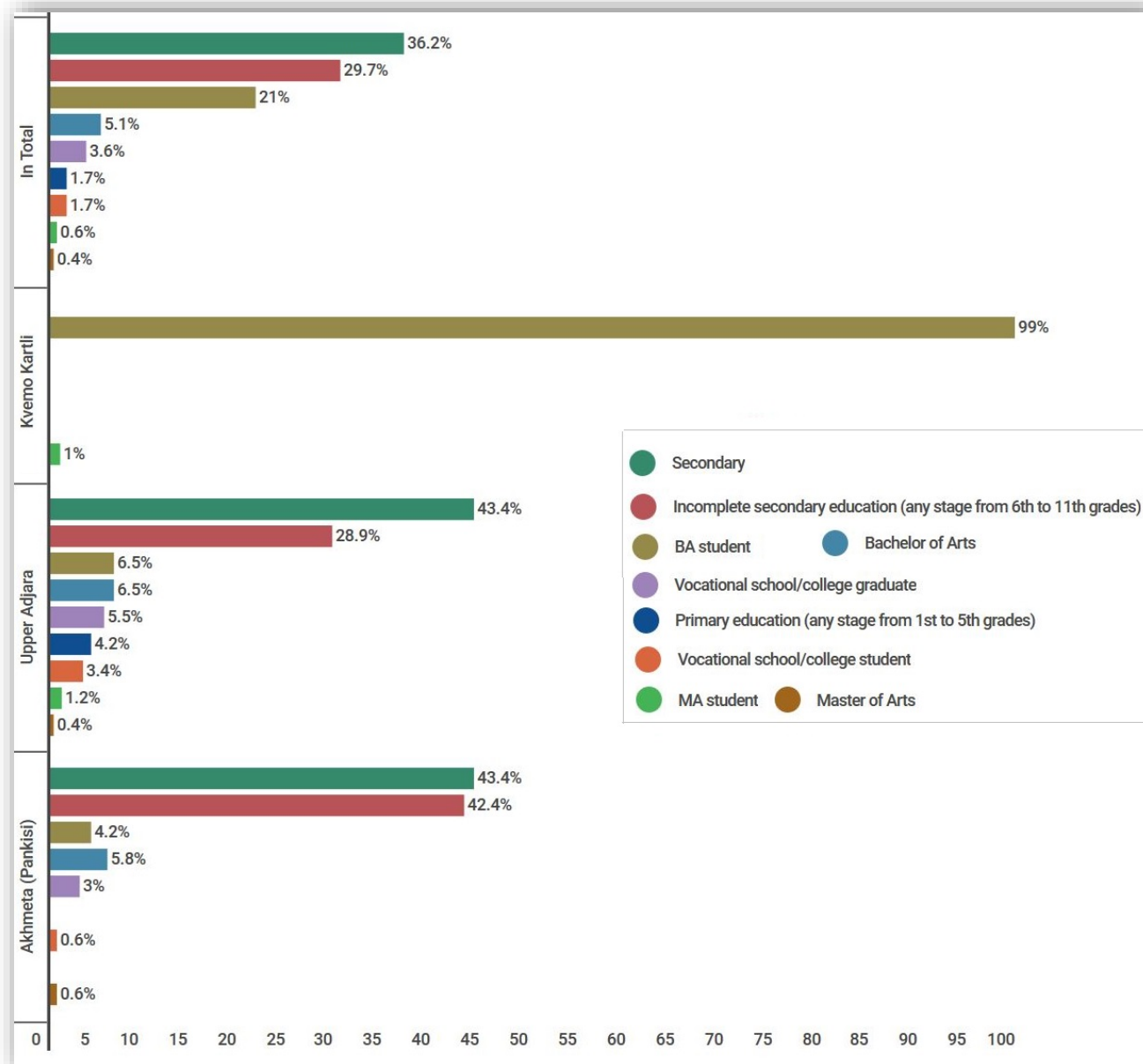
Ethnic identity. By ethnicity, 41.9% of respondents are Georgians, 40.8% are Kists, 16.7% are Azerbaijanis and 0.6% are Chechens.

Table 2. Ethnic identity

Ethnicity	#	%
Georgian	505	41.9
Azerbaijani	201	16.7
Kist	492	40.8
Chechen	8	0.6
Total:	1206	100

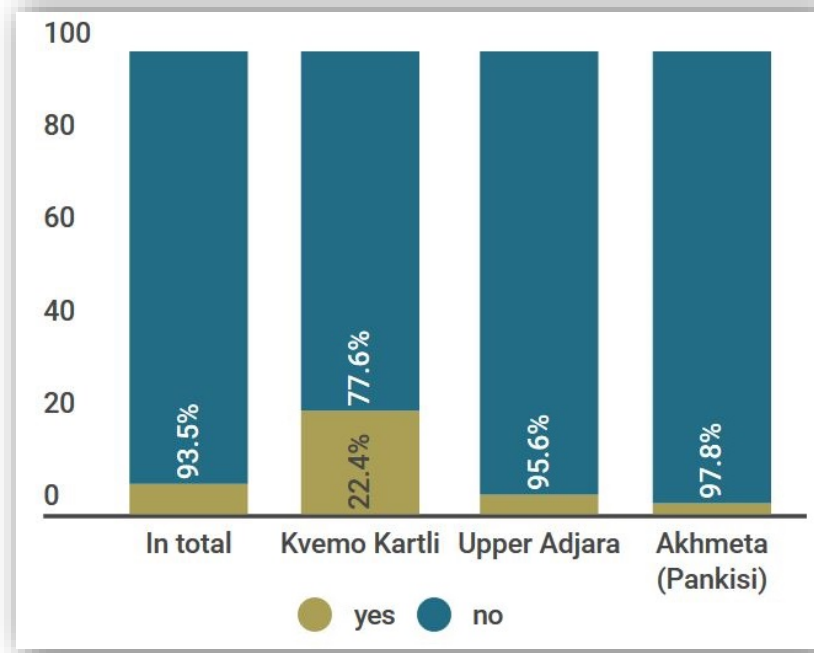
Education. The majority of respondents have either secondary education (36.2%) or incomplete secondary (any stage between 6th and 11th grades) education (29.7%); 1.7% of respondents are students of vocational educational institutions/colleges and 3.6% are graduates of vocational educational institutions/colleges. As many as 21% of respondents are bachelor degree students while 5.1% are holders of bachelor's degree. Because of sampling design, the attained level of education varies by regions.

Figure 4. Attained level of education by regions



Only 78 of surveyed respondents (6.5%) studied abroad. The data by regions shows that the highest number of such respondents is from Kvemo Kartli - 22.4%. A corresponding indicator comprises 4.4% in Upper Adjara and 2.2% in Akhmeta.

Figure 5. Study abroad by regions, the total sample.



As regards foreign countries where respondents obtained education, as many as 60% of respondents in Kvemo Kartli named Azerbaijan; 81.8% of respondents in Ajara named Turkey; while respondents in Akhmeta named Russia (40%) and Chechnya (40%). The share of those respondents who studied in Western countries such as USA, Germany and France is small (4.4% in Kvemo Kartli).

An average duration of the study abroad is 2.5 years.

Table 3. Study abroad by countries and regions.

	In total		Kvemo Kartli		Upper Adjara		Akhmeta (Pankisi)	
Countries	Frequency	%	Frequency	%	Frequency	%	Frequency	%
Germany	2	2.6%	2	4.4%				
Azerbaijan	27	35.1%	27	60.0%				
America	3	3.9%	2	4.4%	1	4.5%		
France	2	2.6%	2	4.4%				
Russia	17	22.1%	13	28.9%			4	40.0%
Turkey	26	33.8%	6	13.3%	18	81.8%	2	20.0%
Belarus	1	1.3%	1	2.2%				
Iran	1	1.3%	1	2.2%				

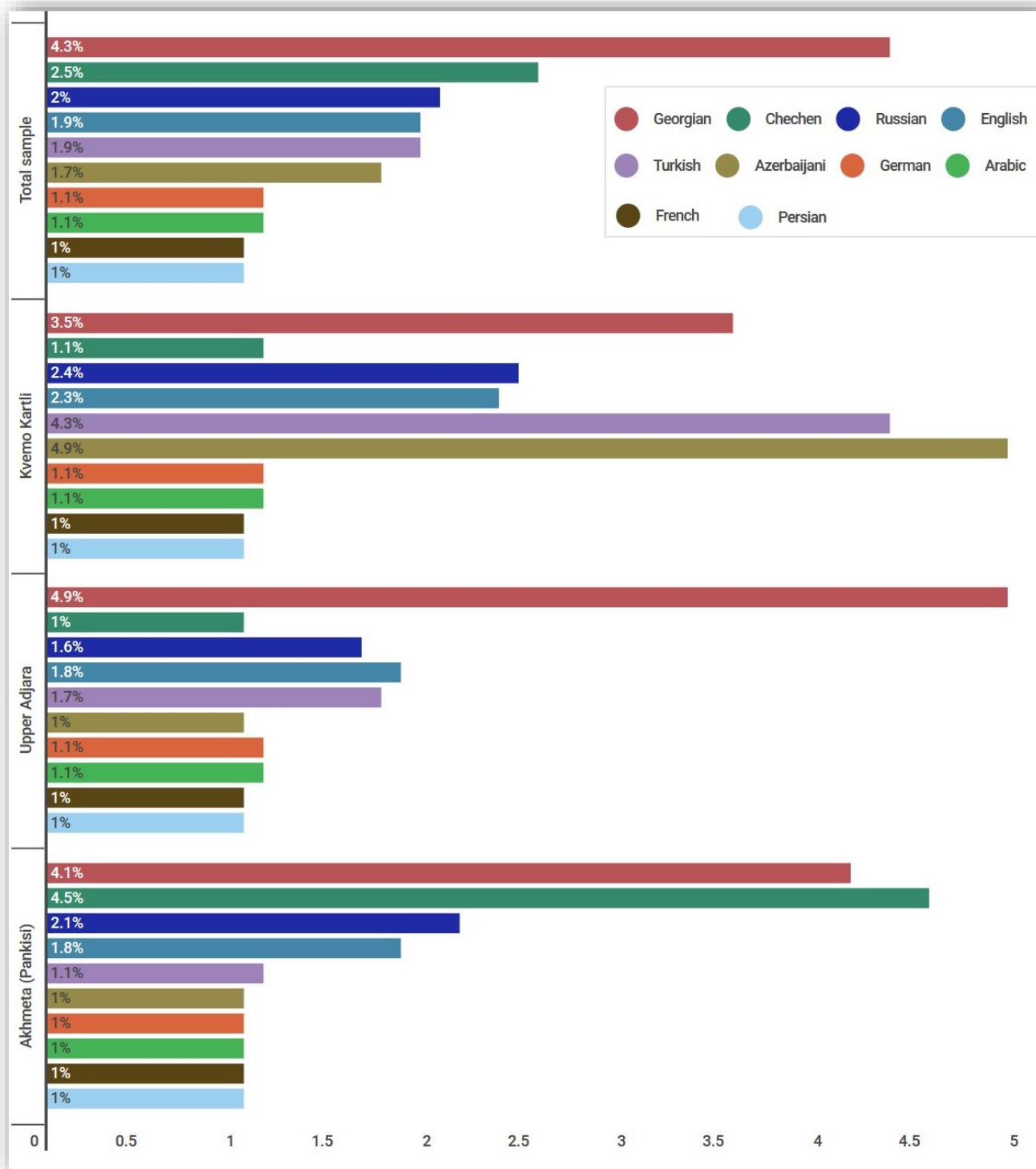
Ukraine	1	1.3%			1	4.5%		
Bulgaria	1	1.3%			1	4.5%		
Poland	1	1.3%			1	4.5%		
Chechnya	4	5.2%					40	40.0%
Arabia	1	1.3%					1	10.0%

Self-assessment of the knowledge of languages. Respondents were asked to evaluate their level of knowledge of languages on a five-point scale.⁷ Overall, the knowledge of Georgian language received the highest average indicator (4.3).

- ***Kvemo Kartli*** shows the lowest average indicator of the knowledge of Georgian language (3.5), as compared to other regions. It is the third after the knowledge of Azerbaijani (4.9) and Turkish (4.3) languages. At the same time, the indicators of the knowledge of English and Russian languages are relatively higher, though they are still below the average indicator (English – 2.3 and Russian – 2.4).
- In ***Akhmeta (Pankisi)***, the leader is the Chechen language with the highest indicator standing at 4.5; it is followed by the knowledge of Georgian language (4.1).
- In ***Upper Ajara***, the knowledge of the Georgian language got the highest point (4.9); respondents evaluated their knowledge of Turkish as elementary (1.7).

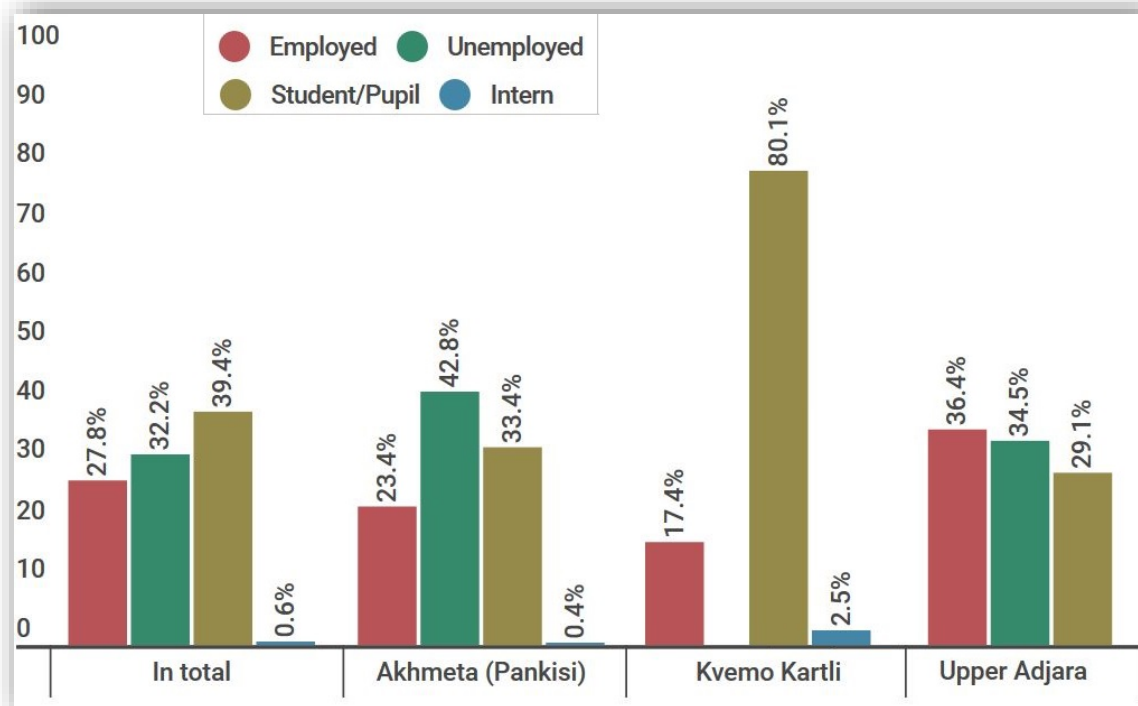
⁷ 1 – no communication skills; 2 – elementary level (minimal communication when travelling abroad); 3 – mid-level (daily, basic communication in business/personal relations); 4 – good (ability to speak properly in formal/informal situations); 5 – professional level (ability to speak fluently and on a professional level).

Figure 6. Self-evaluation of knowledge of languages by regions



Employment. A little less than one third of respondents are unemployed (32.2%); 27.8 percent of respondents are employed while 39.4% are university or school students.

Figure 7. Employment by regions



Because of the sampling design, the data on employment in Kvemo Kartli differs from the data of other regions.

15.5% of employed youth work in public sector while 18.7% work in private sector; the share of self-employed is the highest, comprising 43.8%.

Table 4.⁸ Types of employment

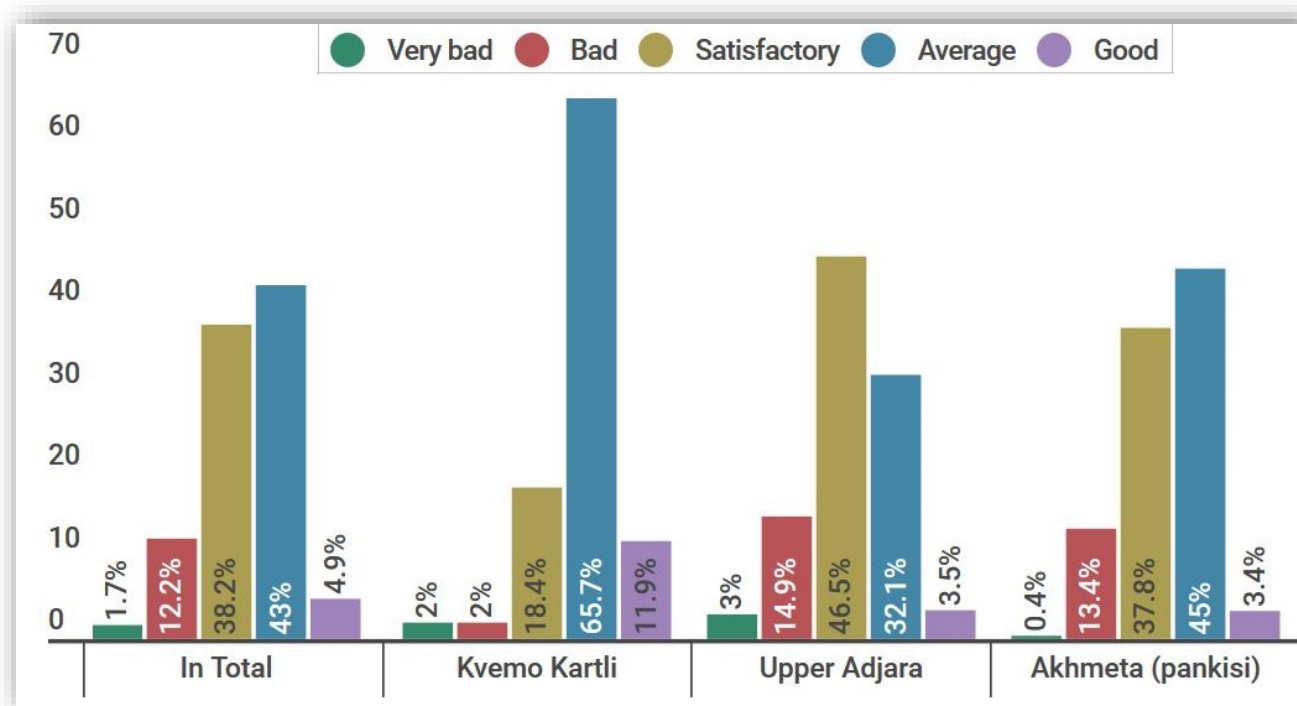
Types of employment	Total sample		Kvemo Kartli		Upper Adjara		Pankisi(Akhmeta)	
	N	%	N	%	N	%	N	%
Self-employed in agriculture	147	43.8	2	5.7	81	44.1	64	54.7
Employed in private sector	63	18.7	6	17.1	40	21.7	17	14.5
Permanently employed in public sector	52	15.5	7	20	31	16.8	14	12.0
Seasonally employed	34	10.1	4	11.4	18	9.8	12	10.3
Temporarily employed student	24	7.1	13	37.1	5	2.7	6	5.1
Self-employed in own business	16	4.8	3	8.7	9	4.9	4	3.4

⁸ The table excludes interns (seven respondents).

Financial situation. The financial situation and income of families is evaluated as satisfactory by 43% of respondents and as average by 38.2% of respondents.

The highest number of respondents who evaluate the financial situation of families as average and as satisfactory is seen in Upper Adjara (46.5%) and in Kvemo Kartli (65.7%), respectively. The highest number of respondents who evaluate the financial situation of families as very bad is observed in Upper Adjara (14.9%) and Akhmeta (13.4%).

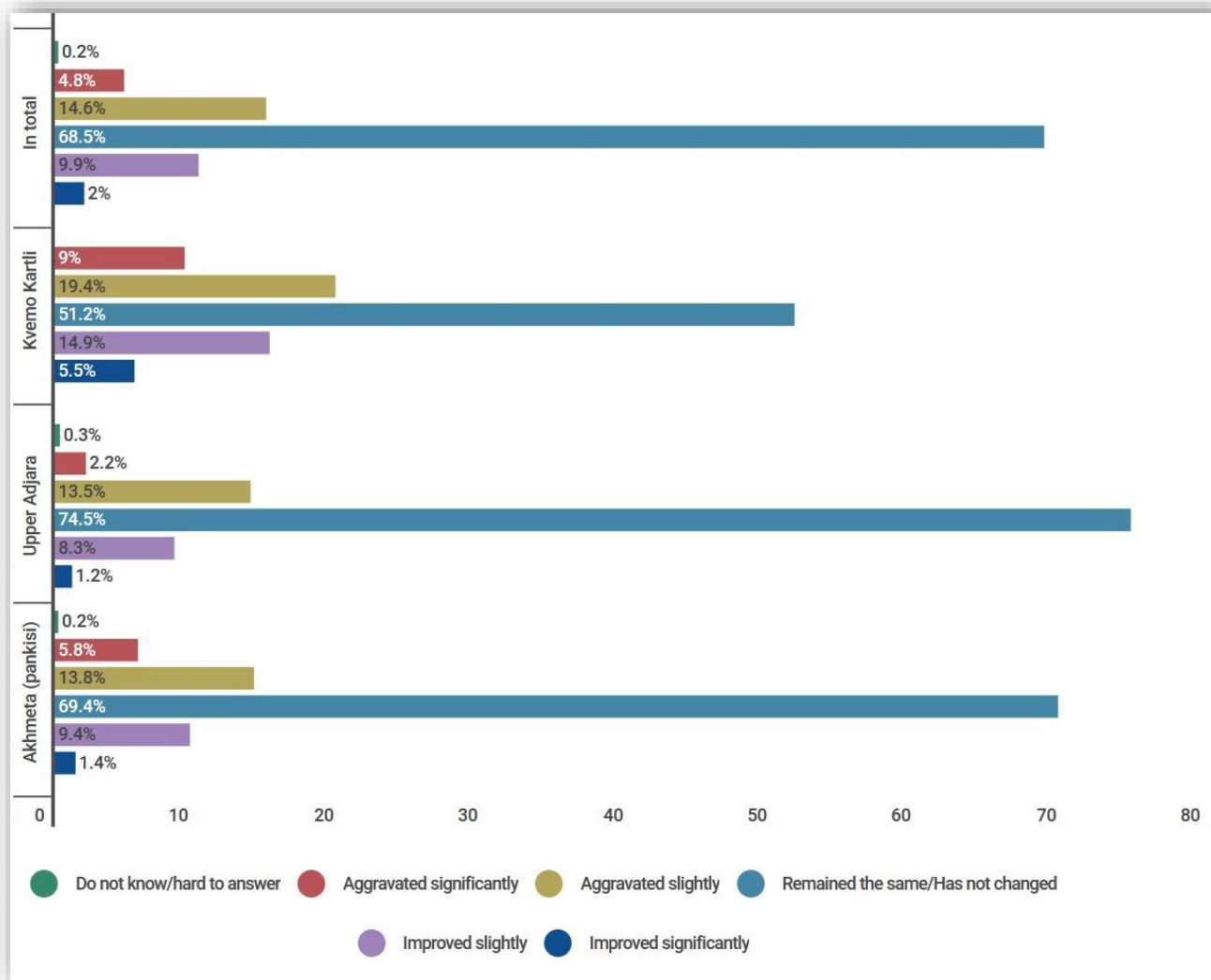
Figure 8. Financial situation and income of family.



In respondents' view, a family, on average, requires GEL 2,151 to spend freely; GEL 1,179 to meet daily needs; GEL 765 to partially meet daily needs; GEL 541 to meet needs for meals alone.

The majority of respondents note that the financial condition of their families has not changed over the last 12 months. Any statistically significant variation among regions have not been revealed.

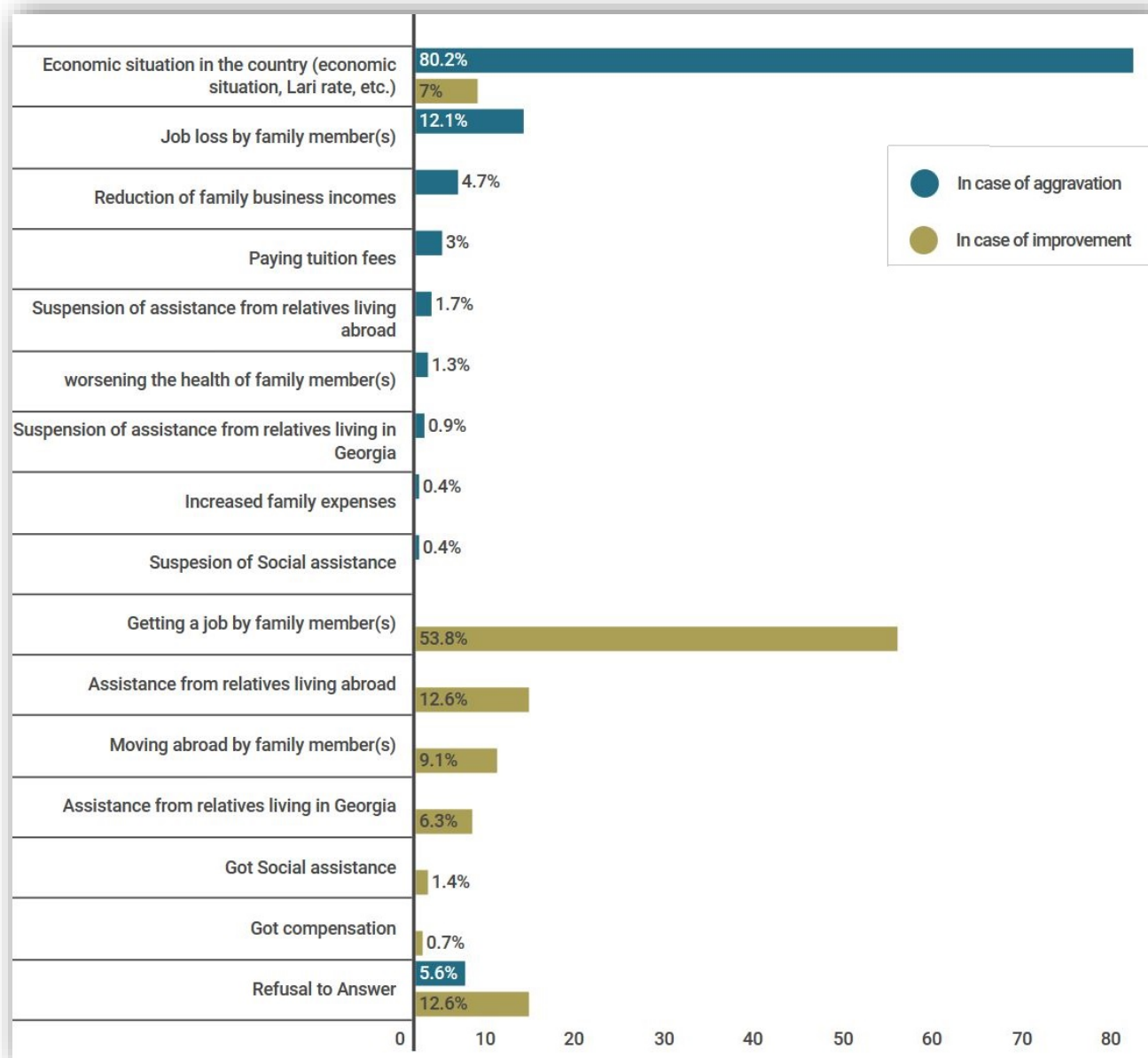
Figure 9. Change in financial condition over the past year.



As many as 80.2% of respondents whose financial condition worsened over the past 12 months blame the economic situation in the country for that.

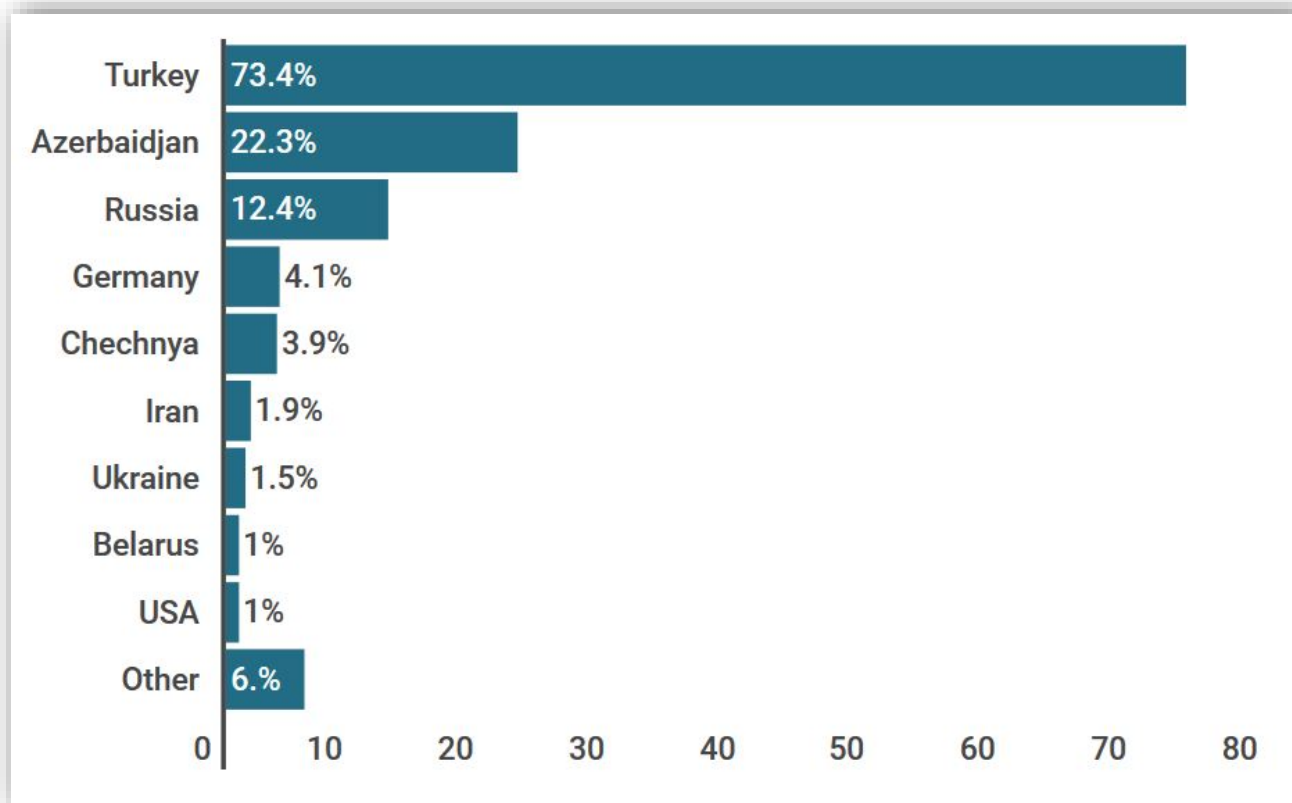
Those respondents whose financial condition improved over the past 12 months, explain it by the employment of family member(s) (53.8%) and assistance from a relative living abroad (12.6%).

Figure 10. Causes of worsened and improved financial condition.



Travel abroad. As many as 49% of respondents (594 respondents) say that they have travelled abroad. 587 of these respondents named concrete countries they had visited. The most frequently named countries include Turkey (73.4% i.e. 431 instances), Azerbaijan (22.3%, 131 instances) and Russia (12.4%, 73 instances).

Figure 11.⁹ Travel abroad



To a question which countries they travelled to, respondents in Kvemo Kartli (147 out of 149 respondents) named Azerbaijan (78.2%), Turkey (34.7%) and Russia (22.4%); respondents in Upper Adjara (330 out of 333 respondents) named Turkey (98.2%); respondents in Akhmeta (Pankisi) (110 out of 112 respondents) named Turkey (50.9%), Russia (31.8%) and Chechnya, the Russian Federation (20.9%).

Table 5. Travel abroad by regions

Countries	Kvemo Kartli		Upper Adjara		Akhmeta (Pankisi)		Total sample	
	N	%	N	%	N	%	N	%
Turkey	51	34,7%	324	98,2%	56	50,90%	431	73,4%
Azerbaijan	115	78,2%	3	0,90%	13	11,80%	131	22,3%
Russia	33	22,4%	5	1,50%	35	31,80%	73	12,4%
Germany	3	2,0%	11	3,30%	10	9,10%	24	4,1%

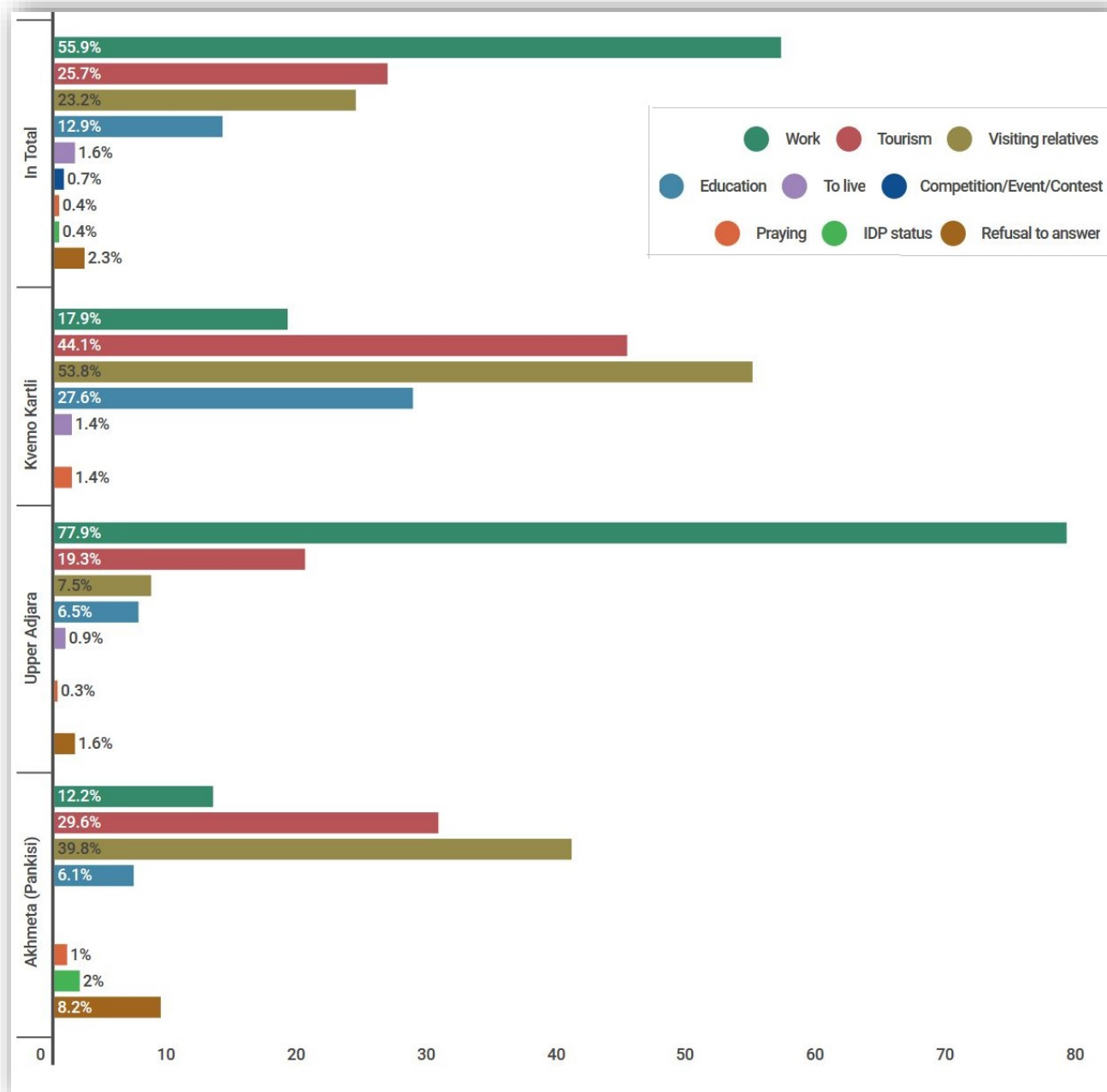
⁹ "Other" in answers combine the data on 17 countries which were named by less than 1% of respondents (the Czech Republic, Poland, Saudi Arabia, Dubai, France, Kazakhstan, Denmark, Italy, Iraq, Slovakia, China, Sweden, Moldova, Bulgaria, Spain, Malta, Armenia).

Chechnya	-	-	-	-	23	20,9%	23	3,9%
Iran	7	4,8%	4	1,20%	-	-	11	1,9%
Ukraine	2	1,4%	4	1,2%	3	1,80%	9	1,5%
Belarus	3	2,0%	-	-	3	2,7%	6	1,0%
USA	2	1,4%	2	0,6%	2	1,8%	6	1,0%
Czech Republic	-	-	5	1,5%			5	0,9%
Poland	-	-	2	0,6%	2	1,8%	4	0,7%
Kazakhstan	1	0,7%	-	-	2	1,8%	3	0,5%
France	2	1,4%	-	-	1	1,80%	3	0,5%
Saudi Arabia Dubai	-	-	2	0,6%	1	0,9%	3	0,5%
China	1	0,7%	1	0,3%	-	-	2	0,3%
Slovakia	-	-	2	0,6%	-	-	2	0,3%
Iraq	-	-	2	0,6%	-	-	2	0,3%
Italy	-	-	1	0,3%	1	0,9%	2	0,3%
Denmark	-	-			2	1,8%	2	0,3%
Egypt	-	-	1	0,3%	-	-	1	0,2%
Armenia	-	-	1	0,3%	-	-	1	0,2%
Malta	-	-	1	0,3%	-	-	1	0,2%
Spain	-	-	1	0,3%	-	-	1	0,2%
Bulgaria	-	-	1	0,3%			1	0,2%
Moldova	-	-	-	-	1	0,9%	1	0,2%
Sweden	-	-	-	-	1	0,9%	1	0,2%

The reasons of travelling abroad include job seeking (55.9%), tourism (25.7%) and visiting relatives (23.2%).

Respondents most frequently travel to Turkey to find jobs (N=295) and to Azerbaijan (N=71), Turkey (N=71), Russia (N=25) and Chechnya (N=12) to visit their relatives.

Figure 12. Reason of travelling abroad – more than one answer allowed.



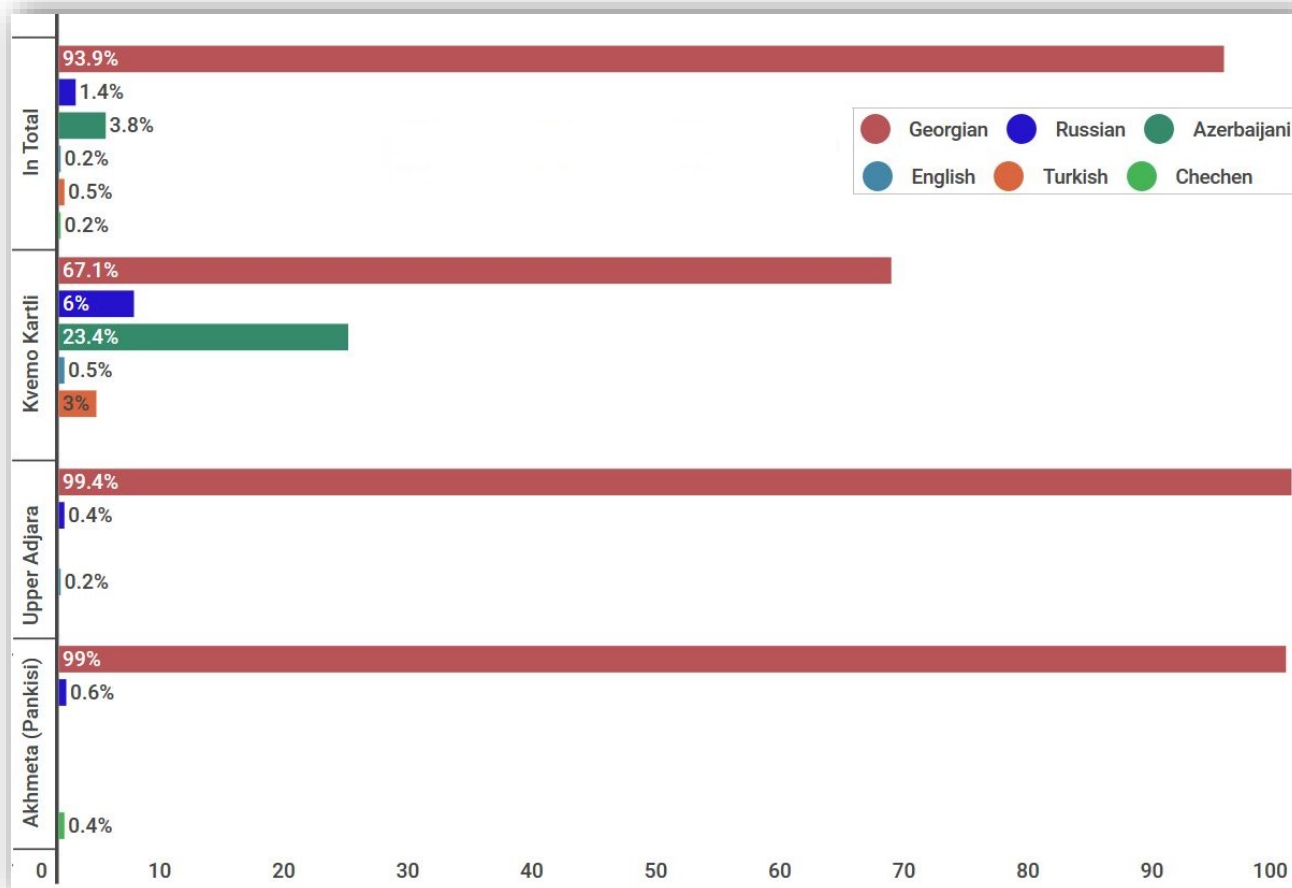
II. Media and communication

Language of information. Overall, 93.9% of respondents receive information mainly in Georgian language.

An absolute majority of respondents in Upper Ajara and Akhmeta (Pankisi) (99.4% and 99%, respectively) name Georgian as the main language of receiving information; in Kvemo Kartli, 67.1% of

respondents receive information in Georgian, 23.4% in Azerbaijani, 6% in Russian and 3% in Turkish. In Pankisi, 0.4% of respondents receive information mainly in Chechen language, 0,6% - In Russian. In Upper Adjara 0,4% of respondents receives information in mainly in Russian language, while 0,2% in English.

Figure 13. Main languages of receiving information by regions



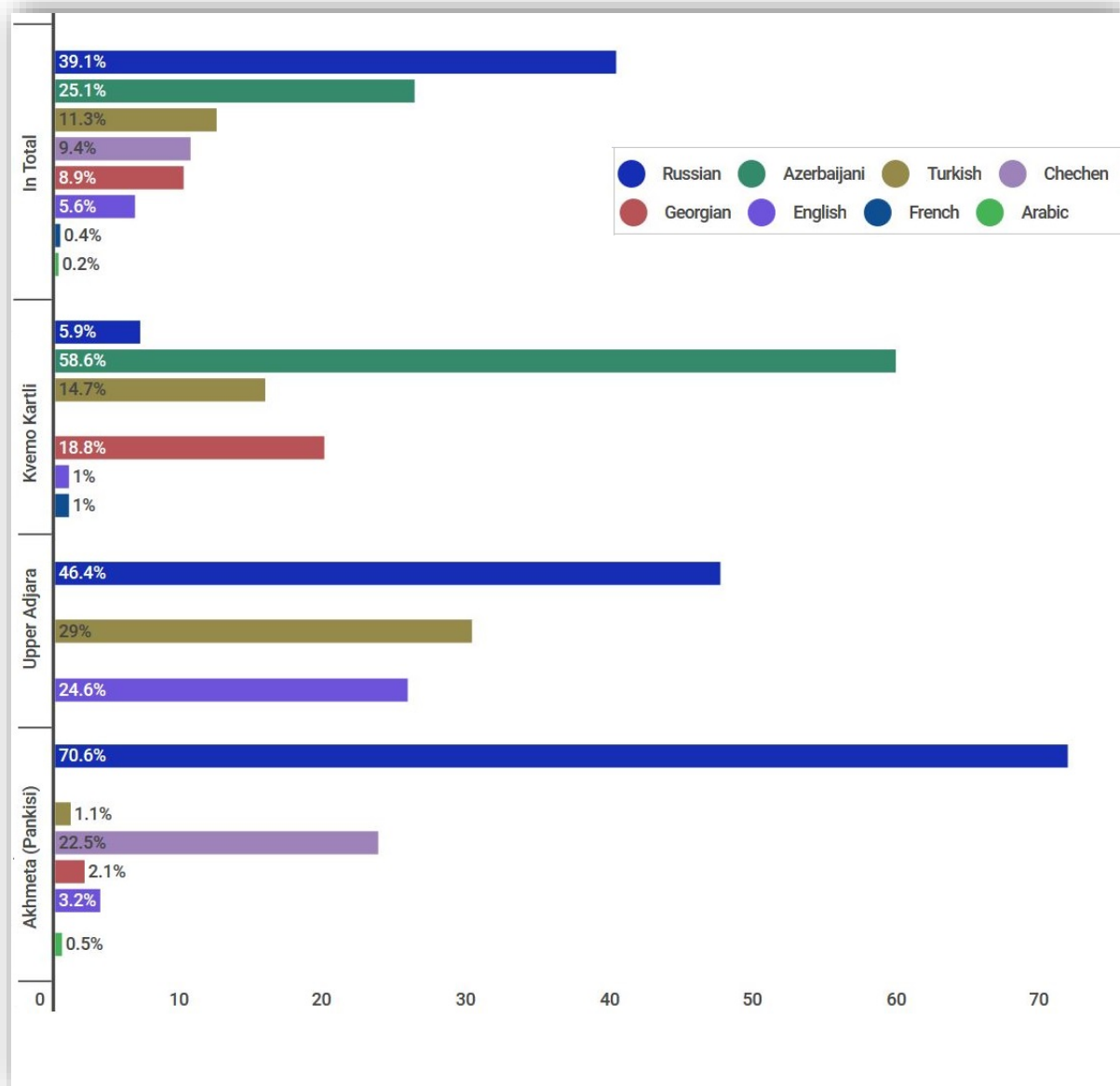
37.1% of respondents receive information in another language too. Such a language is Russian for 39.1%, Azerbaijani for 25,1%, Turkish for 11.3% and English for 5.6% of these respondents. In Akhmeta, 70.6% of such respondents receive information in Russian and 22.5% in Chechen languages.

In Upper Adjara only 13.7% of respondents receive information in another language, including 46.4% of them in Russian, 29% in Turkish and 24.6% in English.

In Kvemo Kartli 95% of respondents receive information in another language, namely, in Azerbaijani (58.6%), Georgian (18.8%) and Turkish (14.7%) languages.

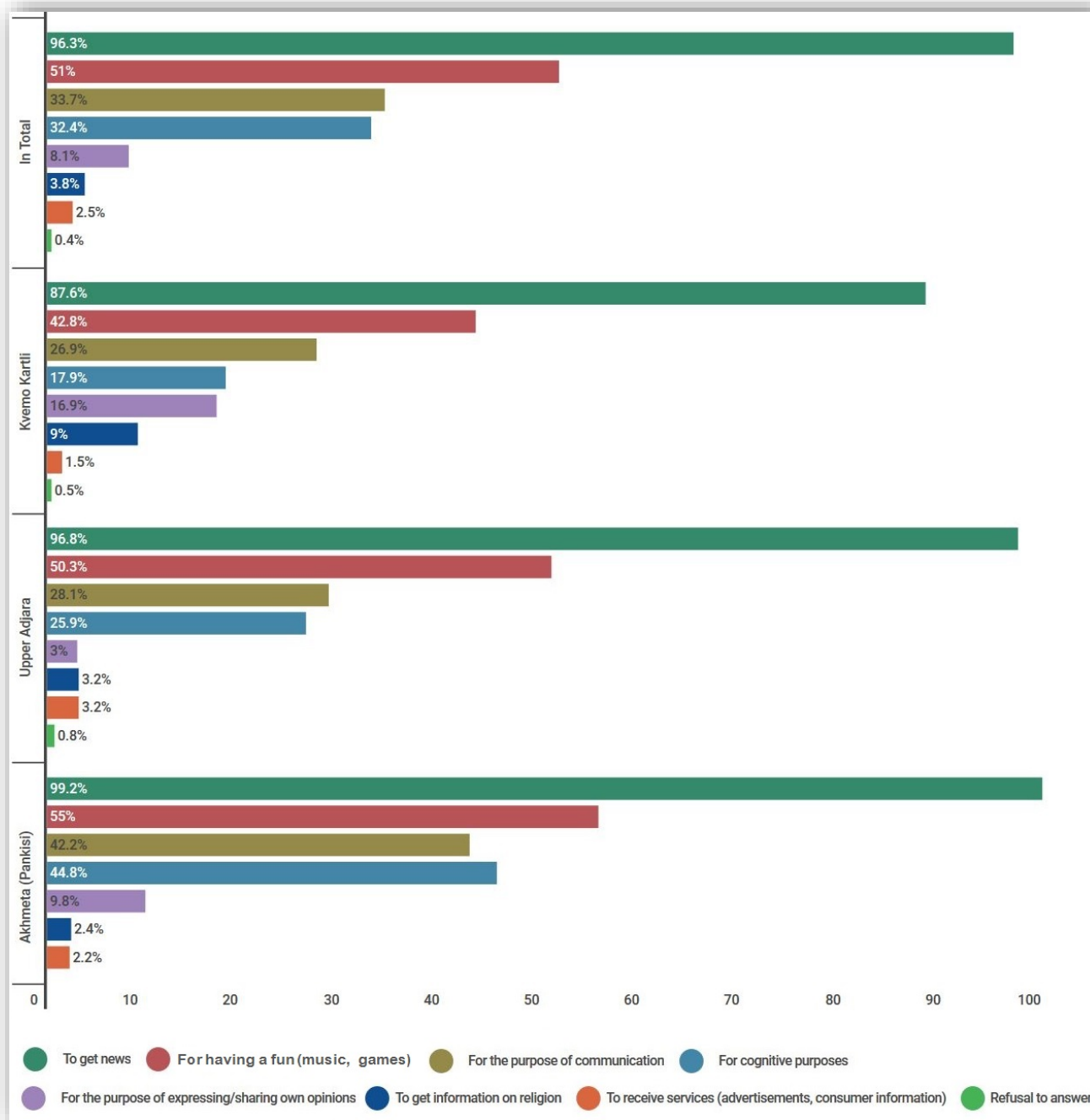
In Akhmeta (Pankisi) 37,4% of respondents receive information in another language, including 70,6% of them in Russian, and 22,5% in Chechen languages.

Figure 14. Another language of receiving information



Aims of using media. 96.3% of respondents say that they use media to get information; 51% of respondents use it for entertainment, 33.7% for communication and 32.4% for education purposes. Compared to other regions, most extensive use of media for communication purposes is seen in Akhmeta (Pankisi) (42.2%).

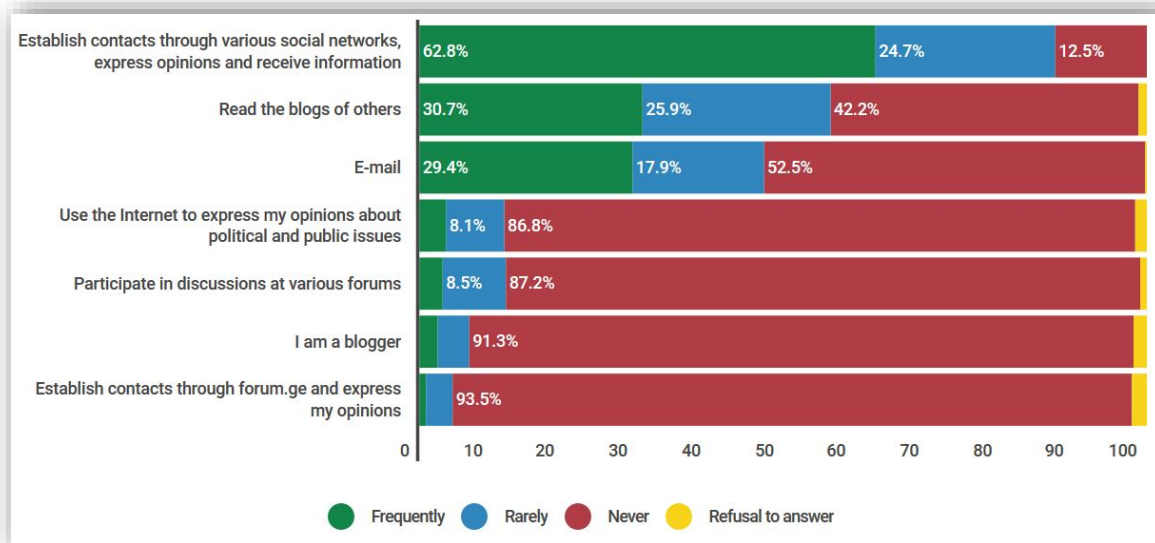
Figure 15. Reasons of the use of media – more than one answer allowed.



Access to Internet. Internet is used by 93.8% of respondents (N=1131), including 99.5% of respondents in Kvemo Kartli, 95.8% in Akhmeta (Pankisi) and 89.5% in Upper Adjara.

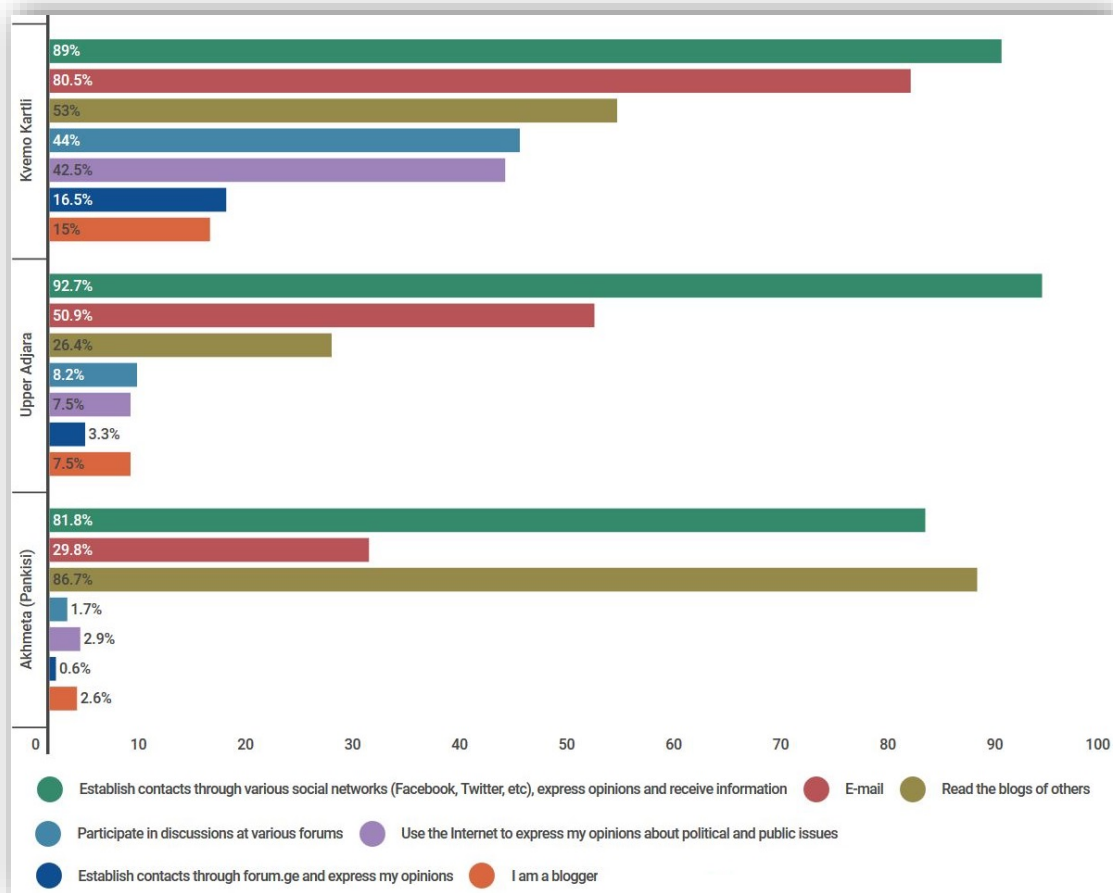
The majority of respondents (62.8%) say that they use Internet most frequently to establish contacts, express opinions and receive information. 30.7% read others' blogs while 29.4% use email.

Figure 16. Use of Internet



As Figure 17 shows, the most diverse application of Internet is seen in Kvemo Kartli, as compared to other regions.

Figure 17. Use of Internet by regions



Online games. 13.2% of the respondents with the access to Internet use it for online games while 2.7% play online casino.

In Kvemo Kartli, 25.5% of respondents with the access to Internet play online games; corresponding indicators in Upper Adjara and Akhmeta (Pankisi) comprise 16.6% and 4.6%, respectively. As regards online casino, the indicators are 4.5% in Kvemo Kartli, 5% in Upper Adjara and 0.2% in Akhmeta (Pankisi).

Sources of news. Respondents receive information most frequently from media outlets with nationwide reach (67.3%), social media (46.9%) and Georgian regional media outlets (30.7%).

Table 6. Channels of receiving information, total sample.

	Frequently	Rarely	Never	N/A
Georgian national media outlets	67.3	26.1	6.2	0.4
Georgian regional media outlets	30.7	22.6	46.4	0.3
Russian-language media outlets	3.6	12.2	83.8	0.4
Azerbaijani-language media outlets	8.2	4.6	86.9	0.3
Turkish media outlets	7.7	5.8	86.2	0.3
Arabic media outlets	0.3	1.1	98.3	0.3
English-language media outlets	0.7	5.1	93.9	0.3
Social networks (Facebook, twitter, etc.)	46.9	20.2	32.5	0.4
Chechen-language media outlets	0.8	0	0	99.2

The respondents in Upper Adjara, who are predominantly ethnic Georgian Muslims, most frequently use Georgian-language media outlets to receive information, including media outlets with nationwide reach (85.5% of respondents) and regional media outlets (64%). However, the Upper Adjara shows the lowest indicator of the use of social media (43.2%), as compared to other regions (Kvemo Kartli – 56.7% and Akhmeta – 46.8%). The Turkish-language media outlets are used often by 8% and seldom by 3.2% of the respondents in this region.

Table 7. Channels of receiving information, Upper Adjara.

	Frequently	Rarely	Never	N/A
Georgian national media outlets	85.5	12.3	1.6	0.6
Georgian regional media outlets	64	28.7	6.7	0.6
Russian-language media outlets	2.2	6.5	90.7	0.6
Azerbaijani-language media outlets		1.2	98.2	0.6
Turkish media outlets	0.8	3.2	95.4	0.6
Arabic media outlets	0.2	1.4	97.8	0.6
English-language media outlets	0.4	3	96	0.6
Social networks (Facebook, twitter, etc.)	43.2	19	37.2	0.6
Chechen-language media outlets	0	0	0	100

Akhmeta (Pankisi) is the second to Upper Adjara by the frequency of receiving information from national Georgian-language media (64.8%). The next by frequency of use is social networks (64.8%). The Russian-language media is used here frequently by 2.8% of respondents and seldom by 15.2%. Chechen-language media outlets are used frequently by 2% of respondents in Akhmeta (Pankisi).

Table 8. Channels of receiving information, Akhmeta (Pankisi).

	Frequently	Rarely	Never	N/A
Georgian national media outlets	64.8	32	3.2	0
Georgian regional media outlets	3.4	10.4	86.2	0
Russian-language media outlets	2.8	15.2	82	0
Azerbaijani-language media outlets			100	0
Turkish media outlets	0.2	0.6	99.2	0
Arabic media outlets			100	0
English-language media outlets	0.2	2.2	97.6	0
Social networks (Facebook, twitter, etc.)	46.8	22.6	30.6	0
Chechen-language media outlets	2	0	0	98

The highest frequency of use of social networks is seen among student respondents from Kvemo Kartli (56.7%) as well as the highest intensity of the use of Azerbaijani (49.2%) and Turkish (43.8%) media outlets. This can be explained by a linguistic belonging of the respondents. Accordingly, the share of those who receive information from Georgian national and regional media outlets is lower (27.9% and 14.9%, respectively).

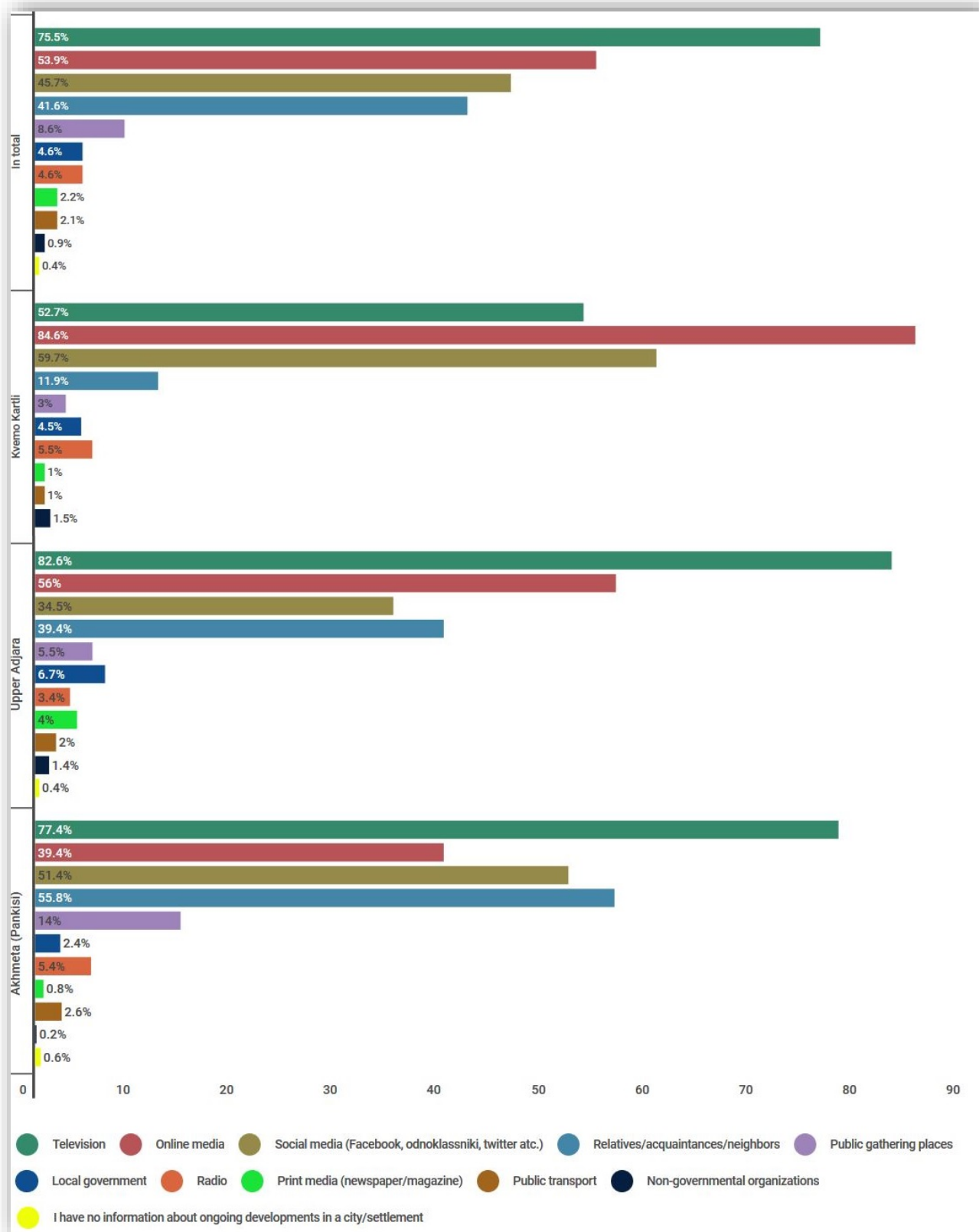
Table 9. Channels of receiving information, Kvemo Kartli.

	Frequently	Rarely	Never	N/A
Georgian national media outlets	27.9	4.3	25.4	0.4
Georgian regional media outlets	14.9	37.8	46.8	0.5
Russian-language media outlets	9.5	18.9	71.1	0.5
Azerbaijani-language media outlets	49.2	24.4	25.9	0.5
Turkish media outlets	43.8	25.4	30.3	0.5
Arabic media outlets	1.5	3	95	0.5
English-language media outlets	2.5	17.4	79.6	0.5
Social networks (Facebook, twitter, etc.)	56.7	17.4	25.4	0.5
Chechen-language media outlets	0	0	0	100

Local news. Respondents receive information about developments in a native city/settlement most frequently from TV (75.5%), online media (53.9%), social media (45.7%) and relatives (friends/neighbors) (41.6%).

Television is named most frequently as a source of information in all regions save Kvemo Kartli where 84.6% of respondents named online media. The share of those respondents who name social media as a source of local news is higher in Akhmeta (Pankisi)(51,4%) than in Adjara (34.5%). At the same time, the share of those respondents who learn about news from relatives (friends/neighbors) is the highest in Akhmeta (Pankisi) (55.8%), compared to other regions.

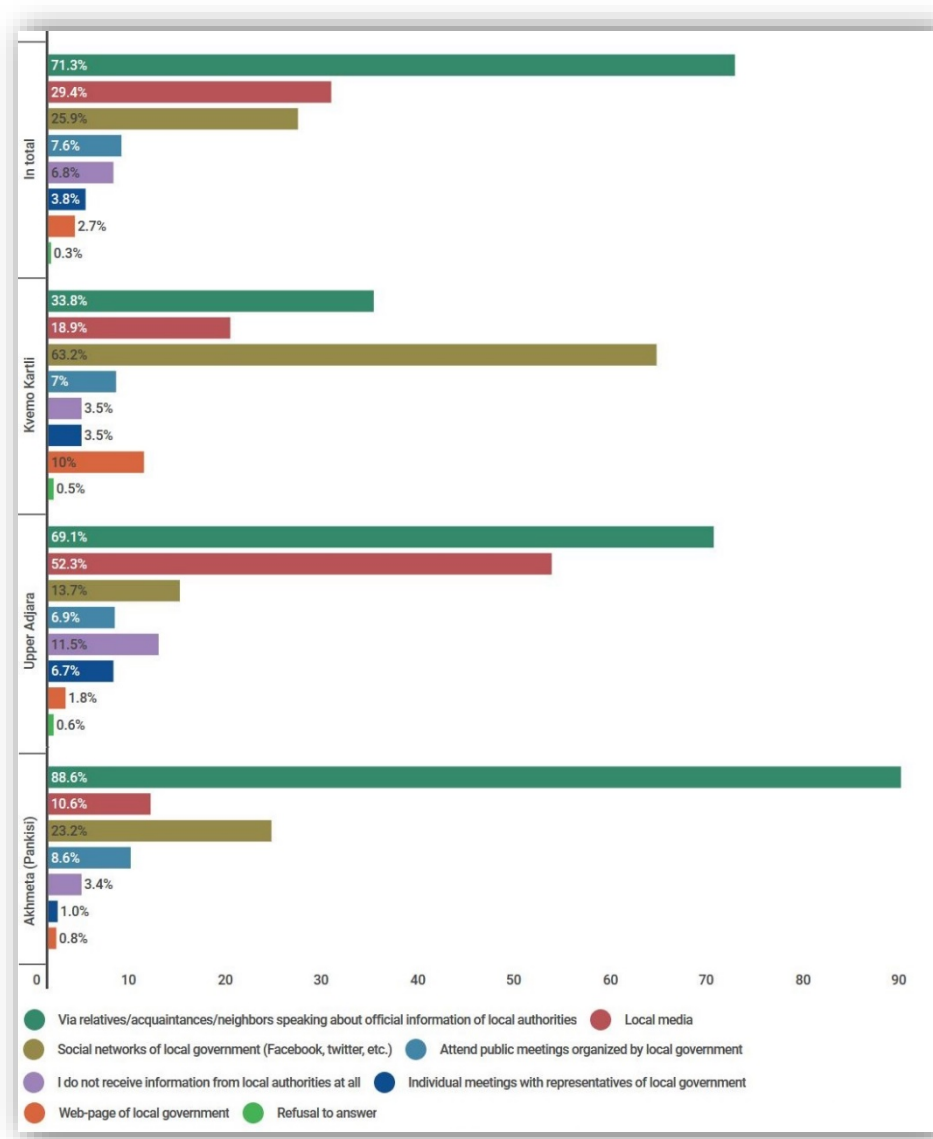
Figure 18. Channels and frequency of receiving information on local developments -more than one answer allowed.



Sources of official local information. The majority of respondents (71.3%) receive official information about developments in a city/settlement from relatives (friends/neighbors). Local media was named as a source of official information by 29.4% of respondents while local government's official pages on social networks were named by 25.9% of respondents.

While in Akhmeta (Pankisi) and Upper Adjara the highest share of respondents (88.6% and 69.1%, respectively) name relatives (friends/neighbors) as a source of official information about local news, in Kvemo Kartli, the highest share of respondents (63.2%) name local government's social media pages as a source of such information. The highest number of respondents (52.3%) receiving official information about local news from local media is in Upper Ajara, as compared to other regions (corresponding indicators in Kvemo Kartli and Akhmeta (Pankisi) stand at 18.9% and 10.6%, respectively). This high indicator in Upper Adjara can be attributed to a high viewership of Adjara Public Broadcaster (see Figure 21).

Figure 19. Channels of receiving official information on local developments

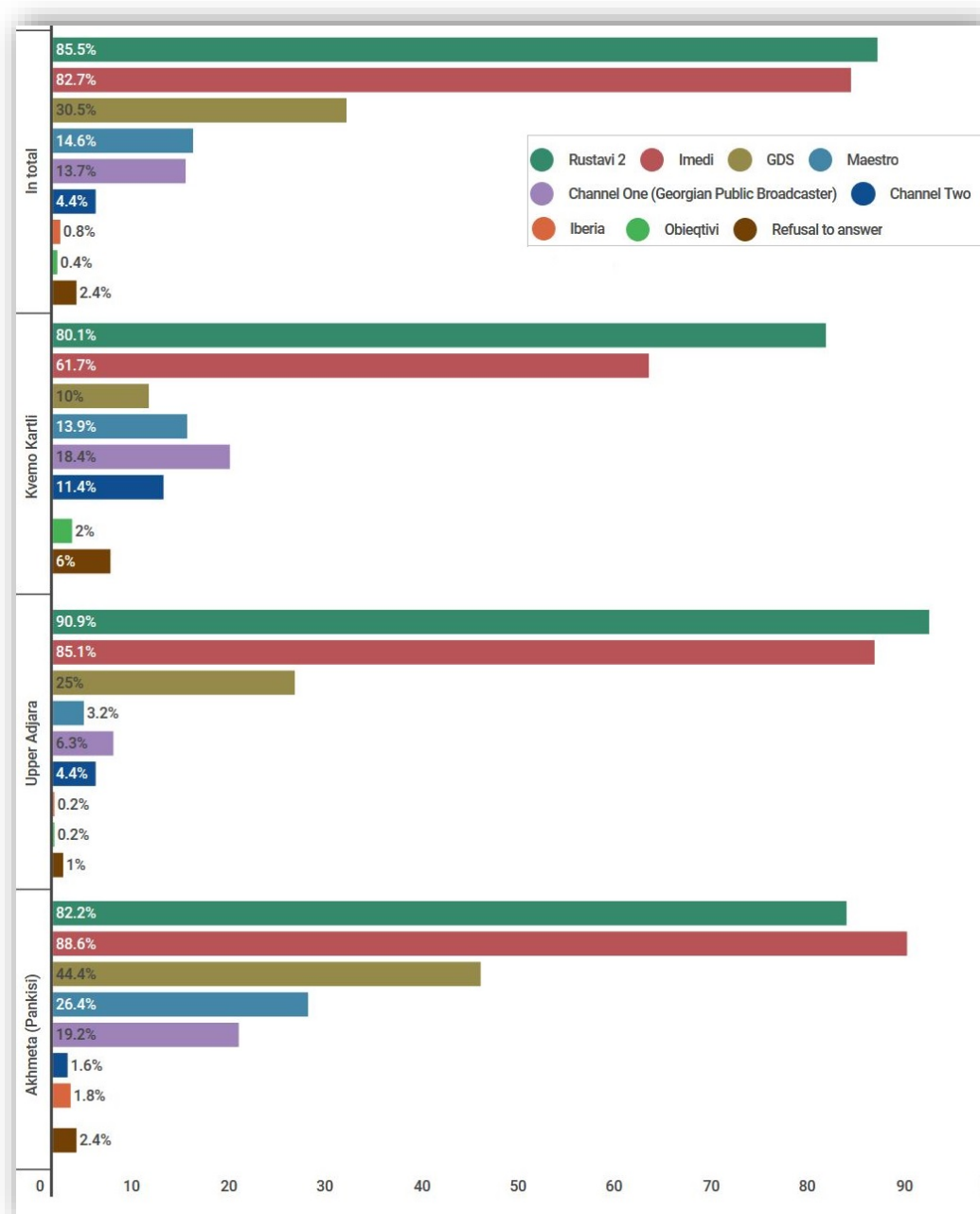


2.1. Television

Georgian-language TV channels with nationwide reach. In response to a question: which Georgian-language TV channels (with nationwide reach) do you receive information about developments in Georgia from? 85.5% of the respondents named *Rustavi 2* TV channel, 82.7% of the respondents named *Imedi* while 30.5% named *GDS*. These are followed by *Maestro* (14.5%) and *Channel 1* of the Georgian Public Broadcaster (13.7%).

Akhmeta (Pankisi) is the only region where the viewership of *Imedi* (88.6%) exceeds that of *Rustavi 2* (82.2%); in Kvemo Kartli, however, the viewership of *Rustavi 2* (80.1%) significantly exceeds that of *Imedi* (61.7%).

Figure 20. Georgian-language TV channels with nationwide reach as sources of information; several answers were allowed.



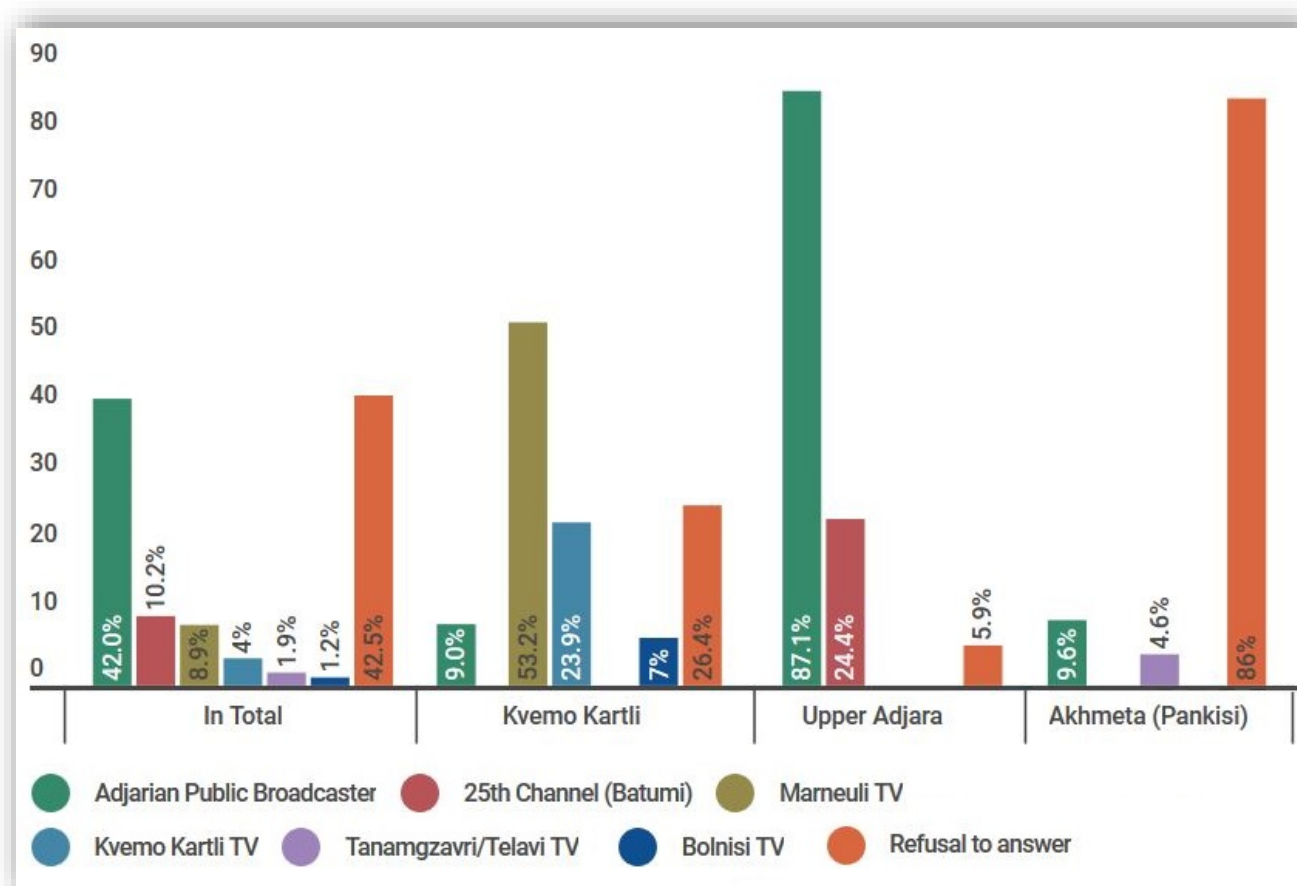
Regional TV channels. A question: which regional TV channels do you receive information about developments in Georgia from? was answered by 57.5% of respondents, including 73.6% in Kvemo Kartli, 94.1% in Upper Adjara and 14% in Akhmeta (Pankisi).

The highest share of the respondents, having answered this question in Upper Adjara, watch the *Adjara Public Broadcaster* (87.1%, N=440); the second to it is *Channel 25* (24.4%, N=123).

The *Adjara Public Broadcaster* has audience in Akhmeta (Pankisi) too (9.6%, N=48) and is followed by Telavi TV channel *Tanamgzavri* (4.6%, N=23). Compared to other regions, the viewership of regional channels is the lowest in Akhmeta (Pankisi).

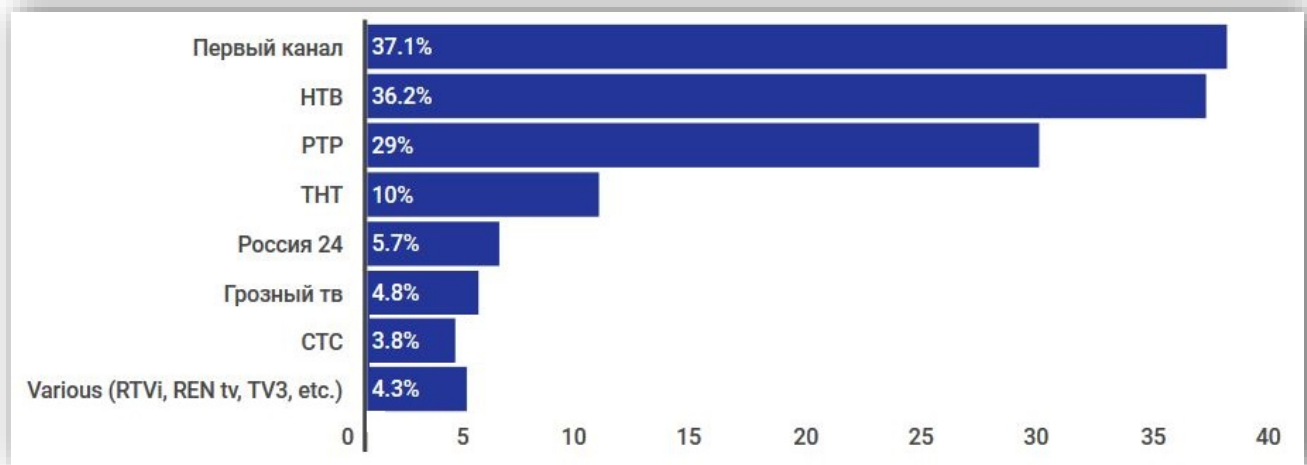
In Kvemo Kartli, more than half of respondents (53.2%, N=107) named *Marneuli TV*, 23.9% (N=48) of respondents named *Kvemo Kartli TV* and 9% (N=18) named *Adjara Public Broadcaster*.

Figure 21. Regional TV channels as sources of information; several answers were allowed.



Russian TV channels. Russian TV channels were named as a source of information by the total of 210 respondents with the respondents in Akhmeta (Pankisi) naming them most frequently (N=140) while those in Upper Adjara (N=36) and Kvemo Kartli almost equally (N=34). Among the most frequently named TV channels were *1st Channel/Первый канал* (37.1% of answers), HTB (36.2%) and PTP (29%); in total 18 various Russian TV channels were named.

Figure 22. Russian TV channels as sources of information; several answers were allowed.

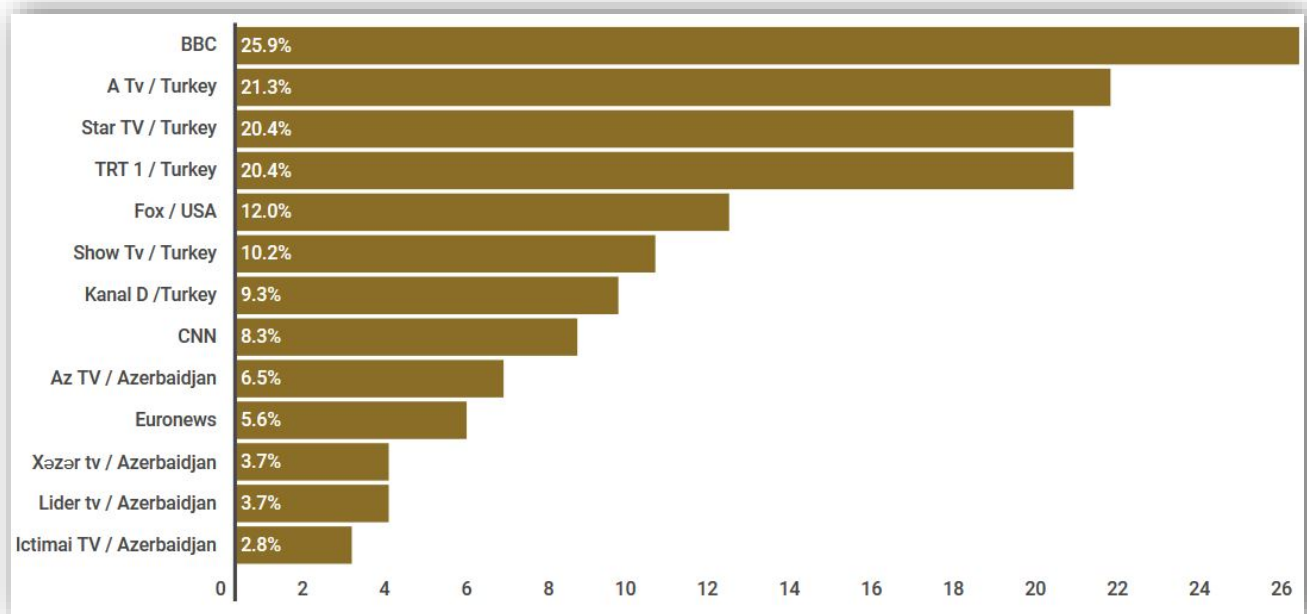


The most frequently named TV channel in Kvemo Kartli was НТВ (N=15, 44.1%), in Upper Adjara - Первый канал (N=23, 63.9%), and in Akhmeta (Pankisi) - НТВ (N=54, 38.6 %), Первый канал (N=47, 33.6%) and РТР (N=57, 40.7%).

Other foreign language TV channels. Various TV channels were named as a source of information by the total of 108 respondents (in Kvemo Kartli – 75; Upper Adjara – 25 and Akhmeta (Pankisi) – 8). Among the most frequently named TV channels were *BBC* (25.9% of answers), Turkish channels *A TV* (21.3% of answers) and *TRT 1* (20.4% of answers).

Leaders by frequency of naming are *A TV* in Kvemo Kartli (N=23), *BBC* in Adjara (N=10) and *Euronews* (N=3) in Akhmeta (Pankisi).

Figure 23. Other foreign-language channels; 108 respondents of total sample.

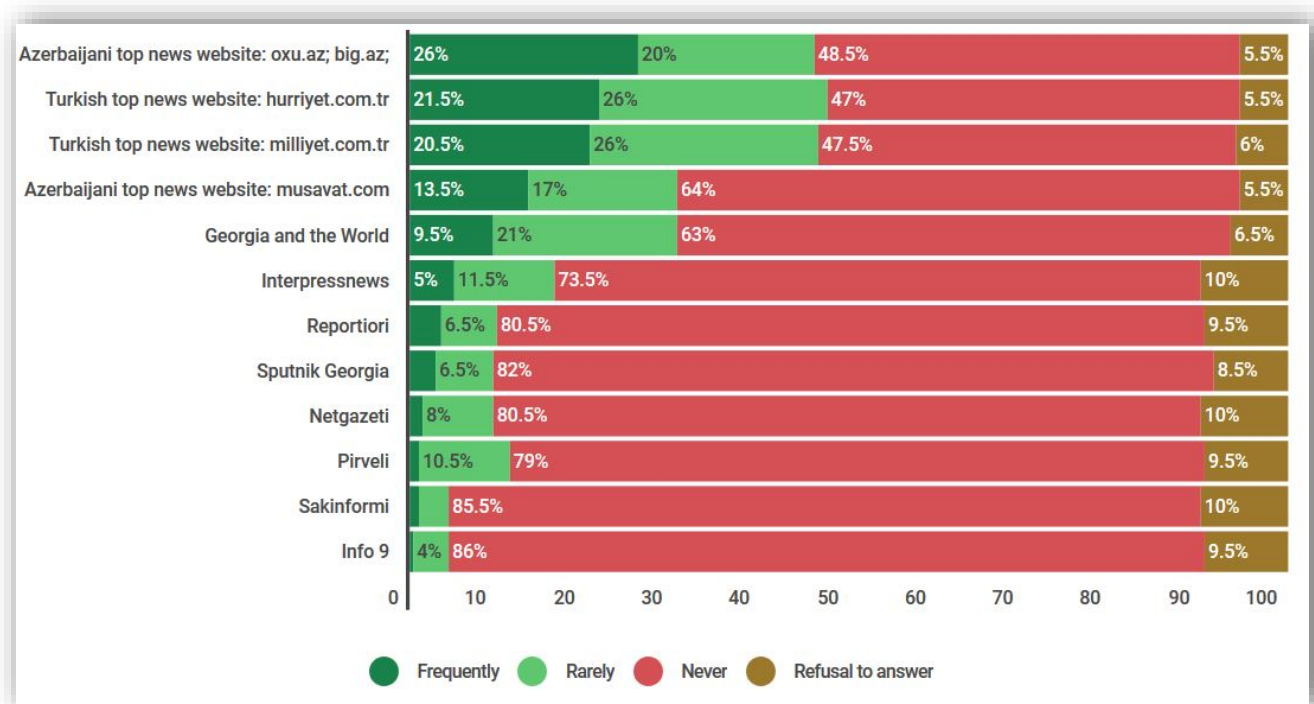


2.2. Online media outlets

The total of 221 respondents (18.3%) use online media outlets with Kvemo Kartli showing the highest indicator (N=133, 66.2%), and followed by Upper Adjara (N=56, 11.1%) and Akhmeta (Pankisi) (N=32, 6.4%).

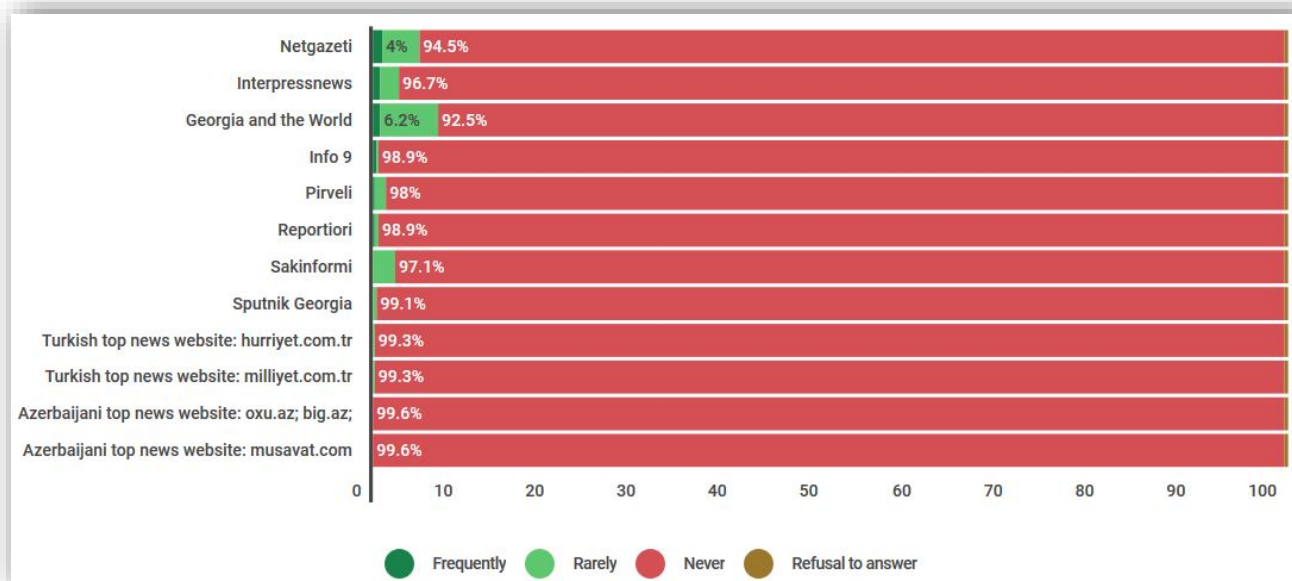
46% of those who use online media in Kvemo Kartli, named Azerbaijani top news sites: Oxu.az and Big.az (often 26%, seldom 20%). Frequently were also named Turkish top news sites Cumhuriyet.com.tr (often 21.5%, seldom 26%) and Milliyet.com.tr (often 20.5%, seldom 26%). From among Georgian-language online media outlets, respondents named *Georgia & World* (often 9.5%, seldom 21%) and *Sputnik-Georgia*, a Georgian-language edition of Russian government founded news site (often 3%, seldom 6.5%).

Figure 24. Frequency of use of online media outlets, Kvemo Kartli



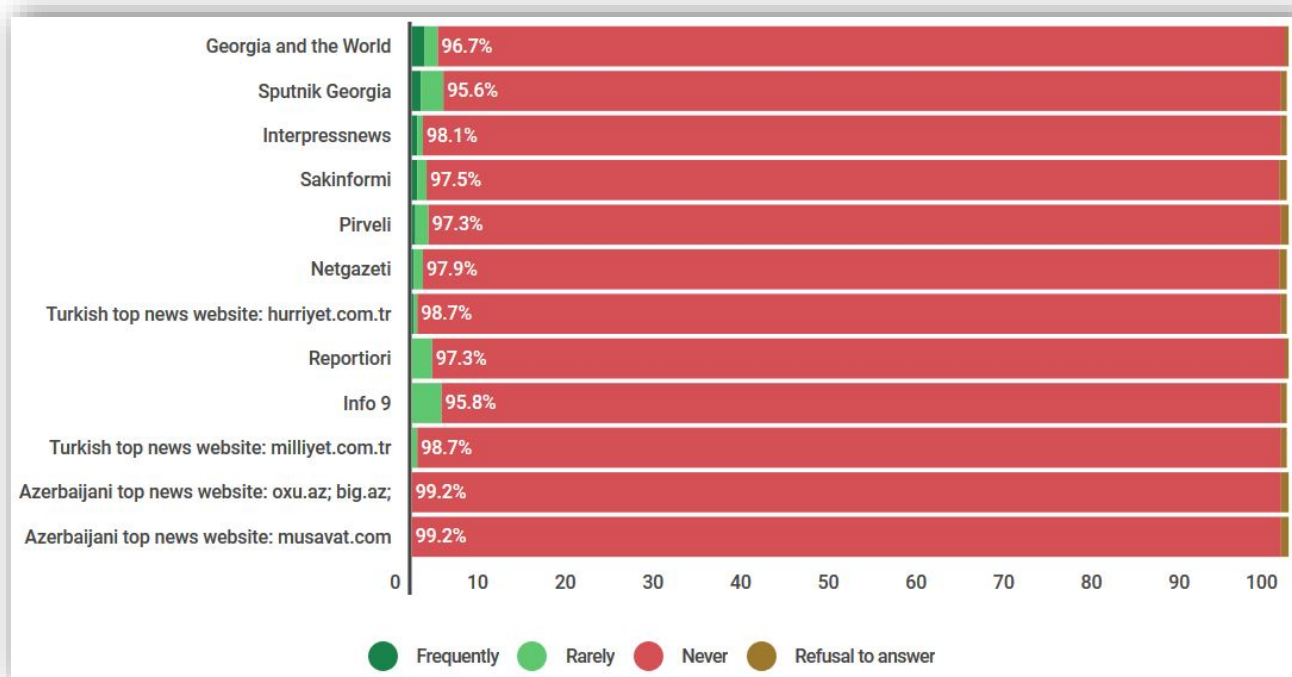
The indicator of using online media outlets is the lowest in Upper Adjara. Most frequently named online media outlets were *Netgazeti* (often 1.1%, seldom 4%) and *Georgia & World* (often 0.9%, seldom 6.2%).

Figure 25. Frequency of use of online media outlets, Upper Adjara



Respondents in Akhmeta (Pankisi) named *Georgia & World* (often 1.5%, seldom 1.5%) and *Sputnik-Georgia* (often 1%, seldom 2.7%).

Figure 26. Frequency of use of online media outlets, Akhmeta (Pankisi)



2.3. Social Media

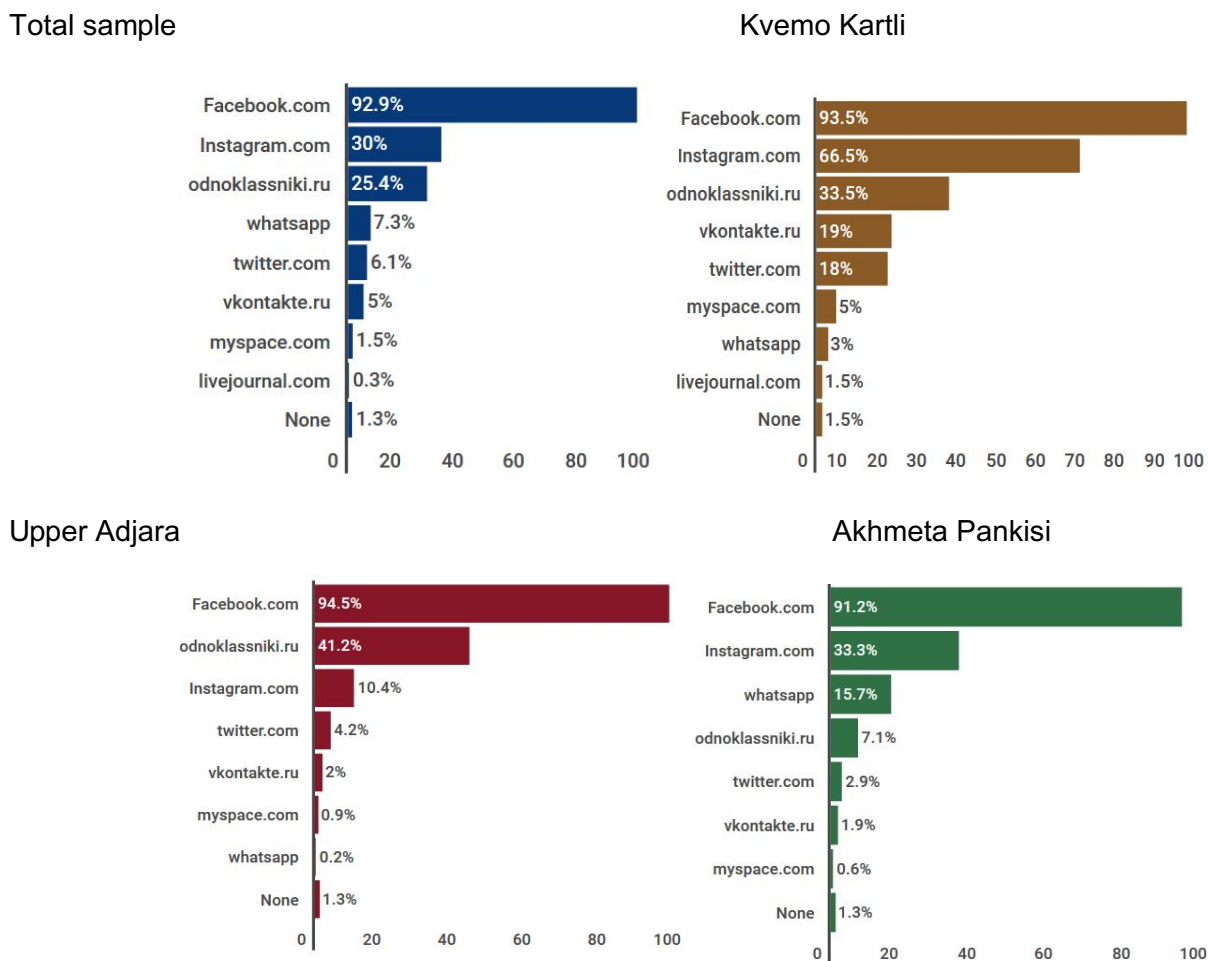
In response to a question users of which social networks were they, 92.9% of the respondents named Facebook, 30% named Instagram and 25.4% of respondents named the Russian-language social network Odnoklassniki.

In Akhmeta (Pankisi), 91.2% of respondents said they use Facebook and 33.3% said they use Instagram. In contrast to other regions, respondents also named Whatsapp (15.7%) which is not a social networks but, as noted by respondents, they use this means of communication for the aim of exchanging information in various thematic chats. In 75% of answers of Whatsapp users, respondents said that they use this means to get in touch with their relatives/friends who live abroad.

In Upper Ajara, Facebook was named most frequently (94.5%). In contrast to other regions, the indicator of Russian-language social network Odnoklassniki was also high here (41.2%).

Along with Facebook (93.5%), Instagram (66.5%) and Odnoklassniki (33.5%), a relatively high share of respondents in Kvemo Kartli named Vkontakte.ru (19%) and Twitter (18%). Vkontakte.ru is mainly used for entertainment purposes (45%) and to contact friends (27.5%) while Twitter is used to receive information (48.6%), have fun (34.4%) and contact friends (29.6%).

Figure 27. Membership of social networks

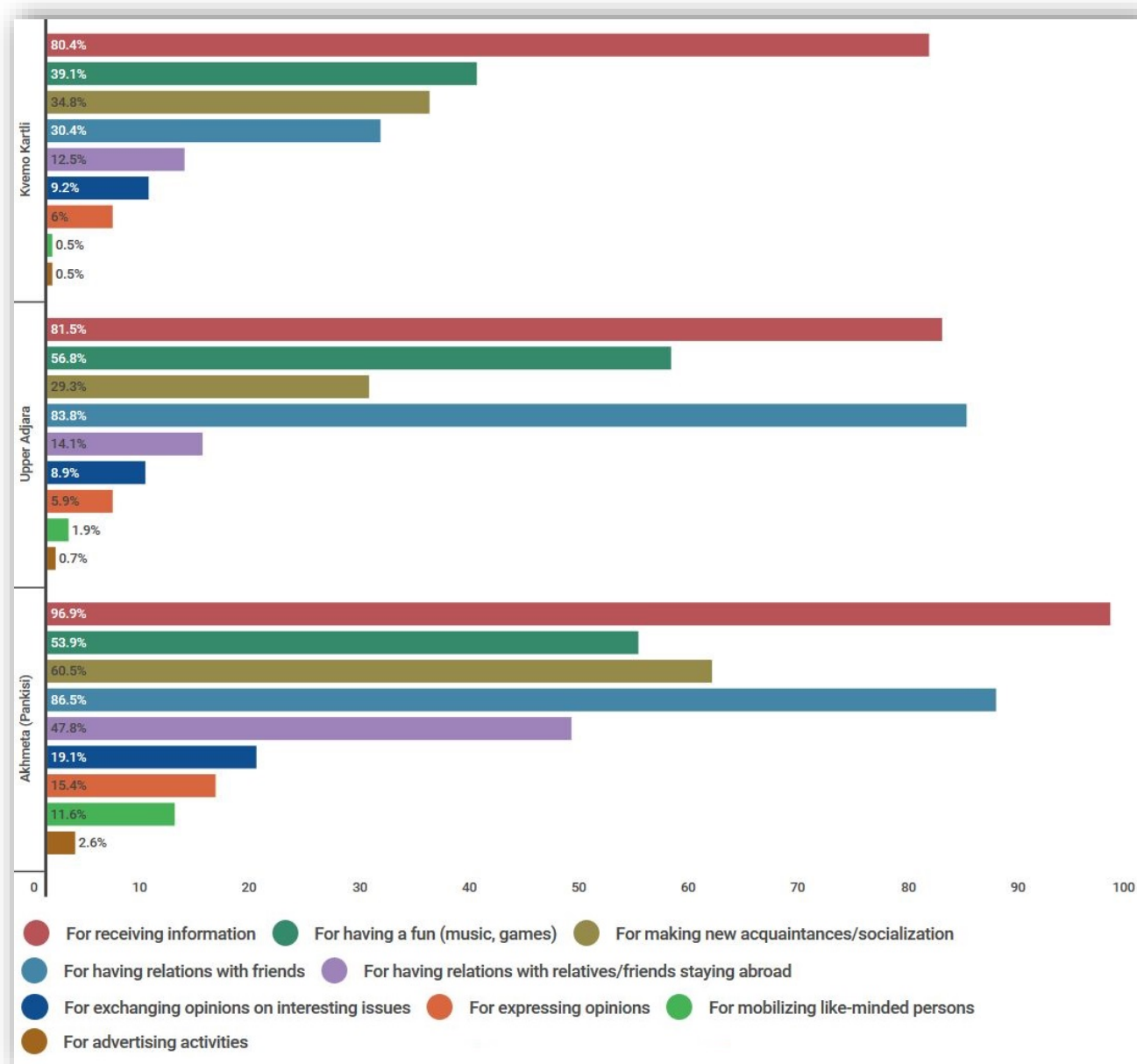


Facebook is most intensively used for receiving information (96.9%) in Akhmeta (Pankisi); Odnoklassniki is most intensively used for contacting friends in Upper Adjara (82.7%) while Instagram is most intensively used for the same purpose in Akhmeta (Pankisi) (72.9%).

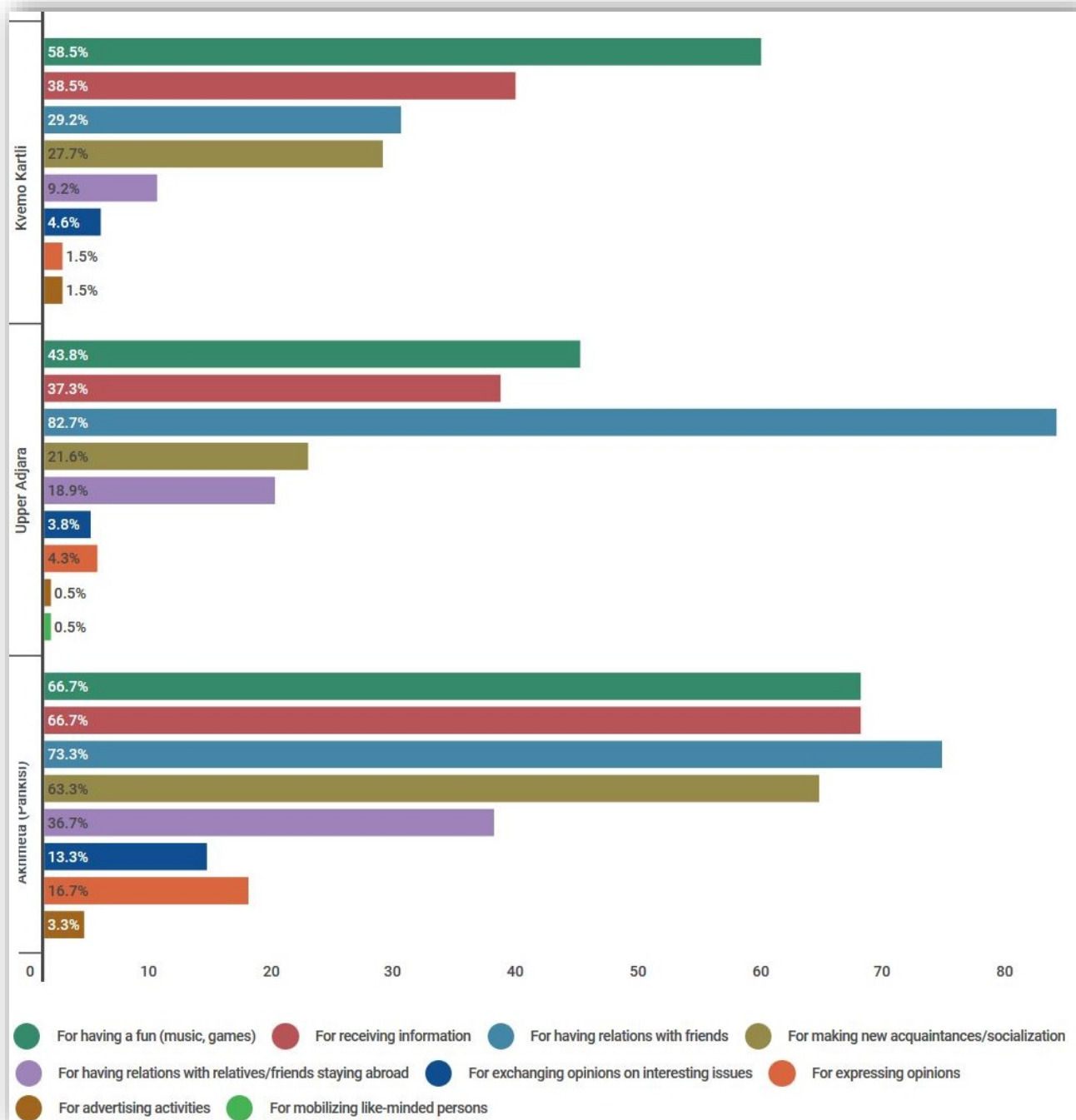
Compared to other regions, Facebook is more intensively used for making new friends/socialization (60.5%) and contacting relatives and friends abroad (47.8%) by Akhmeta (Pankisi) respondents.

Figure 28. Aim of membership of social networks

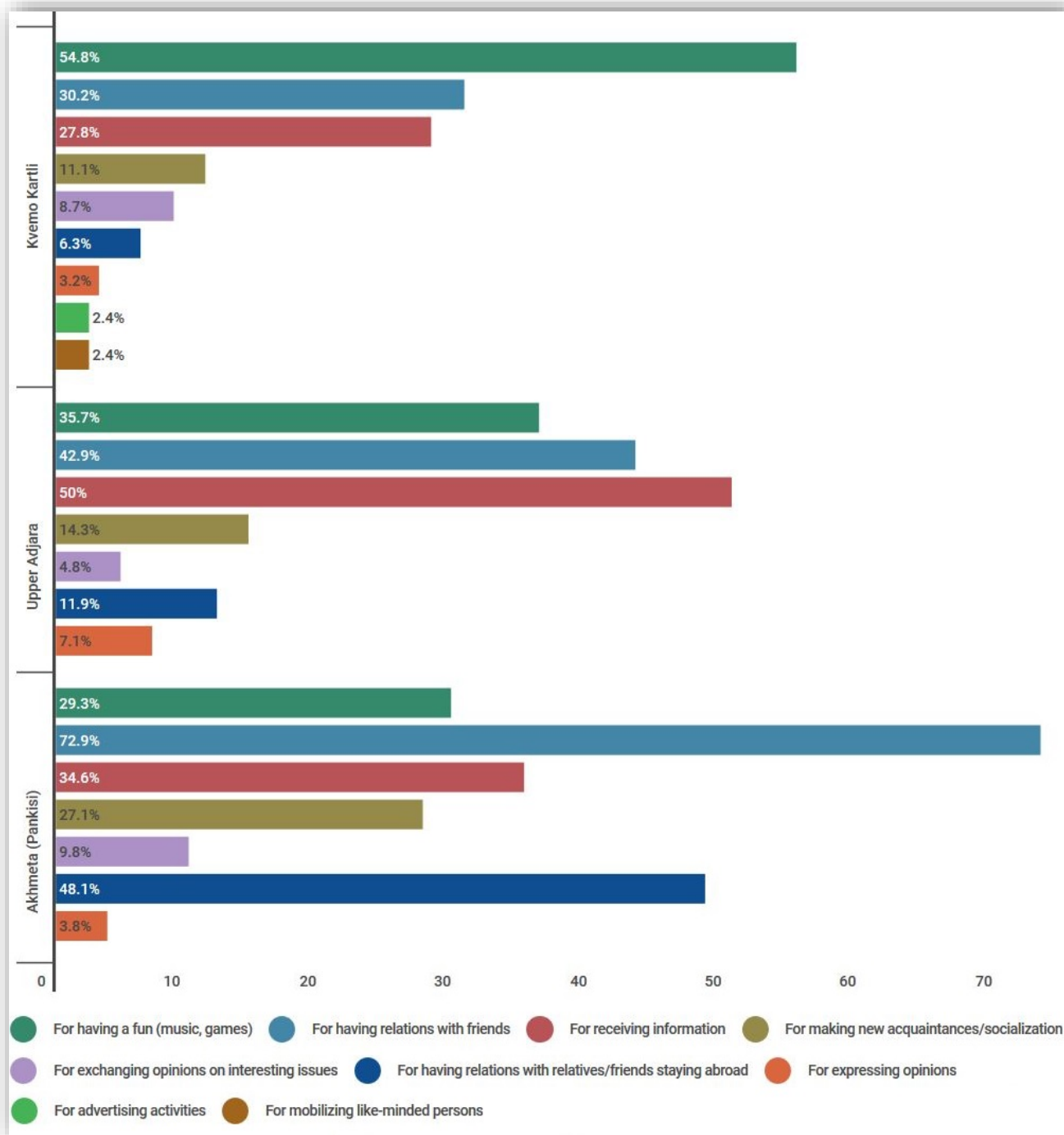
For what purposes do you use social networks? - Facebook



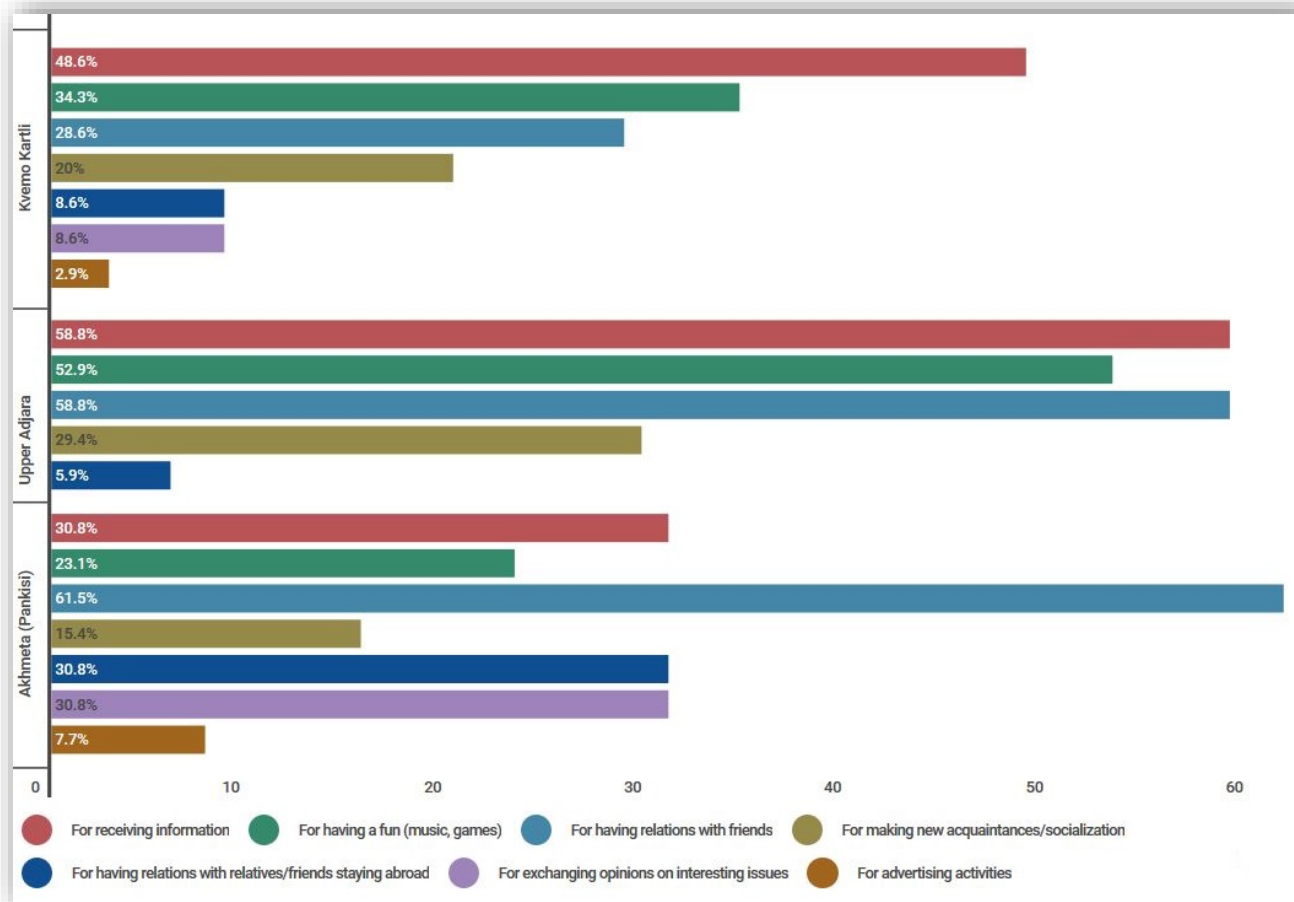
For what purposes do you use social networks? - Odnoklasniki



For what purposes do you use social networks? - Instagram

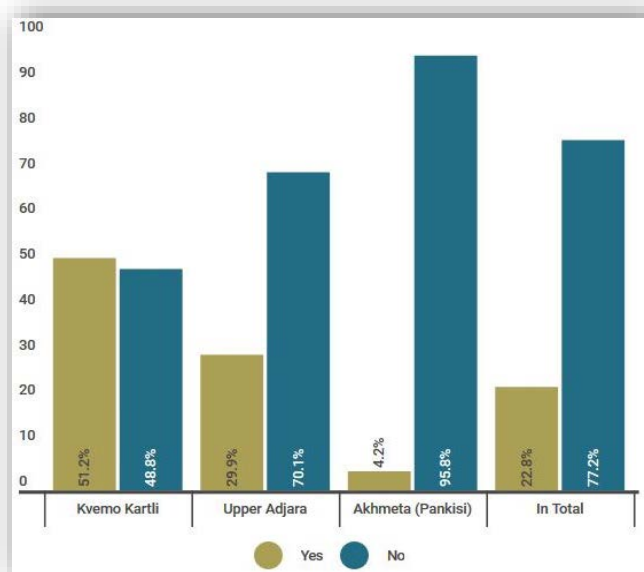


For what purposes do you use social networks? - Twitter



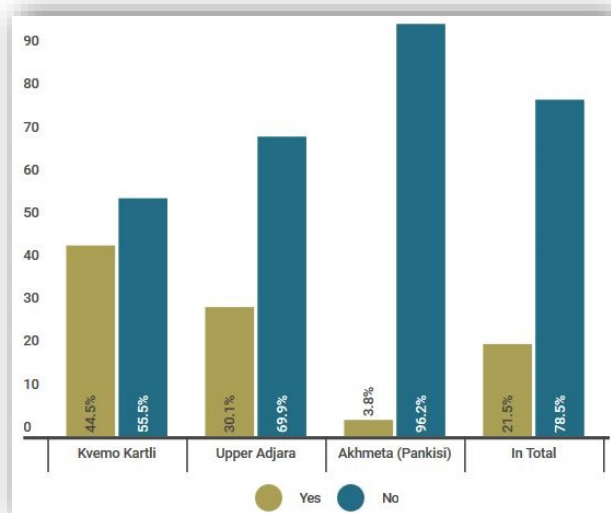
Thematic groups and pages. Only 22.8% of total amount of respondents noted that they receive information from various thematic groups set up on social networks (Kvemo Kartli – 51.2%; Upper Adjara – 29.9%; Akhmeta (Pankisi) – 4.2%).

Figure 29. Thematic groups on social networks as a source of information



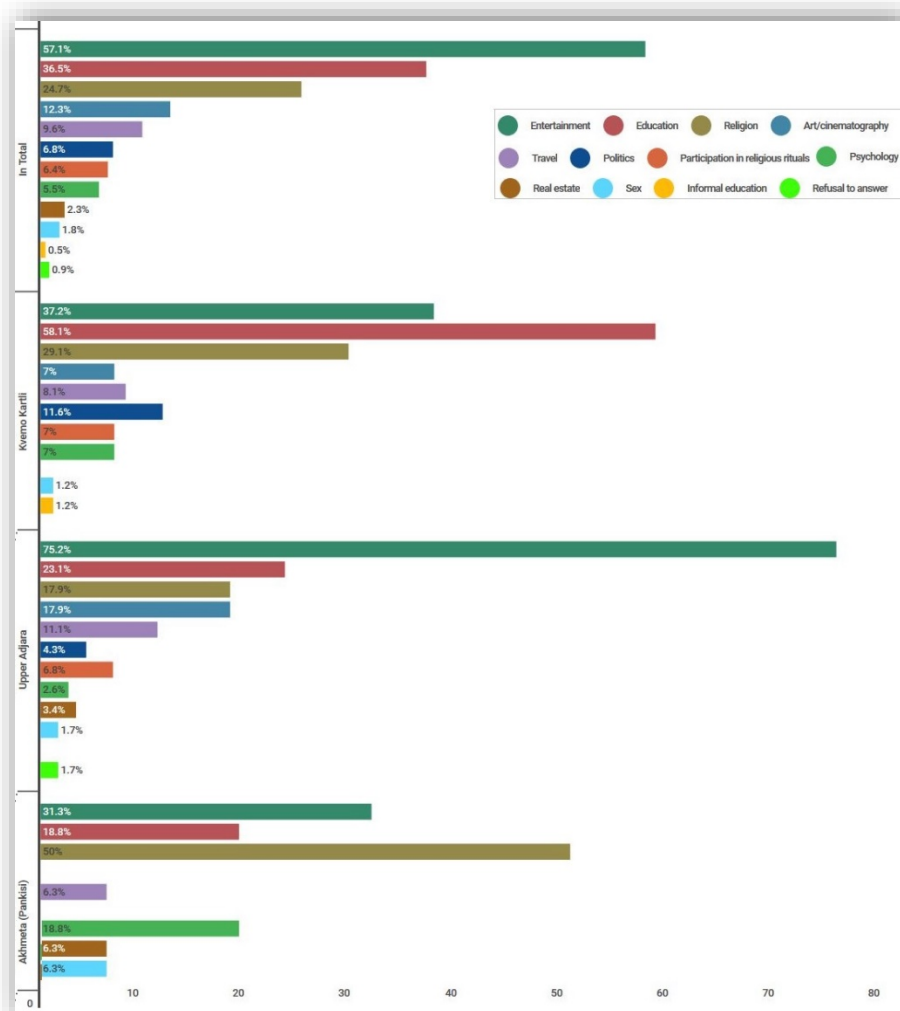
In total, 21.5% of respondents with access to the Internet noted that they are members of various thematic groups created on social networks. The highest indicator in this regard was seen in Kvemo Kartli (44.5%), which is followed by Upper Adjara (30.1%); the lowest indicator is seen in Akhmeta (Pankisi) – 3.8%.

Figure 30. Indicators of membership of thematic groups created in social networks.



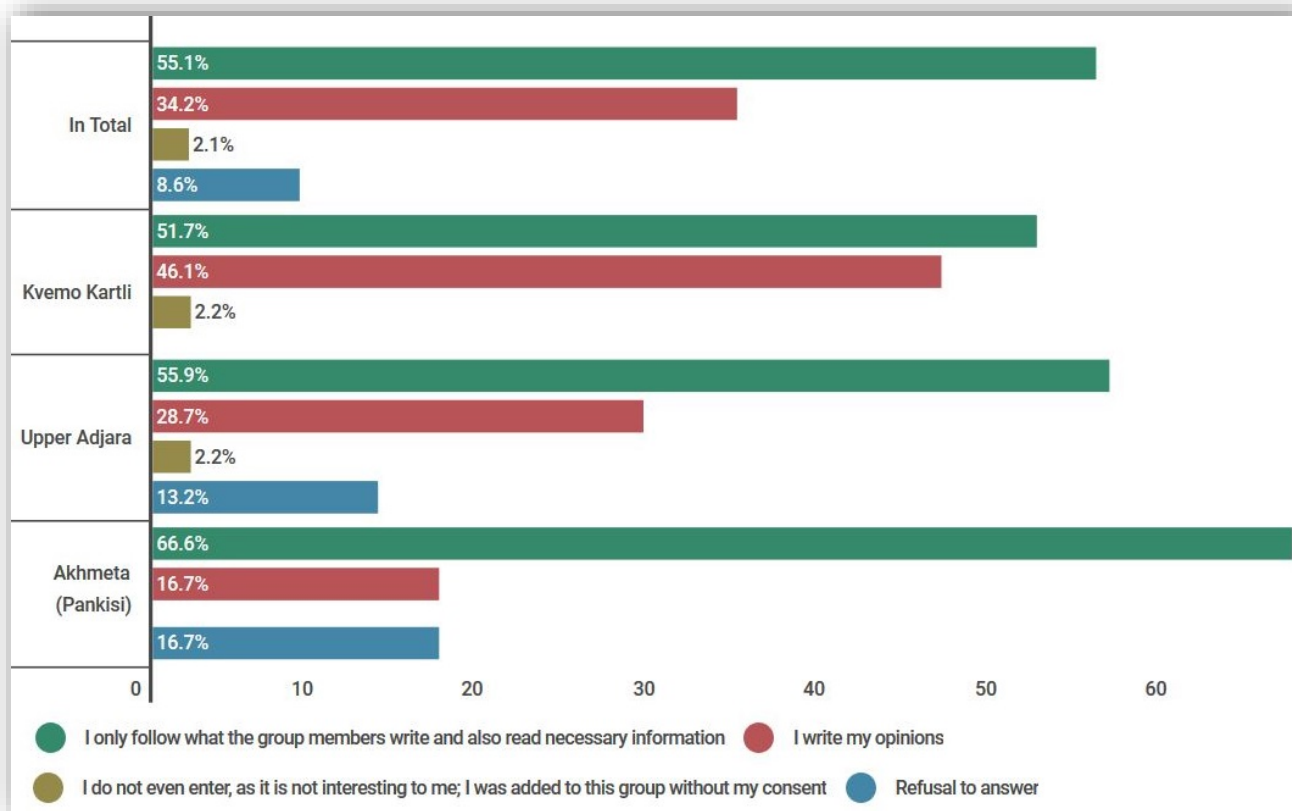
Groups of social networks which respondents named are mainly of entertaining (57.1%), educational (36.5%) and religious (24.7%) content.

Figure 31. Typology of thematic groups of social networks.



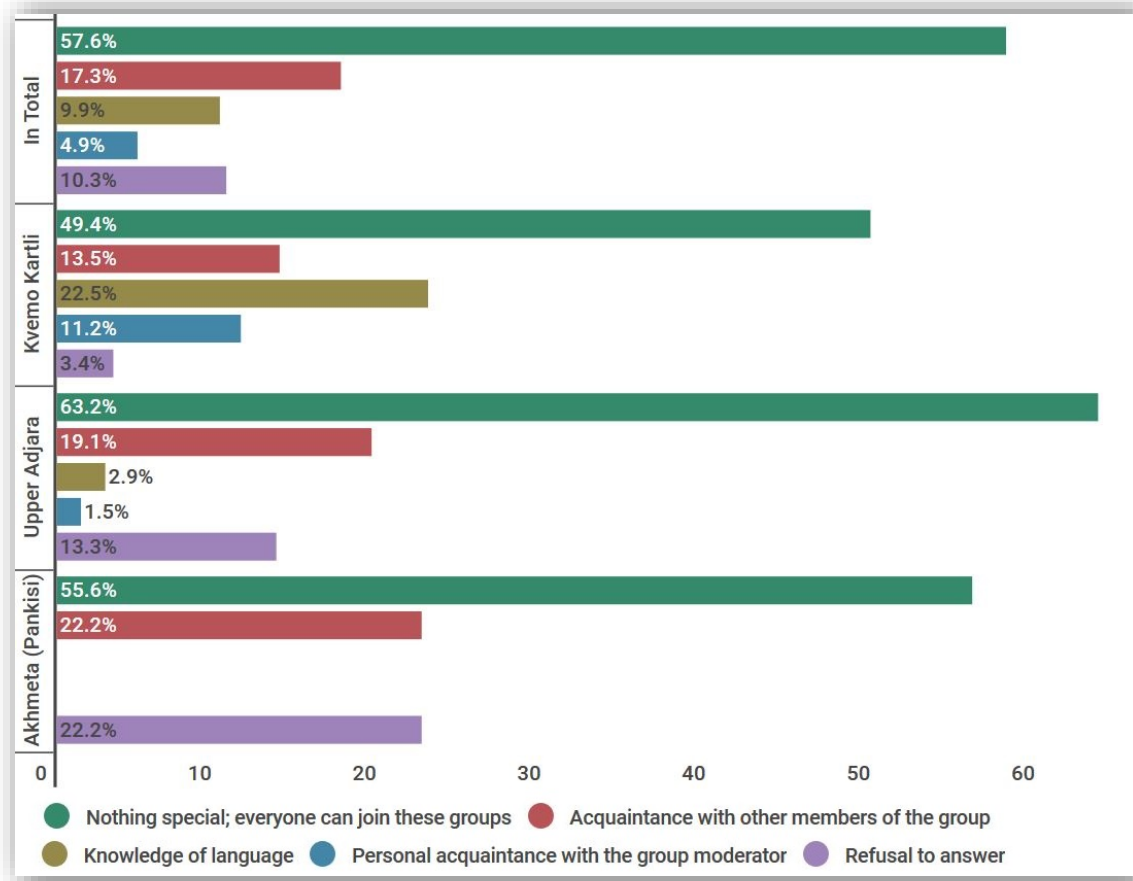
55.1% of those respondents who are members of thematic groups noted that they only read materials published by other members while 34.2% of them said that they also express their opinions there. Compared to other regions, less active in thematic groups are the youth in Akhmeta (Pankisi) – 66.6% whereas most active are respondents in Kvemo Kartli – 46.1%.

Figure 32. Activity in thematic groups of social networks.



To a question as to what a respondent should do to become a member of a desirable thematic group, the majority of respondents (57.6%) said that no condition is set for that while 19.8% noted that not everyone may join a group. The existence of closed thematic groups was most frequently confirmed by respondents in Akhmeta (Pankisi) (33.3%) and Kvemo Kartli (32.6%). Ethnic Azerbaijanis in Kvemo Kartli most frequently cited the knowledge of language as a necessary condition for the membership of such groups (22.5%); they also named personal contacts with the moderator of a group as a such condition (11.2%). 55.6% of respondents in Pankisi said there is no special condition for joining such groups while 22.2% noted that one need to know other members of the group.

Figure 33. Conditions for the membership of thematic groups on social networks.



39.6% of those respondents who receive information from thematic groups on social networks were not able to name or recall the name of any one of concrete groups while 6.5% refused to name at all. In total, respondents named 106 groups; part of them could not be found on social networks. Double checking of named groups revealed the existence of not only open or closed groups but also thematic pages too.

The table below lists those main Facebook groups and pages which were most frequently named as sources of information. As Table 10 shows, the majority of named groups is of entertaining nature (*Madhouse* - 13.1%); this is followed by educational pages, those of PITA¹⁰ (1.9%) and Ilia State University (1.9%); religious thematic groups on the Facebook – islam.ge (0.9%) and Georgian Muslims (0.6%), and religious pages - Ehlibeyit (0,6%) and Grey Wolfs Bozkurt (0,6%).

¹⁰ PITA - Promotion Integration, Tolerance and Awareness USAID program, implemented by UNAG.

Table 10. Thematic Facebook groups and pages as sources of information.

Thematic Facebook groups			Facebook thematic pages	
Religious	Islam.ge	0.9%	Ehlibeyit	0.6%
	Bozkurt	0.6%	Grey Wolfs Bozkurt	0.6%
	Georgian Muslim	0.6%		
Entertainment	Culinary group	0.9%	Madhouse	13.1%
			What? Where? When?	1.3%
	Make life fun	0.6%	Make life fun	0.6%
			Travel and leisure	0.6%
Youth/educational	Tutorium 2017	1.3%	PITA	1.9%
	TSU Youth Center	0.9%	Ilia State University	1.9%
	Preparation group	1.9%	Youth Center	0.9%

Religious thematic groups. In total 123 respondents (10.2%) learned from acquaintances about thematic groups on social networks, from where youth may get information about religious issues (Kvemo Kartli: N=40, 19.9%; Upper Adjara: N=60, 11.9%, Akhmeta (Pankisi): N=23, 4.6%).

Of the total sample, only 63 respondents, that is 5.6% of those having access to the Internet, said that they are members of thematic religious groups on the Facebook (Kvemo Kartli 31; Upper Ajara - 24, Akhmeta (Pankisi) - 8).

Forty thematic Facebook pages and groups were named; after double checking, this list was corrected.¹¹ The Table below provides the list of most frequently named groups and pages. The most frequently named groups were “islam.ge” (3.7%) and “I love Islam” (3%) while the most frequently named Facebook pages were “Georgian Muslims” (10.4%), “Islam” (7%) and “Women in Islam” (3%).

¹¹ Names of those pages which were not found were removed.

Table 11. Religious Facebook pages and groups joined by respondents

Facebook thematic pages		Thematic Facebook groups	
Georgian Muslim	10,4%	Islam.ge	3,7%
Islam	7,4%	I love Islam	3,0%
Woman in Islam	3,0%	I love Islam (in Georgian)	2,2%
I love Islam	3,0%	IslamFacts	2,2%
I love Islam (in Georgian)	2,2%	Learn more about your religion	1,5%
School of Islam	1,5%		

41 out of 61 respondents said that they joined groups upon the advice of friends; some said they themselves found a group whereas 8 respondents refused to answer.

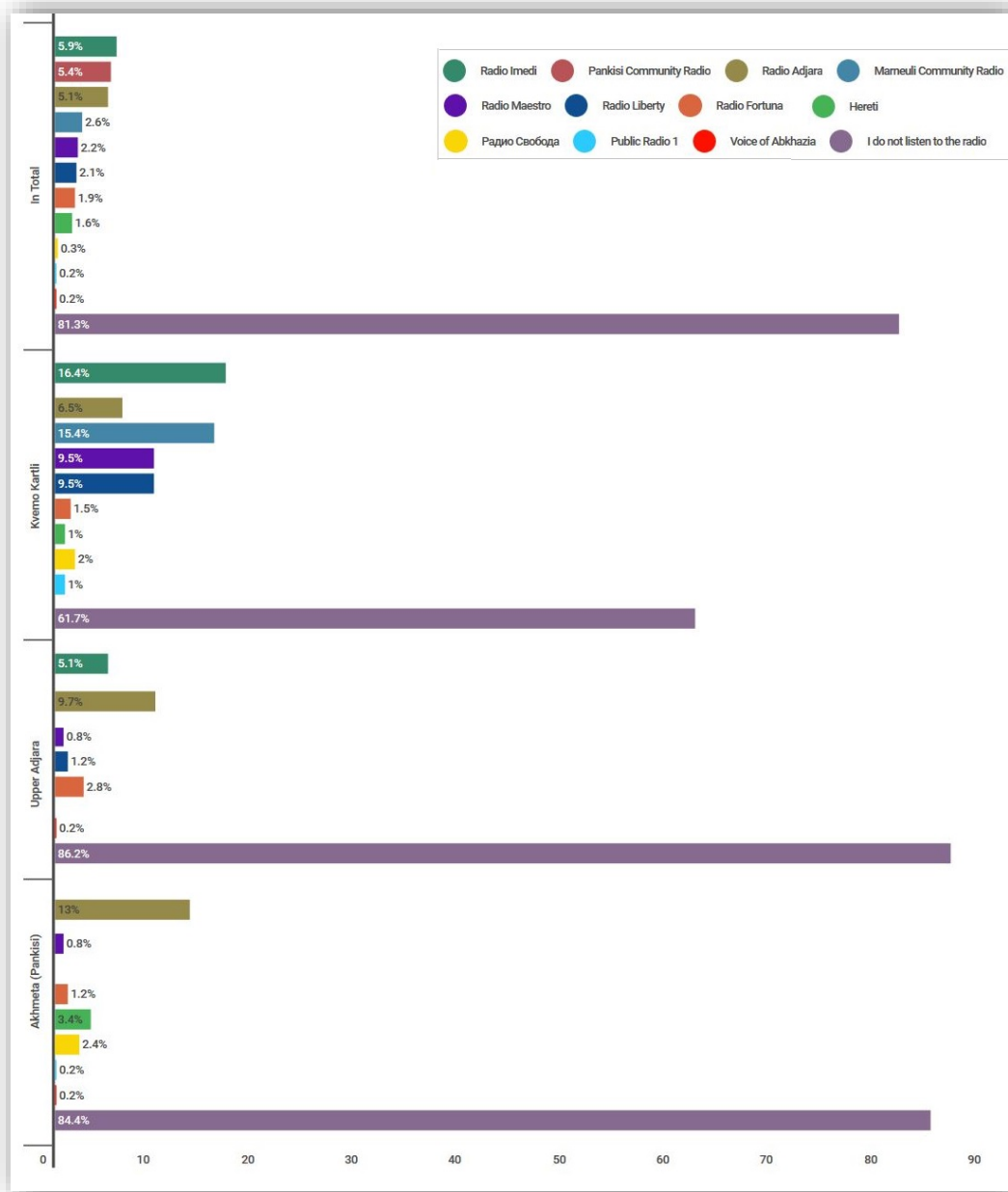
2.4. Radio

National and local radio channels. The total of 81.3% of respondents do not use radio to receive information. Compared to other regions, radio is used most seldom for this reason in Upper Ajara - 13.8% and Akhmeta (Pankisi) – 15.6% and most often in Kvemo Kartli - 38.3%.

In Kvemo Kartli the most popular radio for receiving information is Imedi (16.4% of the answers) and Marneuli community radio (15.4%).

The most popular radio in Akhmeta (Pankisi) is the Pankisi community radio (13%) while in Ajara – the radio Ajara (9.7%).

Figure 34. Radio as a source of information



Foreign language radio channels. The total of 5.6% of respondents named radios of foreign countries, which they can tune in in their region.

21.4% of respondents in Kvemo Kartli listen to Azerbaijani radio; 6.5% listen to Turkish radio; 3.5% to Russian and 1.5% to Armenian radios.

None of the respondents in Upper Adjara named radio of a foreign country whereas in Akhmeta (Pankisi) respondents named Russian (3.6%), Turkish (0.2%) and Chechen (0.2%) radio channels.

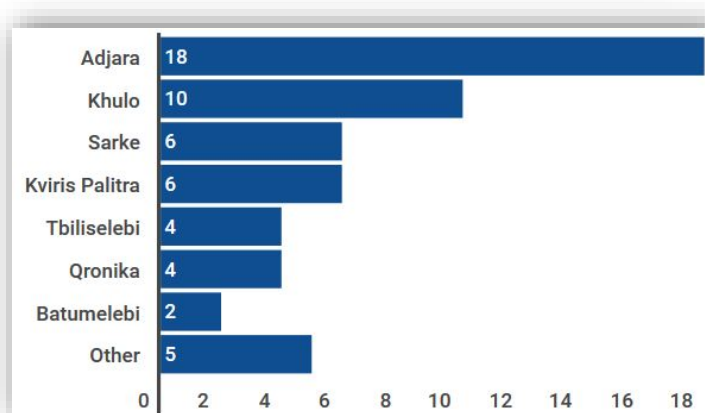
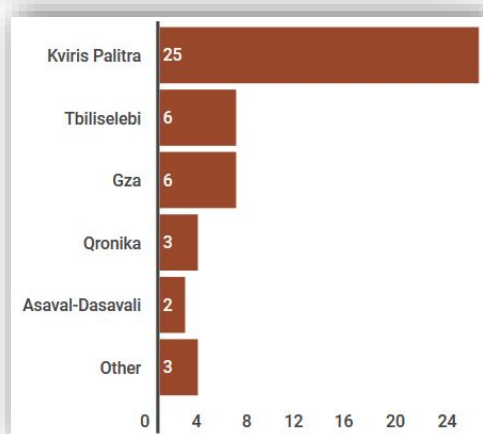
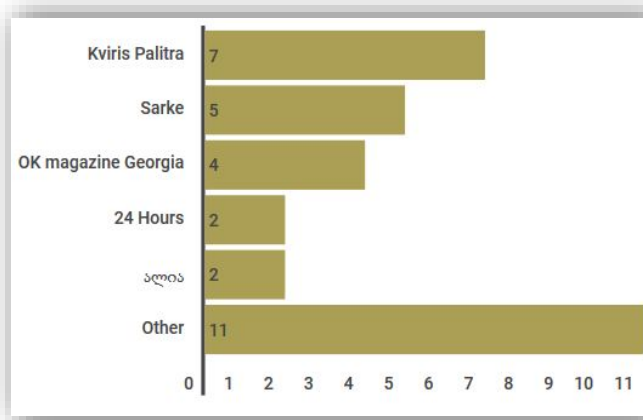
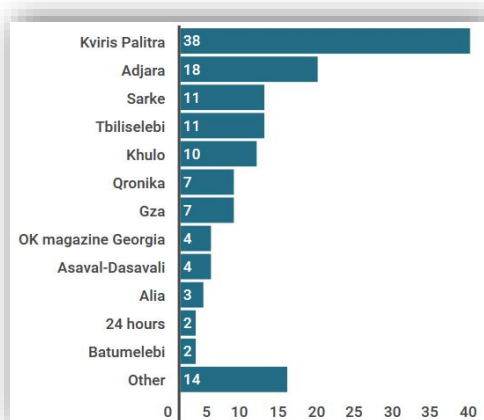
Table 12. Access to foreign radios; several answers were allowed

Besides Georgian radio, the radio station of which country is transmitted in your region and which radio station do you listen to?								
	Kvemo Kartli		Upper Adjara		Akhmeti (Pankisi)		Total	
	N	%	N	%	N	%	N	%
Azerbaijani	43	21.4%	0	0			43	3.6%
Russia	7	3.5%	0	0	18	3.6%	25	2.1%
Turkey	13	6.5%	0	0	1	.2%	14	1.2%
Armenian	3	1.5%	0	0			3	.2%
Chechnya	0	0	0	0	1	.2%	1	.1%
N/A	155	77.1%	0	0	490	98.0%	1150	95.4%

3.5. Print media

The majority of respondents – 91.4%, do not read print media. Only 8.6% of the respondents named print media as a source of information. They mainly named Georgian magazines and newspapers: *Kviris Palitra* (N=38), *Tbiliselebi* (N=11), *Sarke* (N=11), *Gza* (N=7), *Qronika* (N=7). Respondents in Upper Adjara named regional newspapers *Adjara* (N=18), and *Khulo* (N=10). The total of 26 newspapers were named.

Figure 35. Print media as a source of information

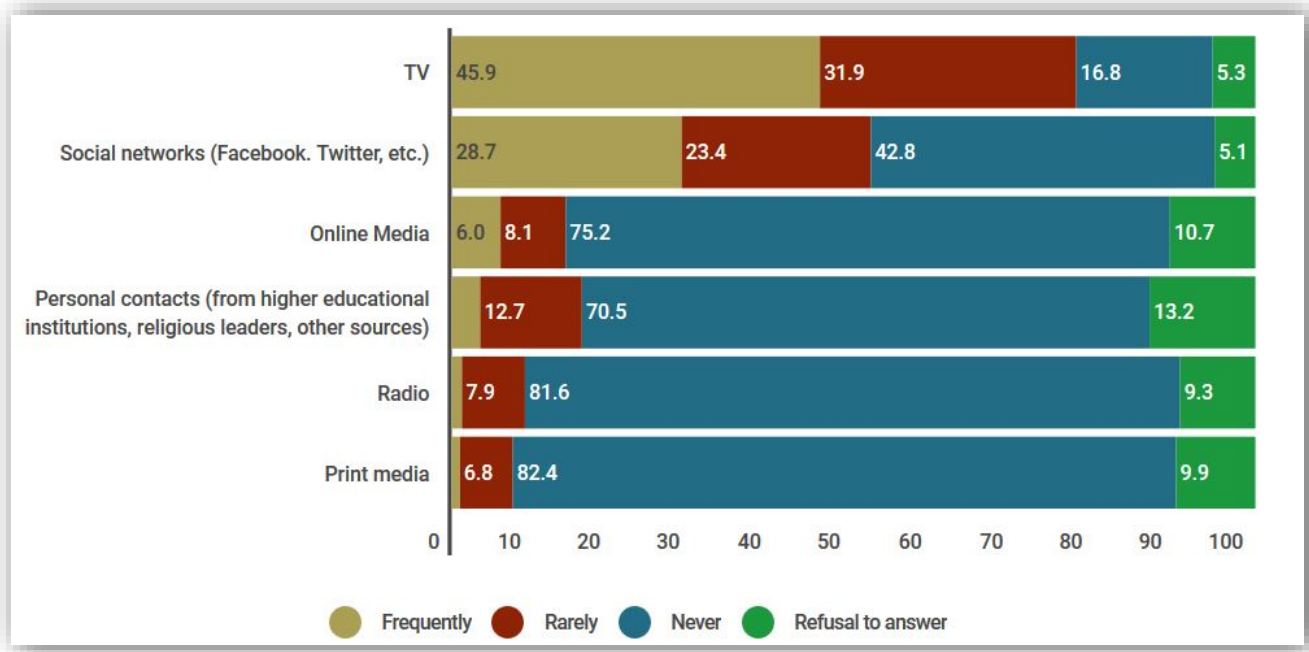


Foreign print media was named by respondents in Kvemo Kartli alone. Namely: Azerbaijani *Təhsil* (N=6), Turkish *Vatan* (N=4) and *Hurriyet* (N=3). The total of 23 respondents named 16 newspapers.

2.6. Media coverage and attitudes of respondents

Developments in the Middle East. To a question as to which media they use to learn about developments in the Middle East, 77.8% of respondents named TV while 52.1% of respondents named social media.

Figure 36. Sources of information about developments in the Middle East



Most frequently named source in Kvemo Kartli was social media (55.7%), followed by television (44.3%) and online media (29.9%). In Akhmeta (Pankisi), the most popular is television (45%) and social media (34.4%). Television is also most popular in Upper Adjara (47.5%), though the share of social media here is the smallest compared to other regions (12.3%).

Named sources of information about developments in the Middle East. In total, 917 respondents named 41 various TV channels from where they receive information about the developments in the Middle East.

In all the regions the most frequently named sources of information about the developments in the Middle East were national and regional TV channels (Rustavi 2, Imedi, et cetera). Apart from these, Turkish Star TV (6.3%) and A TV (13.1%) were named in Kvemo Kartli; British BBC (1.1%) and Turkish Kanal D (0.8%) were named in Adjara while BBC (0.5%) and Russian RTR (0.5%) were named in Akhmeta (Pankisi). Figure 37 below provides a list of top three TV channels. The total of 862 respondents answered the question.

Figure 37. Top three TV channels used by respondents to receive information about events in the Middle East

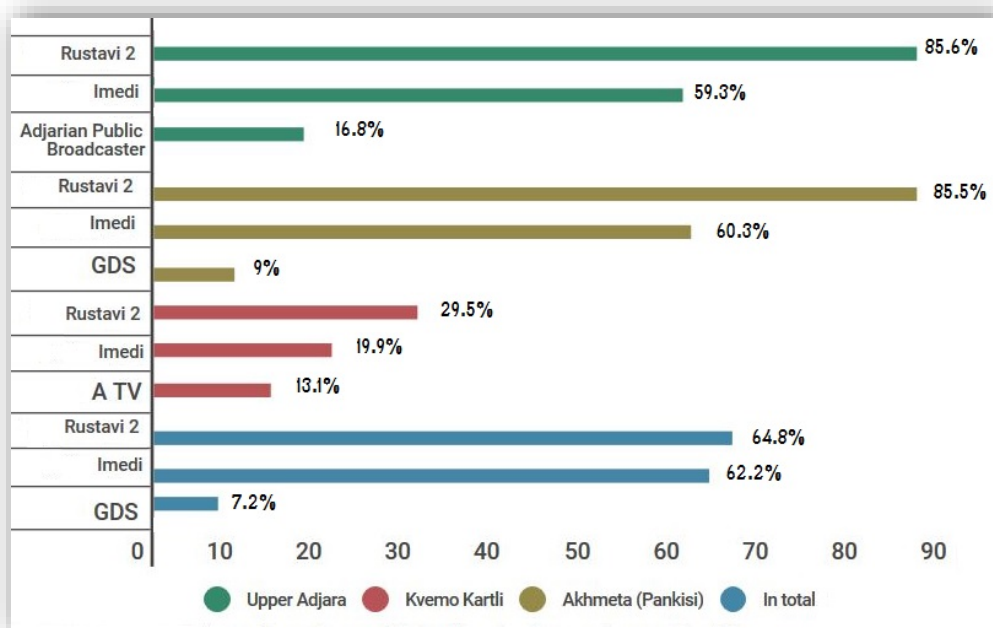


Figure 38 provides a list of top three print and online media outlets from where respondents learn about Middle East events. The total of 83 respondents answered the question.

Figure 38. Top three print and online media outlets used by respondents to receive information about events in the Middle East

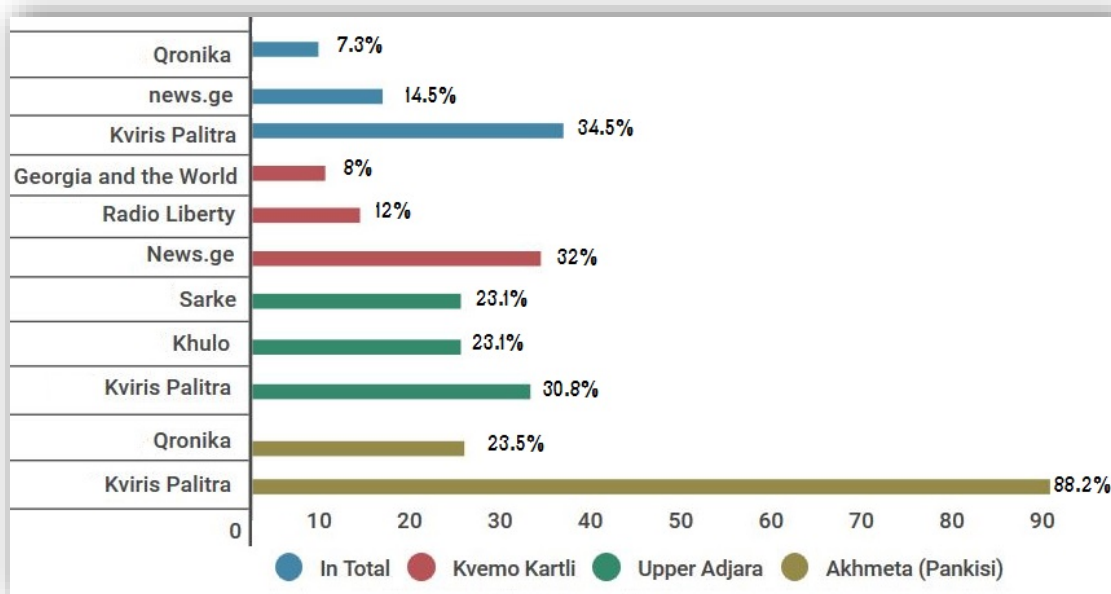
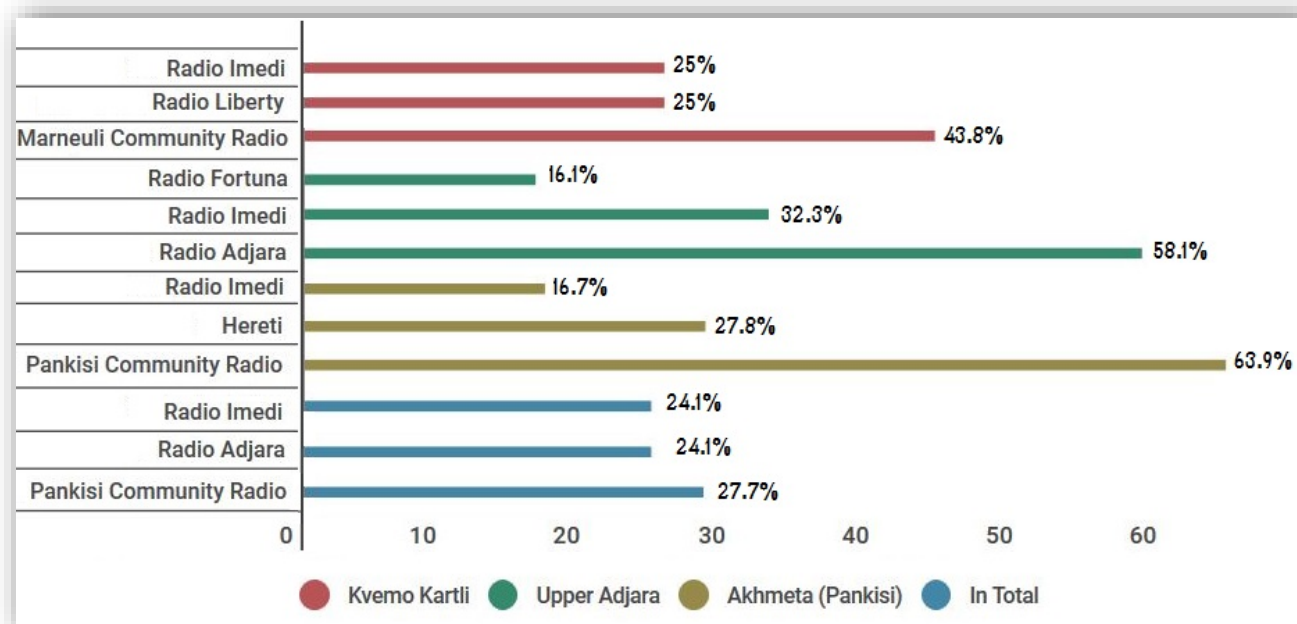


Figure 39 shows top three radio channels from where respondents learn about Middle East developments. The total of 55 respondents answered the question.

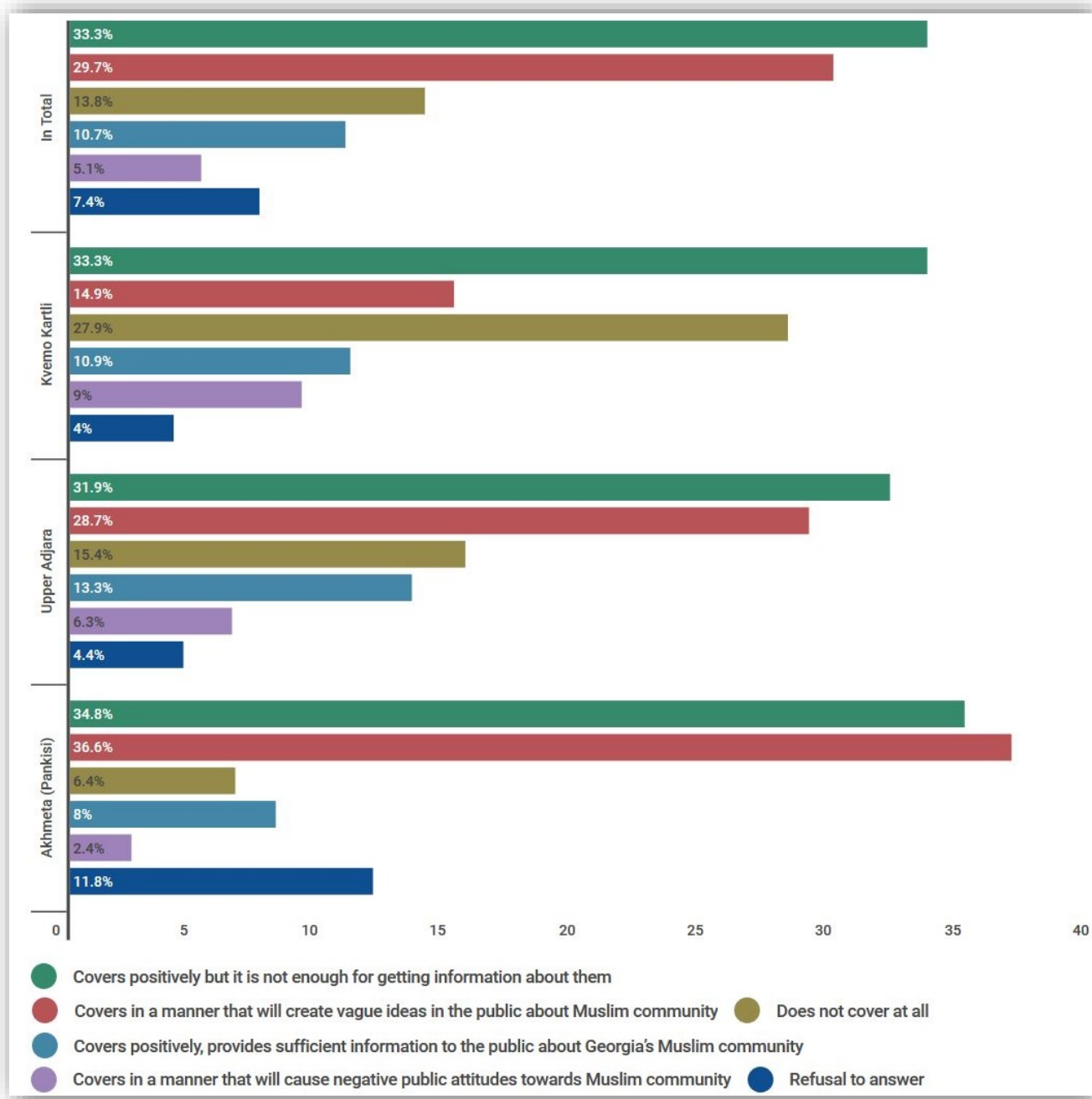
Figure 39. Top three radio channels used by respondents to receive information about events in the Middle East



Coverage of traditions and problems of Muslim community. 33.3% of respondents believe that media covers the life, traditions and problems of Muslim community in Georgia in a positive light, but this is not sufficient to receive comprehensive information about them. 29.7% think that media reports in such a manner that creates ambiguity about Muslim community among society; 13.8% of respondents think that media do not report about Muslim community at all; and 5.1% think that media report so that to encourage negative attitude towards the Muslim community. Only 10.7% of respondents believe that media provide a positive coverage and sufficient information to society about the life, traditions and problems of Muslim community living in Georgia.

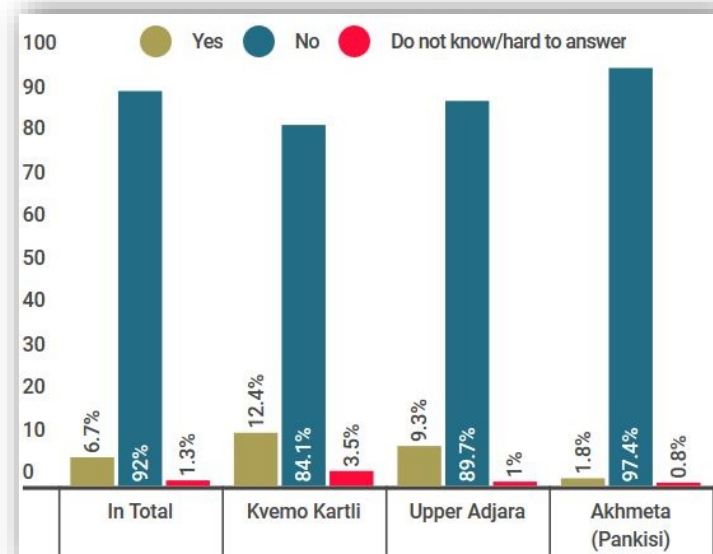
The share of those who think that the media coverage about Muslim community is ambiguous is the highest in Akhmeta (Pankisi) – 36.6%; while the share of those who think that media do not at all report about the life, traditions and problems of Muslim community is the highest in Kvemo Kartli – 27.9%. In Adjara, 6.3% of respondents think that media reports about the life, traditions and problems of Muslim community in such a manner that encourages negative attitude towards Muslim community; 15.4% think that media do not report about Muslim community at all.

Figure 40. Coverage of Muslim community in media.



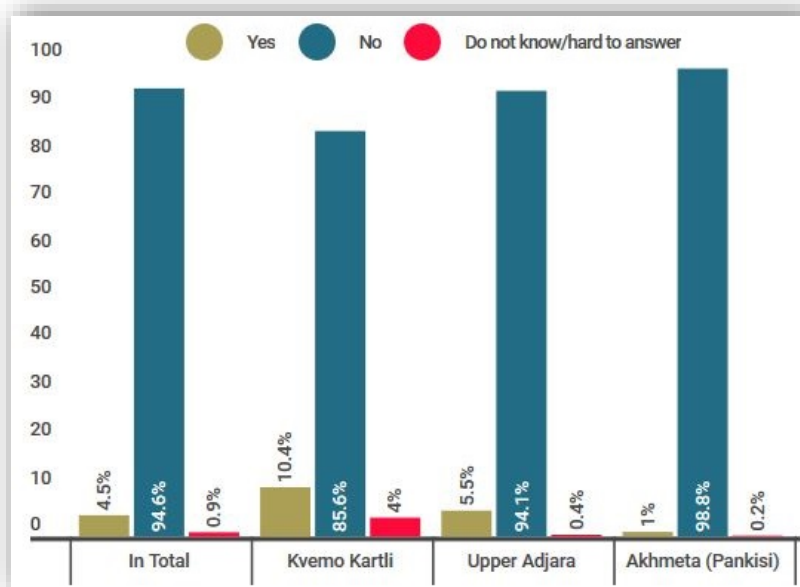
In total, 6.7% of respondents (N=81) think that in reporting, media uses offensive terminology towards Muslims. The highest share of those who think so is seen in Kvemo Kartli (12.4%), followed by Upper Adjara (9.3%); the lowest share is seen in Akhmeta (Pankisi) (1.8%).

Figure 41. The use of offensive terminology towards Muslims in media.



The total of 54 respondents (4.5%) think that media discriminate against Muslims. This indicator is the highest in Kvemo Kartli again (10.4%, N=21).

Figure 42. Media as a source of discrimination



Respondents named those offensive terms which are used by media towards Muslims. They also named examples of discriminatory reporting.

Table 13. Offensive terminology and examples of discrimination

Offensive terminology	N	%
Tatar	19	19,0%
Killers	1	1,0%
Terrorists	18	18,0%
Wahhabists	3	3,0%
Humiliating epithets towards Muslims	3	3,0%
Examples of discrimination		
Uploading Azan video and writing offensive comments under it, such as “why is voice of Muslims heard,” et cetera.	6	6,0%
Release of incorrect, negative information about festivities	1	1,0%
Negative coverage of the fact of nailing the pig's head to the door of madrassah in Kobuleti ¹²	4	4,0%
Implicating Muslims in events in Syria	1	1,0%
Calls “go to your Adjara”	1	1,0%
Calls to kick them out of the country	2	2,0%
Exaggeration and spread of negative information	1	1,0%
Coverage of resistance to the opening of mosque	7	7,0%
Negative coverage of the fact of dismantling by the government of the minaret in the village of Chela ¹³	4	4,0%
Coverage of the issue of disputable mosque in the village of Mokhe	1	1,0%
N/A	56	56,0%

In addition to the above listed negative coverage of incidents and the discriminatory terminology, respondents noted that hate speech is often used against them and wrong information about their leaders is often spread in social networks.

We asked respondents individually to name examples of discriminatory media coverage separately by Georgian-language sources and Russian-language sources. With regard to Georgian-language media, the total of 44 answers were received and with regard to Russian-language media – 15. As seen from the table, in both cases respondents are most responsive to Muslims being equalized with terrorism while in

¹² 10 September, 2014 <http://www.civil.ge/eng/article.php?id=27654&search=>

¹³ 26 August, 2013 <http://www.civil.ge/eng/article.php?id=26386&search=>

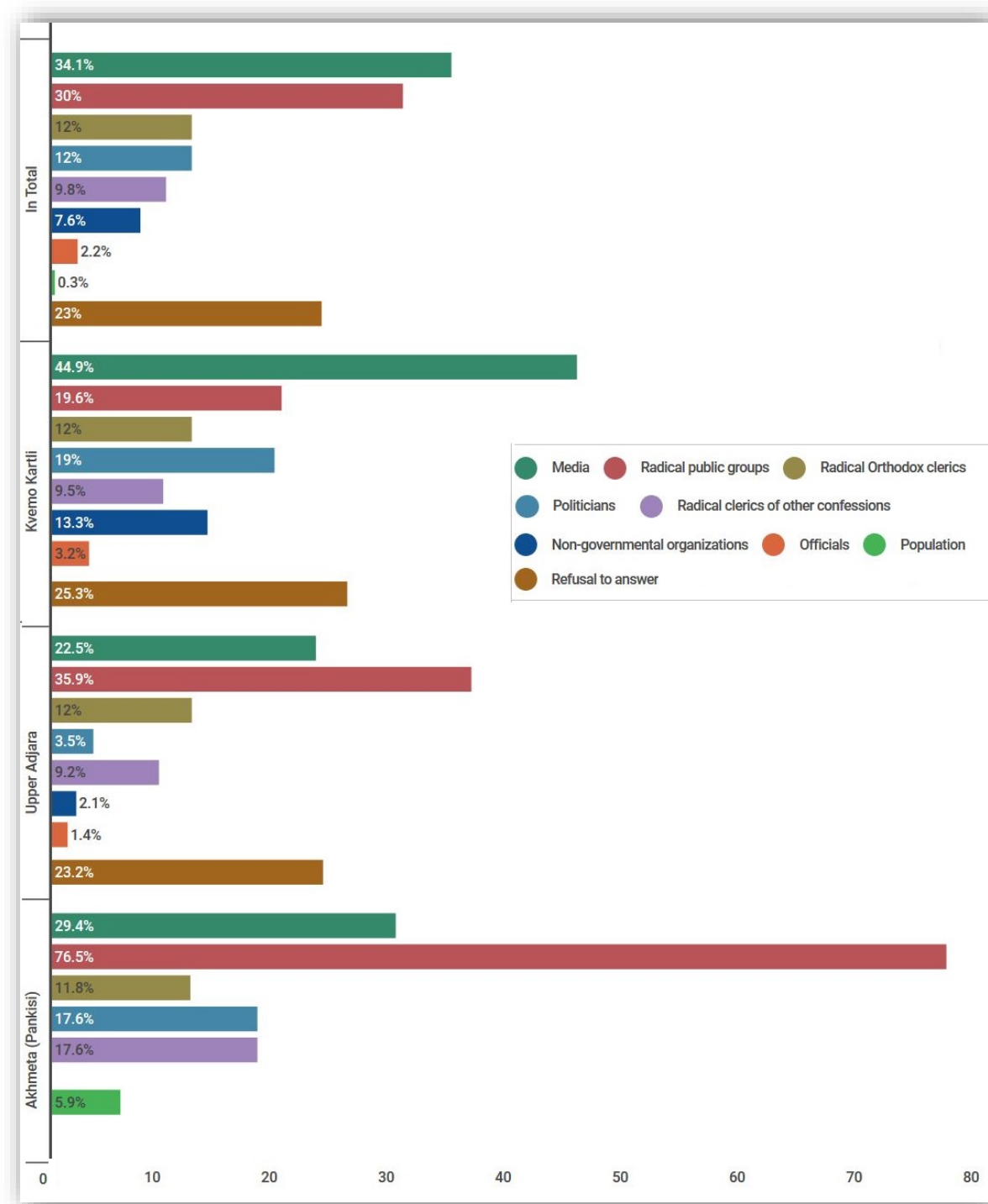
case of Georgian media, they additionally are responsive to the coverage of religious topics and those negative stereotypes which, in respondents' view, are established by media.

Table 14. Discrimination in Georgian and Russian media outlets.

What type of disinformation about Muslim community is mainly spread by Georgian and Russian media outlets?	Georgian	% valid	Russian	% valid
Muslims are terrorists	21	47,7	10	66,7
Referring to Muslims as Wahhabists	5	11,4		
Referring to Muslims as Tatars	5	11,4		
Spread of negative information about the construction of mosques	3	6,8		
Statements that because of ideology Muslims kill civilians in Syria	2	4,5		
Statements about morality of religion	1	2,3		
Black PR against Islam	1	2,3		
A great amount of negative information; encouragement of negative attitudes towards Muslims	1	2,3	3	20
Muslims are aliens	1	2,3	1	6,7
Being Muslim means being underdeveloped	1	2,3		
Muslims oppress women	1	2,3		
Children are oppressed in Muslim families	1	2,3		
When one Muslim misbehaves all Muslims are criticized	1	2,3		
Muslims Kill people			1	6,7
In Russian media, a large segment of politicians refer to Muslims as terrorists			1	6,7

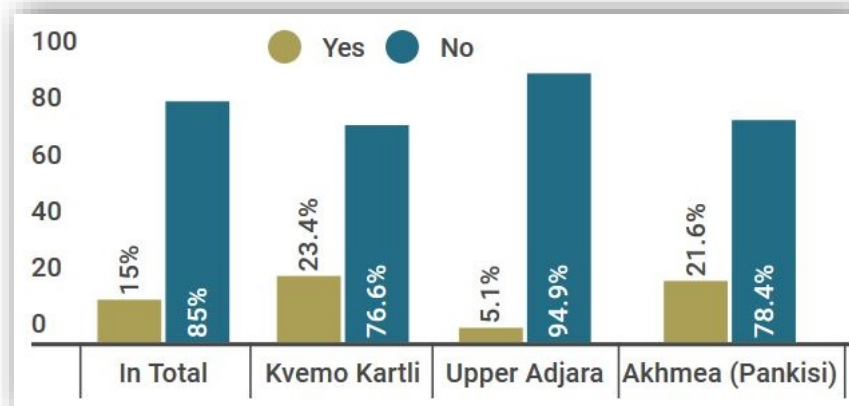
Answers to the question who are the authors of statements that contribute to radicalization of religion, were much more diverse. This question was answered by the total of 317 respondents, i.e. 26.3% (Kvemo Kartli – 158, Upper Adjara – 142, Akhmeta (Pankisi) – 17 respondents). Almost a third of them (30%) believe that the process of radicalization is encouraged by media (34.1%), radical social groups (30%), politicians (12%), radical Orthodox clergy (12%).

Figure 43. Sources of discriminatory evaluations.



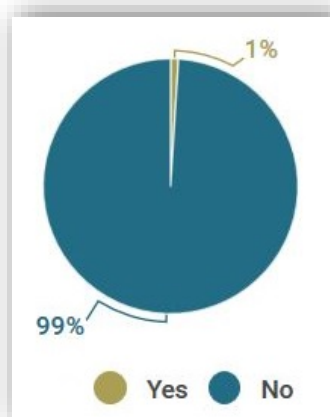
Self-regulation. The total of 15% of respondents (N=181) heard about the code of media ethics or other self-regulation mechanisms. This indicator is the highest in Kvemo Kartli (23.4%), followed by Akhmeta (Pankisi) indicator (21.6%). The lowest indicator is seen in Upper Adjara.

Figure 44. Awareness of media self-regulation mechanisms



A question whether a respondent approached a media outlet or a self-regulatory body (complaints commission) with a complaint or a request for correction when media covered Muslim issues in a discriminatory way, was positively answered by only 11 respondents from Kvemo Kartli (1%); this indicates about a higher awareness and civil activism of students.

Figure 45. Applications to media self-regulatory body



III. Stereotypes

The majority of respondents disagree with widespread stereotypes in Georgia that various ethnic groups living in Georgia lack understanding of one another (88.4%);¹⁴ that they do not respect ethnic Georgians properly (84.5%); that ethnic Georgians do not respect other ethnic groups properly (81.9%).

In the view of 30.7% of respondents,¹⁵ values of representatives of various religious denominations starkly differ; 10.8% believe that representatives of various religious denominations are not able to understand one another; 8.9% can hardly imagine the friendship between representatives of various religious denominations.

¹⁴ The total of "Completely disagree" and "Somewhat disagree."

¹⁵ The total of "Somewhat agree," "Rather agree than disagree," and "Completely agree."

Only 18.3% of respondents think that various denominations do not respect one another properly; however, a significantly higher share of respondents (35.7%) think that representatives of various religious denominations properly respect one another, with the exception of the dominant religion.

Table 15. Attitudes towards existing stereotypes about ethnic minorities living in Georgia

	Fully do not agree	Mostly do not Agree	Agree partially	Mostly Agree	Fully agree	N/A
Ethnic Georgians and representatives of other ethnic groups cannot find a common language	76.9	11.5	6.7	3.0	1.6	.3
Non-Georgians living in Georgia do not sufficiently respect ethnic Georgians	71.6	12.9	9.5	4.2	1.7	.1
Ethnic Georgians do not sufficiently respect representatives of other ethnic groups	64.8	17.1	11.4	4.6	1.9	.2
Values of representatives of various religions are extremely	49.6	19.4	15.3	6.3	9.1	.3
It is difficult to imagine the friendship between the representatives of various religions	79.8	10.9	5.3	2.0	1.6	.4
Representatives of various religions cannot find a common	74.6	14.3	7.8	1.7	1.3	.3
Representatives of various religions do not sufficiently respect each other	62.9	18.6	12.1	4.1	2.1	.2
Representatives of various religions sufficiently respect each other; the only exception is the dominant religion	51.2	12.5	11.9	13.8	10.0	.6

The number of the respondents, who think that representatives of various religious denominations properly respect one another, with the exception of the dominant religion, is the highest in Kvemo Kartli and Upper Adjara (Upper Adjara – 40.4%; Kvemo Kartli – 35.8%; Akhmeta (Pankisi) – 2.2%). The share of those who think that values of representatives of various religious denominations starkly differ is higher in Kvemo Kartli (26.4%) and Upper Adjara (24.6%) than in Akhmeta (Pankisi).

Figure 46. Attitudes towards various religious groups and their values.

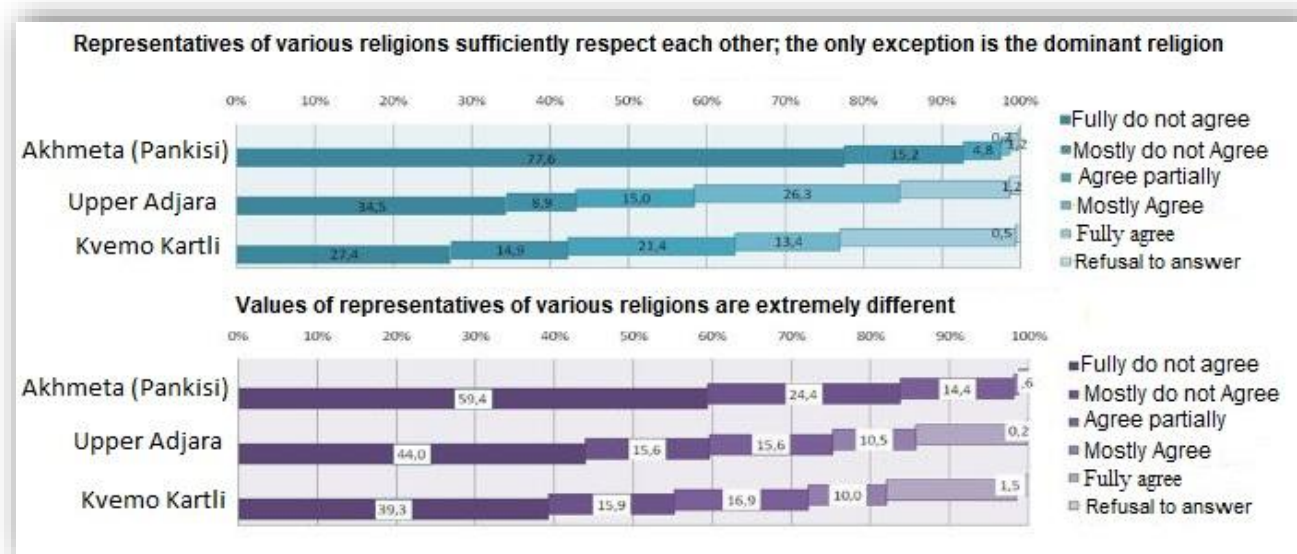
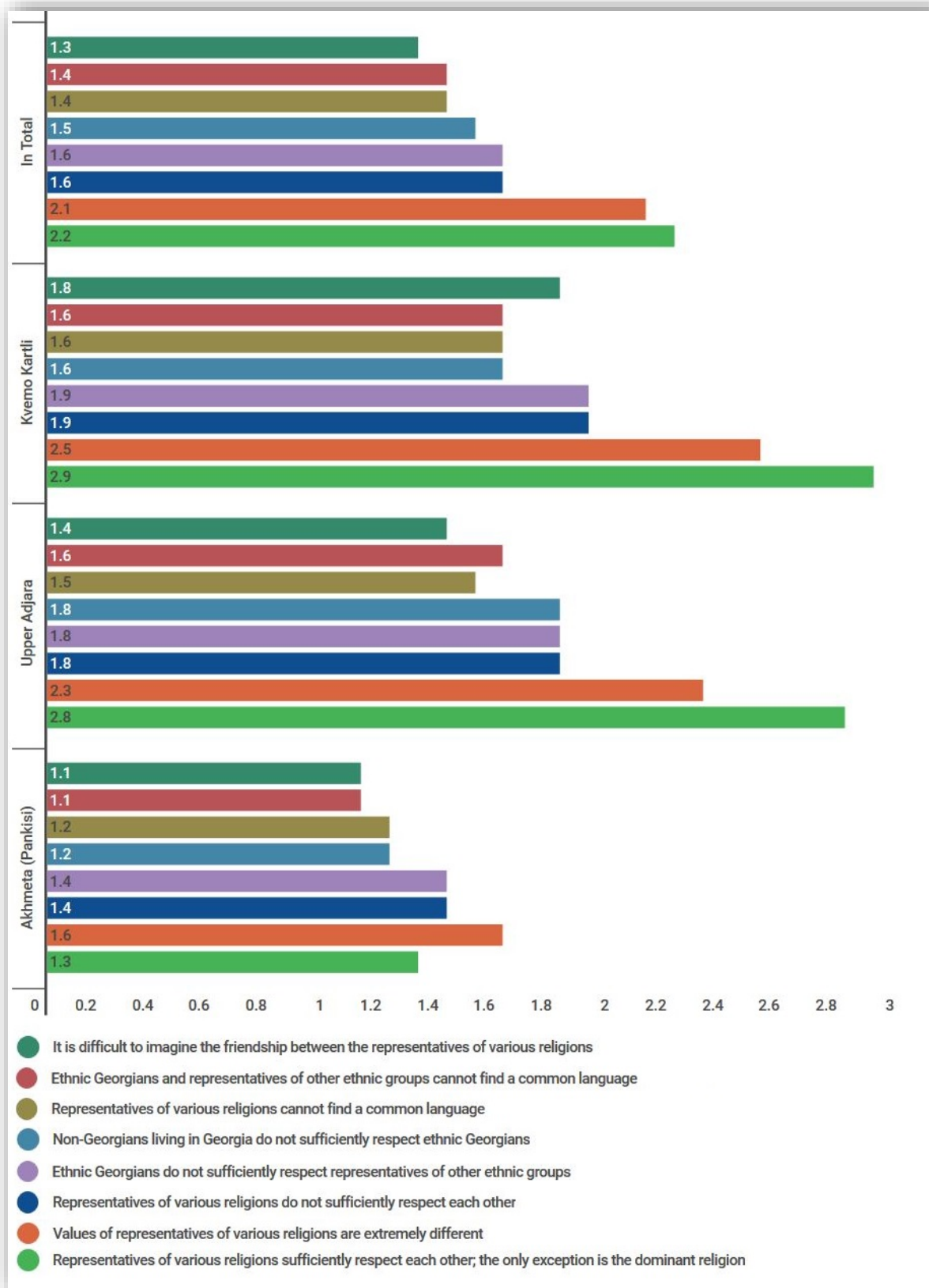


Figure 47 shows attitudes of respondents towards widespread stereotypes in the form of average scores on a five-point scale.

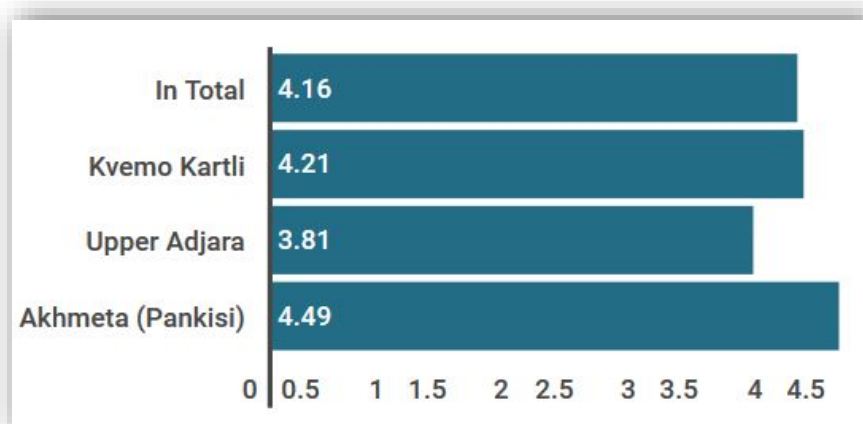
Figure 47. Attitudes toward existing stereotypes about ethnic minorities living in Georgia – average score



Overall, the interviewed youth think that ethnic diversity makes the country stronger (average score - 4.16).

Statistically significant differences ($P_value < 0.05$) were observed between groups; namely, respondents in Akhmeta (Pankisi) are more supportive of the opinion that ethnic diversity strengthens the country (average score - 4.49) than respondents in Kvemo Kartli (4.21) and Upper Adjara (3.81). Calculating percentage data of extreme responses showed that 59.7% of respondents in Kvemo Kartli completely agree with the opinion that ethnic diversity makes the country stronger; corresponding indicators in Adjara and in Akhmeta (Pankisi) stand at 29.9% and 56.2%, respectively. The opinion that ethnic diversity undermines the unity of the country was supported by 6% of respondents in Kvemo Kartli, 3% in Adjara and only 0.6% in Akhmeta (Pankisi).

Figure 48. Attitudes towards ethnic diversity (average score).



Half of the respondents (50.1%) said that they are on friendly terms with representatives of other ethnic groups living in Georgia.

The highest share of such respondents is from Kvemo Kartli (83.6%), which can be explained by the design of sampling (student respondents); a corresponding indicator is 61.6% in Akhmeta (Pankisi) and 25.3% in Upper Adjara.

Analysis of respondents in terms of gender showed that compared to women, a higher number of men (72.7%) have friends of different ethnicity in Akhmeta (Pankisi). A slight difference was seen in Upper Adjara (men – 28.7%; women – 21.5%) and no significant difference in Kvemo Kartli.

- In Kvemo Kartli 72.7% of youth named ethnic Armenians and 67.1% named ethnic Georgians as their friends.
- In Upper Adjara respondents named ethnic Russians (44.3%), ethnic Turks (34.9%) and ethnic Armenians (22.9%).
- In Akhmeta (Pankisi), 99% named ethnic Georgians while 5.2% named ethnic Azerbaijanis as their friends.

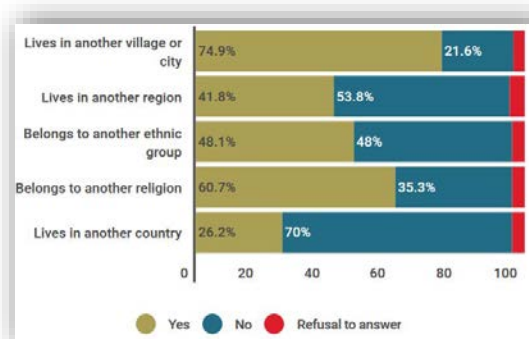
Table 16. Do you have friends of other ethnicities in Georgia? Which ethnicity do they represent? Several answers were allowed.

Ethnic groups	Total sample	Kvemo Kartli	Upper Adjara	Akhmeta (Pankisi)
	%	%	%	%
Georgians	71,3%	67,1%	-	99,0%
Armenians	25,4%	72,7%	22,9%	1,3%
Turks	17,6%	38,5%	34,9%	,3%
Russians	16,2%	28,6%	44,3%	,7%
Azerbaijanis	5,9%	1,2%	14,7%	5,2%
Iranians	1,7%	2,5%	2,8%	1,0%
Chechens	1,4%	1,9%	,9%	1,3%
Arabs	1,0%	2,5%	,9%	,3%
Englishmen	1,0%	1,9%	1,8%	,3%
Indians	1,0%	2,5%	1,8%	-
Kurds	1,0%	3,1%	,9%	-
Ukrainians	,9%	,6%	3,7%	-
Ingiloys	,7%	2,5%	-	-
Greeks	,5%	,6%	1,8%	-
Germans	,3%	,6%	,9%	-
Jews	,3%	,6%	,9%	-
Poles	,3%	-	1,8%	-
Uzbeks	,2%	,6%	-	-
Americans	,2%	,6%	-	-
Kists	,2%	,6%	-	-
Laks	,2%	-	,9%	-
Ingushs	,2%	-	,9%	-
Lithuanians	,2%	-	,9%	-

Over the past six months, more than a fourth of respondents had a direct contact (personal meeting) with a friend who lives in another country (26.2%), belongs to another denomination (60.7%), another ethnic group (48.1%), lives in another region (41.8%), lives in another village or city (74.9%).

Figure 49. Contacts with friends over the past six months.

Friends living in other countries are most frequently contacted by respondents from Kvemo Kartli (37.8%) while friends of different denomination are most frequently contacted by respondents from Upper Adjara (80.2%); a corresponding indicator stands at 61.7% in Kvemo Kartli and at 40.6% in Akhmeta (Pankisi).



Contacts with friends of different ethnic origin are most frequently noted by respondents from Kvemo Kartli (70.6%), followed by respondents from Upper Adjara (49.7%) and Akhmeta (Pankisi) – 37.4%.

Statistically reliable differences ($P_value < 0.05$) were observed in answers when analyzed in terms of gender. The table below shows the distribution of affirmative responses to the question about having direct contacts, over the past six months, with a friend who:

Table 17. Contacts with friends over the past six months by gender.

	Female (Yes %)	Male (Yes %)
Lives in another village or city	69.4	80.3
Lives in another region	36.0	47.5
Belongs to another ethnic group	41.9	54.3
Belongs to another religion	54.5	66.9
Lives in another country	19.6	32.8

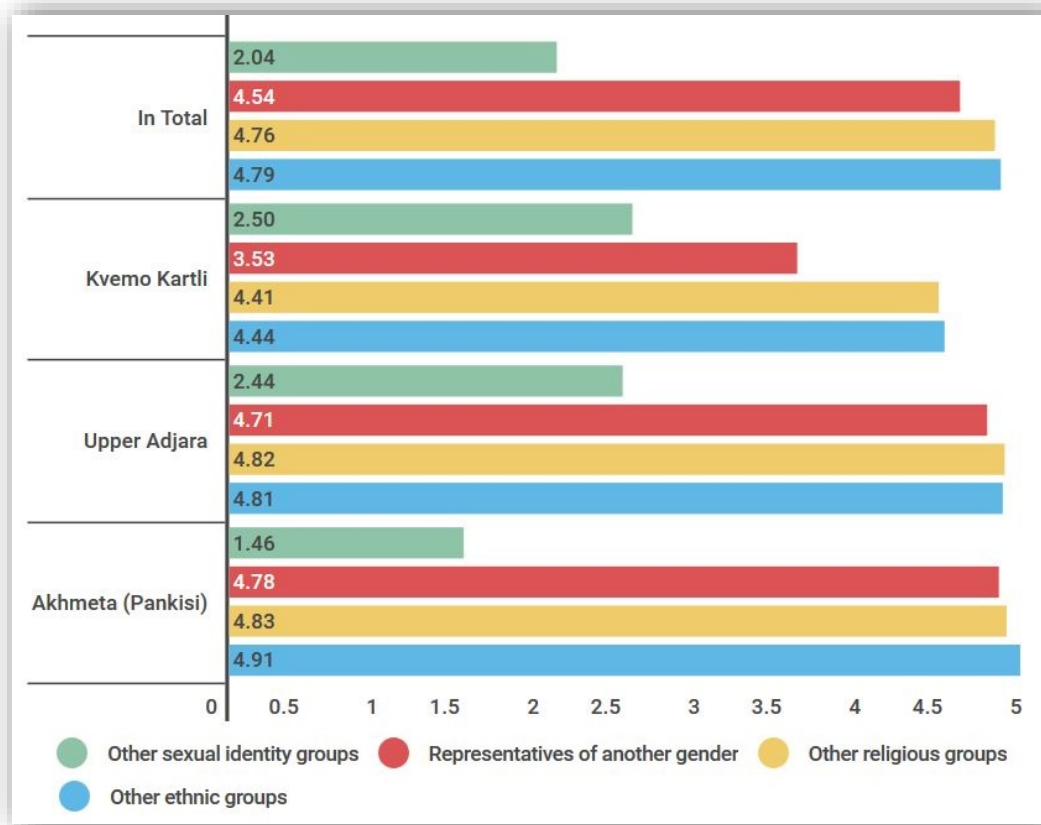
In general, the data revealed a rather high level of respondents' acceptability of representatives of different ethnicities (average score – 4.79), religions (4.76) and gender (4.54)¹⁶ and a low level of acceptability of representatives of different sexual identity (2.04%).

In Akhmeta (Pankisi) acceptability of all groups is higher, but acceptability of a group of different sexual identity is the lowest (1.46). Acceptability of this group is also low in Kvemo Kartli (2.50) and Upper Ajara (2.44) (the difference is statistically significant $P_value < 0.05$).

Acceptability of representatives of different gender is lower in Kvemo Kartli (3.53%) than in Akhmeta (Pankisi) and Upper Ajara (4.78% and 4.71%, respectively).

¹⁶ 1 – I cannot establish relations with them; 5 – I do not consider them fully-fledged members of society.

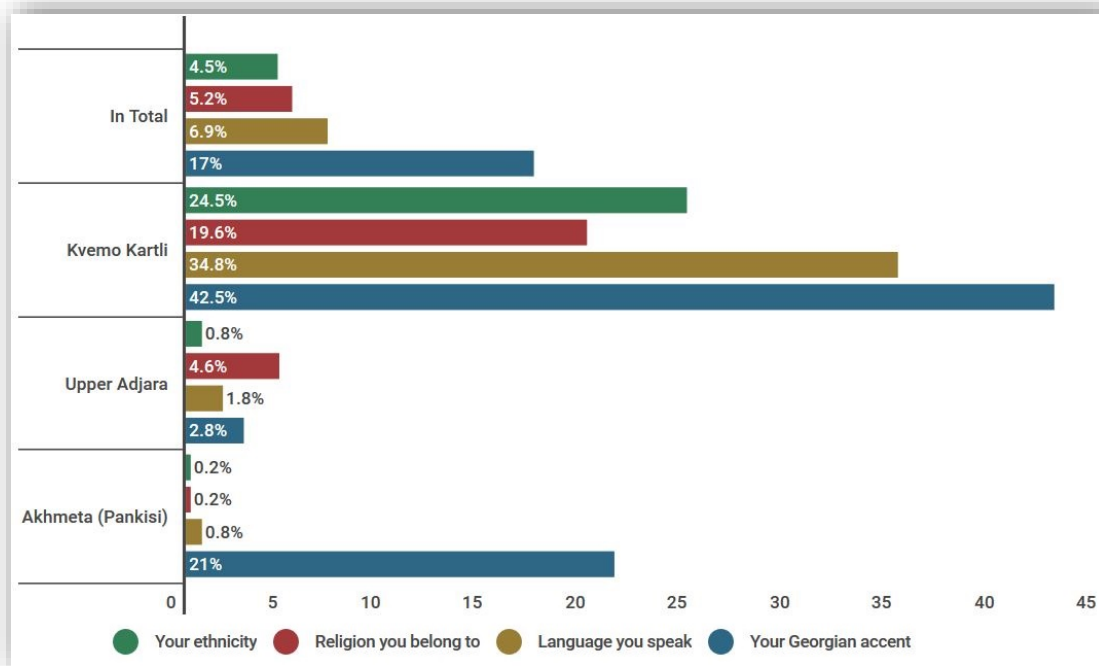
Figure 50. Attitudes towards various groups



A Gender-specific analysis of the data showed a lower level of tolerance of representatives of different sexual identity groups among men (average – 1.85) than among women (2.23).

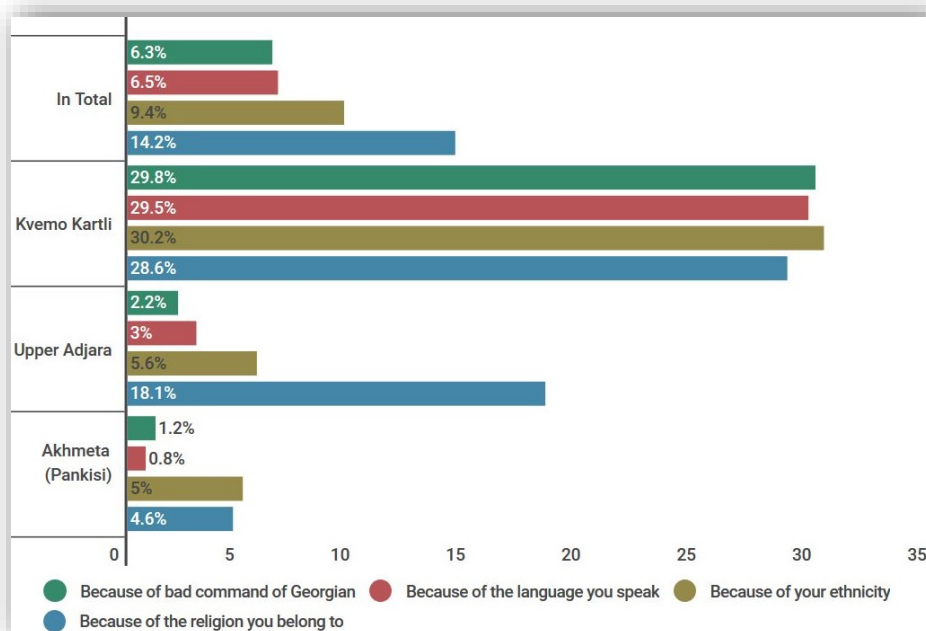
To the question whether they have ever felt discomfort for their accent in Georgian society, the highest number of affirmative answers was received from ethnic Azerbaijani respondents in Kvemo Kartli (42.5%); a corresponding indicator in Akhmeta was 21%; the lowest indicator was seen in Upper Adjara – 2.8%. Respondents in Kvemo Kartli also frequently named the language they speak (34.8%), ethnic origin (24.5%) and religion (19.6%) as reasons of uneasiness.

Figure 51. Factors causing uneasiness to respondents (only affirmative responses).



Incidents of unfair treatment because of religion in Georgia over the past two years were most frequently recalled in Kvemo Kartli (28.6%) and in Upper Adjara (18.1%). This indicator is the lowest in Akhmeta (Pankisi) – 4.8%. Generally, the highest indicator of incidents associated with unfair treatment on various grounds over the past two years is seen in Kvemo Kartli. They are linked to those reasons which respondents from Kvemo Kartli named as causes of their uneasiness (see Figure 51).

Figure 52. Grounds of unfair treatment (only affirmative responses).

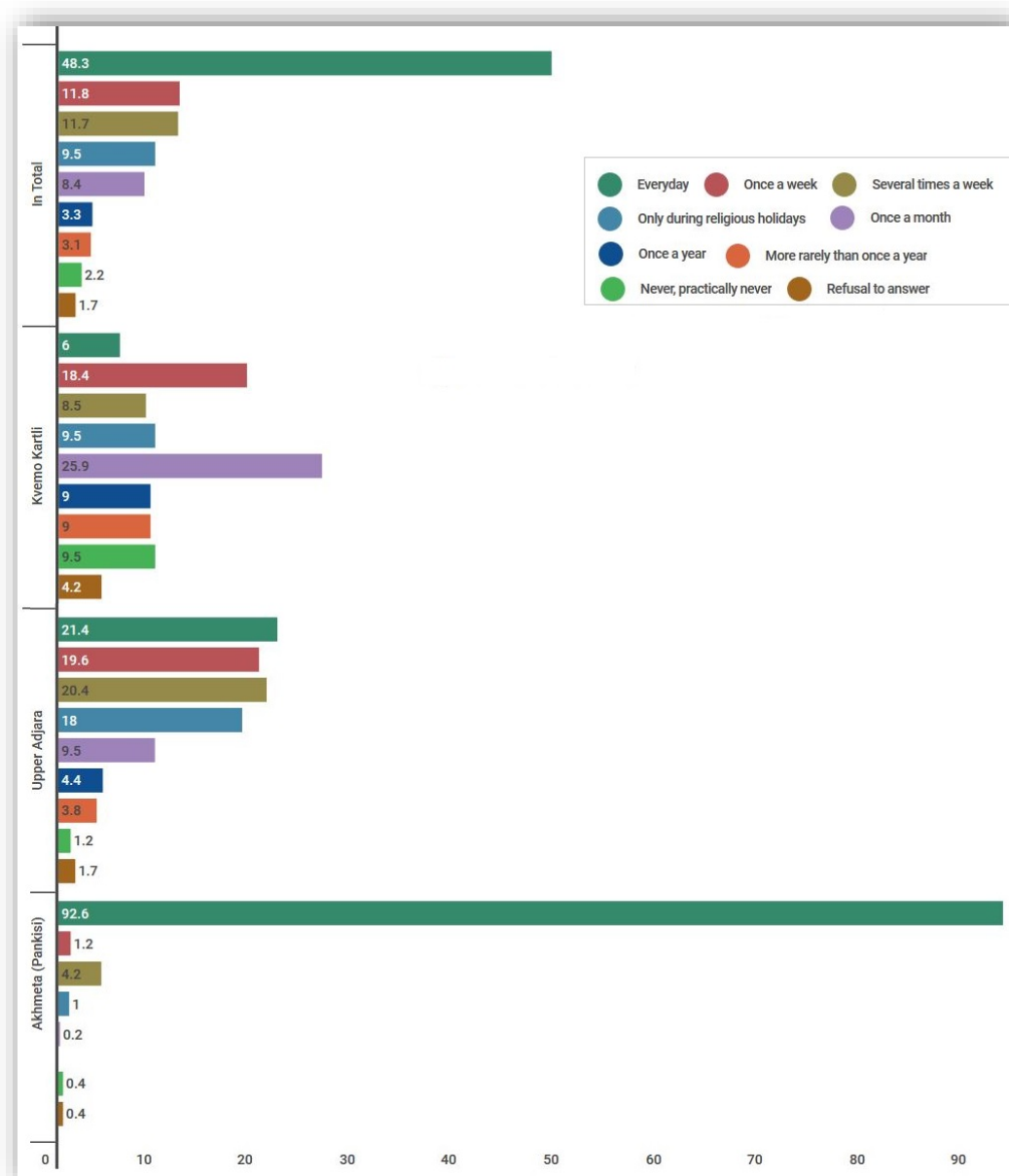


IV. Religion

Almost half of respondents (48.3%) attend religious services daily.

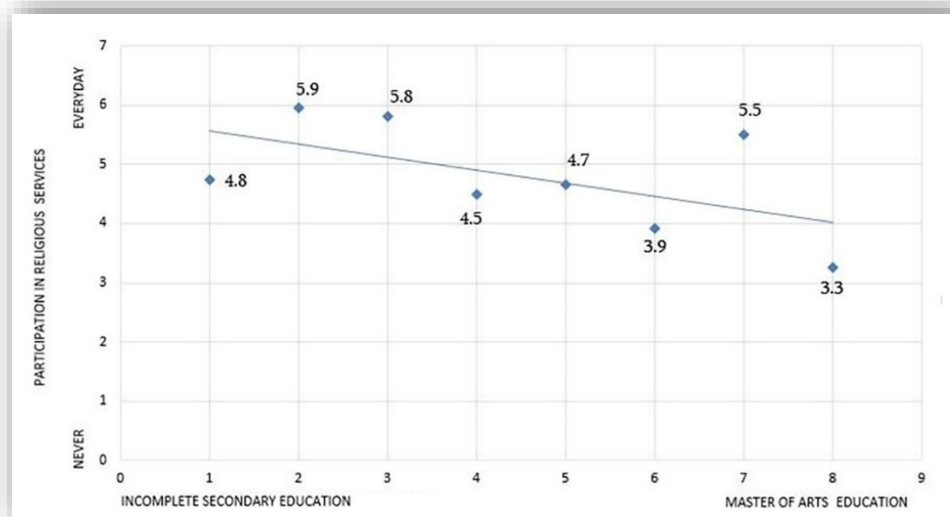
The highest indicator of daily attendance of religious services (92.6%) is seen in Akhmeta (Pankisi) whereas the lowest indicator is observed among student respondents in Kvemo Kartli (6%). The highest frequency of attending religious service in Kvemo Kartli is once a month (25.9%) or once a week (18.4%). In Upper Adjara religious services are attended daily by 21.4% of respondents. Only 1.2% of respondents ticked the answer “Actually never.”

Figure 53. Frequency of attending religious services – total data and breakdown by regions.



A weak correlation was observed between two variables – a level of education and a frequency of practicing religious rituals. In particular, the lower the level of attained education, the higher the frequency of practicing religious rituals (Spearman's rho=-0.305 P_value=0.000).

Figure 54. Correlation between a level of education and the attendance of religious services.

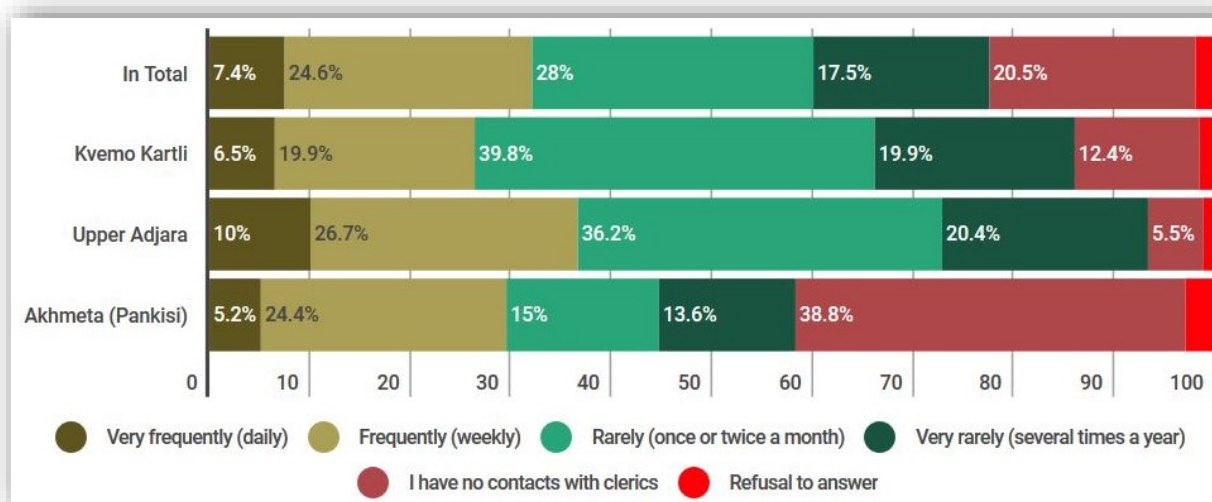


Also a weak though statistically significant correlation was revealed between two variables: respondents who more frequently receive information from various sources attend religious services less frequently (Spearman's rho =-0,301** P_value<0.05).

In response to a question: "How often do you interact with a religious servant?," respondents mainly said that they interact once or twice a month (28%), weekly (24.6%) and do not interact at all (20.5%).

The indicator of those who say that rarely (once or twice a month) but still interact with religious servants is the highest in Kvemo Kartli (39.8%); this indicator is a little lower in Upper Adjara (36.2%). The indicator of those who say that never interact with religious servants is the highest (38.8%) in Akhmeta (Pankisi).

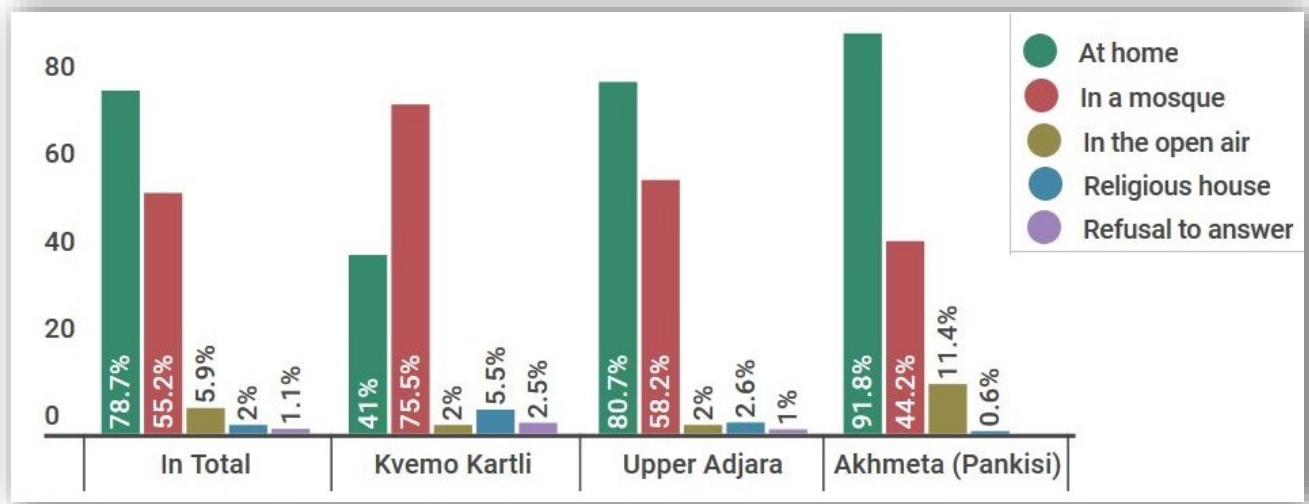
Figure 55. Frequency of interaction with religious servants.



In response to a question as to where do they practice religious rituals, the majority of respondents named their own houses (78.7%) or a mosque (55.2%).

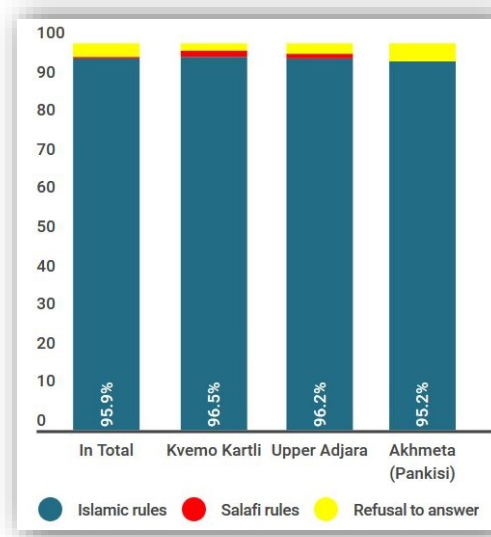
Own house is a place for practicing religious rituals for the majority of respondents in Akhmeta (Pankisi) and Upper Adjara (91.8% and 80.7%, respectively) while a mosque is such a place for the majority of respondents in Kvemo Kartli (75.5%).

Figure 56. Places of practicing religious rituals; several answers were allowed.



In the majority of cases respondents (95.9%) practice religious services in accordance with the Islam rules and only 0.7% of respondents do that in accordance with the Salafi rules. 3.4% of respondents did not answer this question. As the figure below shows the share of those who refused to say which rule they follow in practicing religious rituals was the highest in Akhmeta (Pankisi) – 4.8%.

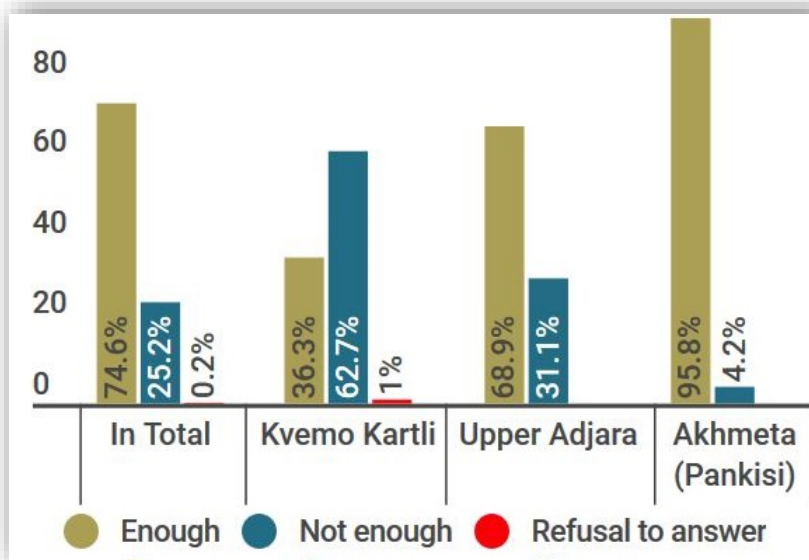
Figure 57. Rule of practicing religious rituals.¹⁷



¹⁷ For the purposes of visualization, data on Y axis is distributed above 90%.

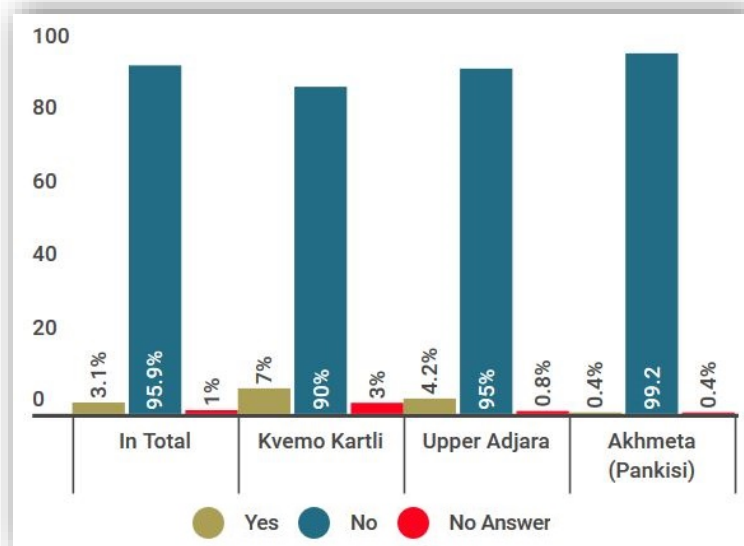
To the question whether existing mosques are sufficient for local believers to practice religious rituals, the majority of respondents (95.8%) said they were sufficient. However, the indicator of the answer “Are not sufficient” was the highest in Kvemo Kartli (62.7%); in Upper Adjara a corresponding indicator comprised 31.1%.

Figure 58. Are existing mosques sufficient to conduct religious services or not?



The majority of respondents (95.9%) said there were no impediments in practicing religion in contrast to only 3.1% (N=37) who claimed the opposite. The number of those who complain about problems in practicing religion is the highest in Kvemo Kartli (7%), which is followed by Upper Adjara (4%); this indicator is the lowest (0.4%) in Akhmeta (Pankisi).

Figure 59. Environment for religious services.



24 out of 37 respondents who complained about problems in practicing religion, specified concrete grounds of such impediment while 13 respondents refused to specify such grounds: the majority (12

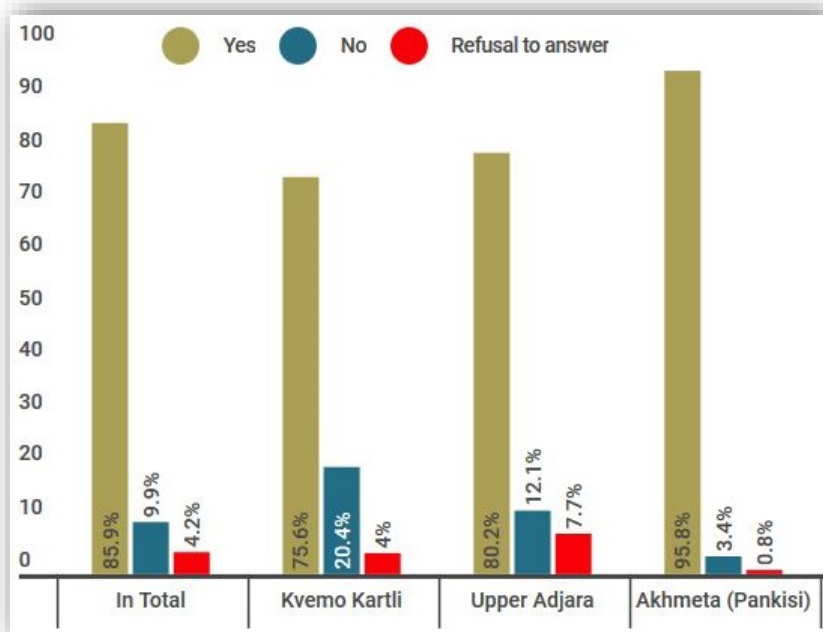
respondents) stressed shortage of mosques while eight respondents mentioned aggression and offence from people.

Table 18. Problems impeding religious services.

Problems which impede religious services	N
Shortage of mosques	12
Aggression/offence from people	8
Remote location of mosque	2
Prohibition to call out azan	1
Unfair treatment by Muslim religious servants	1
N/A	13

Religious education. Overall, a large segment of respondents think that it is necessary to acquire religious education (85.9%). This indicator is the highest in Akhmeta (Pankisi) – 95.8% and the lowest in Kvemo Kartli – 75.6%.

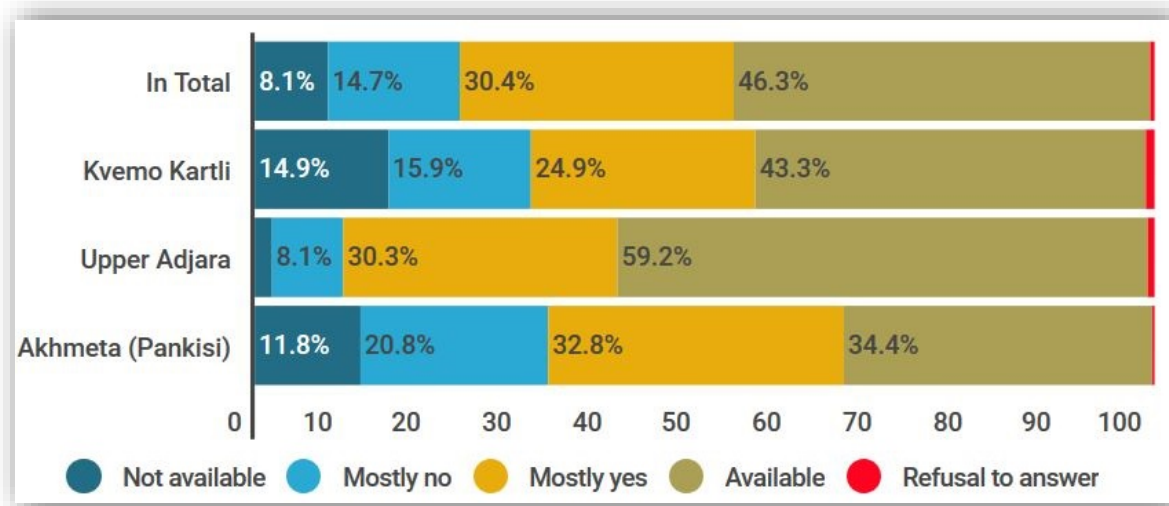
Figure 60. The necessity of religious education



In almost half of respondents' view (46.3%) religious education is available; 30.4% think that it is rather available than unavailable whereas 8.1% think that it is unavailable.

Indicators of availability of education is the highest in Upper Adjara (available – 59.2%; rather available than unavailable – 30.3%) and the lowest in Akhmeta (Pankisi) (available – 34.4%; rather available than unavailable – 32.8%).

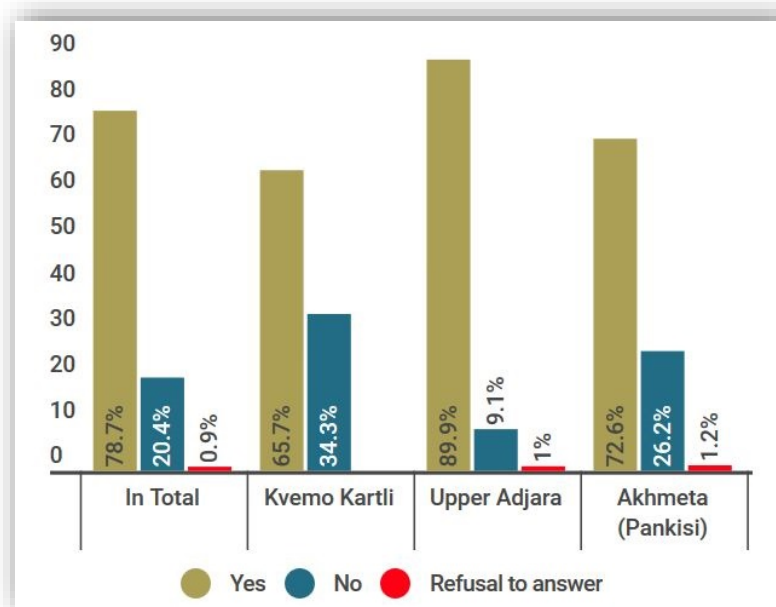
Figure 61. Availability of religious education



A question about the possibility to obtain religious education was affirmatively answered by 78.7% of respondents and negatively by 20.4% of respondents. 0.9% (11 respondents) did not respond to this question.

The indicator of those who say that they have a possibility to obtain religious education is the highest in Upper Adjara (89.9%) and the lowest in Kvemo Kartli (65.7%). As regards Akhmeta (Pankisi), 26.2% of respondents said that they do not have a possibility to obtain such education while 1.2% refrained to answer this question.

Figure 62. Possibilities to obtain religious education.

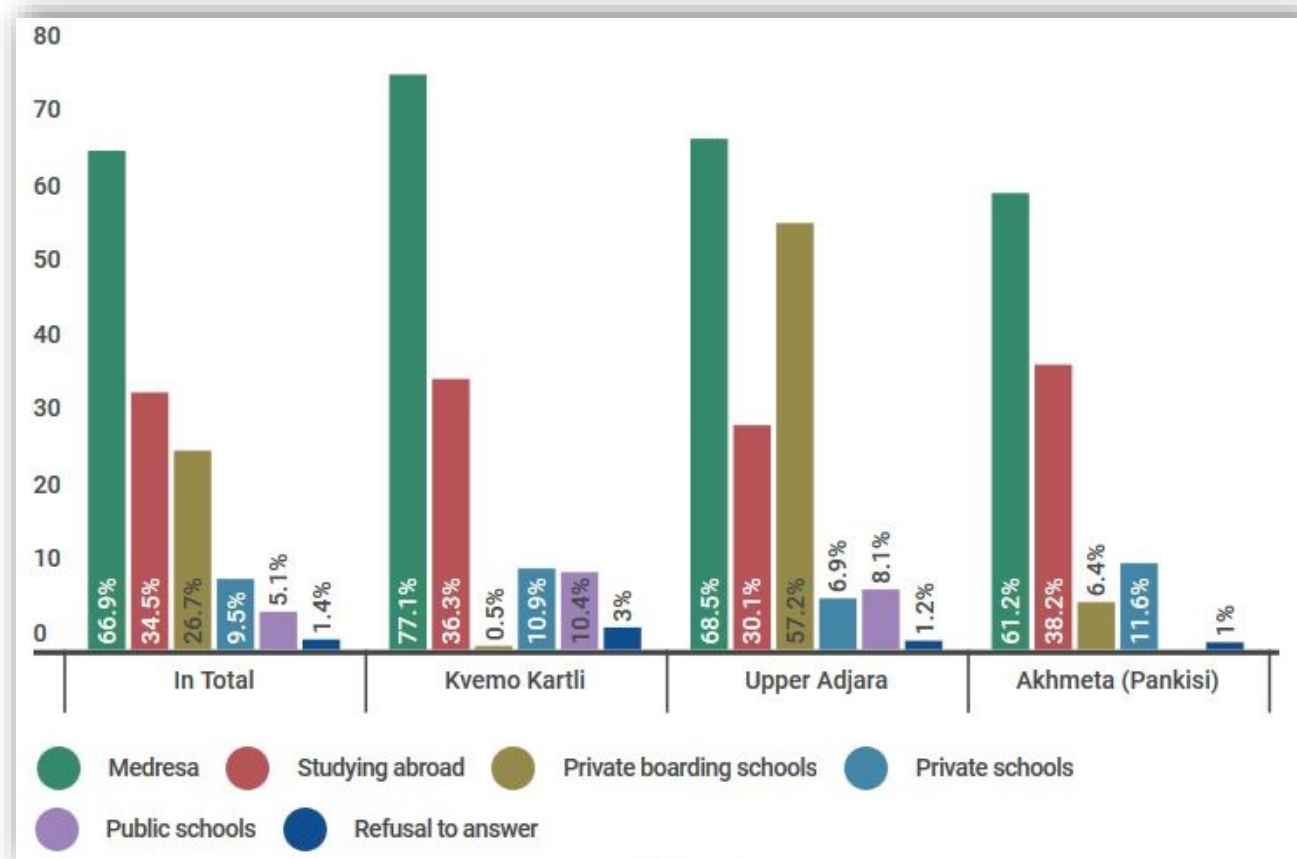


Madrasahs and education abroad were named as main possibilities for Muslim youth to obtain education (66.9% and 34.5%, respectively).

Madrasah is seen as the main possibility for obtaining religious education in Kvemo Kartli (77.1%); education abroad (38.2%) is seen as the second possibility to madrasah (61.2%) in Akhmeta (Pankisi). In Upper Adjara, madrasah is also seen as a primary possibility (68.2%), which is followed by a private boarding school (57.2%); the latter indicator significantly exceeds those of other regions.

Although religious proselytism in public school is prohibited under the law, respondents in Kvemo Kartli (10.4%) and in Upper Adjara (8.1%) named public schools as an institution for obtaining religious education.

Figure 63. Ways to acquire religious education.



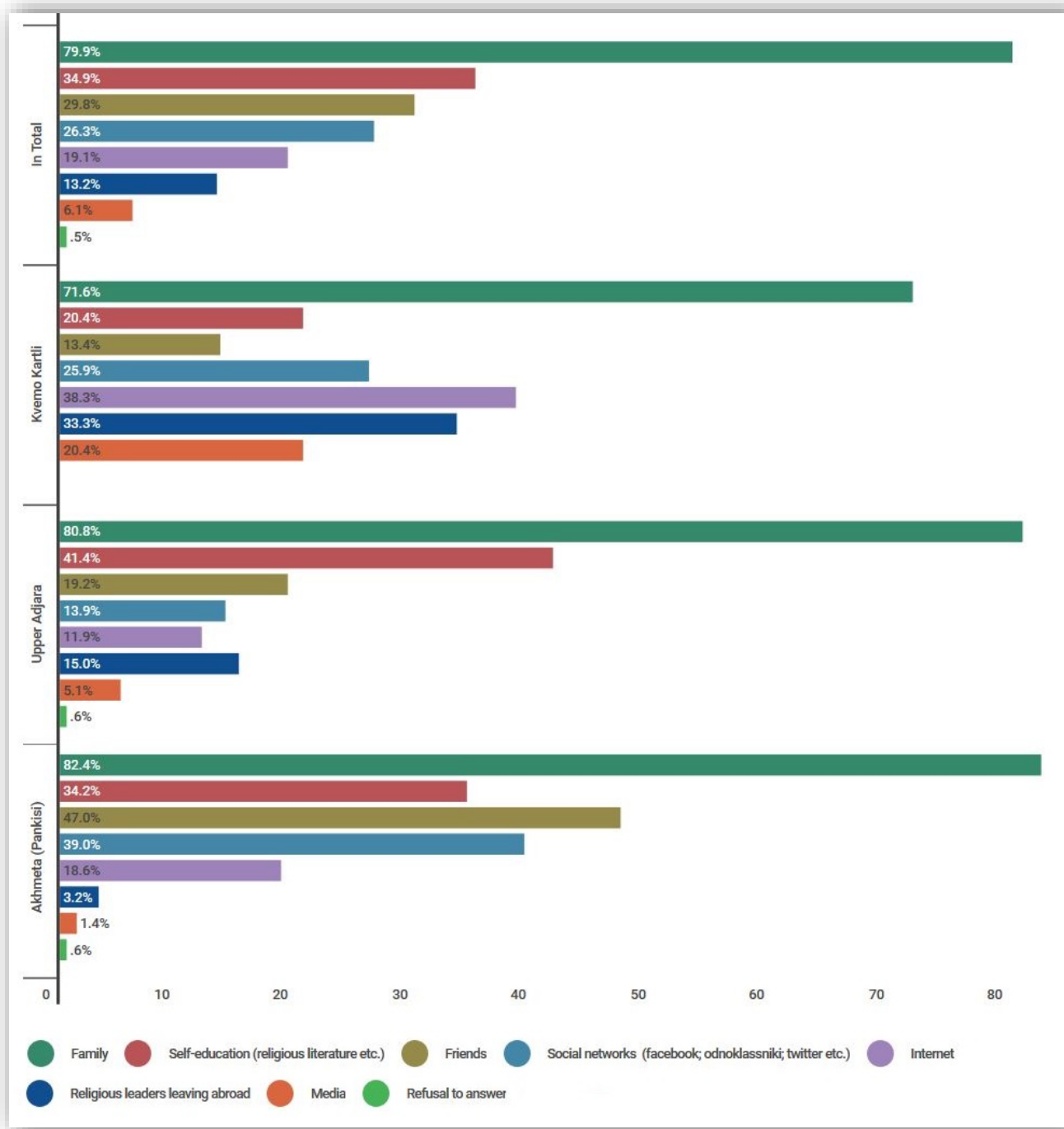
Other additional sources of information about religious issues include family (79.9%), self-education (34.9%) and friends (29.8%) as well as social networks (26.3%) and online media (19.1%).

Family as an additional source of education on religious issues was most frequently named in Akhmeta (Pankisi) – 82.4%, followed by Upper Adjara – 80.8% and Kvemo Kartli – 71.6%.

Friends as an additional source of information about religious issues was also frequently named in Akhmeta (Pankisi) – 47%. Self-education is the second to family in Upper Adjara while online media is in Kvemo Kartli (38.3%), followed by religious leaders living abroad (33.3%).

Online media is used most frequently to receive religious information by respondents in Kvemo Kartli (38.3%) while social networks (39%) is used so in Akhmeta (Pankisi).

Figure 64. Additional sources of information about religious issues.



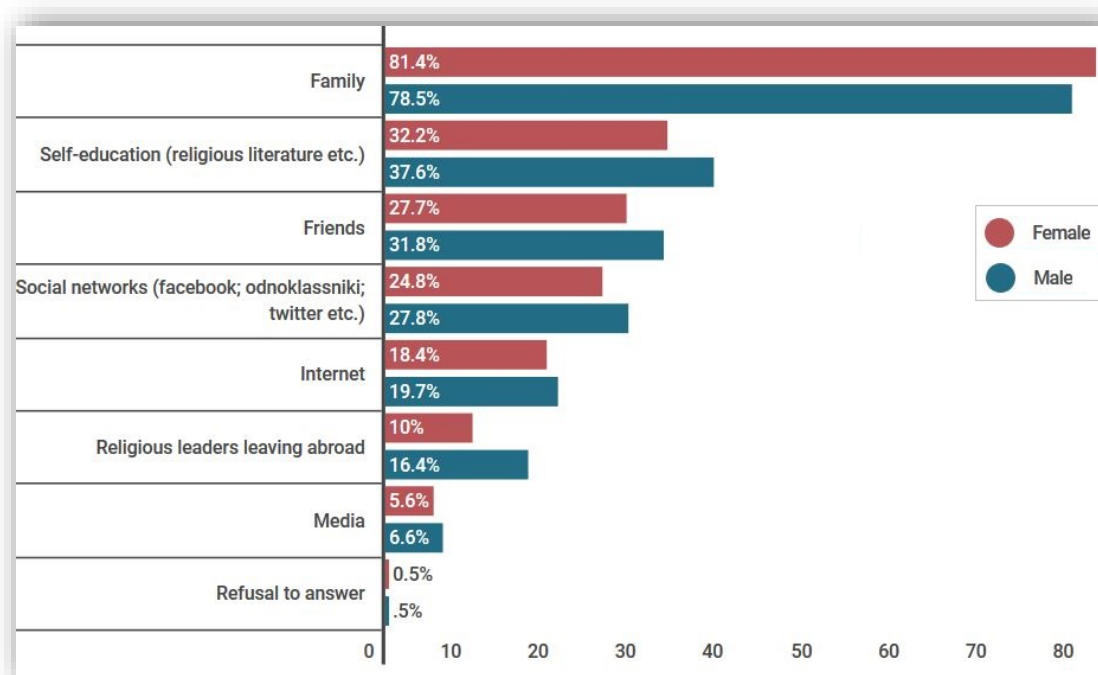
In 39 answers respondents named countries of residence of those religious leaders who provide additional information on religious issues to Georgian Muslims:

Table 19. Religious leaders living abroad – source of religious education.

Religious leaders living abroad - source of religious education	#
Turkey	29
Azerbaijan	14
Iran	5
An Arabic country (not specified)	3
Syria	1

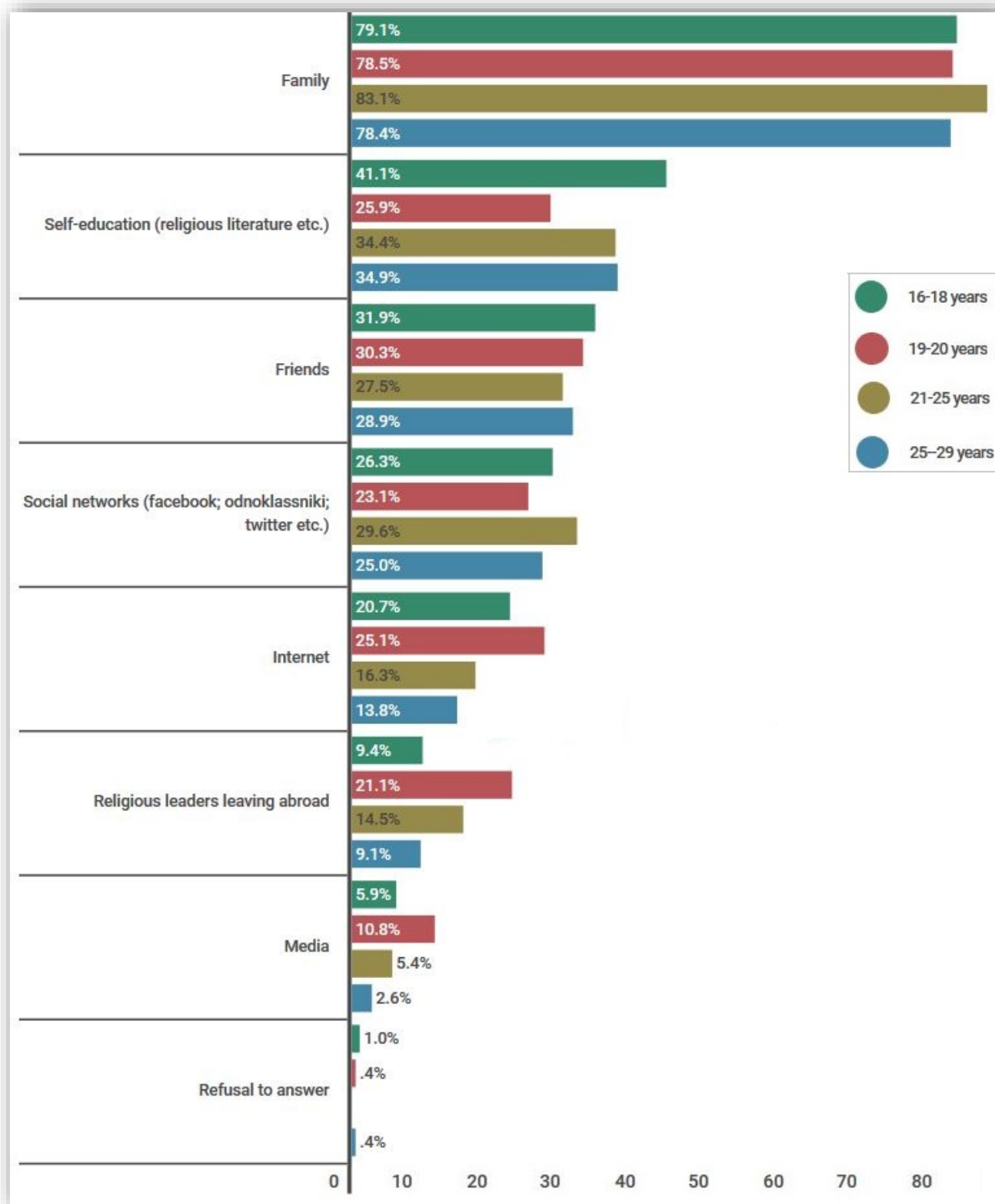
A difference was observed between responses of boys and girls; compared to boys, girls less frequently name religious leaders not living in Georgia (girls – 10%, boys – 16.4%) and self-education (girls – 32.2%, boys – 37.6%) as a source of information on religious issues and more frequently name a family as such (girls – 81.4%, boys – 78.5%).

Figure 65. Additional sources of information on religious issues, by gender.



Age-specific analysis of data shows that religious education is most intensively obtained through self-education by youth aged from 16 to 18 (41.1%); through social networks by youth aged from 21 to 25 (29.6%); through religious leaders living abroad by youth aged 19-20 (21.1%).

Figure 66. Additional sources of information on religious issues, by age.

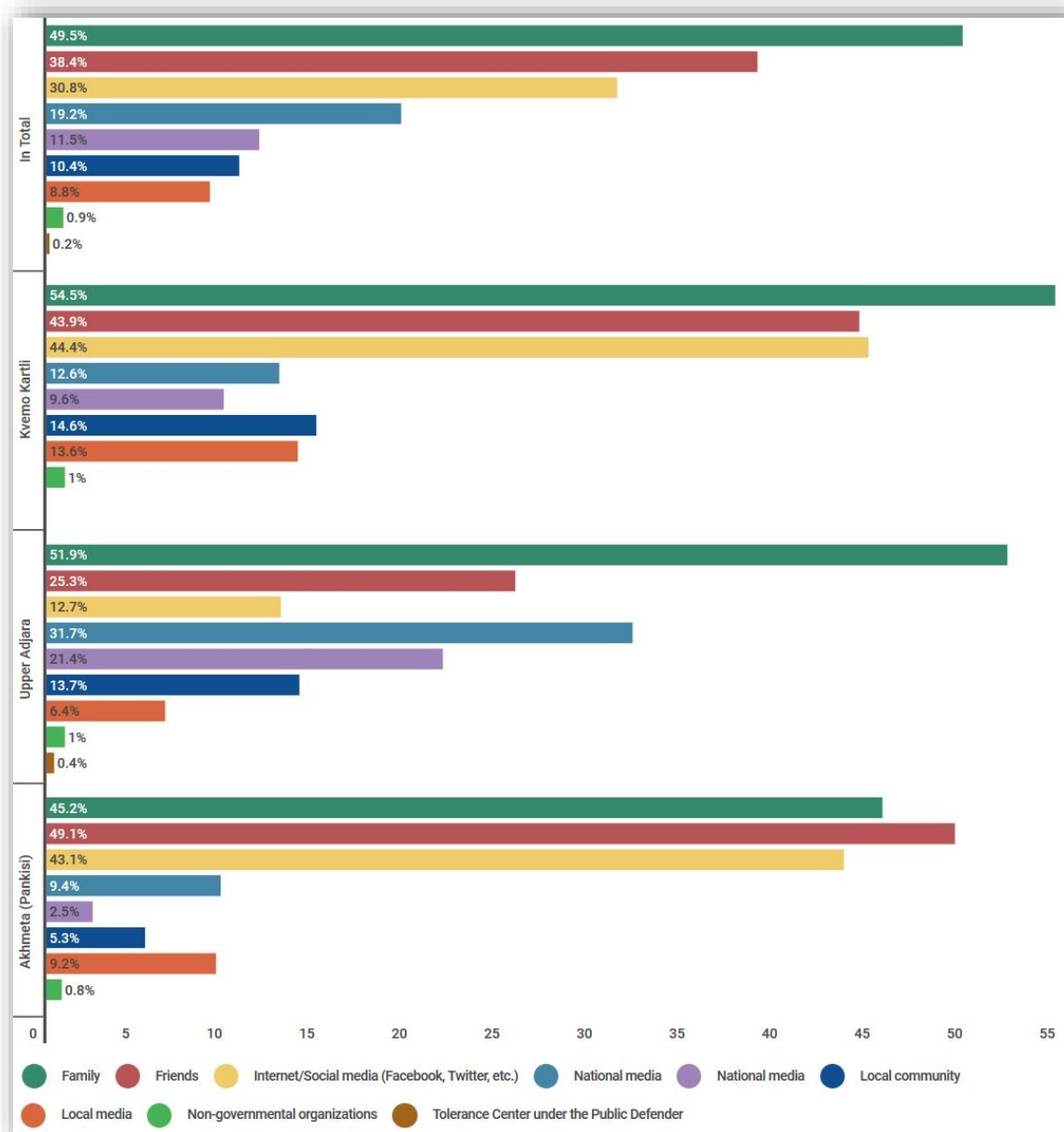


Acquisition of religious education was largely evaluated by respondents as equally important for women and men (96.3%)

Religious rights. In response to the question as to where respondents receive information about the rights of various denominations, the majority named family (49.5%), followed by friends - 38.4%, social media - 30.8% and religious leaders - 19.2%. The share of national media in this case comprises 11.5%, that of regional media is 8.8% and of nongovernmental organizations is 0.9%.

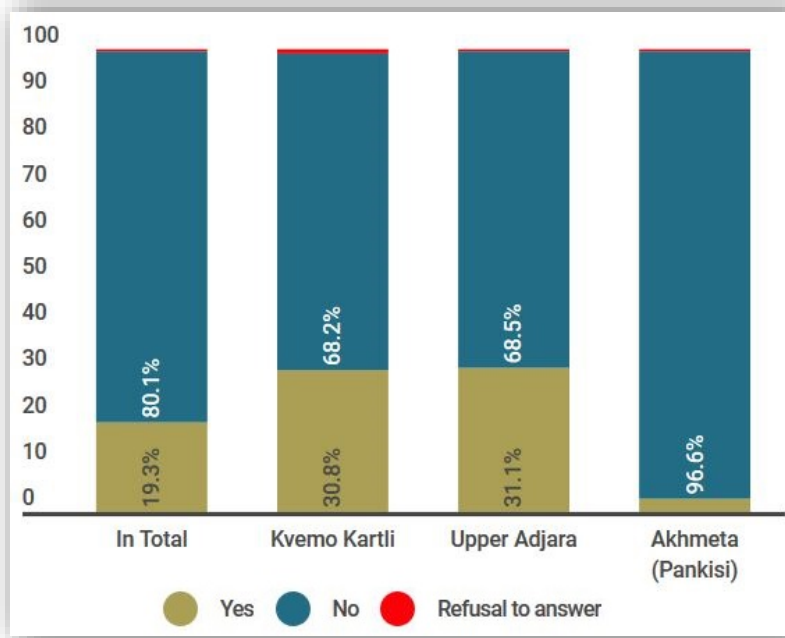
In Akhmeta (Pankisi), the primary sources of information about religious rights are friends (49.1%) and family (45.2%) whereas in other regions the primary source is family (Kvemo Kartli – 54.5%, Upper Adjara – 51.9%). The second to family is religious leaders in Upper Adjara (31.7%) and social media in Kvemo Kartli (44.4%). Nongovernmental organizations were named by 11 respondents alone (Kvemo Kartli – 2, Upper Ajara – 5, Akhmeta (Pankisi) – 4), Council of Tolerance at the Public Defender of Georgia was named by 2 respondents from Upper Adjara).

Figure 67. Sources of information about the rights of religious denominations.



Overall, almost a fifth of the respondents (19.3%) believe that rights of various religious denominations are violated in Georgia; this view is most widespread in Upper Adjara (31.1%) and Kvemo Kartli (30.8%) and the least widespread in Akhmeta (Pankisi) – 2.8%.

Figure 68. Protection of rights of religious denominations in Georgia.



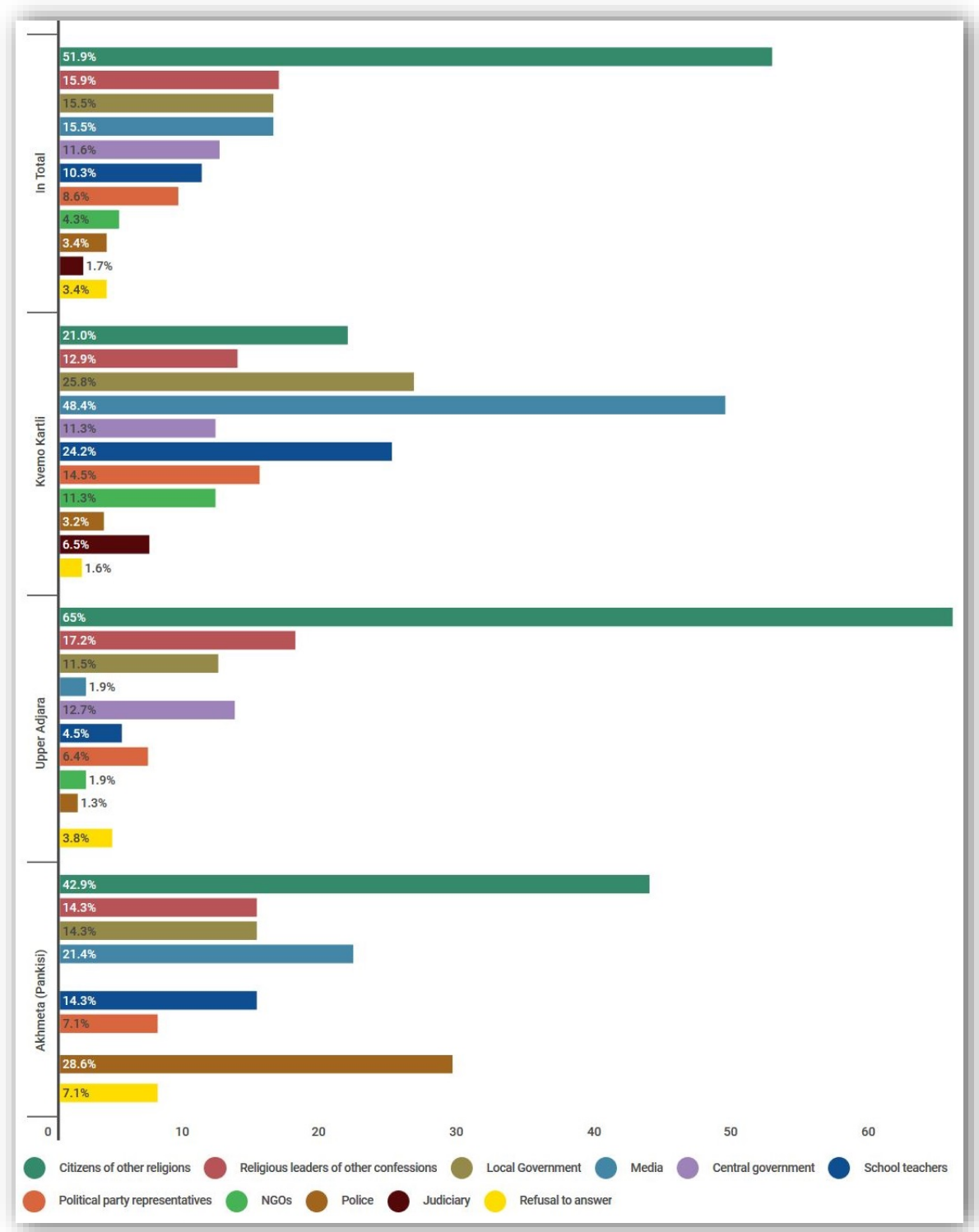
In response to a question who violates the rights of religious minorities in Georgia, the majority of respondents named citizens of other religious denominations (51.9%), followed with almost equal shares by religious leaders of other denominations (15.9%), media (15.5%), and local governments (15.5%).

In Upper Adjara, most respondents blame citizens of different religious denomination for violations of rights of other religions (65%) and leaders of other religious denominations (17.2%).

In Kvemo Kartli, respondents most frequently blame media (48.4%) and local government (25.8) while in Akhmeta (Pankisi) - different religious denominations (42.9%) and police (28.6%).

Teachers as a source of violating rights of other religious denominations were named by 24.2% of respondents in Kvemo Kartli and 14.3% of respondents in Akhmeta (Pankisi). The central government was named by 12.7% of respondents in Upper Adjara and 11.3% of respondents in Kvemo Kartli.

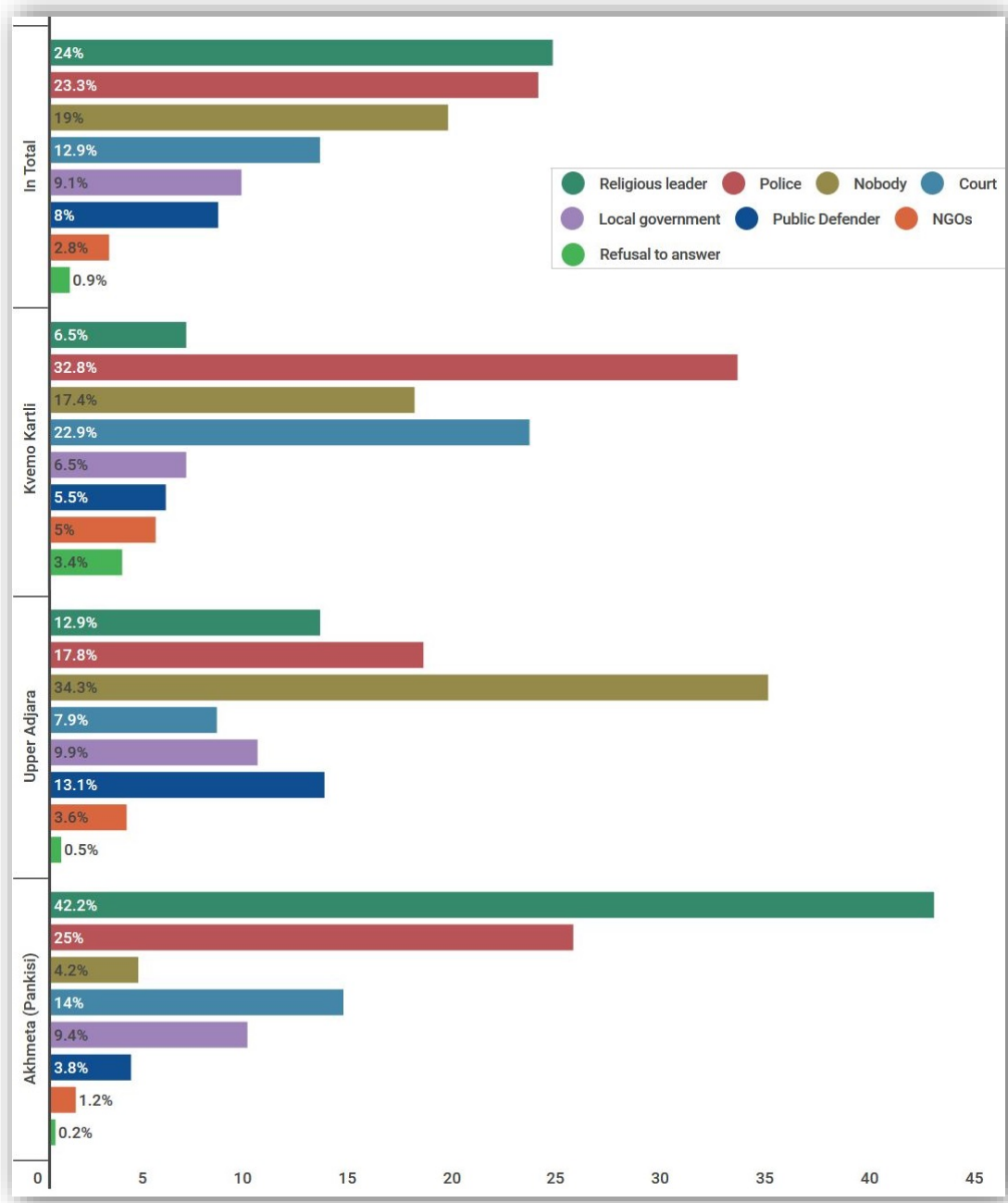
Figure 69. Sources of infringement of religious rights.



When asked whom they would apply if their constitutional right to freedom of religion was violated, 24% of respondents named religious leaders and 23.3% named police; 19% of respondents did not name anyone.

The number of those who would apply to a religious leader is the highest in Akhmeta (Pankisi) – 42.2%; this is followed by police (25%) and court (14%). The skepticism towards formal and informal institutions is the highest in Upper Adjara – 34.3% of respondents replied that they would not apply to anyone. In case of Upper Adjara, respondents would more often apply to police (17.8%) than to religious leaders (12.9%). In contrast to other regions, police was most frequently named by Kvemo Kartli respondents (32.8%), which is followed by court (22.9%); 17.4% of respondents would not apply to anyone. The share of indicators who would apply to religious leaders is the lowest in Kvemo Kartli (6.5%).

Figure 70. Formal and informal institution which respondents would apply to in case of violation of religious rights.

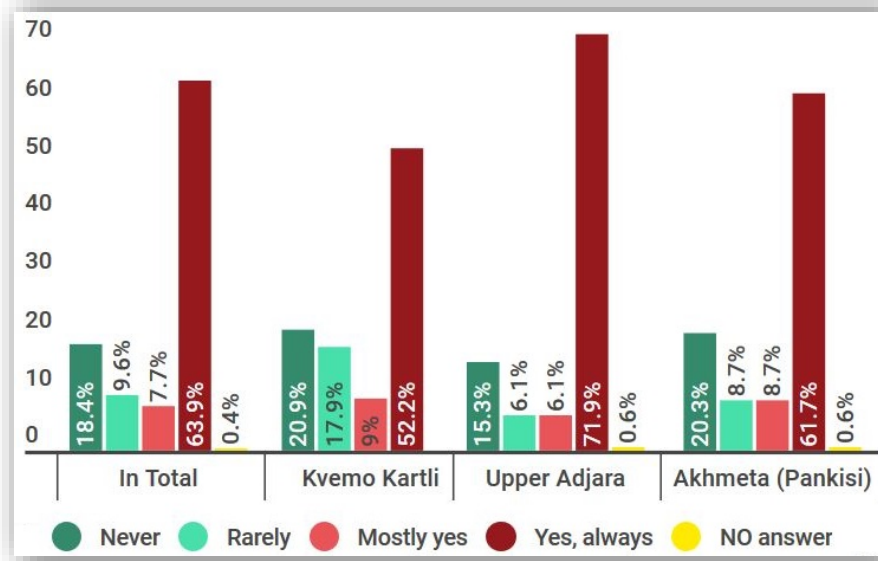


V. Political and civil integration.

Elections. The majority of respondents of electoral age¹⁸ (63.9%) said that they always vote in elections; 7.7% vote frequently, 9.6% - seldom and 18.4% never.

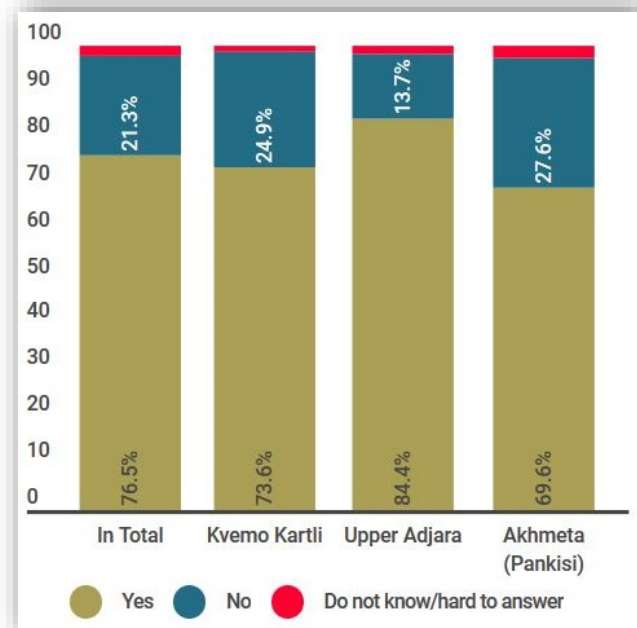
Election activity is lower in Kvemo Kartli (52.2%) than in Akhmeta (Pankisi) – 61.9% and Upper Adjara – 71.9%.

Figure 71. Election activity.



The total of 76.5% of respondents think that their ballot may affect the results of elections. The highest indicator of such belief is seen in Upper Adjara (84.4%) whereas the lowest is seen in Akhmeta (Pankisi) (69.6%).

Figure 72. Attitudes towards election process.



¹⁸ 18 years and older.

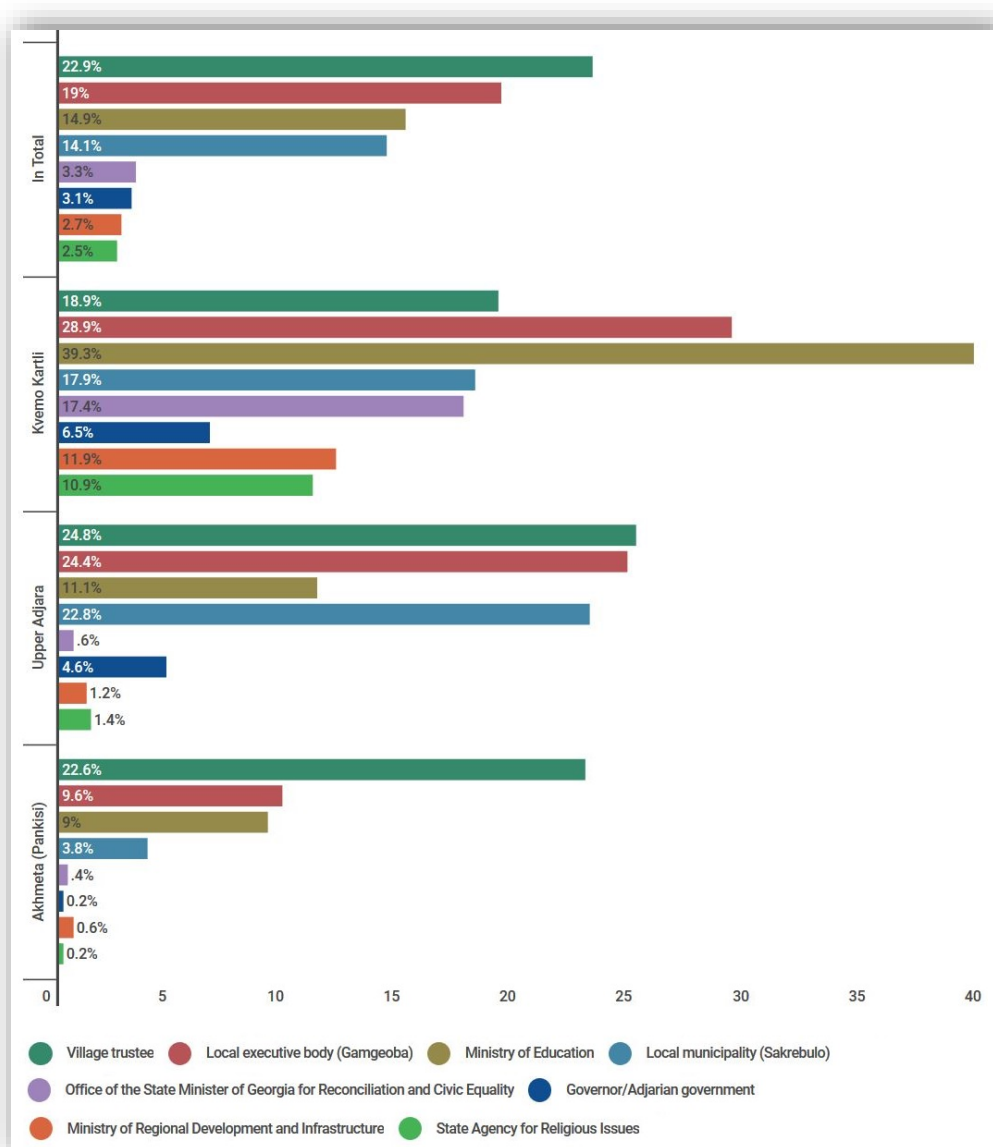
Political integration. When asked which national and local government entity they interacted with over the last two years, respondents who had such interaction named government representative in village (22.9%), local executive body (19%), the Ministry of Education (14.9%) and local council (14.1%).

The Ministry of Education was most frequently named in Kvemo Kartli (39.3%), which may be explained by the specific sample (students). Compared to other regions, Kvemo Kartli also showed higher indicators of interactions with local executive body (28.9%) and government representative in village (18.9%).

Interaction with government representative in village is also intensive in Upper Adjara – 24.8% and Akhmeta (Pankisi) – 22.6%.

The Office of State Ministry for Reconciliation and Civic Equality (17.4%), the Ministry of Regional Development and Infrastructure (11.9%) and the State Agency for Religious Issues (10.9%) were named most frequently in Kvemo Kartli than in other regions.

Figure 73. Interaction with central and local authorities over the past two years – only affirmative responses.



Evaluation of the performance of central government. On a five-point scale,¹⁹ respondents evaluated the effectiveness of central government activities with regard to the Muslim community as medium (3.4). Activities of central government got the highest score in Akhmeta (Pankisi) – 3.6 and the lowest score in Kvemo Kartli – at 3.2.

Figure 74. Evaluation of the central government activity.

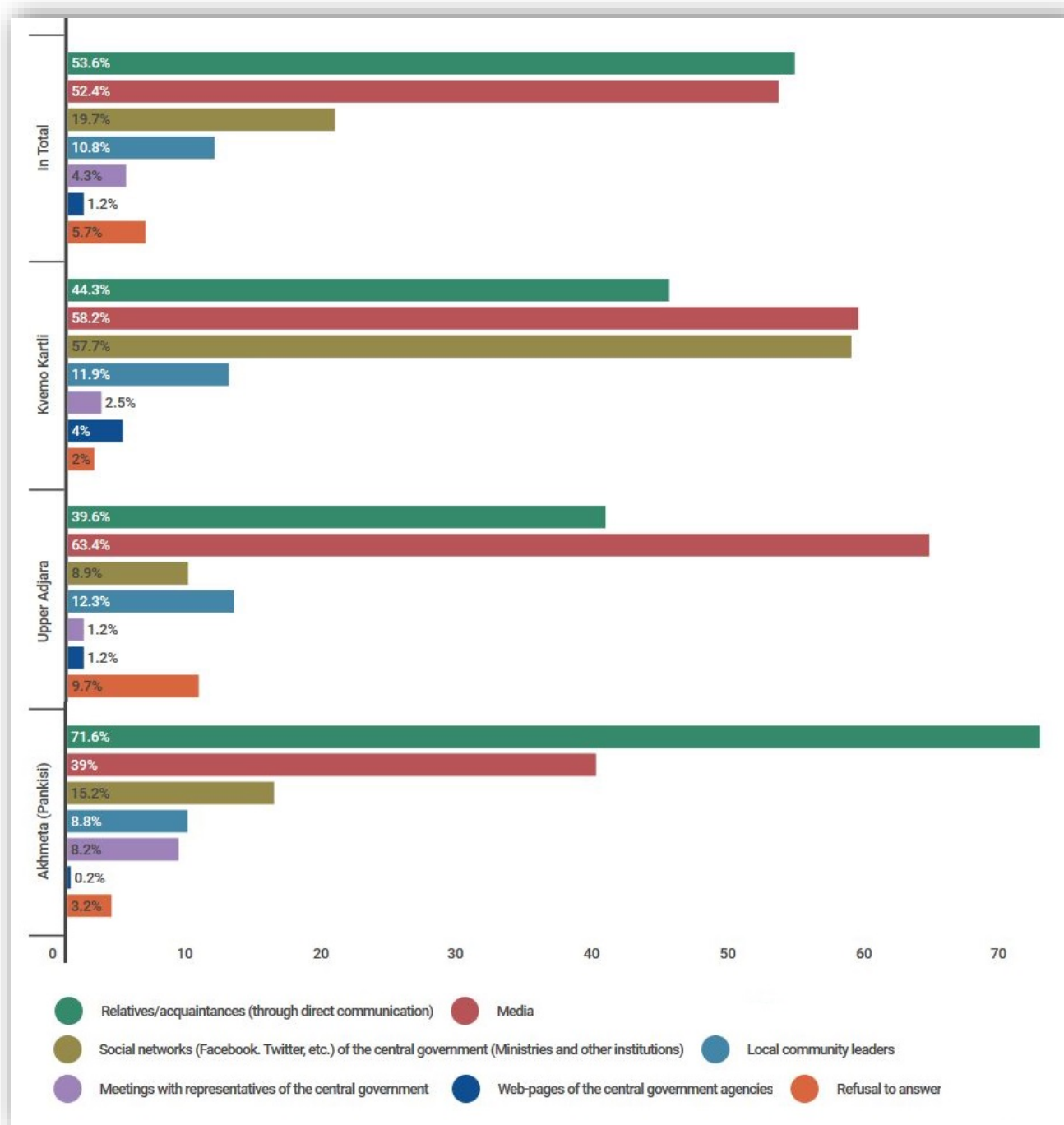


In response to a question how respondents learn about central government initiatives or already implemented activities, more than half of respondents named relatives/friends (53.6%) and media (52.4%).

The number of those who receive such information from relatives and friends through direct communication is the highest in Akhmeta (Pankisi) – 71.6%. In Upper Adjara and Kvemo Kartli the highest indicator accounted for media (63.4% and 58.2%, respectively). The number of those who get official information from social pages of central government entities is also high (57.7%) in Kvemo Kartli.

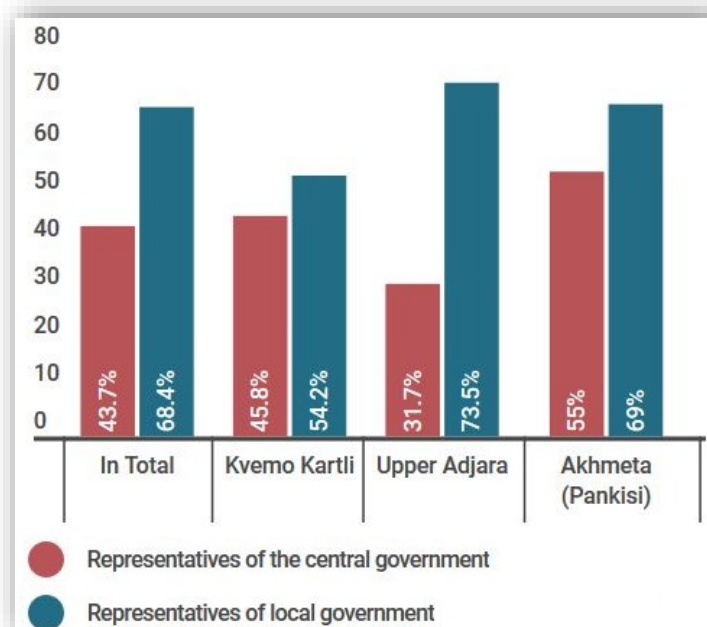
¹⁹ 1 – Absolutely ineffective, 5 – Effective.

Figure 75. Sources of information about central government activities; more than one answer was allowed.



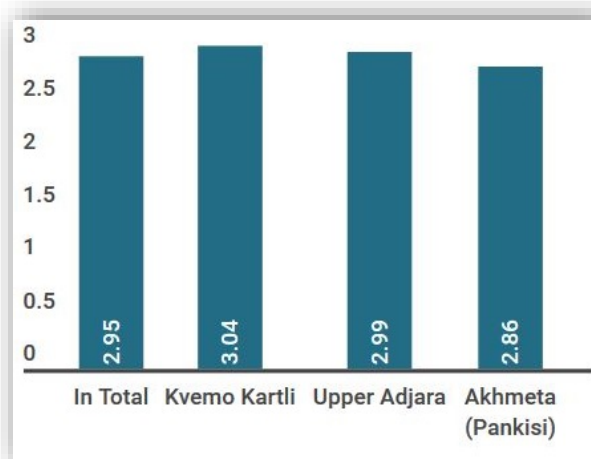
68.4% of respondents noted that in case of need they may get in touch with representatives of local government; as regard central government, 43.7% of respondents answered affirmatively. The largest difference in answers was seen in Upper Adjara (local government – 73.5% and central government – 31.7%) whereas the smallest – in Kvemo Kartli (local government – 54.2% and central government – 45.8%), which can be explained by geographic remoteness in the former case and geographic closeness in the latter case.

Figure 76. Possibility to interact with central and local authorities, only affirmative responses.



Interest towards affairs of own community/village/settlement was evaluated by respondents in all three regions as above average (2.95), on a four-point scale.²⁰

Figure 77. Degree of interest towards affairs of own community/village/settlement, by regions, mean



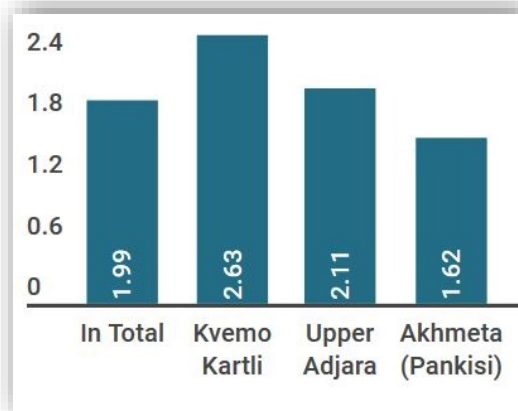
On a four-point scale,²¹ respondents evaluated also their involvement in the affairs of community/village/settlement; it got a lower score (1.99) than the score of interest (2.95). The lowest degree of involvement is observed in Akhmeta (Pankisi) – 1.62 whereas the highest was in Kvemo Kartli – 2.63.

²⁰ 4 – Very much interested; 1 – Absolutely disinterested.

²¹ 4 – Very involved; 1 – Not involved.

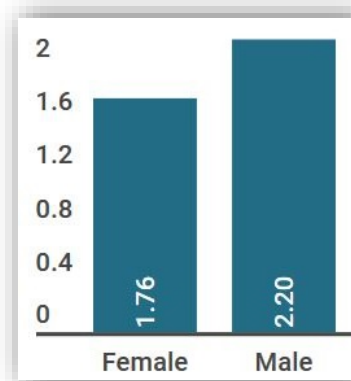
A weak but statistically significant correlation was revealed between two variables: the higher the degree of involvement in the affairs of community/village/settlement, the lower the indicator of involvement in religious rituals (Spearman's rho=-0.252** Sig. (2-tailed)<0.05).

Figure 78. Degree of involvement in affairs of community/village/settlement, by regions.



A statistically significant difference is seen in the results by regions (P_value<0.05). Girls consider themselves less involved (1.76) in the affairs of community/village/settlement than boys (2.20).

Figure 79. Degree of involvement in affairs of community/village/settlement, by gender.



When evaluating the involvement in terms of gender, more than half of respondents (56.1%) noted a more intensive involvement of men in decision making process on a local government level; 25.8% considered the involvement equal; 15.9% found it difficult to evaluate while 2.2% of respondents said that the degree of involvement was higher in case of women.

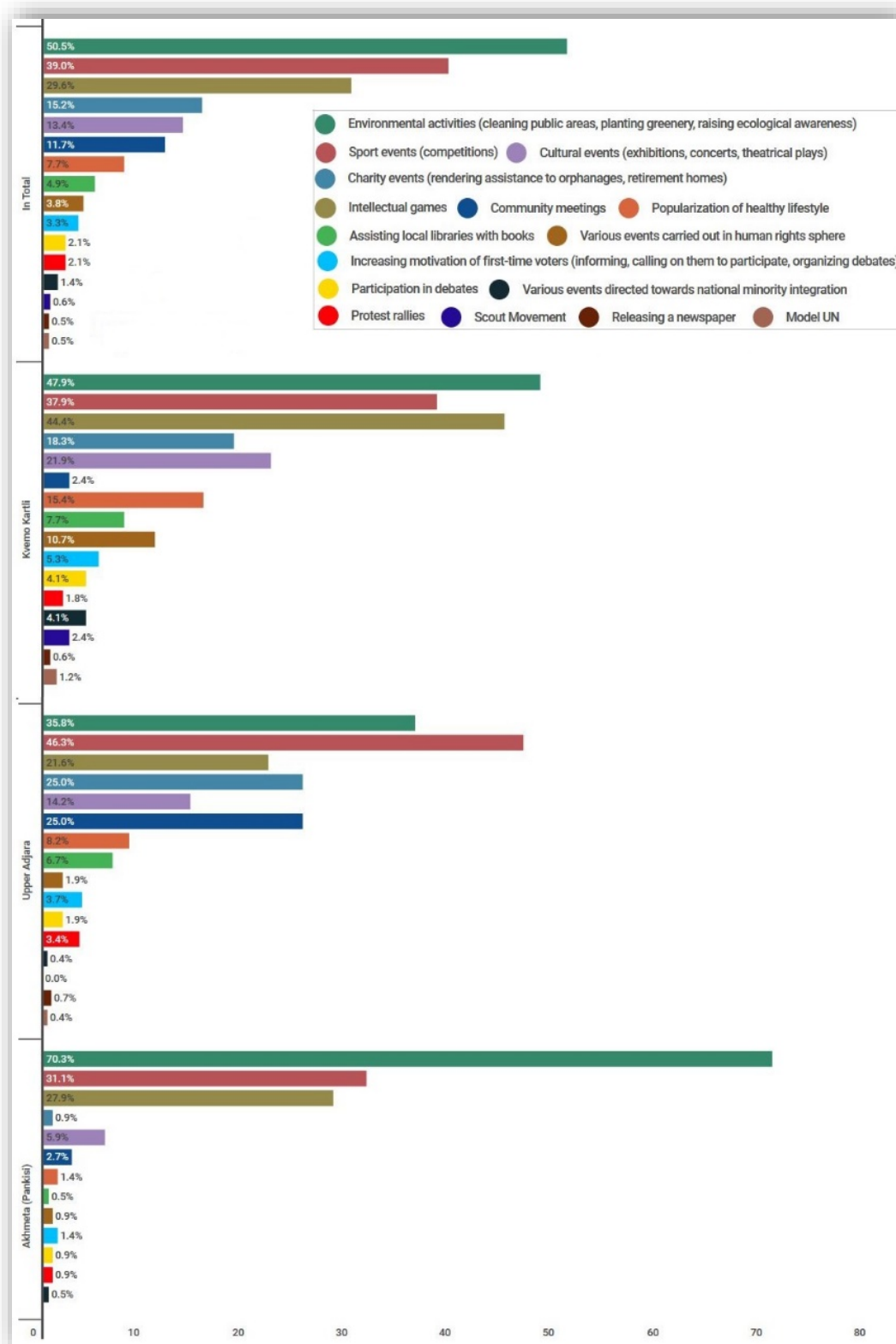
Civil activism. A question whether they participate in any civil activity was answered by only 659 respondents, that is, 54.6% of respondents gave affirmative answers.

Kvemo Kartli	Upper Adjara	Akhmeta (Pankisi)
169 respondents (84.1%)	268 respondents (53.1%)	222 respondents (44.4%)

In response to a question which activities they participated in, 50.5% of respondents named environmental activities, followed by sports activities (39%), intellectual games (29.6%) and charity events (15.2%). The lowest participation of respondents was seen in Model UN activities (0.5%),

publication of newspaper (0.5%), scout movement activity (0.6%), and events towards the integration of national minorities (1.4%).

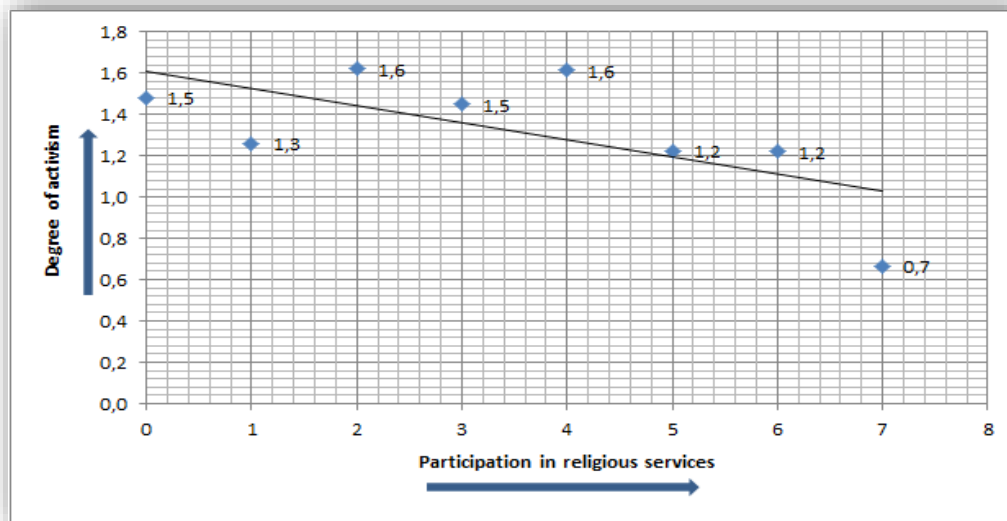
Figure 80. Activities in which respondents participated; answers are calculated among them who took part in activities; more than one answer was allowed.



While environmental activities were most frequently named in Akhmeta (Pankisi) and Kvemo Kartli (70.3% and 47.9%, respectively), in Upper Adjara sports activities were in the lead (46.3%). Community meetings (25%) and charity events (25%) were also more frequently named in Ajara than in other regions.

Second to environmental activities are intellectual games in Kvemo Kartli (44.4%) and sports events in Akhmeta (Pankisi) (31.1%). Compared to other regions, Kvemo Kartli respondents also named human rights events (10.7%), which may be explained by the involvement of students in civic activity programs.²² A weak correlation was seen between two variables: the higher the degree of civil activity of respondents, the lower their participation in religious rituals (Spearman's rho=-0.273** P_value=0.000).

Figure 81. Correlation between civil activity and participation in religious rituals.



IV. Attitudes towards foreign policy issues.

When evaluating foreign policy issues on a five-point scale,²³ the total data showed an almost equal support to Georgia's integration into the European Union (3.90) and NATO (3.89); the least support was seen towards the integration into the Eurasian Union (2.63).

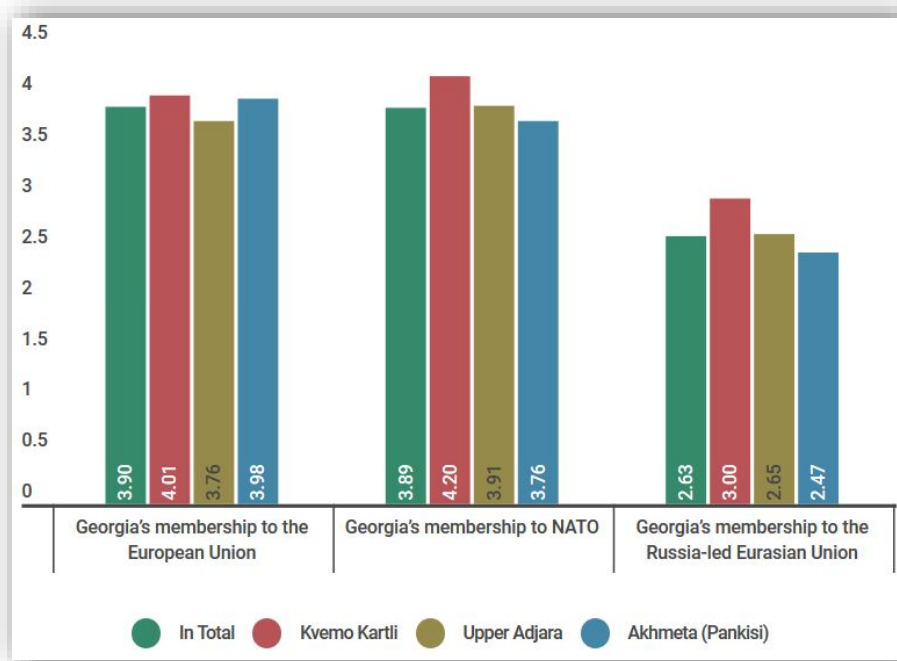
The support towards NATO integration slightly exceeds the support towards the EU integration in Kvemo Kartli (NATO – 4.20, EU – 4.01) and Upper Adjara (NATO – 3.91, EU – 3.76); the situation is opposite in Akhmeta (Pankisi): EU – 3.98 and NATO – 3.76.

The support towards the integration into Eurasian Union is above average in Kvemo Kartli (3), a little higher than average in Upper Adjara (2.65) and lower than average in Akhmeta (Pankisi) – 2.47.

²² Within the framework of PITA, implemented with the support of USAID, UNAG opened two youth centers in Ilia State University and Ivane Javakhishvili Tbilisi State University; these centers work on civic activity and integration issues.

²³ 1 – Do not support at all; 5 – Fully support.

Figure 82. Foreign integration issues.



A weak correlation was observed between two variables, in particular, between the frequency of participation in religious rituals and attitudes towards foreign policy priorities. The higher the frequency of participation in religious rituals, the lower the support towards the integration into NATO (Spearman's $\rho = -0.135^{**}$, $P_value < 0.05$).

Figure 83. Attitudes towards the membership into international alliances.

