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Economic and Social Empowerment for Roma and Egyptians- a booster for social inclusion Project

ESERE Behavioral Change Model (ESERE-BCM)

Changing Attitudes and Behaviors of Public Servants with Regards to Roma and Egyptians' Access to Public Services

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The project aims to promote the economic and social empowerment of the marginalised Roma and Egyptian communities and supports the Government of Albania in its efforts to achieve the objectives set forth in the National Action Plan for the Integration of Roma and Egyptians, 2016-2020, while promoting respect for human rights, gender mainstreaming and intercultural dialogue, as prerequisites for the country's EU integration.

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1. Introduction: General Background and Problem Statement

It can be said that working for social change is an act of faith. We project our possible futures based on the mindset we have at the present day. We live in complex and dynamic environments, participating and acting through multi-diversity relations (identity, social, political, cognitive, intercultural, and historical). As public servants working in the social sector, we are agents of the social change that happen continuously.

When this prospective is carried out with the participation of other stakeholders in the process, the quality of the exercise is enriched as we can incorporate a multi-diversity of approaches, assumptions, interest and knowledge that help us to construct a more shared view of reality and consequently of the change process that we are undertaking and which affects us in the same and different way.

We need to consider that the reality is holistic and multi-stakeholder, therefore the change logic must be shared with different actors through many-to-many relationship networks (Gummesson, 2009; Gummesson and Polese, 2009) with the purpose of value co-creation (Vargo, Maglio, and Akaka, 2008). Aiming consonance and empathy, it should be considered what the other actors think or require. Thus, living in a participatory and inclusive world where the different interests and needs are included and recognized, it is a must. By democratic imperative, reality forces us to relate with each other in an inclusive and dialogic manner.

A “systems thinking” perspective considers that the whole is present in every part as every part comprises the whole. For example, systemically speaking, in every father there is a son, a daughter, a grandson and everybody else belonging to that family. There is no way we can understand from an individual perspective what comprises a family without considering the interactive dynamics which integrate the whole family; this is relevant to the society too.

How can we react in accountable manner, or provide quality services or plan our actions as part of our mission (referring to the public service) if we don't believe in the capacity of the human beings to whom we are cooperating or serve to (e.g. Roma and Egyptians)? If public servant thinks and interact with Roma and Egyptians (R&E) in a discriminatory way, the members of both communities will perceive that feeling and act improperly. This happens because little causes can imply big butterfly effects.

Given the above reasons, we are compelled to consider this social, historical, political and economic inter-dependency between factors and actors. When failing to do so, we cannot achieve profound transformational change. This is a fundamental challenge when facilitating and participating in social change processes embedded in complex context.

There is a general tendency of human beings to categorize themselves per single races, and within these races, to single groups. Perhaps, this happens as a need for identity, affection and belongingness, often accompanied by intergroup conflicts and exclusion.

In the late 1800s and in the early 1900s various disciplines were concerned about the behavior of individuals within small or huge groups, mono-cultural or multicultural ones. For instance, the father of experimental psychology, Wilhelm Wundt, used simultaneously elements of psychology and anthropology to study scientifically the cognitive aspects of individuals as group members (Wundt, 1916). Then, it was Freud who introduced the psychoanalysis in studying group psychology (Freud, 1922). He explained that the basics of group processes are the emotional ties between the group members. To him, the concept of “identification” became the core of interpersonal processes where the individual aims to be similar like another. The in-group similarity creates a deindividuation (losing the self-awareness) of an individual making at the same time a self-categorization (Turner et al., 1987). Even though the most recent self-categorization theory has a stronger intra-group focus, the Social Identity Theory shifts the focus from intra-group only, to intra and inter-group processes (Tajfel, 1978; Tajfel and Turner, 1979). According to Tajfel, the central hypothesis of social identity theory is that group members of an in-group will seek to find negative aspects of an out-group, thus enhancing their self-image. Consequently, prejudice views between cultures might follow, and the latter may result in racism.

Freud’s and Tajfel’s concept of identification is not far from the third scale of Maslow’s pyramid of the hierarchy of needs: belonging and affection needs, or social needs (Maslow, 1954). However, the latter offers a positive perspective and an essential existential need to be part of a group. Nonetheless, being part of a group does not mean excluding others a priori. The individual as an Aristotelian *zoon politikon* cannot survive without love and affection, but to potentially have them he should be part of a group. Thus, these needs cannot be satisfied in an out-group perspective.

From the sociological viewpoint, the French sociologist, Émile Durkheim, stated that the keystone of a society is the shared beliefs that he called collective representations (Durkheim, 1997). There are exactly the collective representations that create what Durkheim calls collective consciousness by which crowds are unified. The problem arises when a contradiction is perceived in terms of shared beliefs and values that contrast apparently “different” social groups. This phenomenon brings to social exclusion or segregation since people’s mindset is founded on the concept of race and racial thinking.

Despite the efforts of anthropologists to moderate the emphasis of racial thinking by considering it as incorrect (Lieberman et al., 1989), still racial terms and categories exists and are especially related with ethnic origin (Lieberman & Jackson, 1995). This perception is even in contradiction with data that come from genetic studies. Therefore, it is a mistake to label groups under a single racial label, because always group members have a hybrid DNA (Keita and Kittles, 1997). As an ulterior support, recently, through the initiative of Momondo (<http://www.momondo.com>) “Let’s Open Our World: the DNA Journey”, researchers discovered by a simple DNA test that there was not any participant belonging to a “pure race”. Anyone of them had a hybrid DNA, with different roots, from different countries and cultures.

When it comes to deal with issues of diversity and inclusion in less developed countries, difficulties are bigger. Since the development of a country is directly related with the education level of the citizens, then less developed countries have less educated people, and less educated people are less open-minded, tolerant, and inclusive.

Especially in Albanian reality, Roma and Egyptians are the most vulnerable communities which are marginalized and socially excluded or segregated. The level of poverty is twice vs. the majority population. Despite the efforts of Albanian Government and other organizations, data show that still exist problems of civil registration, education, employment, healthcare, housing, and social protection. According to Simon, Galanxhi, & Dhono (2015), based on the census data, most of the Albanian (97%) and Egyptian (93%) children aged 6 to 9 years old are attending to primary schools, but this is the case for only 55% of Roma children. These very low figures come mainly from children who have never been enrolled. Drop out is rather rare before 10 years old (less than 3 %, and mainly for girls than for boys), but it is more significant at the beginning of lower secondary school. Drop out of enrolled Roma pupils between 10 and 16 years old reach 30% for the boys and 44,6% for the girls. At 16 years old, 96% of the girls and only 68% of the boys have dropped out from school. Inequalities at school begin with early childhood education where there is a low preschool attendance. The main reasons given by Roma parents for their children not attending kindergarten are twofold: it is too expensive (49%) and children should better stay with the family (25%); less than 3% of Albanians have never attended to school, but for Egyptians the figure is higher (15% never attended), and for Roma (49% never attended). In terms of advanced levels of education, the higher the level, the higher the identification of Roma achievers as Albanians.

There is a meaningful correlation between education and future employment. On average, 2% of the Albanians declare to be illiterate, 15% of the Egyptians and 48% of the Roma (46% for men and 53% for women). Despite the direct correlation between the two mentioned variables, there is another moderating variable which shows that the correlation is not the same for all the communities. For instance, educated Roma tend to be more unemployed than Albanians with similar diploma. The “residual gaps”, i.e. the difference that remains when age, education and gender are controlled for, can be interpreted as evidence of ethnic discrimination. A direct question on the experience of discrimination shows indeed that 46% of Roma declare having been discriminated in the last five years when looking for a job, and 24% at the work place. Other variables, like language, culture, and religion, are antecedents of ethnicity’s perception that influences social identification and the amounts of social acceptance and inclusion.

In terms of housing, the gaps are evident. From these communities, people that live in precarious conditions (shelters, tents, shacks, barracks, etc.) are 15% Roma, 4% Egyptians, and 0.5% Albanians. Finally, the socio-economic status and the poor living conditions of the members of the two marginalized groups reflects also the health conditions, access to healthcare, and longevity.

For the above reasons, the Economic and Social Empowerment for Roma and Egyptians - a booster for social inclusion (ESERE) project (funded by the EU and implemented by the UNDP in

partnership with the Ministry of Social Welfare and Youth) - aims to improve the social inclusion of Roma and Egyptian communities with focus in the municipalities of Tirana, Durrës, Shkodra and Berat. ESERE project has four main objectives: (1) Increased employment opportunities and skills development opportunities for Roma and Egyptian by reducing the employment gap between these communities and the majority of the population, (2) Community Led Local Development (CLLD) for R&E inclusion at the local level, (3) Improved access of Roma and Egyptian to basic services, and (4) The National Action Plan for Roma and Egyptian Integration (2016-2020), supported for implementation, monitoring and evaluation at the national, regional and local level.

Regarding the third objective, it deals with the creation of a behavioral change model, which aim is to raise awareness, change the attitudes and competences of public servants at local and national level to be more effective in providing programs and quality public services towards Roma and Egyptian communities, so their needs are understood and fulfilled at all levels. The model will encourage public servant at national and local level to have a friendlier approach by taking into account the intercultural diversity and human rights approach, in order to engage more effectively when developing policies and implementing strategies for Roma and Egyptian communities.

2. Theoretical lens of the model

Since the purpose of ESERE's Behavioral Change Model (ESERE-BCM), developed by Hysa and Titka (2017), is to change attitudes and behaviors of public servants with regards to improves access of Roma and Egyptians to public services, then it is worthwhile to summarize the main theoretical pillars in which the model is founded.

For changing attitudes, the model relies on several approaches intertwined with each other, as follows: the classical Cognitive Dissonance Theory (Festinger, 1957), the Cognitive Dissonance Theory Revisited (Aronson, Wilson, & Akert, 2010), and the Persuasive Communication based mainly on the Viable Systems Approach's tool of Consonance (Barile, 2011; Barile, Riolli, Hysa, 2016), the Yale Attitude Change Approach (Hovland, Janis, & Kelley, 1953), and the Strategic Dialogue / Giorgio Nardone Model (Nardone, 2015; Nardone & Salvini, 2007).

For changing behaviors, the ESERE-BCM uses: Classical Conditioning and Operant Conditioning (Pavlov, 1927; Skinner, 1938, Cacioppo et al., 1992; Kuykendall & Keating, 1990), and Brief Strategic Therapy and Change Strategies (Nardone and Watzlawick, 2005, 1993; Nardone and Portelli, 2005; Watzlawick, Weakland, and Fisch, 1974; Bateson et al., 1956; 1963).

In the following sentences, there is a brief explanation of the mentioned theoretical pillars on which is inspired the ESERE-BCM, starting first with the attitude change theories, and continuing with behavioral change approaches.

2.1. Changing Attitudes

Cognitive Dissonance Theory: this theory sustains that sometimes people change attitudes because they feel an internal conflict which creates them discomfort and frustration. This happens because components of attitudes are in contrast with each other or with the behavior of the person. For instance, what one thinks or believes (cognitive component of attitude) perhaps is in contrast with what he feels (affective component) and/or his tendency to behave (behavioral component) and/or the behavior itself. Because of the internal pressure, the individual tries to change for avoiding the unpleasant feeling. Changing in this case means putting in linear coherence the components of attitude with each other, or the attitude with the behavior. Concretizing, if you think/believe that smoking in a restaurant is inappropriate behavior (cognitive component), then if you see someone smoking it creates you a fastidious feeling (affective component) which creates in you the behavioral tendency to complain to the person, restaurant's manager, etc., to restore the situation in harmony with your perceptions and feelings. But if you do not act in coherence with what you think and feel (may be because the person that is smoking is your boss, a politician, etc.), then an internal conflict arises because of non-linear compatibility between attitudes and behaviors. You can reduce the frustration state (i.e. cognitive dissonance) by rationalizing/justifying the situation. For example, you can say that "nobody can smoke in a restaurant, but when it comes to my boss, this is not a problem to me".

Another example related with public servants can be the following. If a public servant possesses a discriminatory thought (i.e. a stereotype) toward an Egyptian, then the cognitive component of the attitude (i.e. what he thinks and believes) influences the affective component (i.e. what he feels), and the latter influences the behavioral component (i.e. how he intends to behave). Thus, the public servant, to be coherent with what he thinks/believes and feels, might reflect a discriminatory behavior toward the Egyptian. Therefore, aiming to avoid the cognitive dissonance for the public servant, and to respect at the same time the Egyptian, the intervention should be based on changing the perceptions/stereotypes of the public servant (i.e. what he thinks/believes). This will influence differently his feelings, and consequently the behavior will change.

Persuasive Communication: persuasion is a very ancient technique used in different countries and regions. It recalls the dispute art (*eristikè tèchne*) of the sophist Protagora, Plato's reminiscence theory, Socrates' method, Aristotle's rhetoric, Chinese stratagems, etc. In the present research, the ancient part is indirectly visible but still fundamental. Explicitly, modern approaches of persuasion have been used as listed below.

Yale Attitude Change Approach: the main imperative of this approach is "who said what to whom". Therefore, this method relies on: "Who" is the source of communication (research support: a credible or attractive speaker is a better persuader); "What" is the nature of communication (research support: people are more persuaded by messages that apparently do not seem to be designed to influence them, which means indirect messages); "To Whom" that refers to the nature of audience (research support: a distracted audience and a less intelligent one is more susceptible to persuasive messages compared to a highly focused and intelligent one).

VSA's Consonance: Humans are relational beings having the need to be part of a group. They can be described as viable systems, or systems that try to keep balance (dynamic equilibrium/homeostasis) in their environment for surviving. And the only way to survive is to be affiliated with a group. Almost all content theories of motivation support this. Ignoring for the moment the many reasons why individuals try to be part of a group, let's focus the attention on the real force ("gravity force" or "strange attractor") that maintains group members as viable systems together. The force/driver that maintains viable systems together, expressed through their compatibility degree in terms of shared objectives and interests, is called Consonance (Golinelli, 2010). It is a structural concept because it refers to the viable systems' structures and the relation between them. Thus, consonance refers to the degree of integration among viable systems' structures in order to create the compatibility conditions for interaction. Recent progress of Viable Systems Approach with the Theory of Information Variety (Barile, 2011) has shown that the structure of a viable system is composed by three levels: information units (Uinf), interpretation schemes (Sint), and categorical values (Cval). Uinf refer to the knowledge background that an individual possesses; Sint refer to the knowledge forms or the way how people filter and frame information; Cval refer to the resistance opposed to change from the knowledge possessed by the viable system. Therefore, the consonance (harmony or empathy) between group members conceived as information varieties (i.e. viable systems) is measured referring to the degree of integration among information varieties' components (i.e. Uinf, Sint, Cval).

In terms of persuasion, aiming the empathy with the audience, it is relevant to create the idea that information, mind frames, and values are similar between the speaker and the audience. In this way, the audience will perceive the speaker as part of the group having similar attributes. Consequently, attention, credibility, and persuasion will come out easier. For instance, if the audience is very sensitive in national pride, then the speaker must emphasize that he is a crazy fan of the national team. He can also say that Gianni De Biasi (the team's coach) is one of his best friends. To increase the empathy of the audience with marginalized Roma and Egyptian (R&E) groups, and to put in crises their implicit discriminatory thoughts toward R&E, the speaker might say that many of the football players of Albanian national team are of R&E origin. Furthermore, De Biasi's wife is from Roma community. Once the consonance between the speaker and the audience is established, everything becomes easier afterwards.

Strategic Dialogue / Giorgio Nardone Model: This technique is useful for both the large audience (all public servants) and the specific one (public servants becoming future facilitators/coaches) toward which the training and coaching session can be performed. With the strategic dialogue, based on ancient stratagems combined with contemporary schemes, it is faced differently the resistance opposed to the change. Recalling the model of VSA's Consonance previously explained, the main resistance opposed to change occurs because of people's values. Values are a very strong determinant of our decisions and good predictors of our behavior. Therefore, if you try to change someone by attacking his system of values (that might be in contrast with what is proposed to do), this will never happen because values are the most ingrained element of personality, acquired during life due to family and society's influence. Consequently, instead of removing resistance

opposed by others, with the strategic dialogue the resistance is positively used as a powerful resource for change. Classical approaches try to put into evidence the resistance to change and to fight it. Instead, the current one utilizes the resistance as a valuable resource toward change, without evidencing it, and without contrasting with it. Thus, the resistance to change, from a barrier becomes a unique resource for the target group and the coach. It shows that the real problem is not the problem itself, but the attempted solutions applied until now. The intervention focuses on “uncommonsensical” and apparently illogical actions (e.g. paradoxes) by redirecting the resistance to change (i.e. attempted solutions) smoothly through the persuasive communication.

After the brief explanation of attitudes and change perspectives, below are listed the main behavioral change approaches used in this research.

2.2. Changing Behaviors

Cognitive Dissonance Theory Revisited: this theoretical construct is similar with the classical cognitive dissonance theory, but instead of changing through cognition (knowing to change), people change through behavior (knowing through changing). Hence, the starting point to change are not the attitudes, but directly the behavior which at the end it is supposed to influence also the attitudes (the direction is inverted compared to the classical model). Therefore, the intervention can be on the behavior because also the behavior itself can cause changes in feelings and thoughts.

For example, if the interaction with the Egyptian is warm and gentle because the latter is well educated and possesses a PhD title, or is well-dressed, after that the public servant can change his hypothetical perceptions/stereotypes that not “all the Egyptians are not educated and underdressed”.

This approach can be summarized with the well-known “Pascal’s bet”. Pascal examines how a non-believer can achieve faith through believing acts. So, the idea is to behave as you already believe; for example, visiting frequently church or mosque or other religious institutions, praying every day, etc. Then, according to Pascal, faith will come out as a consequence of these actions. In the basics of this pragmatic philosophy is one of the main sayings of self-fulfilling prophecy: “fake it until you make it”.

Classical Conditioning and Operant Conditioning: With the classical conditioning two stimuli are associated with each other in order to cause an effect. For example, telling to public servants which are football admirers that Lorik Cana (the former leader and captain of Albanian Football National Team) is a Roman, immediately their perceptions about Roma community will change. This happens because one stimulus (e.g. Roma group), is associated with another one (Lorik Cana), where the second stimulus influences the first by increasing the value and affecting the behavior (the effect). With the operant conditioning the intervention is on the behavior (not prior to it), by using rewards to reinforce the behavior to be repeated again, or by discouraging the behavior through punishment. For example, if it is reported by representatives of Roma and Egyptian community that the public servants of the Municipality of Tirana are welcoming and solution

oriented, and if bonuses will be distributed among public servants for their welcoming approach, most probably they will repeat the behavior to have other rewards (bonuses, promotions, and other fringe benefits). In contrast, if their behavior is hostile, and if one or more of the public servants will be fired by losing the job, then the others will behave properly to avoid the same punishment.

Brief Strategic Therapy and Change Strategies: This approach comes from Palo Alto and Arezzo psychotherapy school of thought (Mental Research Institute of Palo Alto and The Center for Brief Strategic Therapy and Change Strategies of Arezzo). Essentially, the present theories are action-based by promoting the philosophy “knowing through changing”. In synthesis, the approach can be summarized with the following scheme: Action (stimulated through persuasion and strategic dialogue, cognitive dissonance, classical conditioning, and operant conditioning / positive reinforcement / negative reinforcement / punishment) → initial experience of change → new behavior → first reflections → theory building → new awareness → new attitudes → further experimentation and reinforcement (operant conditioning/positive reinforcement). The cycle goes from behavior to attitude or from practice to theory. More details are described in the section of the designation of ESERE Behavioral Change Model (ESERE-BCM), developed by Hysa and Titka (2017).

At theoretical level, this approach is based on constructivism and 2nd order cybernetics. It is not much related with the insights of the past, as much as it is related with the attempted solutions of the present. Because it is constructivist, it believes that reality is not something absolute/objective, but what we create. Our won reality is not what happens around us, but what we perceive about happenings, or the opinions we create upon events. To make it easier the understanding, below are some quotes that demonstrate the essence of constructivism, the reality of reality or the invented reality.

“Everything we hear is an opinion, not a fact. Everything we see is a perspective, not the truth.”

– Marcus Aurelius

“It is a golden rule not to judge men by their opinions but rather by what their opinions make of them.”

– Georg Christoph Lichtenberg

“To get to know the truth we must imagine a myriad of falsehood. Because what is the truth? For religion, it is simply an opinion survived. For science, it is the latest sensational discovery. For the art, it is our last state of mood.”

– Oscar Wilde

Thus, to change people’s mind it is necessary to show that the (limited) reality in which they are living in, it is not the only one. As Watzlawick said: *“The belief that one’s own view of reality is the only reality is the most dangerous of all delusions”*. Furthermore, to change their dysfunctional realities the most efficient and effective way is by changing their behavior. Even small amounts of

positive change imply future bigger changes.¹ This has been scientifically proven and is the basic rule of systems theory: little causes create big butterfly effects. Therefore, as the reality has different orders/levels, also the change applies the same principles, since change and reality are intertwined components of life. So, 1st order change occurs when we change the behavior without affecting attitudes. 2nd order change (the change of change) occurs when by changing behaviors we change also our attitudes.

In synthesis, the Brief Strategic Therapy and Change Strategies apply some dynamic protocols that start with the *problem definition*. This is the very first stage because it is the situation needed to change for a positive purpose. In the present research, the problem is related with discrimination and implicit racist attitudes toward marginalized communities, as resulted from the data gathered through the Symbolic Differentiation Questionnaire.

The second phase is defining *specific objectives* to be achieved. The objectives must be acceptable by the other party, in terms of both knowledge, emotions, and willingness. By doing so, the resistance to change is lightened, but still this delicate stage must be accompanied with the strategic dialogue.

The third point is to understand the *attempted solutions* realized until the present. Differently, these are called *failed solutions* because are the main contributors to keep the problem alive. However, they are very useful because working with them you can cause the positive change. An example can clarify better the idea (although someone might feel confused). When somebody is suffering from insomnia, it is not wise to say “now it is time to sleep”. Sleeping is a natural spontaneous and physiological reaction of our organism. If required, then the individual instead of sleeping will be more awake and the insomnia worsens. Because something spontaneous by nature, if required, then it is not anymore spontaneous. In this case, it is sufficient to say to the affected person by insomnia that the most normal thing to do is to stay awake as much as he can. At the same time, it can be said to him that even when he is feeling sleepy, try to force himself not to sleep, but going for example in the living room and enjoying a TV show or reading a pleasant book. While doing so, the next day the family members will find him asleep in sofa with the book or TV remote control in his hand. The same philosophy can be applied in cases of implicit racist attitudes. Instead of asking someone to stop being a racist (that he or she will never accept it explicitly), it is wise to ask how to discriminate voluntarily some categories of people; how to make them intentionally feel bad; how to worsen their life conditions.² But since nobody wants to be perceived as a bad person (even the really bad ones) – which in some extreme cases it is not just unethical, but also

¹ Another theory, empirically proven, that supports this view (even though in a negative direction, but with the same philosophy) is the Broken Windows Theory (Wilson and Kelling, 1982).

² As it has been explained, it is the responsibility of the therapist/strategist/coach to manage the process for avoiding side effects. Even in very controlled experiments (e.g. Stanford Prison Experiment), sometimes the situation get out of control. In extreme cases, such messages if directed for a negative purpose, by using a different type of persuasion can be very dangerous. For example, Hitler persuaded German soldiers to do genocide under an ideology. They obeyed to the authority by believing that what they were doing was right (in line with the ideology and in respect and obedience to the authority), by justifying themselves that the responsibility was not personal but institutional. For further analysis, see Milgram (1963, 1974), Zimbardo, (2007), Haney, Banks, & Zimbardo (1973).

forbidden by law – then a new behavioral approach will come out. After the first positive behavior, also the marginalized community may react positively, encouraging public servants for a new positive behavior, and entering consequently in a virtuous cycle. Of course, the communication and the dialogue should be always strategic and persuasive. It is the responsibility of the therapist/strategist/coach to do so. Thus, from old attempted solutions, it has been offered strategically by the coach new *alternative solutions*, that in the first sight they do not (and should not) seem very different with the first ones (in order to avoid the resistance), but concretely they produce totally different *results*. The first results encourage other results and so on. Always the strategy must be adapted with the contingencies. After a series of behavioral changes, attitudes might be affected as a consequence. The latter is the case when changes in behavior imply changes in cognition; the same logic of “Pascal’s bet”.

3. Methodology

Reintroducing briefly the problem statement, it can be said that the phenomena of diversity, social cohesion, and social inclusion, are typical when it comes to live and work in multicultural contexts such as global organizations and societies that characterize most of the countries. Yet, the problems of social stigma, stereotypes and discrimination are still present especially when we consider the minorities (e.g. Roma ethnic linguistic minority and Egyptian community). Despite the efforts of international organizations and governments the presented problems are still alive. Some interventions have increased the social awareness, but sometimes the “goodwill” and “commonsense” techniques are not solving the situations, and even they are contributing (involuntarily) to get worse the cause. Therefore, the commonsense interventions must be intertwined with some “*uncommonsensical*” strategies and tools to produce the desired results.

3.1. Research design and data gathering

The research is designed aiming the identification of the training needs of public servants, at local and national level, what they know (existing knowledge) and what they need to know about Roma and Egyptian communities and the support required to deliver appropriate services. The research is a mixed design-based by involving qualitative and quantitative methods. The qualitative ones refer to: open interviews with representatives of Roma and Egyptians communities, Romani people and Egyptians, and with public servants; focus groups; natural observation and participant observation. The quantitative methods rely on structured and semi-structured questionnaires, with binary and multiple-choice questions. The core objective of the designed research is to understand the racial thinking (symbolic discrimination / implicit discriminatory attitudes), administrative and professional competencies, and the general social awareness of public servants and their attitudes’ components (cognitive, affective, and behavioral components), for realizing what public servants think and believe (cognitive attitude), feel (affective attitude), and intend to behave toward these communities. Thus, to discover if there is any inconsistency between the components of attitudes

themselves and behaviors. That way, the level of cognitive dissonance can be measured, and consequent interventions can be planned.

Starting from the qualitative data, for gathering them there have been used open interviews and focus groups with both public servants of Municipalities and Ministries and the marginalized community of Roma and Egyptians (R&E). The consultants/researchers, used the techniques of natural observation and participant observation (in accordance to the contingency) by stimulating some relevant discussions in order to understand the points of view either public servants and R&E communities. During the interviews the researchers have taken notes and reflected them on the section “findings”. In addition, interviews have been extended to several NGOs that are dealing with questions of discrimination of R&E communities, and to representatives of important offices, among others, the Ministry of Youth and Social Welfare, State Social Service, Ministry of Health, Ministry of Education and Sport, Ombudsman, Commissioner for Protection from Discrimination, etc.

The quantitative data have been gathered by using a questionnaire which was composed in three parts: first part deals with biographical data; the second one deals with the symbolic differentiation³ for uncovering public servant’s discriminatory tendency or their implicit discriminatory attitudes toward R&E; the last part refers to public servants’ administrative and professional competencies.

About setting and sample, the areas of research are Tirana, Durres, Shkoder, and Berat, including the institutions and stakeholders mentioned above. The quantitative data came from 49

³ The Symbolic Racism 2000 Scale – SR2KS of the present research is adapted for the Albanian reality from the original version of Henry and Sears (2002). In the original version, the SR2KS is designed to measure the racial attitudes of White Americans and members of other racial groups toward African Americans. In the present adapted version, it is designed to measure the racial attitudes of Albanian public servants toward Roma and Egyptians living in Albania. For avoiding biased responses, the researchers, instead of using the original name, have called the scale as the questionnaire of “Symbolic Differentiation”. The SR2KS is an 8-item Likert-type self-report inventory. Most of these items are rated on a 4-point Likert-type scale with the following anchors: 1 = Strongly Agree to 4 = Strongly Disagree. One item included a 4-point scale with different anchors (i.e., “trying to push very much too fast,” “going too slowly,” and “moving at about the right speed”). Other items were measured on a 3-point scale that included options such as “A Lot,” “Only Some,” and “Not Much at All” or “All of It,” “Most,” “Some,” “Not Much at All.” The instrument was developed through several steps. Items were constructed based on a review of the symbolic, subtle, aversive, and modern racism literature and upon previous iterations of the Symbolic Racism Scale. Several items are reverse scored. Scoring the subscales consists of summing subscale items. Higher scores indicate higher levels of negative attitudes toward African Americans. Instructions: The following is the standard procedure for combining the items into a scale:

After collecting the data, items 1, 2, 4, and 8 need to be recoded so that a 1 = 4, 2 = 3, 3 = 2, and 4 = 1.

Item 3 needs to be recoded so that 1 = 3, 2 = 1, and 3 = 2.

For combining the items into a scale, one could simply add the raw scores together for each item, so that each individual has a score that could range from 8 to 31. Higher scores indicate higher levels of negative attitudes toward Roma and Egyptians.

respondents, even though should be considered also the complementary qualitative data gathered with other participants.

About the research hypothesis, the consultants believe that exists a discriminatory tendency of public servants, mainly hidden, but sometimes also explicit, accompanied with prejudiced behaviors toward Roma and Egyptian community in Albania.

In order to avoid redundancy, specific information on data gathering techniques and instruments, as well as data analysis and results can be found in Appendix. For more detailed information regarding interpretation of the results, please check the paragraph “Findings and interpretation”.

3.2. Findings and interpretation

This paragraph contains the research findings about symbolic discrimination and professional skills. More detailed information can be found in appendix.

Regarding “Symbolic Differentiation”, the implicit discriminatory attitudes of participants (49 public servants) show an average tendency of hidden discrimination. According to the instructions of The Symbolic Racism 2000 Scale – SR2KS, after decoding items, the minimum score is 8 and the maximum is 31. This means that the average is 19.5. The average scored by the participants is 20.38; so, above the absolute average of 19.5. In other words, public servants are approximately averagely discriminant.

In fact, given the different progress reports of international organizations, and the observations in the everyday life, the results were expected to be so. Actually, this tendency is explained with the very few governmental efforts of including and integrating these communities within Albanian society. There is a lack of communication in addressing the issues faced by Roma and Egyptians and little understanding on how to address it. For example, public servant in the National Employment Services (which is organized with local offices throughout the cities), declared that many job opportunities have been refused by Roma people. This fact was only partially accepted by Roma people when interviewed, but they show also other elements of the story which were not mentioned by public servants (e.g. incompatible jobs with their skills and culture; barriers in communication, socialization, and collaboration in the workplace; hyper-autocratic style of management applied over them; low salaries compared to what they get as “freelancers”, etc.)

Taking a closer look, we see that long term unemployed Roma and Egyptians face multiple employment barriers because of discrimination, low level of education and out of date works skills. There is a general perception that Roma and Egyptians don’t like to work while evidences highlight that there are Roma and Egyptians who are or have been working both for public and private sector. Furthermore, the services that the employment office provide should meet the needs of Roma and Egyptian jobseekers. The behavior of public officials working in employment offices has a crucial effect in providing opportunities for reintegration in the job market. And here we refer to the fact that public officials sustain the opinion that the reason for high unemployment of Roma and

Egyptians is their lack of willingness to work. Thus, employment office fails to provide support to long term unemployed Roma and Egyptians and are focused more on improving administrative part such as registering them as unemployed instead of offering tailored services by offering counseling, mentoring, mediation or skills development. Improving service of employment offices to Roma and Egyptians would therefore support the employment opportunities of Roma / Egyptian. Conducting in-depth assessment to identify their needs and potential, accompanied with a personalized plan will create more chances to be reintegrated in the job market.

Therefore, for improving economic conditions of relegated communities – which on the other hand are a strong limit in accessing other public and private services (e.g. healthcare, education, housing, entertainment, etc.) – it is relevant not to criticize them but to use persuasive techniques of involvement in society. For example, instead of complaining that Roma are refusing the job offers, it is wise to find jobs which fit with their job profile. This is a hard and long process, but sometimes the shortest way is the long way, as ancient Chinese have shown through interesting stratagems and paradoxes that stimulate change. Instead of criticizing their resistance opposed to change, it is better to use their resistance in another direction (as mentioned in behavioral change approaches), strategically with persuasion. To the first positive feedback or little change, will follow other bigger changes. At the end, in every workplace that stands for diversity the job is fitted to the person (skills + character).

For example, given the artistic and spiritual dimensions of Roma, too much bureaucratic organizations, at least in the first stages of integration into marketplace and society, probably do not fit well to their character, culture and lifestyle, despite of the possessed technical skills. Organizations with organic structures and flexible working hours that emphasize freedom and performance (but not too much bureaucracy), can be a good solution for this community. An example can be also the Call Centers operating in Albania. For sure, language and communication skills are important there, but the Government in collaboration with International Organizations and other NGOs can collaborate to make special trainings for these people. The advantage of Call Centers is that they use flexible working schedules.

As we mentioned before, small initial changes imply bigger changes in the near future. Thus, by starting working and feeling good in this flexible organizations, Roma will change the mindset about marketplace. After that, they will explore also other bigger and more structured/bureaucratic organizations. Market evidence shows that this progress has been already tested. Actually, there are Roma and Egyptians working for Albanian Public Administration and other International Organizations (e.g. United Nations).

Finally, many organizations (and even States⁴) have understood that performance is the answer key, not how many hours one stays at office; not bureaucracy. Which means that freedom does not characterize only Roma and Egyptians, but all human beings.

⁴ After the pioneering movement of Denmark to set the daily working hours at six, Germany is following.

Regarding “Administrative and Institutional Skills”, which are useful especially for the designation of a training curricula and training manual, as well as for future recommendations, public servants were asked about different issues for which they gave the respective answers.

For the existence or not of a general regulation adopted on the functioning of the administration concerning the public services, the respondents reported “Yes” in 81,63% of the cases. The public officials have mentioned the laws and bylaws but not a specific internal regulation adopted by the public service (institution) on the functioning of their administration (the service).

When they were asked if do exist any operational plan for the service delivery in compliance with the mission/functions of the responsible public institution following the implementation of the existing legal framework for the year 2016-2017, 63,27% of the respondents confirmed “Yes”, but it seems that only few responses refer to the existence of the annual plan or the implementation plan for the service - i.e. the State Social Service have adopted the operational annual plan related to the implementation of the Social Protection Strategy; other officials refer to the National Action Plan for Integration of Roma and Egyptians, laws and sub-legal acts.

Apropos of the identification of main problems/challenges faced for the effective service delivery following the implementation of the Territorial Administrative Reform (TAR) and the Law on the Civil Servant (no.152/2013), from the review of the questionnaires resulted that the most frequent problems faced by the institutions involved with the service delivery are:

- The need for increased human resources (HR allocation) (42,86%);
- Lack of sufficient /adequate office equipment and other financial means for the service delivery (38,78%);
- The competences for the social services should be more enhanced and detailed (improved legal acts/regulations for the service) (18,37 %);
- Increased the workload of the staff due the large territory covered by the new Municipality; Low capacities of the staff dealing with the service (there is the need for further capacity development) (44,90%);
- Lack of a database for Roma/Egyptian communities (6,12%).

From the analysis, the most recommended issues considered to be the most urgent (prioritized) that must be supported by the central Government, Municipalities and the donor-supported projects, resulted to be:

- Capacity building for the public officials (trainings) (18,37%);
- Improved infrastructure of the offices and investment in the area where the Roma community is leaving (14,29%);
- Technical assistance to the offices dealing with the social service delivery (55,10%);
- Better coordination of the actions (cooperation) among different institutions (sectors) (10.20%);
- Further simplification (facilitation) of the procedures, through media support (2.04%).

For the main actors stressed as most important concerning the service delivery improvement to Roma and Egyptians, more than 50% of the respondents have prioritized the Ministry of the Social Welfare and Youth, and then the Mayor and the Municipality's Council (40,82%). The rest are State Social Service (14,29%), NGOs (8,16%), Donators (12,24%), Businesses (6,12%), and Other (2,04%).

Related with HR and capacity assessment, findings show that averagely near 80% of the respondents confirmed that the service have a mission in a statement form, job description are developed (the QA of the job description is not assessed). In addition, 98% confirmed that the team work is important for having positive results on the issues/challenges faced with Roma/Egyptian communities; the most requested areas for the capacity buildings are: (i) legal and regulatory framework (ii) behavioral and social-psychological skills, (iii) monitoring and reporting skills.

Other findings from the interviews with the public officials from different institutions and NGOs:

- There is a confirmed positive development in the last decade in the legislative framework, human rights protection, developed policies and measures introduced to facilitating the integration and inclusion of Roma and Egyptians in social and economic life.
- There exist prejudice and stereotypes from most population; in many cases the members of the community feel the discrimination and do not access the public services; lack of full civil registration is an obstacle (major issue) to be faced.
- There is lack of fully cooperation between the Central and Local Governance in different issues facing the Roma/Egyptians; there is lack of information on the local budget allocated for these communities.
- The job descriptions of the Ministries' Focal points should be revised and include all tasks dealing with the Roma/Egyptians issues.
- The RomaALB system should be updated regularly and simplified covering a more focused (streamlined) and meaningful indicators.
- Many measures supported by donor-financed programs cease to continue after the projects are closed; the continuity and sustainability of operations should be covered by the Central and Local Governance.
- Employment: lack of skills and competences among the Roma/Egyptians and very low employment rates from registered un-employed job seekers by NESS.
- Education: lack of adequate capacity and teachers' skills to cope with the needs of the "second chance education" with the aim of preparing R&E children for the next "first chance education" (i.e. normal schools).
- Despite the progress and positive trends in school's registration, the drop phenomena remain a matter of concerns and the quality of results (school performance) is low compared to other students.
- There is a knowledge and capability gap of public servants related with communication skills, technical knowledge, diversity and multi-cultural skills.

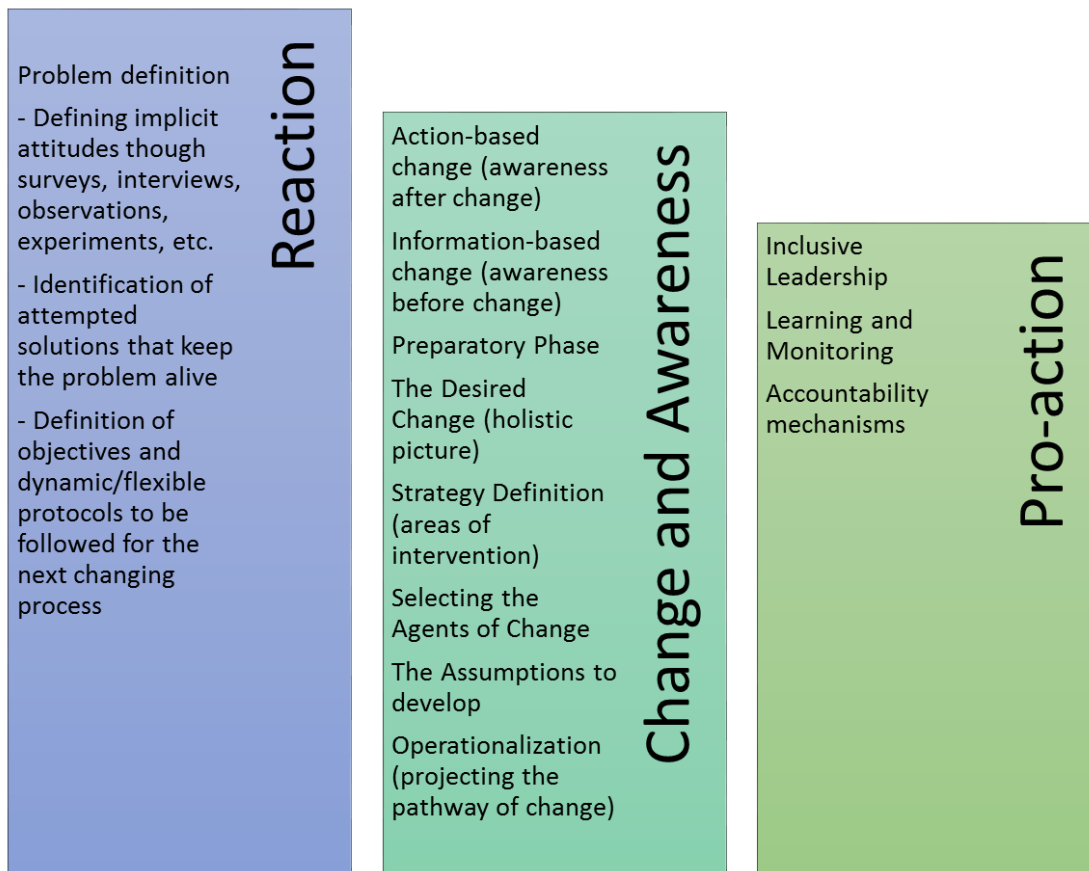
- Health: The Law for public Health extends its effects without any discrimination across all the population, but lack of ID cards is an obstacle to the service delivery (97% of the Roma/Egyptians children are covered by the vaccination program).
- In some cases, the municipality have acted inappropriately on taking the decisions for moving the Roma families from existing houses (without any preliminary study, or the creation of some adequate conditions before moving Roma families) due to the urban requalification projects.
- From the Ombudsman's point of view, the new law for housing create some positive development, but it is not well defined (it contains only one clause which is insufficient).
- The Albanian School of Public Administration (ASPA) provide capacity building programs for civil servants of the line ministries; there is a need for expansion of the training programs to the state agencies/services covered by ASPA not only regarding technical matters, but also ethical, communication, human rights and social issues.

4. ESERE-BCM: an evidence-based behavioral change model

The aim of the proposed model is to raise awareness, change the attitudes and competences of public servants at local and national level to be more effective in providing programs and quality public services towards Roma and Egyptian communities, so their needs are understood and fulfilled at all levels. The model will encourage public servant at national and local level to have a friendlier approach by taking into account the intercultural diversity and human rights approach, in order to engage more effectively when developing policies and implementing strategies for Roma and Egyptian communities.

For this purpose, the model (figure 1) contemplates several variables and steps. First, it relies on preliminary data gathered during the desk review phase (literature review: articles, progress reports and other writings; interviews and surveys with public servants, Roma and Egyptian community people and representatives from different NGOs, and representatives of governmental agencies or NGOs concerned with the phenomenon of social exclusion of marginalized groups). Especially, the first stage of ESERE-BCM (i.e. *Reaction*) take into consideration the level of symbolic discrimination spread among public servants, which has been identified through the procedure of questionnaire administration. The questionnaire refers to the Symbolic Racism 2000 Scale (SR2KS), adapted for the Albanian reality from the original version of Henry and Sears (2002). In the present adapted version, it is designed to measure the discriminatory attitudes of Albanian public servants toward Roma and Egyptians living in Albania.

Figure 1: Stages of ESERE-BCM



4.1. Phase 1 of ESERE-BCM: Reaction

This first step aimed to understand the “REACTION”⁵ in terms of attitudes, by simply using some indirect questions to catch out behavioral tendencies of public servants toward Roma and Egyptians.

⁵ The logic behind reaction is the same as the cybernetic logic of feedback. In an open dynamic system, there are inputs, processes, outputs, and feedbacks. The feedback is the information in return after receiving a stimulus. Therefore, a feedback loop emerges due to a continuous cycle action-reaction-action-reaction. When it comes to individuals as part of a group or community, these dynamics are known as “group dynamics”. The term “group dynamics” was coined and popularized for the first time by Kurt Lewin in the 1930s with the scope to describe the way groups and individuals *act* and *react* to changing circumstances. Fundamentally, the dynamics of a group conceptually derives from the continuous interaction (resonance) between its members. For Lewin, the principle of *interactionism* in his *field theory* is expressed by the formula: $B = f(P,E)$ which means that the behavior (B) of an individual (i.e. group member) is a function (f) of the interaction between personal attributes (P) and environmental

The reaction stage serves both as a diagnosing phase of implicit racial attitudes – knowing the problematic situation and the attempted solutions – and a call for action to change the limiting attitudes and behaviors.

People’s reaction is the most natural behavior; it is a rule of thumb for all living systems, be those flowers, animals, humans, etc. The feedback/the returned information/the reaction is an essential point for understanding others’ concerns, inspirations, emotions, moods, personalities, skills, values, attitudes, etc.

In our specific case, the reaction served to understand the implicit attitudes in terms of symbolic discrimination of public servants toward Roma and Egyptians. Referring to the Brief Strategic Therapy Approach and Change Strategies, the *problem definition* is related with discrimination and implicit racist attitudes toward marginalized communities, as resulted from the data gathered through the symbolic racism scale. According to data shown previously, public servants *reacted* to the indirect and persuasive questions of the questionnaire with an average score that classified them as mid-level discriminators.

The reaction of public servants expressed through the questionnaire’s answers and through the interviews held after filling the survey, give us insights about the problematic situation and the *attempted solutions* used to solve the problems faced by Roma and Egyptians.

In Box 1 there is an example of “problem definition”.

Box 1 – Problem Definition

Experimenter/Coach: *Madam, I don’t know what you think about, but I would say that Roma and Egyptians can be like us – referring to the majority population – only if they respect themselves more, dress better, work harder, and so on... I don’t like the fact that they are always expecting something from external to be offered. What’s your opinion?*

Public servant: *Yes of course, I totally I agree with you; they should be committed more. Instead of waiting from us or the government they must move on by themselves. I really don’t understand them. They are different from the majority population.*

As it can be easily deduced, the coach stimulated a reaction of the public servant which resulted in discrimination notes. The basic mechanism here is the *strategic dialogue* and *classical conditioning*, where the solicitation of the coach caused a reaction of the public servant. Through

factors (*E*) (Lewin, 1951). Said with Lewin’s words, “*every psychological event depends upon the state of the person and at the same time on the environment, although their relative importance is different in different cases*” (Lewin 1936, pp. 12).

this reaction, the experimenter/coach understands and defines the problematic situation to be changed.

Box 2 – The wrong approach for discovering the Attempted Solutions

Experimenter/Coach: *Madam, can you tell me what have you done till now for improving the situation of Roma and Egyptians?*

Public servant: *Yes! Actually, our offices with the support of local and central governance have helped marginalized communities for a better access in education, housing, health care, etc. Everything is going in the right direction.*

As you can see, the question of the Box 2 is dysfunctional and not persuasive. Furthermore, the public servant can perceive it as a threat (e.g. as someone wants to investigate over her). In fact, her answer is very general and diplomatic. In this way, she does not help us to understand where she and the office she represents is going wrong.

Therefore, the question should be indirect, making her believe that you and she are in the same boat; say, a “we feeling”. This technique can be well explained with the words of Nelson Mandela: “*It is wise to persuade people to do things and make them think it was their own idea*”.

Box 3 – The right approach for discovering the Attempted Solutions

Experimenter/Coach: *Madam, I have heard that you and your office have done a lot recently for helping Roma and Egyptians. They are feeling very good and encouraged. Are they committed enough to respond positively to your efforts?*

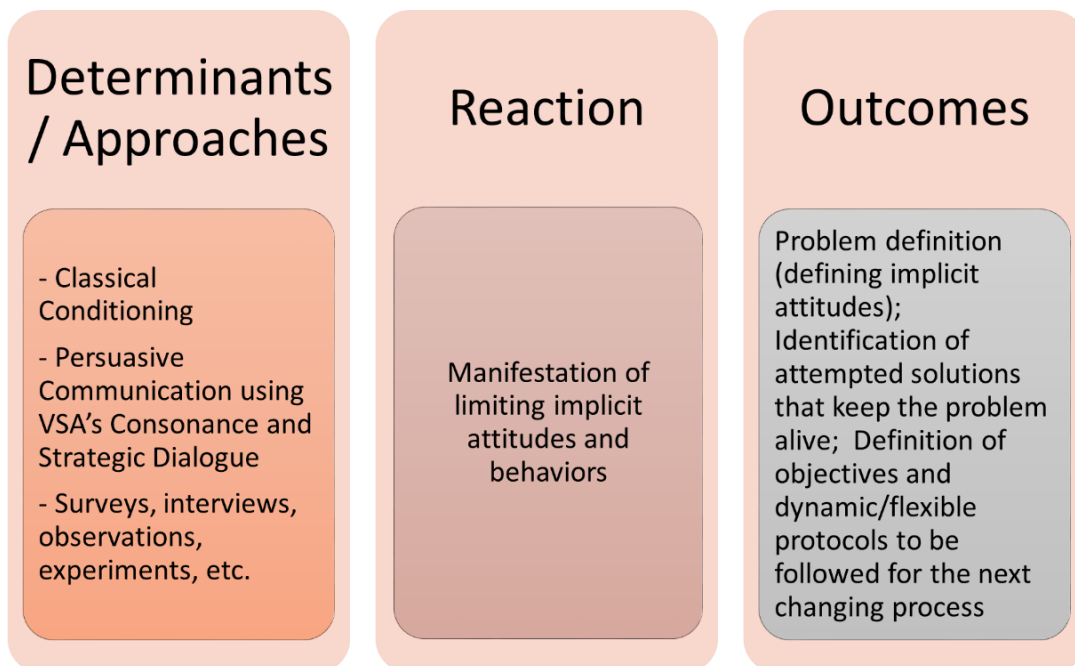
Public servant: *Well, this is true by our side, but they have to do much more; really much more. R&E are passive, not willing to work, and sometime abusive. I always try to help them by saying that our office is not a place to be; they should go elsewhere for finding a job, a home, etc. Said between us: sometimes I feel to close the door because they are bothersome.*

From the Box 3 it can be perceived the attempted solution of the public servant (i.e. “don’t come here, but go there...”). Thus, her behavior is not inclusive. This failing attempt or limiting attitude came out because the interview in Box 3 was positioned differently compared with that of Box 2. In Box 3, instead of investigating public servant’s efforts, the experimenter take them for given, shifting the focus on R&E communities. In addition, the experimenter make the public servant feel comfortable by using the technique of VSA’s Consonance (i.e. empathy) to reduce the barriers of resistance. Consequently, the reaction of the public servant is more natural by showing up the attempted solutions applied until now (e.g. rejection and non-inclusiveness).

As it can be deduced, the Reaction is the first and the most important element of the model because it defines the direction, intensity, and approach of the intervention to change. It is like the mission; if you define the wrong mission, everything that follows (strategy, structure, objectives, human resources, decision making, and performance) will be wrong. They won't be wrong themselves, but because they followed a misdiagnosed situation.

Figure 2 is a summary of the reaction phase that considers the determinates/approaches to be used for stimulating reaction, the manifestation of the reaction, and the several outcomes.

Figure 2: Reaction steps and guidelines



4.2. Phase 2 of ESERE-BCM: Change and Awareness

After the diagnosed problems and attempted solutions, the change process should start. However, it should be underlined that the change process is not something linear that follows a strict order. In contrast, the change starts since the first meeting between the experimenter/coach and the targeted group (e.g. public servants).

Since this stage aims to increase self-awareness, we call it "CHANGE AND AWARENESS". There are two directions of improving awareness and installing change: 1- knowing through changing (the change occurs through action and the awareness improves after action and because of it, because of a direct experience; a kind of experiential learning); 2- knowing to change (the

awareness improves because of information/knowledge and not because of action; probably action may follow, but this is not guaranteed).

Two schemes:

a) Action (stimulated through persuasion and strategic dialogue, cognitive dissonance, classical conditioning, and operant conditioning/negative reinforcement or punishment) → initial experience of change → new behavior → first reflections → theory building → new awareness → new attitudes → further experimentation and reinforcement (operant conditioning/positive reinforcement). The cycle goes from behavior to attitude (from practice to theory – the strategic brief therapy approach).

b) Information, knowledge transfer, and persuasive communication → new cognitive developments → new awareness → new attitudes → new probable action/behavior. The cycle goes from attitude to behavior (from theory to practice – the classical cognitive theory approach).

Starting from the second scheme (b) that goes from cognition to action, the coach must use the art of persuasive communication to convince the target group of public servants helping and behaving warmly with marginalized communities. Here, the Yale Approach of Attitude Change (“who is saying what to whom”) is important. The speaker should be a credible source and impose indirectly his authority by being charismatic, expert of the field, and empathic. Furthermore, establishing Consonance (empathy) with the audience is critical. The speaker must have high levels of emotional intelligence in order to understand others’ concerns, inspirations, emotions, moods, personalities, skills, values, and attitudes. In addition, the cognitive dissonance can be artificially solicited for creating some internal conflict/pressure to the public servant. Then, the internal conflict becomes a source of change.

Box 4 – Changing attitudes through cognitive dissonance and classical conditioning

For example, if a public servant possesses a discriminatory thought (i.e. a stereotype) toward an Egyptian, then the cognitive component of the attitude (i.e. what he thinks and believe) influences the affective component (i.e. what he feels), and the latter influences the behavioral component (i.e. how he intends to behave). Thus, the public servant, to be coherent with what he thinks/believes and feels, might reflect a discriminatory behavior toward the Egyptian. Therefore, aiming to avoid the cognitive dissonance for the public servant, and to respect at the same time the Egyptian, the intervention should be based on changing the perceptions/stereotypes of the public servant (i.e. what he thinks/believes). This will influence differently his feelings, and consequently the behavior will change. Taking advantage of classical conditioning, two stimuli can be associated with each other in order to cause an effect. Thus, telling to public servants which are football admirers that Lorik Cana (the former leader and captain of Albanian Football National Team) is a Roma, immediately their perceptions about Roma community will change. This happens because one stimulus (e.g. Roma group), is associated with another one (Lorik Cana), where the second stimulus influences the first by increasing the value and affecting the behavior (the effect).

As it is clear, opting for an effective change, one approach is not enough if not combined with others. In the precedent examples, it was noticed that several approaches like Yale Attitude Change Approach, VSA's Consonance, and Classical Conditioning were intertwined with each other for achieving an effective result. The systemic and holistic vision is not a preference but a criterion.

The other way for changing and increasing consequently the awareness, is going from action to cognition (i.e. scheme a) using mainly the behavior change approaches analyzed during the literature review. However, as it has been noticed, attitude change approaches and behavior change approaches are distinguished only for a rational classification of theoretical explanation. But in practice, they are mostly used in combination with each other⁶.

Regarding the scheme (a) of change (action to cognition), the awareness is a consequence of behavior (what happened in practice) and a reflection upon it. Thus, the coach must urge through the strategic dialogue the public servant to behave differently, learning from it, and believing on that behavior. The example that follows in Box 5 is a typical one related with the "knowing through change" approach.

Box 5 – Changing behaviors through revised cognitive dissonance, strategic dialogue, and operant conditioning

Instead of asking someone to stop being a racist (that he or she will never accept it explicitly), it is wise to ask how to discriminate voluntarily some categories of people; how to make them intentionally feel bad; how to worsen their life conditions. But since nobody wants to be perceived as a bad person (even the really bad ones) – which in some extreme cases it is not just unethical, but also forbidden by law – then a new behavioral approach will come out. The person will behave differently for avoiding the fastidious feeling of cognitive dissonance. Thus, if he thinks about himself that he is not a bad person (and generally everyone thinks like this), then if the behavior will be negative or "bad", an internal conflict will be switched on. The solution is to be coherent with the thought (I am a good person) and consequently behave positively, or be coherent with the bad behavior and changing the thought (I am a bad person). The latter option is more difficult since human beings think positively about themselves, and even the real bad people face difficulties to accept (implicitly or explicitly) that. The point is to create a trouble inside the person in order to direct him/her in a positive direction. After the first positive behavior, also the marginalized community may react positively, encouraging public servants for a new positive behavior, and entering consequently in a virtuous cycle. The encouragement can be both material (e.g. bonuses and rewards from the administration) or immaterial (recognition and self-actualization). Thus, from old attempted solutions, it has been offered strategically by the coach new *alternative solutions*, that in the first sight they do not (and should not) seem very different with the first ones (in order to avoid the resistance), but concretely they produce totally different *results*. The first results encourage other results and so on. Always the strategy must be adapted with the contingencies. After a series of behavioral changes, attitudes might be affected as a consequence. The latter is the case when changes in behavior imply changes in cognition; the same logic of "Pascal's bet".

⁶ For practical reasons we believe that experiential learning (from practice to theory) is more effective than theoretical learning, but sometimes it is difficult to divide if the starting point has been the theory or the practice, or both simultaneously. Since life is *yin yang*, and... "everything, then, is cause and effect, dependent and supporting, mediate and immediate, and all is held together by a natural though imperceptible chain which binds together things most distant and most different" Pascal (1952, p.18), then it is almost impossible to draw a red line between practice and theory.

In this last example, it was used the Revised Cognitive Dissonance, the Brief Strategic Therapy and Strategic Dialogue, and the Operant Conditioning.

It should be emphasized that this stage uses almost all the approaches and theories mentioned in this work in combination with each other. However, in order to make it more practical and operational, the phase of change and awareness must follow some criteria that begin with the preparatory phase and continue with specific methodological steps as explained in the subsequent paragraphs.

4.2.1. The preparatory phase of change

In general lines, for installing change and improving awareness, a public servant will need to start by carrying out a self-assessment of himself/herself. A person working in any public social institutions should start by considering two-fold assessment: (i) as human being, (ii) as public servant.

As human being, he/she wants to be respected (to ensure his own rights), but on the other hand, a public servant should respect and protect the human rights of other persons to whom he/she is providing the public services.

In coherence with the United Nations' OHCHR view, the public servant should first consider that "Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, color, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, interdependent and indivisible. Universal human rights are often expressed and guaranteed by law, in the forms of treaties, customary international law, general principles and other sources of international law. International human rights law lays down obligations of Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals or groups".

While a public servant is a person holding a government office or job by appointment in public service, he/she is occupied to provide various professional activities or apply methods concretely concerned with providing social services (i.e. the investigation, treatment, and material aid of the economically, physically, mentally or socially disadvantaged persons).

Questions to consider:

- What are the points of resistance that we find in ourselves and others to provide good quality services?
- What are the causes of resistance?
- How can we overcome resistance?
- How can we communicate the need for change to those around us?

- What strategies are we going to implement in order to move from a state of confusion to one of renovation?
- How can we facilitate the creation of conditions to sustain the new changes?
- What is the starting point to begin for a change process (new behavior)?

For achieving the desired change, we need first to set a preparatory phase as summarized in figure 3.

Figure 3: Preparatory phase



Before we start to design a change, process and provide more accountable public services to Roma and Egyptians, we need to consider the available means, which among others include:

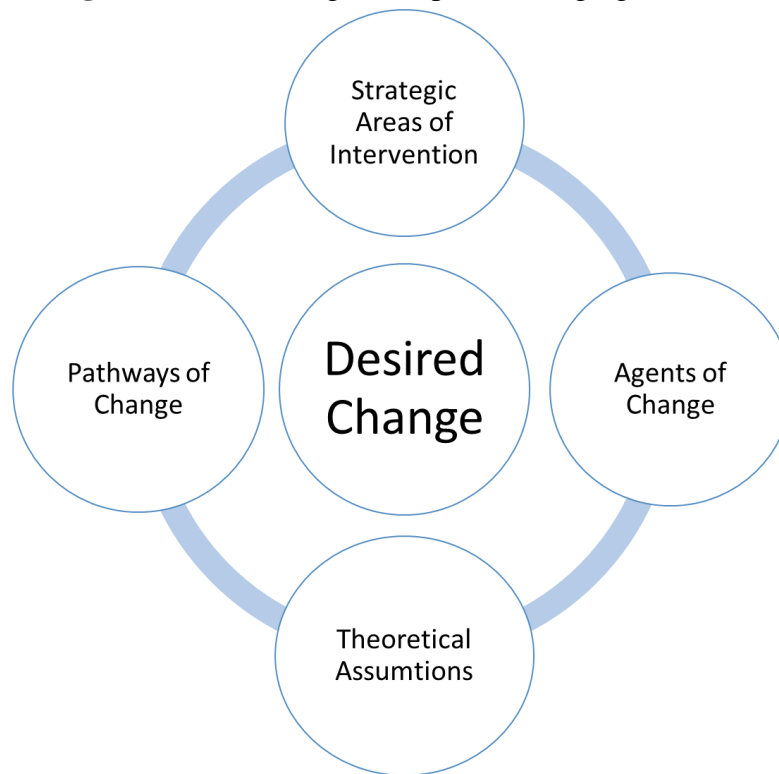
- Inputs – the resources available to the public services, including staff, partners, equipment and budget.
- The legislation framework developed and adopted including the Constitutions, main sectorial laws and bylaws, regulations, internal regulation of the municipalities and public institutions providing services.
- The Government programs-sectorial strategies, Action Plans, National Action Plan for Integration of Roma and Egyptians (2016-2020), Budget and other financial means,

capacity development programs, NGOs and private economic entities willingness to participate and contribute for the social sector.

4.2.2. The methodological steps of change

In the change process, public servant start with initial experience of change – new behavior – first reflections – theory building – new awareness – new attitudes – further experimentation and reinforcement. In figure 4 are summarized the methodological steps of change that include the desired change, identification and selection of change agents, development of basic assumptions, and operationalizing by projecting the pathway of change.

Figure 4: Methodological steps for changing behavior



4.2.2.1. Desired change

The desired change begins with the creative and positive visualization of a situation that we wish to achieve (i.e. the rich or holistic picture). This creative visualization of the future as a horizon and motivation for our current action represents conditions, relationships and results that we wish to help occur in the years to come as the result of our action in the context of present and future.

Some dimensions need to consider:

- Temporal, relational
- Geographic
- Structural, institutional
- Social, cultural, economic and political.

The emphasis on one dimension will depend on the kind of change that is desired (needed).

Steps for the development of a holistic picture:

- a. Show the context in which we are evolving (social, cultural, economic, temporal, and geographic).
- b. Identify the issues that we face.
- c. Represent the actors involved (public, private, CSOs), their relationships, values, attitudes and behavior as they would exist in the new visualized framework
- d. Incorporate formal and non-formal institutions (public policies, legal framework, standards, customs, cultural patterns, values, beliefs that support the desired change.
- e. After analyzing current reality, project an image of the future (embody a vision of the present as of the future) – the desired change can be projected in 5-10 years into the future.

4.2.2.2. Strategic Areas Identification for Intervention

Once the desired change is identified, we need to move on to the definition of which Strategic Areas are going to be prioritized to sustain this change – Which should be the focus of our action?

Steps for the definition of the Strategic Areas

- i. Refer to the Strategic Areas of the National Action Plan for Integration of Roma and Egyptians.
- ii. Identify some emerging categories based on some sort of convergence; Which are the categories that can make the system move towards the desired change?
- iii. Based on the organizational expertise, role and capacity select the areas where we can contribute better.
- iv. Identify the key categories (3-4) and rephrase them in a way that their strategic value is clear.
- v. Develop a main (strategic) objective for each of these categories selected.

4.2.2.3. Identification and Selection of Change Agents

Once the field of action has been framed, the next step is to identify those actors who are involved in the process that we actively wish to influence. These are people who will be affected or part of

the reality that we wish to influence. The degree of social complexity, will determine how collaborative, inclusive and effective the process of change will be in relation to the achievement of the desired change:

- Low complexity situation: Common agenda and like-minded stakeholders
- High complexity situation: Unlike-minded stakeholders and multilateral agendas.

Sectorial analysis – will be useful in the cases that require a focus on constellations of stakeholders who represent the whole of all the social actors by the change process. We act based on the approach that (i) every person (individual) contains in himself social representations and identities of the whole society, and (ii) by acting on a representative group of that particular society (or social network) affected by the change process, we will be able to better understand and act upon the whole of the social field we want to change.

Influence analysis – the map focuses on the actors' capacity to influence the process of change.

Analysis of the articulation capacity help to identify/emphasize the ability of actors to articulate, network, mediate, collaborate and communicate with others in two forms:

- (i) Vertically – refers to the degree of the actors' ability to create bridges of understanding, establish trust-based relationship, transmit messages between two parties, and propose multi-actor negotiation agendas. There are two sets of actors: high-level decision making (elites, national authorities, international organizations), and those who find themselves at the bottom of the power pyramid (local leaders, grassroots organizations, local NGOs, Roma and Egyptians communities).
- (ii) Horizontal communication focuses on the capacity of actors to relate to other sectors and leaders of the same rank who may be located on other social groups and sectors.

4.2.2.4. The Assumptions to develop our theory of change

One characteristic of the theory of change (Retolaza 2007, 2011) is the emphasis placed on intensifying and deepening the reflection process of the key actors designing and supporting the social change process. We need to develop assumptions as a matter of analyzing the conditions necessary for defining the path to be pursued, and for explaining how we arrive at certain arguments and reasoning. An assumption is something that you accept as true without question or proof.

The reflection process (as cognitive exercise) will be carried out in two levels:

- External reflection (reflectivity) associated with the external world. It focuses on individual/or group reflection on what is happening within our social, historical, political and political context.

- Internal reflection (reflexivity) – the reflection process associated with the internal world (internal, individual and personal view which help us to better understand how we think (what affect our mental models on how we view the world, and consequently how we relate to it).

It was believed that the personal dimension would not affect social change process. In fact, that is the greatest inconsistencies between what we propose and what we do. In the reflection process, we have to insist on the inclusion of this dimension in the reflection process (both at individual level and in the interaction with our action-learning peers).

4.2.2.5. Projecting the Pathway of Change

Step 1: Review of strategic areas

Step 2: Brainstorming to identify the necessary conditions for the change process to happen, such as changes in institutions, relations, behavior, organizational capacities.

Step 3: Grouping and design of the pathway of change group – group together those ideas which constitute a single essential condition and frame each of these groupings as a process result (outcome).

5.2. Phase 3 of ESERE-BCM: Pro-Action

Despite of all the previous efforts explained in the preceding stages, for improving community cohesiveness (e.g. marginalized groups with public servants) and social inclusion, we need a step forward. This is the stage of “PROACTION” (a kind of pro-social behavior for increasing and enhancing inclusiveness). For fulfilling the last objective, it has been selected the phenomenon of inclusive leadership by adding the mechanisms of learning, monitoring and accountability.

5.2.1. Inclusive Leadership

The inclusive leadership technique (Prime and Salib, 2014) aims to explain to the public servants that the word “Leader” does not refer only to CEOs or politicians. Empirical evidence and theory show that everybody is a leader in the everyday life. If you have followers, you are a leader. Leadership is context-specific; everybody has followers in certain environments (e.g. family) and in defined periods of time. There is no leader without followers. Leaders are not better than followers; leaders are not above followers. All this discussion must be made with a fine art of persuasive communication, using a simple language, and convincing the public servants that leadership is possible at every level of organization and life. This sounds very inspirational for everyone, especially in Albanian culture in which people like to be called “leaders”.

Box 6 – Pro-action through strategic dialogue, inclusive leadership, and cognitive consonance

After having explained to the public servants that leadership is something difficult to be exercised but possible for everyone, and after finding some situations in which public servants are labelled as leaders, then it is the moment of strategy toward change. For instance, once you have assigned a leadership status to every public servant, then to keep the status they should have followers, and to have followers they must be inclusive for personal gratification (self-esteem and self-actualization) and for being respected by the community. This is a “trap”: if you agreed to be a leader, now you must be also inclusive (toward Roma and Egyptians, for example). If you won’t, then you will not have followers and consequently you are not a leader anymore. This can cause a cognitive dissonance based on the following dilemma: “I have been assigned a leadership role; so, I am a leader (cognitive component) and I like to be a leader (affective component), but at the same time I am not behaving like a leader (behavior)”. The contrast between attitudes and behavior caused the cognitive dissonance, and this was stimulated with the intention of the coach. The trap is very functional, because in order to be a leader one must behave like a leader, and by behaving he becomes. Pro-action → inclusiveness → leadership → followership.

Box 7 – Pro-action through inclusive leadership, and operant conditioning

To be proactive and inclusive, it means having strategic, human, and visionary skills, which are typical leadership skills. However, to keep the appeared social inclusive behavior of public servants, they must be rewarded time after time to be encouraged and motivated to keep the positive citizenship behavior. The rewarding technique is an art and must be adapted to the situation. For example, it is wise to reward people frequently on the beginning, and after that slowing down gradually. When the negative behavior reappears due to the lack of rewards, the rewarding intensity and frequency must increase again. Thus, keeping the positive desired behavior does not depend only on the perceived “leadership status” but also in other rewards (tangible, intangible, or both). For instance, when an inclusive behavior is reported by R&E in the municipality of Berat, then if this behavior will be rewarded (e.g. by giving a 13th salary for the New Year), probably the behavior will be repeated. Vice versa, if a bad behavior is verified, the responsible persons can be punished (e.g. fired) or ignored (negative reinforcement by not giving a 13th salary like the others that behaved positively).

Box 8 – Pro-action through inclusive leadership and impression management

Regarding impression management technique, when you label someone with leadership features, the individual, although not totally convinced to be a leader, will start to behave like a leader for keeping the impression.

Let's suppose that during a conversation the coach explains the elements of inclusive leadership. After a while, he asks a question regarding the topic. One of the public servants responds. Despite the answer's accuracy, the coach says to the public servant: *"this answer is a typical answer of a leader. Nonetheless, it will take time to be a real inclusive leader"*. With this affirmation, the coach invites the public servant to serve like a leader and label him as a leader, but in order to be more credible and realistic toward him and to stimulate future leadership behaviors, he still says that the road is tough. The next time they will meet, the public servant will try to manage the impression or the "label" given before by the coach ("You are an inclusive leader"), and he will start to behave like a leader. Thus, a virtuous cycle will start: I believe I am a leader, I have to behave like a leader, I believe I am a leader because I am behaving like a leader, and so on.

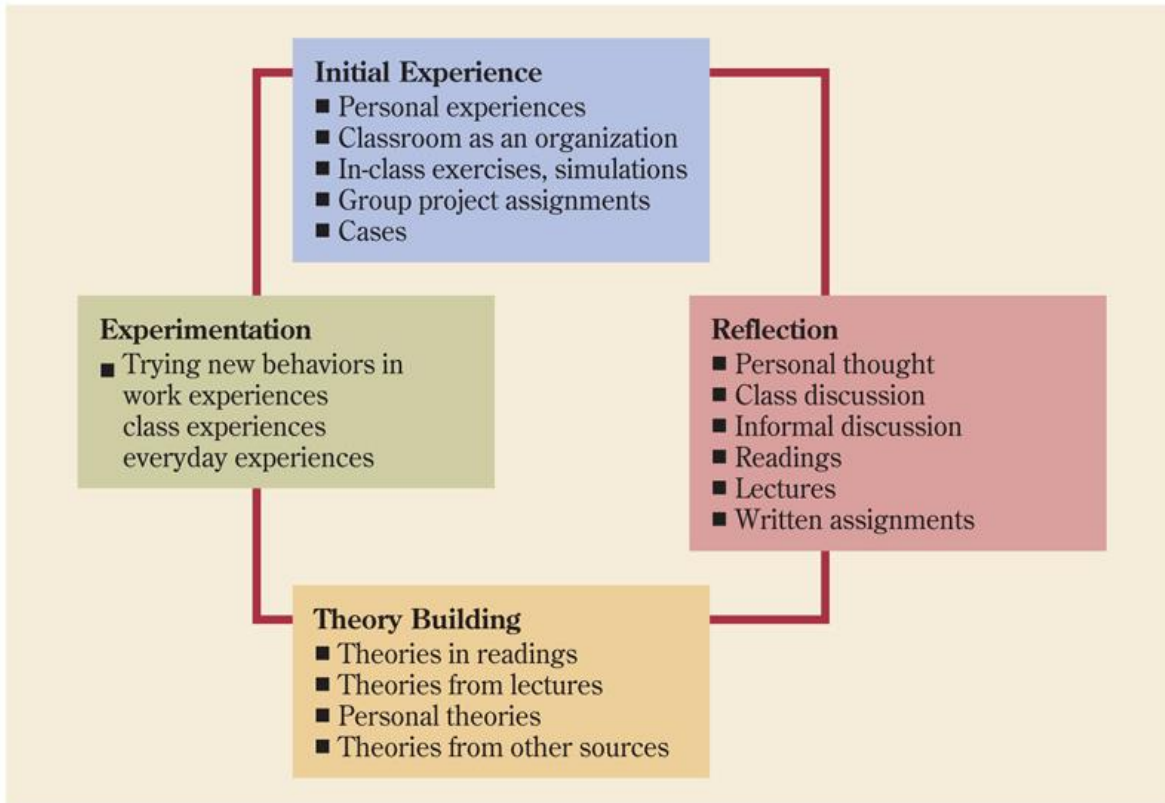
5.2.1. Learning, monitoring and accountability mechanisms

For a public official either employed at the central governance or at the municipality level, or contributing in social change process, it is crucial to be focused on determining and promoting the relationship that must exist between learning, monitoring and accountability (Kusek and Rist, 2004). This is a relationship that in practice is not particularly clear, but it is essential to explain it and give due attention.

The adult learning process proposed by Kolb (1984) highlights the importance our experience has when shaping our present learning process "experiential learning".

Learning involves 4 stages: concrete experience (experience gained through practice), reflective observation (analysis deriving from the application of certain questions and analytical lenses to our concrete experience), abstract conceptualization (summary of the theory and updating assumptions made, based on our reflective observation), and active experimentation (our direct action in the real world, based on what we have reflected on and learnt because of our experience).

Figure 5: Experiential Learning



In the case of multi-stakeholder processes, the learning framework is enriched by elements of collaborative learning, in which it is recognized that the individual is a social being and therefore need to interact with other peers, groups and society to consolidate his learning process.

To expand and accelerate his learning curve, the individual needs more contextualized, deeper and richer learning processes. When these processes are immersed in conflictual or politically polarized contexts, social learning becomes difficult to achieve, due to the problem of generating learning interactions between some of the actors involved in the conflict.

In the case of the relationship Public Servant – Roma and Egyptian community, the conflict arises principally due to cultural differences that make difficult the collaboration and learning process. In fact, it is not easy to generate learning processes with other actors holding different mindset and interest, or due to a lack of confidence between them. In other cases, the actors are simply not accustomed to learning with others holding a historically established different mindset or position. Sometimes, the actors are not aware of their need to learn and develop new skills for learning and

change in complex multi-stakeholder context. This becomes mandatory when dealing with different people, communities, organizations and countries. Since the public servant is part of the later position, then learning is a must.

After starting a learning process, it is crucial to link it with monitoring and accountability mechanisms and processes that every organization has (e.g. public bodies, local, municipality, NGOs, and other organizations).

This involves adjusting the design of progress reports on activities, integrate new actors in the monitoring and evaluation processes, convening public hearings and considering the leaning dynamics. These must be more participative, integrate various mindsets, interest and identities, recognize diversity, and be flexible and sustained in local practice.

At the end, it should be highlighted that the facilitation of multi-stakeholders learning spaces for social change demands the integration of our learning (experiential and emergent) with i) more transparent mechanisms for accountability, and ii) monitoring systems which are more participatory and inclusive. These are monitoring systems which are designed not only to satisfy the needs of any given organization but to promote social learning, involving a broad set of stakeholders who are all engaged in the change process supported by our program/project.

Finally, what follows deals with some “guidelines and tips” for learning, monitoring and accountability mechanisms of public services delivered to citizens:

- Public body/Organization that provides public service should define and develop its monitoring system that enhances the accountability towards the citizens.
- Public officials should develop how do they learn as individual and as a group, from the past and future.
- As social (public service providers), and social change organizations, there is need to facilitating spaces for broader and more reflexive social learning.
- Public officials should develop mechanisms to be implemented for including a more diverse set of actors in the learning, monitoring and accountability systems.
- The feedback and conclusions from the learning should be integrated into the future actions (plans).
- Public officials (organization) acting in social sector should develop methods to be used to communicate the results of their outcomes and monitoring to a broad and diverse set of stakeholders.
- A personal learning journal should be kept (used) to trigger and deepen self-awareness among participants.

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Appendixes

A1. About Symbolic Racism, its Applications, and Measurement Scale

Symbolic racism, also known as modern racism, is as of the early 2000s a new expression of prejudice that has developed in the United States. It is based on the belief that blacks violate key American values, particularly the idea of individualism, the belief in working hard to get ahead in life. Perceptions that blacks violate other values (including, for example, morality, self-restraint, and family traditionalism) have been less studied, but they may be important for understanding the range of values invoked in symbolic racism beliefs. The term *racism* is applicable because the belief that blacks violate cherished values is often strongly associated with negative feelings or antipathy toward blacks, while *symbolic highlights* the fact that the roots of the symbolic racism belief system are in these abstract, moral values, rather than in concrete self-interest or personal experiences, and because blacks are targeted as an abstract collectivity rather than as specific individuals.

The way symbolic racism is openly expressed is characterized by four specific themes or beliefs: (1) that blacks no longer face much prejudice or discrimination, (2) that the failure of blacks to progress results from their unwillingness; to work hard enough, (3) that blacks are demanding too much too fast, and (4) that blacks have gotten more than they deserve. Endorsement of these beliefs is taken to reflect an endorsement of symbolic racism.

Symbolic racism became a widespread expression of discontent toward blacks by many white Americans after the civil rights era of the 1950s and 1960s. It is thought to have largely replaced previous forms of prejudice, commonly known as “old fashioned,” “redneck,” or “Jim Crow” racism, which are characterized by beliefs in the biological inferiority of blacks, support for segregation of the races, and formal racial discrimination. Symbolic racism replaced these old-fashioned racist beliefs in the sense that old-fashioned racism is no longer very popular and has very little influence in ordinary politics. Although examples of old-fashioned prejudice continue to arise in twenty-first century society (e.g., hate crimes committed against blacks, companies using blatant discriminatory practices), this kind of prejudice is rare compared to the more widespread beliefs found in symbolic racism. Therefore, the symbolic racism refers to a new racism in which people are discriminated underhand; it is more indirect than direct (this is the reason why it is called “symbolic”), but still creates strong discrimination (it means racism). People high in symbolic racism often are supporting theoretically or in their opinions the cause of discriminated communities, but when it comes to behave properly and respectfully they do the opposite.

Despite the fact that the movement started in US, modern and symbolic racism affects many other countries and communities around the world. For instance, literature has shown that forms of symbolic racism have been applied also to Roma community in developed countries like Spain, especially in symbolic racism in the perception of access to public service. Also in Romania, Emil Cioran, one of the best Romanian writers in the letter to his brother Aurel Cioran, dated January 5, 1976, he has shown sentiments of social stigma and symbolic racism. What follows, is an extract of Emil Cioran’s letter: *“It was depressing to visit places where sasii [Romanian-Germans] were prosperous and to see them now invaded by Hindus Gypsies. That's always how history works - liegozul [uncivilized barbaric pagan hordes which invaded Europe] triumph. The same with other writers such as Eliade and Steinhardt. Eliade published the following: “During Eminescu's times, like today, cowardice, turpitude, hypocrisy and craftiness were the attack and defensive tools of those freed slaves. Slaves with dirty blood [...]” [The slaves he refers to were Roma]. Steinhardt wrote: “[... we took the worst from Greeks, Turks, Jews, Hungarians and Gypsies. The Romanian people are one of those nations which can prove their superiority and qualities only when and where they are in a pure ethnic state”.*

In addition, a study about Serbian adolescent’s attitudes towards Roma, has shown the phenomenon of Roma-phobia to be associated with symbolic racism (Ljujic et al., 2012). Given the above evidence, and considering that symbolic racism is not an exclusive matter of blacks in US, than it comes out the necessity to use measurement scales also in other cultures outside the US for other discriminated groups related with symbolic racism.

The present questionnaire (Symbolic Racism 2000 Scale – SR2KS), is adapted for the Albanian reality from the original version of Henry and Sears (2002). In the original version, the SR2KS is designed to measure the racial attitudes of White Americans and members of other racial groups

toward African Americans. In the present adapted version, it is designed to measure the racial attitudes of Albanian public servants toward Roma and Egyptians living in Albania. The SR2KS is an 8-item Likert-type self-report inventory. Most of these items are rated on a 4-point Likert-type scale with the following anchors: 1 = Strongly Agree to 4 = Strongly Disagree. One item included a 4-point scale with different anchors (i.e., “trying to push very much too fast,” “going too slowly,” and “moving at about the right speed”). Other items were measured on a 3-point scale that included options such as “A Lot,” “Only Some,” and “Not Much at All” or “All of It,” “Most,” “Some,” “Not Much at All.” The instrument was developed through several steps. Items were constructed based on a review of the symbolic, subtle, aversive, and modern racism literature and upon previous iterations of the Symbolic Racism Scale. Several items are reverse scored. Scoring the subscales consists of summing subscale items. Higher scores indicate higher levels of negative attitudes toward African Americans.

Instructions:

The following is the standard procedure for combining the items into a scale:

After collecting the data, items 1, 2, 4, and 8 need to be recoded so that a 1 = 4, 2 = 3, 3 = 2, and 4 = 1.

Item 3 needs to be recoded so that 1 = 3, 2 = 1, and 3 = 2.

For combining the items into a scale, one could simply add the raw scores together for each item, so that each individual has a score that could range from 8 to 31. Higher scores indicate higher levels of negative attitudes toward Roma and Egyptians.

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<http://www.encyclopedia.com/>

A2. Questionnaires and Findings



Section 1 of 4

QUESTIONNAIRE ON THE DEGREE OF SYMBOLIC DIFFERENTIATION, AND ADMINISTRATIVE AND PROFESSIONAL SKILLS

Section 2 of 4



Section I: Biographical Data

City *

Short answer text

.....

Institution *

Short answer text

.....

Job Position *

Short answer text

.....

Years of Experience *

Short answer text

.....

Education (Highest achievement) *

Short answer text

Gender *

Male

Female



Section II: Symbolic differentiation: Once you read the following statements and questions Circle only one of the alternatives

1. Roma and Egyptian issue is a matter of some people not trying enough; if Roma and Egyptians would try more, they could be just like the rest of the population.

- 4. Strongly agree
- 3. Somehow agree
- 2. Somehow disagree
- 1. Strongly disagree

2. Other communities that are in Albania (Bosniaks / Vlach, Kosovo, Greece, etc.) have long exceeded prejudices and build their functional life, without the feeling of inferiority and victimization. Roma and Egyptians should do the same.

- 4. Strongly agree
- 3. Somehow agree
- 2. Somehow disagree
- 1. Strongly disagree

3. Some think that Roma and Egyptians are trying hard to achieve a better social status. Others think the opposite. What do you think?

- 3. They have tried hard
- 1. They tried a little
- 2. They have tried enough

4. Regarding the racial differences that currently exist in Albania against Roma and Egyptian communities, do you think that Roma and Egyptians are responsible, Promoter, or its cause?

- 4. Strongly agree
- 3. Somehow agree
- 2. Somehow disagree
- 1. Strongly disagree

5. Do you think that today there is discrimination in Albania against Roma and Egyptians so as to limit their chances to integrate and reach a higher educational status, professional, financial and social? *

- 4. Strongly agree
- 3. Somehow agree
- 2. Somehow disagree
- 1. Strongly disagree

6. Inter-generational exclusion and discrimination of Roma and Egyptian communities have created such conditions that make it difficult for Roma and Egyptians to be perceived as equal to the rest of the Albanian population and be integrated into everyday life without the feeling of inferiority

- 4. Strongly agree
- 3. Somehow agree
- 2. Somehow disagree
- 1. Strongly disagree

7. During recent years, Roma and Egyptians have benefited from the state, the market and the Albanian society less than they deserve.

4. Strongly agree
3. Somehow agree
2. Somehow disagree
1. Strongly disagree

8. During recent years, Roma and Egyptians have benefited economically than they deserve.

4. Strongly agree
3. Somehow agree
2. Somehow disagree

-
1. Strongly disagree

9. Total Score ^{*}

Short answer text

Section III: Administrative and professional skills: the following assertions and questions are related to the legal and strategic aspects undertaken and planned by local and central institutions. Each question is designed specifically (with open binary questions, and structured in Likert scale) and also requires specific answer based on the structure the question / statement.

1. *Is there any regulation adopted on the functioning of the administration concerning the public services subject of the survey (questionnaire)?*

- YES
- NO

1.1 If yes, who? ^{*}

Short answer text

5.4 Local NGO *

1 2 3 4 5 6 7

More important.

Less important

5.5 Donators *

1 2 3 4 5 6 7

More important

Less important

5.6 Businesses (support / donations)

1 2 3 4 5 6 7

More important

Less important

5.7 Other

1 2 3 4 5 6 7

More important

Less important

6.1 Does the institution have a mission related to improvement of public service for citizens?

YES

NO

6.2 If there is a clear mission, is this communicated to every social employee?

YES

NO

6.3 Do you understand your role as part of public service?

YES

NO

6.4 Do you think that job in social service is effective in achieving results?

YES

NO

6.5 Do you have job descriptions? *

YES

NO

6.6 If yes, are the role and the position clearly described for each employee based in job position?

YES

NO

6.7 Is there an effective communication system for problem solving, task accomplishment in institution?

YES

NO

6.8 Does there exist regular participations/communications for Roma and Egyptians in mutual meeting of Municipality Council or in other institutions that are responsible for giving public service for specifically problems that concern community?

YES

NO

6.9 Do you have necessary access for development of abilities for conducting quality tasks?

YES

NO

6.10 Do you have enough abilities to perform your role in the public sector of the institution you are part in?

YES

NO

6.11 Give three areas to improve your skills in the future.

Long answer text

49 responses

[View all responses](#)[Publish analytics](#)

Summary

Section I: Biographical Data

City

Tiranë

Durrës

Berat

Shkodër

Durrës

-

Shkodër

Institution

-Durrës Municipality

-Berat Municipality

-Shkodër Municipality

-Municipality

-Administrative Unit nr.5

- DRSHKP Tiranë

-Community Center

-Primary School 'Isuf Ferra'

-DAR Durrës Bashkia Durrës

-

-DAR Berat

-DRSH Berat

- Directorate of Social Service (Community center nr.

-Marital Status

-DAR Shkodër

-Regional Directorate of Professional Training

-Administrative Unit nr. 6

-Administrative Unit nr.1

-Administrative Unit nr. 11 -
-Administrative Unit nr.4
-Local Police Department
-Health Center nr.10
-ASHR
-Regional Directorate SHKP
-DRSHPK Tiranë
-Ministry of Education and Sport
-Ministry of Health
-Ministry of Social Welfare
and Youth State Social
Service

Job position

Specialist
Director
-
Specialist
V. Director
V. Head
Inspector in Administrative Unit
nr.2
Service Inspector
Specialist in section of program
and quality
Principal of Education sector
Administrator
Social Administrator
Social Administrator
Responsive in section of program
and quality
Specialist on economical health, domestic violence and gender
equality
Advisor
Responsive of Health Education
Specialist in Directorate of Service
Specialist in Public Health
Service specialist
Responsive
Specialist in program section
Specialist at Community Center
Statistics specialist

Social Sector Specialist

Child Protection Specialist

Welfare Specialist

Head of social sector

Lawyer

Inspectors

Head of sector

Head of sector

Responsible for bidding sector

Head of sector

Experience in years

1

3

5

10

-

13

6

28

11

35

18

35 22

30

29

19

38

8

9

40

23

16

0.5

15

24

2

20

14

36

Education (Highest Achievement)

Batchelor Degree

Master of Science

Master of Science

Batchelor Degree

Batchelor Degree

Master

PHD

Batchelor Degree

Batchelor Degree

Specialist

-

Lawyer

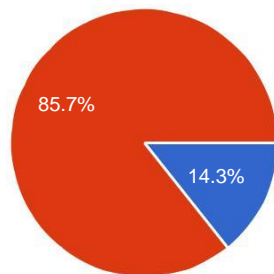
Batchelor Degree

Lawyer and Attorney

PHD

Master of Science

Gender



Male 7 14.3%

Female 42 85.7%

Age

29

57

53

41

30

55

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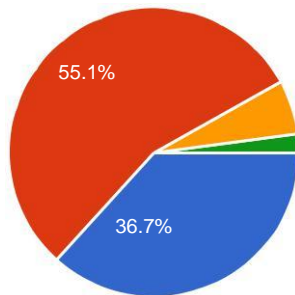
26

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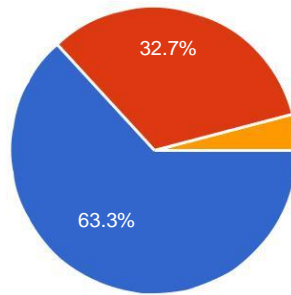
Section II: Symbolic differentiation: Once you read the following statements and questions Circle only one of the alternatives

1. Roma and Egyptian issue is a matter of some people not trying enough; if Roma and Egyptians would try more, they could be just like the rest of the population.



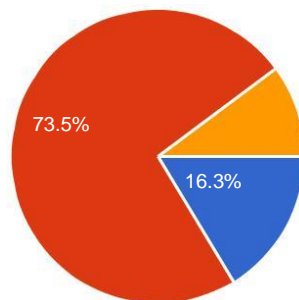
4. Strongly agree	18	36.7%
3. Somewhat agree	27	55.1%
2. Somehow not agree	3	6.1%
1. Strongly disagree	1	2%

2. Other communities that are in Albania (Bosniaks / Vlach, Kosovo, Greece, etc.) have long exceeded prejudices and build their functional life, without the feeling of inferiority and victimization. Roma and Egyptians should do the same.



4. Strongly agree	31	63.3%
3. Somewhat agree	16	32.7%
2. Somehow not agree	2	4.1%
1. Strongly disagree	0	0%

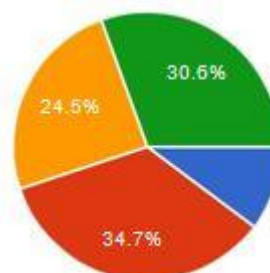
3. Some think that Roma and Egyptians are trying hard to achieve a better social status. Others think the opposite. What do you think?



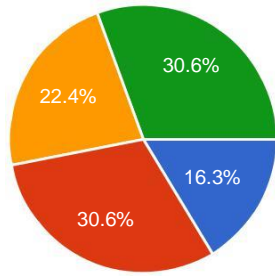
3. They have tried hard	8	16.3%
1. They tried a little	36	73.5%
2. They have tried enough	5	10.2%

4. Regarding the racial differences that currently exist in Albania against Roma and Egyptian communities, do you think that Roma and Egyptians are responsible, Promoter, or its cause?

4. Strongly agree	5	10.2%
3. Somewhat agree	17	34.7%
2. Somehow not agree	12	24.5%
1. Strongly disagree	15	30.6%

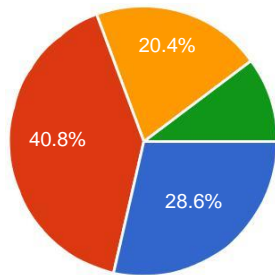


5. Do you think that today there is discrimination in Albania against Roma and Egyptians so as to limit their chances to integrate and reach a higher educational status, professional, financial and social?



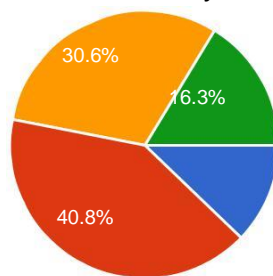
- 4. Strongly agree 8 16.3%
- 3. Somewhat agree 15 30.6%
- 2. Somehow not agree 11 22.4%
- 1. Strongly disagree 15 30.6%

6. Inter-generational exclusion and discrimination of Roma and Egyptian communities have created such conditions that make it difficult for Roma and Egyptians to be perceived as equal to the rest of the Albanian population and be integrated into everyday life without the feeling of inferiority



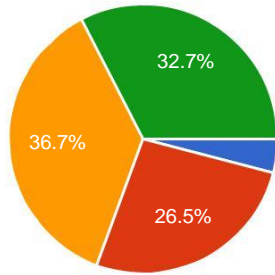
- 4. Strongly agree 14 28.6%
- 3. Somewhat agree 20 40.8%
- 2. Somehow not agree 10 20.4%
- 1. Strongly disagree 5 10.2%

7. During recent years, Roma and Egyptians have benefited from the state, the market and the Albanian society less than they deserve.



- 4. Strongly agree 6 12.2%
- 3. Somewhat agree 20 40.8%
- 2. Somehow not agree 15 30.6%
- 1. Strongly disagree 8 16.3%

8. During recent years, Roma and Egyptians have benefited economically than they deserve.



4. Strongly agree	2	4.1%
3. Somewhat agree	13	26.5%
2. Somehow not agree	18	36.7%
1. Strongly disagree	16	32.7%

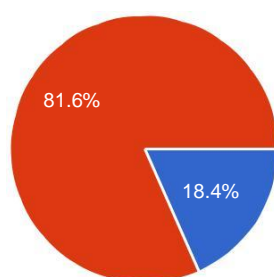
9. Total Score

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Section III: Administrative and professional skills: the following assertions and questions are related to the legal and strategic aspects undertaken and planned by local and central institutions. Each question is designed specifically (with open binary questions, and structured in Likert scale) and also requires specific answer based on the structure the question / statement.

1. *Is there any regulation adopted on the functioning of the administration concerning the public services subject of the survey (questionnaire)?*



NO 9 18.4%
YES 40 81.6%

1.1 *If yes who?*

-

Internal Regulation Decision no.

7995 dated 20.09.1995

The internal regulation of the center

Subventions of free textbooks for Roma and Egyptians

Law no. 146 dated 12.17.2015 No. 4 dated 15.02.2016

Decision No. 10/3 dated 08/01/2014

The decision in March 2016

Decision dated 03.03.2016

The decision in March 2016

On civil registration

To internal regulations of the institution of specific information duties.

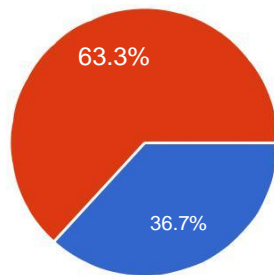
It depends on the type of service.

The Statute of the State Social Service, Law 9355 of 10.03.2005 as amended, and 121/2016

Social services in the Republic of Albania and many bylaws for any service offered by SSS.

They can be found on the Web site of the SSS.

2. Exists any operational plan for the service delivery in compliance with the mission/functions of the responsible public institution following the implementation of the existing legal framework for the year 2016-2017?



NO 18 36.7%

YES 31 63.3%

2.1 If yes, who?

-

Dekodës action plan for office (1617)

Law for information

Monitoring Indicators

The monitoring plan

Draft plani social

DCM. 707, dated 28.08.2015 "On amendments and additions to the Decision no. 107, dated 10.2.2010 of the Council of Ministers "On the publication, printing, distribution and sale of textbooks university education system", as amended;

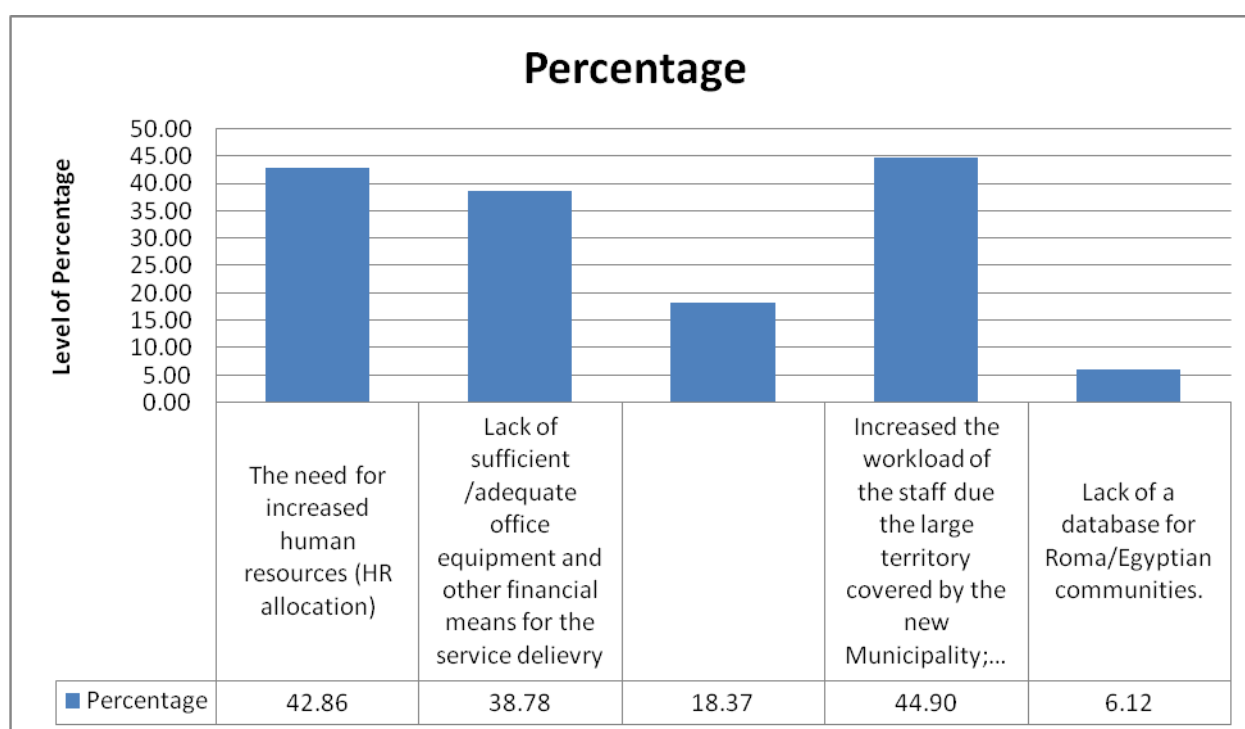
DCM. 709, dated 05.10.2011 "On the use of public funds for the transportation of teachers and students who work and study abroad residence", as amended.

It depends on the type of service.

SSS is the executive institution of policies and strategies (3 or 5 years, according to the themes) to MMSR, approved by DCM. Also the activity in each year of the institution stated in the action plan (annual) of SSS.

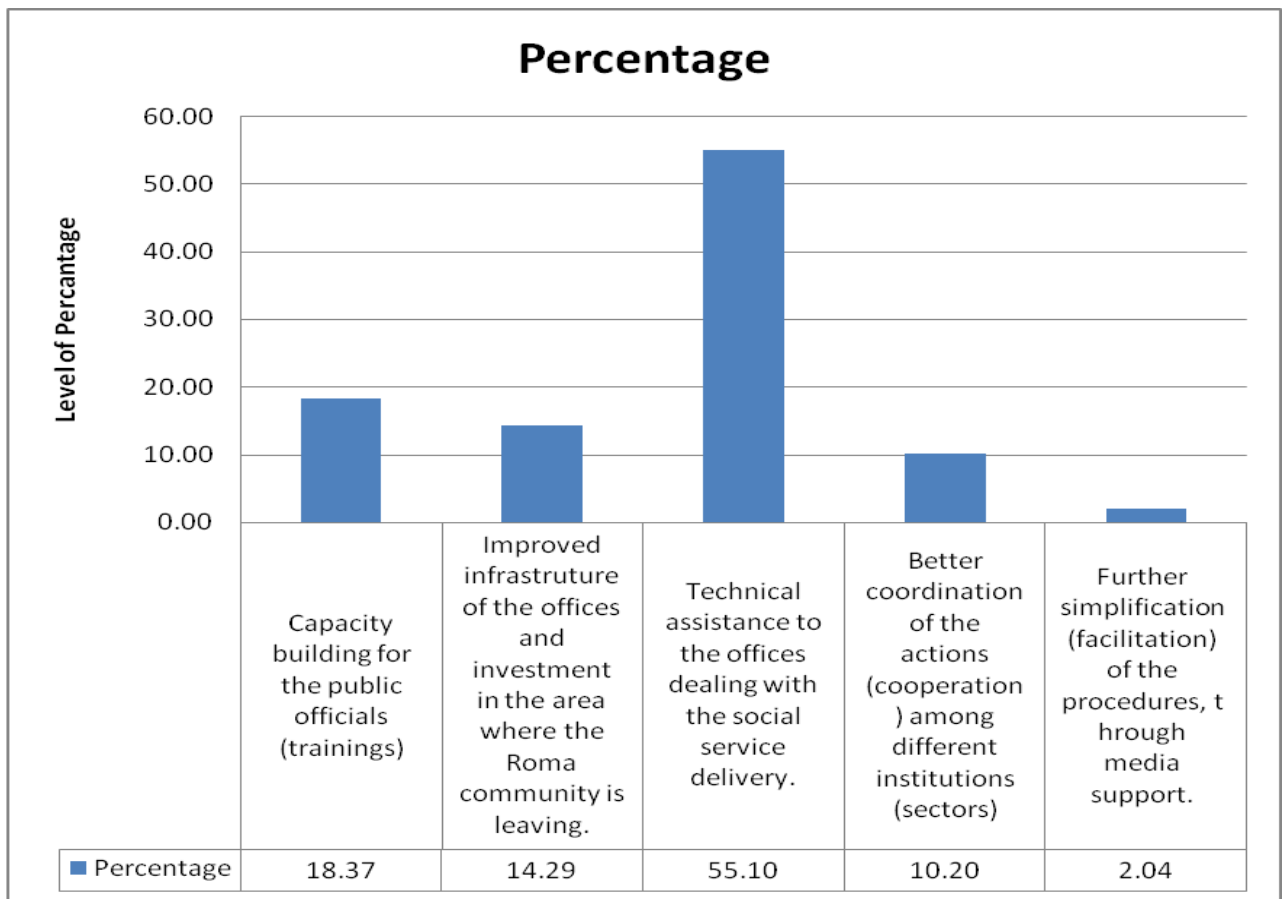
3. Identify the main problems faced (the challenges) for the effective service delivery following the implementation of the Territorial Administrative Reform (TAR) and the Law on the Civil Servant (no.152/2013).

Problematics	Percentage
The need for increased human resources (HR allocation)	42.86
Lack of sufficient /adequate office equipment and other financial means for the service delievry	38.78
The competences for the social services should be more enhanced and detailed (improved legal acts/regulations for the service)	18.37
Increased the workload of the staff due the large territory covered by the new Municipality; Low capacities of the staff dealing with the service (there is the need for further capacity development).	44.90
Lack of a database for Roma/Egyptian communities.	6.12

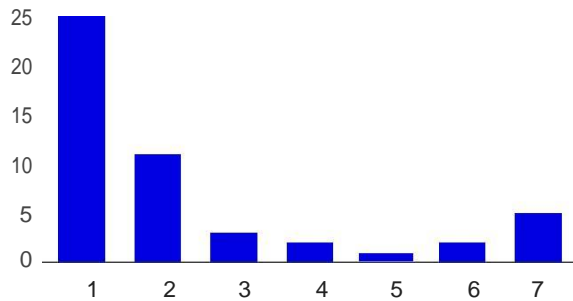


4. Identify up to 5 issues which are considered the most urgent (prioritized) that must be supported by the central government, Municipalities and the donor-supported projects.

Problematics	Percentage
Capacity building for the public officials (trainings)	18.37
Improved infrastruture of the offices and investment in the area where the Roma community is leaving.	14.29
Technical assistance to the offices dealing with the social service delivery.	55.10
Better coordination of the actions (cooperation) among different institutions (sectors)	10.20
Further simplification (facilitation) of the procedures, through media support.	2.04

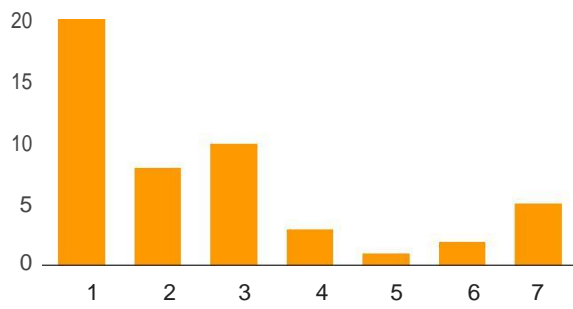


5. 1 MMSR



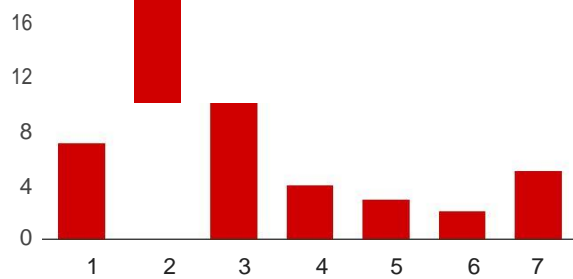
Most important.:	1	25	51%
	2	11	22.4%
	3	3	6.1%
	4	2	4.1%
	5	1	2%
	6	2	4.1%
Less Important.:	7	5	10.2%

5.2 Mayor / Council



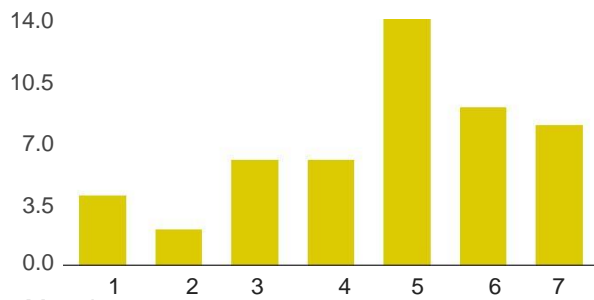
Most important: 1	20	40.8%
2	8	16.3%
3	10	20.4%
4	3	6.1%
5	1	2%
6	2	4.1%
Less Important: 7	5	10.2%

5.3 State Social Service



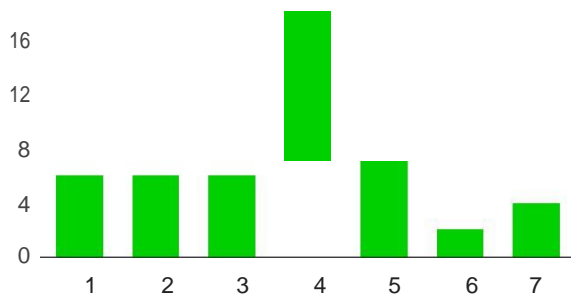
Most important: 1	7	14.3%
2	18	36.7%
3	10	20.4%
4	4	8.2%
5	3	6.1%
6	2	4.1%
Less Important: 7	5	10.2%

5.4 Local NGO



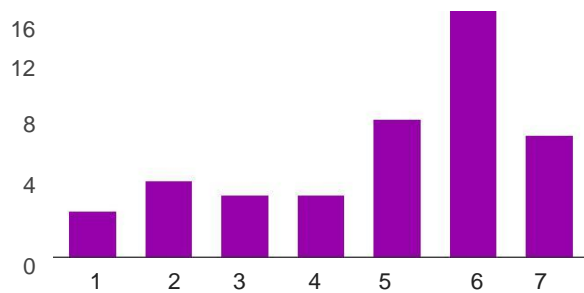
Most important: 1	4	8.2%
2	2	4.1%
3	6	12.2%
4	6	12.2%
5	14	28.6%
6	9	18.4%
Less Important: 7	8	16.3%

5.5 Donators



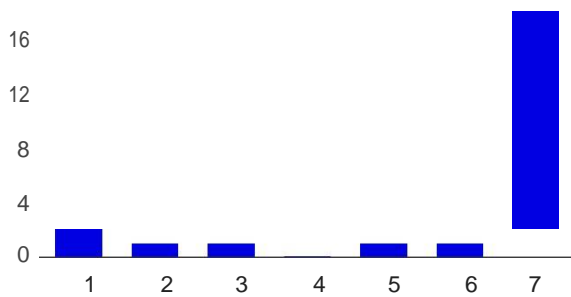
Most important: 1	6	12.2%
2	6	12.2%
3	6	12.2%
4	18	36.7%
5	7	14.3%
6	2	4.1%
Less Important: 7	4	8.2%

5.6 Businesses (support / donations)



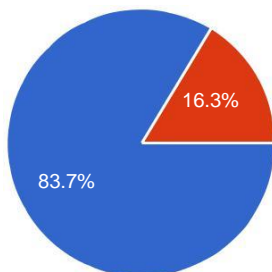
Most important	1	3	6.1%
	2	5	10.2%
	3	4	8.2%
	4	4	8.2%
	5	9	18.4%
	6	16	32.7%
Less Important : 7			16.3%

5.7 Other



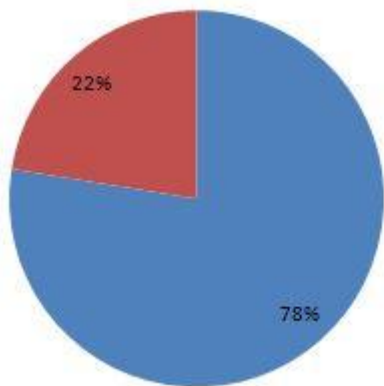
Most important	: 1	2	8.3%
	2	1	4.2%
	3	1	4.2%
	4	0	0%
	5	1	4.2%
	6	1	4.2%
Less Important: 7		18	75%

6.1 Does the institution have a mission related to improvement of public service for citizens?



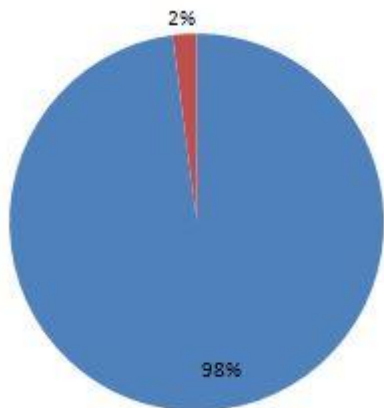
YES	41	83.7%
NO	8	16.3%

6.2 If there is a clear mission, is this communicated to every social employee?



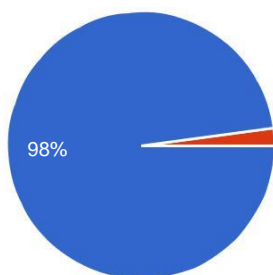
YES	38	77.6%
NO	11	22.4%

6.3 Do you understand your role as part of public service?



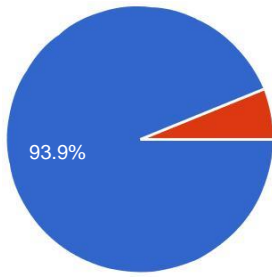
PO	48	98%
JO	1	2%

6.4 Do you think that job in social service is effective in achieving results?



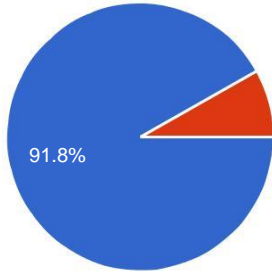
YES	48	98%
NO	1	2%

6.5 Do you have job descriptions?



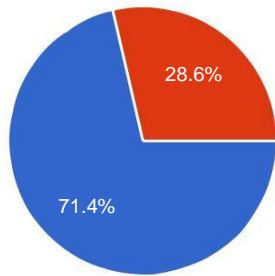
YES	46	93.9%
NO	3	6.1%

6.6 If yes, are the role and the position clearly described for each employee based in job position?



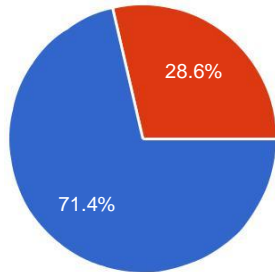
YES	45	91.8%
NO	4	8.2%

6.7 Is there an effective communication system for problem solving, task accomplishment in institution?



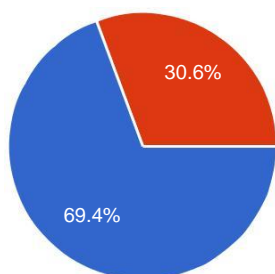
YES	35	71.4%
NO	14	28.6%

6.8 Does there exist regular participations/communications for Roma and Egyptians in mutual meeting of Municipality Council or in other institutions that are responsible for giving public service for specific problems that concern community?



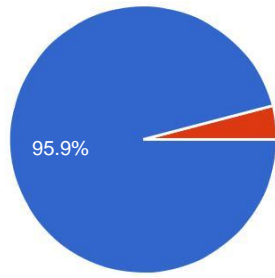
YES	35	71.4%
NO	14	28.6%

6.9 Do you have necessary access for development of abilities for conducting quality tasks?



YES	34	69.4%
NO	15	30.6%

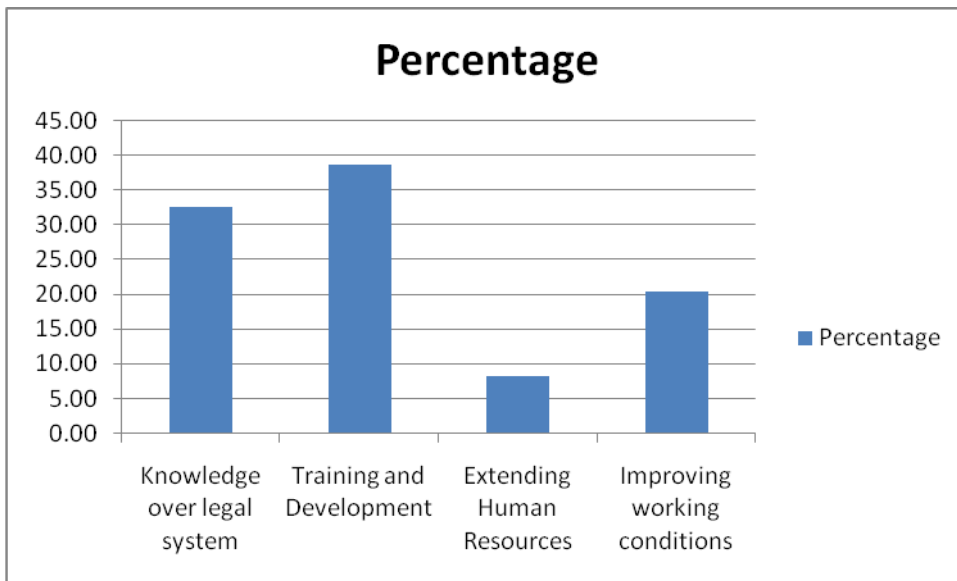
6.10 Do you have enough abilities to perform your role in the public sector of the institution you are part in?



YES 47 95.9%
NO 2 4.1%

6.11 Give three areas to improve your skills in the future.

Areas	Percentage
Knowledge over legal system	32.65
Training and Development	38.78
Extending Human Resources	8.16
Improving working conditions	20.41



Number of daily responses

