TRENDS OF ETHNICITY, CULTURE, STRATEGIES OF PEACE BUILDING AND CONFLICT RESOLUTION PROCESS

Effiong Ekpo
Department of History and International Studies
Ritman University, Ikot Ekpene, Akwa Ibom State, Nigeria.
dreffiongekpo48@gmail.com

Abstract

The comprehensiveness and institutionalization involved in trends of ethnicity, culture, strategies of peace building and conflict resolution process is what this paper is out to examine. It is increasingly apparent that states' capacities to govern and manage conflict are being increasingly influenced by externalities, to the extent that ways that Governments and Governance structures deal with new types of conflict may depend upon their abilities to deal with the externalities as much as domestic factors. This paper opined that conflict arises out of the attempt to include one's members and at the same time exclude people from other groups of ethnic consciousness of destructive force for the economic and social development of the State. The application of preventive and Multi-track Diplomacy as a trend of ethnicity, culture, and strategies of peace-building and conflict management process will be considered as a good instrument used. The paper of ex-rayed the Nativism and Hegemonic structure as regards demand of one group for the right to dominate others, based on cultural or racial arguments often accompanied by an appeal for the survival of the State, the group that regards itself as indigenous for greater political, cultural or economic authority other groups in the running of the State as a major constraint of strategic of peace-building and conflict management. The method used is contacting books and relevant journal materials. The paper recommends that policy making and conflict management as well as post-conflict reconstruction should be handled by peace-makers who will not seek just to settle conflict but to create more peaceful relations. Also peace-makers should cultivate a non-violence attitude of mind, non-violent is more than just the will to reframe from violence. The paper concludes that ethnicity, culture values should be considered as one of the strategies of conflict resolution process, and peace-makers should be more effective, and cultivate a strong awareness of themselves, of others and of the interconnectedness of life.

Keywords: *Culture strategies, multi-track diplomacy, ethnicity, peace-keeping, conflict transformation.*

Introduction

This paper has examined the concept of ethnicity and how it engenders conflicts. This paper would also discuss the nature and character of ethnic conflicts as well as it various forms as it occurs in many societies. Ethnicity as a terminology has a fluid, complex and somewhat amorphous nature. This has been responsible for its usual overlook in the conflict resolution discourse in the past. But the dimension that armed conflicts in Africa have taken in the recent times brought to the Fore the centrality of ethnicity to conflict generation, escalation and transformation. Scholars, both of instrumentalist and primordial schools of thought on ethnicity agree that ethnicity in Africa, has its Genesis in colonialism. Colonial activities with the new concept of State and new system of Government played up ethnic awareness, sentiment and consciousness and subsequent rivalry and competition in all sort of manner. Ethnicity is a social phenomenon associated with interaction among members of different ethnic groups. Ethnic

groups are social formations distinguished by communal character of their boundaries. The relevant communal factor may be language, culture or both. In Africa, Language has clearly been the most crucial variable Ethnic exists only within a political society consisting of diverse ethnic groups.

Ethnicity is characterised by a common consciousness of being one in relation to the relevant ethnic group. It is necessary to quickly make a distinction between the ethnic group in itself and the ethnic group for itself. The former refers to a group marked out by linguistic and for cultural similarity but without a common consciousness or identity. It is the letter that defines ethnicity as it is meant in this study. However, for ethnic groups inhabiting the same State, the interaction is frequently characterised by competition for resources, power and the assertion of culture identity. Conflict arises out of the attempt to include one's members and of the same time experience people from other groups. There are two types of ethnic conflicts.

The first symbolic of ethnicity takes the form of continuous contestation over cultural and identity issues. While the second is, clientelistic ethnicity: these are cases in which ethnicity becomes a destructive force for the economic and social development of the State. In particular, ethnic favouritism replaces merit and need in determining who benefits from the resources controlled by the State. In turn, this undermines the efficiency of the State and promotes widespread corruption, prebendalism and sense of justice.

This paper recommends that ethnic group should be defined in a broadcast term as "a group that is bounded off from other comparable groups or population categories in the society by a sense of its difference which may consist in some combination of a real or mythical ancestry and a common culture and experience. It also gives a taxonomy of "sing main attributes of ethnic community" as follows:- a collective proper names:- a myth of common ancestry", shared historical memories, one or more differentiating elements of common culture; association with a specific home land; and a sense of solidarity for significant sectors of the population. (Ross, 1993).

Ethnicity and Conflict Management

Conflict management must be viewed as a part of a larger process of ensuring that man lives in peace and in an orderly manner, conflict should also be channelled towards positive effect in every human community. Besides, bringing about peace in a conflict situation is a process which involves different stages, the best and most crucial of which is conflict transformation. Conflict management is another way of controlling conflict before or during and after it has occurred. It is more elaborate and wider in conception and application, when necessitated, it involves conflict resolution and transformation. (Otite, 1999). It is more of a long-term arrangement involving institutionalised provisions and regulative procedures for dealing with conflicts wherever they occur. This view of the comprehensiveness and institutionalisation involved in conflict management is what conflict management refers to the elimination, neutralisation of conflict from erupting into crises or to bool a crises in eruption.

Ethnicity, though a structural-cum motivations precondition for precipitated and finally triggered off by avoidable, but not avoided (ethnicity) manipulation for conflict exacerbation. Communal groups whose competitive interactive interaction produces ethnicity are called ethnic groups. Prejudice and discrimination characterise ethnicity. There has been relatively little work done to date that relate types of future conflicts that may arise in ethnic group is what has been called a fragmented world order and governance. It is increasingly, apparent that States capacities to govern are being increasingly influenced by externalities. Perhaps even more important, Governance for individual States or ethnic nationalities may be judged on the ways that they handle regional issues and issues of global Governance. To that extent, the ways that Governments and Governance structures deals with new types of conflict may depend

upon their abilities to deal with the externalities as much as domestic ethnic factors is concerned. (Sendole, 1987).

Types of Ethnic-Based Conflicts

What therefore emerges from the foregoing explanation as the fact that ethnicity is a pliable instrument in the hands of power contenders or warlords in a polity to galvanize, support fight a cause and achieve set goal(s):- Commonly to wrest political power:- Ethnicity, in Africa as does elsewhere, remains a potent tool for generating violent conflicts. The explosion of internal armed conflicts in Africa from the 1960's when most of the States become independent was not unexpected. Actually, the seeds of internal strife and discord were well sworn in the origins of the States themselves: through colonialism and decolonilism (Albert, 1999).

Colonialism, Causes of Conflict in Africa

Having discussed the nature and forms of the conflicts prevalent in Africa that they are all destructive in nature, and that most of them escalate without enough early warning signs to justify their magnitude, it is pertinent also at this juncture to delve into what their causes are: In the first place, opinions of scholars are similar on colonialism being the very root cause of the unending internal conflicts and wars that are making the rounds of Africa nations.

Decolonisation

The earliest somewhat violent conflicts in Africa, were that of decolonisation. Shortly after independence, what followed in form of violent conflicts till date on the continent have been largely predicted upon the apparent internal incongruence in the political entities lumped together by the colonial masters in the building of the States they gave independences to across Africa. The artificiality brought about situations in which Kingdom, nations and the same people were separated arbitrarily, into different States, and ethnic groups without taking due cognizance of ethnographic affinities. (Rempeport, 1989). In some cases, elsewhere hostile ethnic groups were forced on each other in a State. This line of thinking is justified by the nature and manner of conflicts that have been making waves on the continent of Africa, right from the 1960's and which doubled in velocity and became more clearly identifiable since the end of the "Cold War**"** that is starting from 1989 till the recently. This conflicts/wars are not wars of conquest between nations but, more often than not, they are fought within nations in Africa.

Dealing with Ethnic Conflicts

In response to the claim that ethnic, conflicts are too intense for effective intervention, Crocker concedes that, *"It may be that internal wars based on primordial sentiments tend toward zero-sum thinking and the progressive elimination of neutral or common ground"*, However, very few conflicts are in fact based purely in such primordial sentiments. The paper argues that ethnic conflicts are shaped by a number of factors. These factors include the actions of foreign powers, the current balance of power and potential for change, the leader's goals and opportunities and access to appropriate military hardware. (Vayrynen 1991). So called ethnic conflicts are precipitated by a number of other factors also. The collapse of a nations' basic institutions, holding faulty or premature elections, politicians who exploit ethnicity to promote their own agendas, the availability of the means and resources to wage war. Such situations can set to spark which erupts into ethnic conflict. The most effective way of dealing with ethnic conflicts is pre-emptively-by acting early before violence becomes severe. (Pruitt, 1986).

Trends of Ethnic Conflict and Governance

As with deep-rooted conflict, the governance options for addressing power inequalities and asymmetries are very similar. The reason is clearly that is so many respects deeply-held grievances that result in deep-rooted conflict are often the result of structural power

imbalances. They are asymmetries that are assumed and built into systems that usurp and dominate the rights and across of the "unequal". That said, it nevertheless is worth focussing upon power inequalities and asymmetries because there is an important literature that has sought to bring some of the more blatant, if not universal, examples of power inequalities into the realm of promoting good governance.

Gender is the mainstay of this sort of analysis. In that regard, it is interesting that race and religion, seemingly two of the most blatant reflections of potential societal asymmetries, rarely emerge in the governance context. However, there is no literature that inter-relates governance and power inequalities with the same depth as that involved in gender symmetries. One reason for this may be because "ethnicity" now subsumes religious as well as racial categories. (Hottman, 1992). Gender inequality, while never seeming to have been the source of conflict in modern history, at least serves as a possible platform or test case for governance approaches to offset other sorts of power inequalities besides, gender inequalities should be addressed as a bi-product of addressing far more fundamental asymmetries, as opportunity for good governance to deal not only with conflict but also injustice. Yet, there are perhaps more important lessons to be learned from the literature that links governance with the power inequality of gender. One such lesson is that, as in all situations of power inequality, the key is to have the issue, the asymmetry, itself, recognised. To what extent can focal points be established within institutions that can keep injustices, such as gender and other inequalities on the agenda?

In what ways can non-governmental structures effectively promote anti-discrimination or related measures that offset power inequalities, and what sort of government system will be responsive to such special pleadings? Perhaps the single most important difference between groups that is unemployed or holds deeply held grievances and ethnic groupings, is that the latter for the most part seek to break away from the State or at least the form of State governance to which that ethnic group is tied. Unless governance structures can reconcile what Shedadi has called "the drive towards ethnic-natural self-determination", the ultimate objective of ethnic groups in conflict is to change the basis of their relations with the States or state. Such ethnic determination poses a host of conflict issues for governments and governance structures. Governments that ignore even the most radical demands of a state's ethnic minorities are in danger of losing their legitimacy. Thus, the literature concerned with ethnicity and governance more often than not is concerned with ways lither to meet the demands of ethnic groupings through major public policy initiatives, accede to certain kinds of territorial arrangements or alter constitutional structures in ways that will satisfy the self-identity objectives of the ethnic groupings (Leonard, 1990).

Sick maintains that when it comes to meeting the demands of ethnic groupings through a public process, "the answer to such vexing problems is not to specify their solution in constitutional terms but to set up new institutions and procedures to which all groups can subscribes". One such way is to ensure that an all-encompassing human rights agenda is established with institutional force to promote compliance. This has been seen by several analysis as an acceptable basis for dealing directly with certain kinds of ethnic demands. (Samuel, 1997). Ethnic demands can also be met through territorial concessions. In some respects, the recent peaceful separation of Czechoslovakia into far distant entities reflects what might be regards as a most positive through extreme approach for dealing with ethnic territorial/constructional demands. Confederal or poly-communal federal arrangements can be treated leaving ethnic groups with their own territory but within a larger State construct. It has benefits, according to Duchacek, as well as serious drawbacks. A key variable for Governments willing to take the longer term view is the extent with other parts of the State through functional, for example, trade economic and infrastructural relations (Robert, 1994).

Post-Conflict Reconstruction

Post-conflict reconstruction is a vital aspect of peace building process particularly for countries that have just come out of a conflict situation. It involves programmesreconciliation and development and involves every citizen of that society. However, post conflict reconstruction, as an aspect of development study, typically involves the repair and reconstruction of physical and economic infrastructure in a country that has recently experienced widespread violence, or where the preoccupation of the State is armed, warfare or where a significant part of the population is engaged in armed struggle with the State. In a post-conflict situation, the State institutions are usually so weakened that they exhibit little capacity to carry out their traditional functions hence, post conflict reconstruction also entails a number of external interventions aimed of rebuilding the weakened institutions. (Williams, 1998).

Those critical intervention include revering the economy, restructuring the framework for democratic governance, rebuilding and maintaining key social infrastructure, and planning for financial normalization. Post-conflict intervention tend to have explicit objectives such as supporting the transition from war to peace, resumption of economic and social developments, reconciliation and reconstruction, human and institutional capacity building, and establishing special investment funds to maintain, social cohesion during the period of economic adjustment and poverty reduction and decentralization. (Adams, 1995). From the foregoing, it is obvious post-conflict reconstructive operations require intensive monitoring to ensure their continued relevance, effectiveness and efficiency. Because it is an undeniable fact that the four pillars of post-conflict reconstruction-security, social and economic well-being, justice and reconciliation, and governance and participation-are all in extricable linked, and a positive outcome in each area depends on successful integration and interaction across them. The entire reconstruction process in post-conflict society is more useful conceptualized as a multi-faceted one, in which military, political, psychosocial, humanitarian, as well as economic are seen as closely interwoven.

If post-conflict reconstructions are not effectively implemented and all stakeholders adequately reintegrated into State (in the post-conflict era), there is the potential danger of return to war. The implication for stability and sustainable development of emergent post-conflict societies have attracted the rising interest of scholars and policy makers in the reduction of defence outlays to supportable levels, demobilization, reintegration and rehabilitation of ex-combatants, as well as demilitarization, democratization, economic reconstruction and structural adjustment. (Diamond,1996).

Issues in Post-Conflict Reconstruction

This paper has it that, certain issues could be internationally identified as "key issues" in post-conflict environment because there are empirical interconnection which should not be ignored between "conflict", and the "post-conflict stage", between "violence" and politics, between "war and peace", so, the key issues that are germane to the peace process are identified thus: The contradiction of three transitions is one; reintegration of ex-combatant; problems of illegal surplus arms*;* power-sharing versus political inclusion; making, committed electoral players out of former guerrilla leaders*;* reconciliation versus justice*;* market-drives liberalisation versus post-conflict peace-building*;* countering the phenomenon of "Return Wars".

Reconstructive Peace-Building versus Transformative Peace-Building

In an attempt to redress what he called the "structural appropriation of reconstruction over transformation in peace-building, this paper distinguished between reconstructive peace-building and transformative peace-building. While the one is a creation of the United Nations (UN) and peace operations, the other (which is the less widely used form) addresses the causes

of conflict and the community-level needs post-conflict societies. Each of these needs to operate in conjunction with the other and peace cannot be attained without addressing both the reconstruction of a community and the transformation of the conflict. (Sehmid, 2000).

Reconstructive peace-building is a short-term structural rebuilding. The physical and political reconstruction of this form of peace-building begins with the United Nations, which has endeavoured to produce a model that achieves these outcomes. Reconstructive peace-building such as addressing infrastructure needs, the development of healthcare systems and political institutions. On the reconstructive side are activities such as:- relief, humanitarian assistance, disarmament, demobilization, political restructuring elections; nine clearance, and health. (Ackan, 2005). Transformative peace-building on the other hand is a long term reconciliation. It is broad term for approaches that focus less on physical reconstruction than on the broader social relationships that exist within conflict prone societies. It is an attempt to actor conflict such as that lasting forms of peace may be built.

This form of peace-building usually encompasses those aspects that work towards the long term transformation of the conflict environment. They can include:- inter-ethnic conflict, contact between professions, stereo-type elimination, work collectives, school projects, conflict resolution training, justice, police, and military training, cross-cultural television and radio efforts and acknowledgement. Conflict is a socially constructed culture event and people are active participants, it is therefore difficult for political level resolutions to transform the conflict alone. The principal differences between are set out as follows:-

Differences Between Reconstructive and Transformation Peace-Building

Reconstructive peace-building	**Transformative peace-building**
Aim "Action to identify and support structures which will tend to strengthen and solidity peace in order to avoid a relapse into conflict	"A comprehensive concept that encompasses, generates, and sustains the full array of processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships"
Concern, political elites, international organisations, multilateral institutions	Ordinary people, non-governmental organisations local/community level leaders
Seek to "Achieve specific goals with clear exist strategies	Transform the conflict
Addresses "Symptom of the conflict to arms restore utilise to political social economic in structure existing set of tools (deductive)	Causes of the conflict relations Local knowledge and conflicts resolution practices, culture/conflict specific tools (inductive)
Implemented by International organisations NGO's, multilateral institution	International and local NGO's ordinary people women's group, youth groups, churning.

Source: Author's Compilation, 2022

The missing part of peace building in most literature is the long-term causative elements of conflicts: the aspect the concerns the relationship between the people or groups in conflict; and as this paper argues, effective post-conflict reconstruction must incorporate both the

reconstruction and transformative sphere of peace-buildings. Because as those who use reconstructive peace-building along they are fund, peace-building does not build sustainable peace. It is only by acknowledging that reconstructive peace-building is part of the larger and more comprehensive process of transformative peace-building that peace can be maintained indefinitely. (Agyris, 1970).

Conflict Transformation

Conflict transformation, as described by Lederach, does not suggest that we simply eliminate or control conflict, but rather recognise and work with its "dialectic nature". By this he means that social conflict is naturally created by humans who are involved in relationships, yet when it occurs, it changes the events, people and relationships that created the initial conflict. Thus, the cause-and-effect relationship goes both ways from the people and the relationships to the conflict and back to the people and relationships. In this sense, "conflict transformation" is a term that describes a natural occurrence. Conflicts change relationships in predictable ways, altering communication patterns and patterns of social organisation, altering images of the self and of the other. Conflict transformation is also a prescriptive concept. It suggests that both alone, conflict can have destructive consequences. However, the consequences can be modified or transformed so that self-images, relations, and social structures improve as a result of conflict instead of being having by it. Usually this involves transforming perceptions of issues, actions, and other people or groups. Since conflict usually transforms perceptions by accentuating the differences between people and positions, effective conflict transformation can work to improve mutual understanding, (Bemage, 2002).

Even when people's interests, values, and needs are different, even non-reconcilable, progress has been made so that each group gains a relatively accurate understanding of each other. Transformation also involves transforming the way conflict is expressed. It may be expressed competitively, aggressively or violently or it may be expressed through non-violent advocacy. Conciliation, or attempted cooperation. Unlike many conflict theorists and activists, who perceive mediation and advocacy as being in opposition to each other. This paper sees advocacy and mediation as being different stages of the conflict transformation process. Activism is important in early stages of the conflict to raise people's awareness of an issue. Thus, activism uses non-violent advocacy to escalate and confront the conflict. Once awareness and concern is generated, then mediation can be used to transform the expression of conflict from "mutually destructive modes toward dialogue and interdependence. Such transformation, we suggests, must take place at both the personnel and the systemic level. At the personal level, conflict transformation involves the pursuit of awareness, growth, and commitment to change which may occur through the recognition of fear, anger, grief, and betterness. These emotions must be outwardly acknowledged and dealt with in order for effective conflict transformation to occur.

Peace-making also involves systemic transformation the process of increasing justice and equality in the social system as a whole. This may involve the elimination of oppression, improved sharing of resources and the non-violent resolution of conflict between groups of people. Each of these actions reinforces the other. In other words, transformation of personal relationships facilitates the transformation of social systems and systemic changes facilitate personal transformation are truth, justice and mercy, as well as empowerment and interdependence. These concepts are frequently seen as being in opposition to each other, however, they must come together for reconciliation or "peace" to occur. (Lanshorne, 1995).

Forms of Conflict Transformation

This paper opines that, transforming conflict requires a concerted effort at removing all the root causes of conflict, and moving the process to social change. It is a healing process that

helps conflicting parties to put the past behind them and forge new relationships of harmony and cooperation. Conflict transformation addresses the wider social and political sources of a conflict and seeks to transform the negative energy of war into positive social and political change.

Conflict transformation addresses the wider social and political sources of a conflict and seeks to transform the negative energy of war into positive social and political change. Conflict transformation, therefore, is the most thorough and far-reaching strategies for bringing about sustainable positive peace in a conflict situation, to avoid a relapse into conflict or what experts call "return wars". (Lund, 1996).

Peace-building and early warning system

Peace-building, as concept, gained popularity in the recent times through the widely cited publication of Boutros Ghali (1992:11), former UN secretary-general entitled: An agenda for peace". He defines "post-conflict peace building" as action to identity and support structures which will tend to strengthen a solidity peace in order to avoid a relapse into conflict". However, this paper considers peace building to be the employment of measures to consolidate peaceful relations and create an environment, which defers the emergence or escalation of tensions which may lead to conflict. Peace-building includes: Action which support political, economic, social and military measures and structures aiming to strengthen and solidity political settlements in order to redress the causes of conflict. These include mechanism to identify and support structures the trend to consolidate peace, advance a sense of confidence and well-being and support economic reconstruction. (Medonal, 1991).

Peace-building, therefore, means undertaking programmes designed to address the causes of conflict and the grievances of the past and to promote long-term stability and justice. Peace-building and conflict transformation can therefore be seen as trend of conflict management as well as back-and-forth concept. Conflict transformation is part of peace-building but peace-building essentially involves more enduring and sustained activities that take longer period to accomplish.

Peace-Building Strategies

These involve promoting interception, contact with forgiveness, contact with super-ordinate goals and achieving economic development amongst others:

Promoting interaction

This is belief that, interaction between individuals belong to different groups will reduce ethnic prejudice and inter-group tension. Interaction can come through trade, business, trade unions, professional meeting, sport and the like. However, research shows that conflict only improves attitudes when that contact is intimate, pleasant, between equals, socially supported and in pursuit of common goals. Absent those conditions increased contact may lead to increased hostility. (Sagdia, 1996).

Contact with forgiveness:

Forgiveness has been important element of religious peace traditions. These traditions emphasize reconciliation. Martin Luther King and Ghendhi both exemplify this tradition. This approach can have great impacts on individuals. However, there are two criticisms: Firstly, the forgiveness approach focuses on cultural factors, and neglects structural factors. Again, there is some doubt that personal transformations can address group conflicts. Second, theapproach may not be pragmatic enough for wide-seek use, as it is based on a degree of religious faith that may do not share. (Wilmot, 1998).

Contact with super-ordinate goals

A super ordinate goal is "an urgent goal that could only be achieved by cooperation between the conflicting groups. Experimental research has found that pursuit of such goals can help reduce stereotyping and hostility between adversarial groups. Drawing on this research, this paper has suggested the creation of supra-national institutions to pursue key economic and social goals. Their hope is that the interdependence will broaden narrowly defined identifies and reduce conflict. It also cautions that, when the costs and benefits of interdependence are not equally shared, interdependence may become a source of conflict. The creation of European supranational bodies has had mixed effects (Zartman, 1989). This approach has had some success on local levels. In Sri-lanka multi-ethnic teams have been formed to dig wells and rebuild houses. In Northern Ireland the mid-ulster Basketball Club brings together children and parents from both protestant and Catholic communities.

Achieving Economic Development

Violent conflict usually results in underdevelopment. It is often hoped that economic development can reduced ethnic violence. However, this paper is critical of this idea. It notes that there is little evidence that development promotes peace. It also points out that the theory tends to "overstate the power of economic development to change identity and underestimate the attachment to ethnic identity, whatever the economic situation. For example, standards of living were rising when violence erupted in Northern Ireland. Inequalities in the distribution of new wealth may simply reinforce existing divisions, or may themselves spark new conflict. Still, economic development which is sensitive to cultural differences and which aims at fulfilling local needs and increasing local participation could be a valuable element in the peace building process (Push, 2000).

Early warning systems for peace building

An early warning system (EWS) is an organised mechanism for tracking measuring and monitoring conflict and its progression in a given society. This paper describes Early Warning Systems as mechanisms or sets of procedures designed to detect process and communicate signals of potential or impending threat to allow early counter-measures to prevent or mitigate negative impact. It further describes Early Warning as "process of monitoring recording, analysing, and transmitting information about escalating conflict to enable-responses to avert or mitigate destructive consequences".

Culture, Identity and Conflict Management

Culture refers to the social and behavioural conditions of ethnic groups of people, its life experience, its manner of thinking and its world view. It is carried in language all forms of symbolic expressions religion and social practices. Identity plays a very significant in escalation, maintenance and transformation of conflicts. It cannot be ignored in any conflict situation, especially where it becomes central. The danger of level two transformations is that it depends on the longevity and institutionalization of the cooperative relationships. If the time of cooperation was short and the new patterns of relationships were not structuralized and ritualized, a real transformation must not happen and the parties might got back on the conflict track. (Steward, 1974). Transformation is more likely when the parties' identities are changed. For example, they might start seeing similarities between themselves and accept differences. These are third level changes. They require long-lasting efforts, but they transform intractable conflict more completely.

The Role of Culture in Conflict Situation

Conflicts management in plural societies can be quite complex, principally because of the determinate effects of culture and language symbolism. Hence, as this paper point out, it

could be counterproductive to relegate culture to the background in conflict resolution. This is especially in multi-ethnic/multi-cultural societies, (Adekanye, 1997). Naturally, people perceive conflicts through divergent cultural lenses. People interpret social action and social reality through their indigenous conceptions and knowledge. Understanding the local indigenous theories of conflicts is therefore essential to resolving conflicts. As we have emphasized, it is sometimes necessary to criticising what they labelled "ethno-conflict theories" because symbols are associated with valves placed on resources. Culture also determines the how information is processed, how metaphors and language are used in the bargaining process. Even the most apparently irresolvable conflicts can be broken down by paying attention to cultural issues. This is the last because cultural issues sometimes middle up compound conflicts and therefore make than look impossible to resolve. (Ledevach 1995).

Identity and Conflict Transformation

Identity is a psychological sense of self as well as it relates to the world. Self-definition takes place on different levels. Such as, interpersonal, community, organisational, cultural or international. If conflict involves a threat to identity, it becomes intractable. We talk about "the role of identity in the development, maintenance, and transformation of intractable conflict. However, the dynamics of conflicts consists of five components:- (i)Conflicts unfold over time; (ii)Conflict is a multi-dimensional phenomenon (Intra-personal aspects of the conflict interact with social or relational ones, and both of them are influencing by higher level political economic and social changes); (iii)Conflicts evolve, around multiple issues; (iv)Conflicts contain realistic and non-realistic issues; (v)Power distribution around the parties plays an important role in conflict development. Besides, identity operates as a dynamic. It evolves in a party's relationships with the surrounding world. Identity dynamic is "the tendency forhuman beings, individually and in groups to establish, maintain, and protect a sense of self-meaning, predictability and purpose. The dynamic of identity provokes changes towards escalation and regidification of conflict. This involves four stages: threat, distortion, ragidification and collusion. The process is sequential, with a movement to the next stage increasing intractability of the conflict and decreasing the possibility of de-escalation. (Barry, 1991).

Settlement vs. Transformation

In order to understand the difference between settlement and transformation, there is a need to look at different levels where change in conflict can occur. Those levels are determined by low strong the impact of the change as on the core identity. The first level includes changes that are peripheral to the core identity, such as those happening outside the original issue of confrontation. Second level changes influence the dynamic of the parties' relationships. Changes in the core identity belong to the third level. The effect of the change will vary depending on what level the change occurs. (Chalk, 1990). Peripheral changes can create settlements, but they will not produce long-term transformation. Prospects for transformation are better when the nature of the parties' relationship is altered. Identity change (third level encourage changes in relationships and behaviour. These might not involve short-term peripheral settlements, but they transform the conflict itself. The second level transformation can be encouraged by a common external threat to both parties that would make them cooperate and, as a result, change their perceptions about each other. Another possible way is for a third party to intervene and force the parties in conflict to redefine their relationships.

The third way might exist if a subgroup within a party is able to establish some cooperation with the opponent. The final possible way to alter the nature of parties' relationships is for conditions to change unexpectedly. For example, an ethnic conflict where a horrible accident happens like a bomb killing school children can produce a change in away the two groups deal with their disagreements.

Policy-Making and Conflict Management

Policy has become an important aspect of human life experience in a social setting. This is the case because modern man lives in every complex and challenging contacts and relationships and as such has to deal with problems that require national and systematic activities. It is these complexities that have given birth to policy and subsequently its analysis. (Adekenya, 1998). Policy in its simplest meaning is a plan or guide to action, a statement of ideals governing actions to be taken in order to achieve a particular state of things in society. Policy is always identified with the public arena even though policies are designed and adopted by individuals, private organisations as well as public institutions, such as governments and political parties. The idea of "public" often attached to policy defines it as a property of social or collective action, which is in modern parlance, governmental action. We defined policy as "an authoritatively and publicly determined course of action that achieves totally, partially or not at all a particular goal or purpose.

Also, this paper identifies the following as the essential characteristic of public policy. Policy involves decision-making and activity; it involves a series of decisions taken over an extended period of time including an exercise of power or rationality. The process occurs within a framework of prescribed organisational roles (public policy involves institutions of state with special legal characteristics). It involves exchange of information and resources, discussion, and bargaining between the public, pressure groups and state agencies. In other words, it involves interaction with a variety of interest groups. It aims at increasing the probability of occurrence of desired states of the world in future. The state institutions that are involved in the policy often legitimise their activities by claiming that their policies are in the general (public) interest rather than favouring sections, groups or individuals (Osaghae, 1998).

Conflict Management Policies

While there was no formal form of "conflict research" until well after the Second World War, earlier views of conflict seem to reflect three fundamental assumptions. In the first place, a distinction was made between what one might call interpersonal conflict and inter-state conflict. The former was regarded as not necessarily rational, and could to some extend be understood in terms of what social psychologist have called "individual differences". The letter was regarded as inherently rational. In other words, conflicts of the inter-state level was assumed to be based upon a "win-lose" calculation of interests and cost-benefits (Phadnis, 1990).

A second assumption was that conflict was inherent in human nature. Although 18th and 19th century philosophers from Locke, Rousseau, Hegal and Mary as well as the utilitarian such as Mills and Owen had assumed the eventual "perfectibility" of mankind, human being as they existed in their present state where for all intents and purposes essentially Hobbesian. Finally, there was an issue of perceived legitimacy that separated inter-state conflict from intra- state conflict. Scholars accepted that, there were "just and unjust" inter-state conflict or wars, but legitimacy had not until relatively recently been extended to the sort of intra-conflict that stemmed from ethnic, religious and economic oppression. (Ructoph, 1989). One might argue that since the treaty of Westphalia, that concept of sovereignty with all its presumptions of legitimacy inviolability was regarded for almost four centuries as a right equivalent and more often than not, surpassing that of so-called "human rights", since the early 1960s, the conventional assumptions about power, rationality and sovereignty were increasingly challenged. Fundamental to such challenges was the emergence of a profound discuss on the very nature of knowledge itself. This endeavour to explain "how we know what we know. (Suffran, 1991).

Ironically, the state-centre school of rational power-politics was challenged by aneven that ostensibly rejected the entire traditional rules missile crisis. The complexities of world

politics seemed to become more inter-dependent. Regime issues-be they concerned with the Law of the seas, patents and copy rights or the environment to could no longer be regulated by the manipulation of conventional power alone. More and more actors were affecting what increasingly became referred to as the world, or global system. Multinational co-operations, multilateral organizations, religious and ethnic groupings, non-governmental organizations were all directly impacting upon what heretofore had been seen as a system of sovereign holistic state actors (Roosens, 1989).

Conclusion

It is often difficult to transfer knowledge and insights gained from conflict resolution training and intervention methodologies to public policy because those who possess such knowledge and insights are not always those in power. Although multilateral, interactive negotiation planning and conflict management policy-making are rare in high levels, it is still useful for policy makers can all sided of a conflict to use these approaches unilaterally. The most constructive solutions to intense conflict situations are those resulting from intrinsically motivated efforts by both sides to seek mutually satisfactory solutions. However, conflict management is another way of controlling conflict before or during and after it has occurred. It is more elaborate and wider in conception and application, when necessitated. It involves conflict resolution and transformation; it is more of a long-term arrangement involving institutionalised provisions regulative procedures for dealings with conflicts wherever they occur.

This paper assessed the trend of ethnicity, culture, strategies of peace building and conflict management process, its observed that, ethnicity in Africa, has its roots in colonialism however, colonial activities with the need concept of state and new system of government played up ethnic awareness, sentiment of government played up ethnic awareness, sentiment and consciousness and subsequent rivalry and competition in all sort of manner. Ethnicity is a social phenomenon associated with interaction among members of different ethnic groups. Ethnic groups are social formations distinguished by communal characteristic of their boundaries. The relevant communal factor may be language, culture or both. In Africa, language has clearly been the most crucial variable. Ethnic exists only within a political society consisting of diverse ethnic groups. It is characterised by a common consciousness of being one in relation to the relevant ethnic group. This paper speaks on the value of the peace building in conflict management process. It means under taking programmes designed to address the causes of conflict and the grievances of the past and to promote long-term stability and justice. Peace-building and conflict transformation can therefore be seen as back-and-forth concepts. Conflicts transformation is part of peace-building but peace-building essential involves more enduring and sustained activities that take longer period to accomplish.

The contact hypothesis is the belief that interaction between individuals belonging to different groups will reduce ethnic prejudice and inter-group tension. Interaction can come through trade, business, trade Union, professional meetings sports and the like. However, research shows that contact only improves attitudes when that contact is intimate, pleasant between equals, socially supported, and in pursuit of common goals. Absent those conditions, increased contact may lead to increased hostility. Many scholars question whether inter-group conflicts can be resolved by interpersonal contact. When contact does lead to improve personal attitude and they changed individuals face re-entry problem as they return to their communities. Their new more positive attitudes toward the opponent are likely to be greeted with suspicion by their own community. Hence, contact alone is not sufficient to build peace.

Recommendations

Conflict transformation, does not suggest that we simply eliminate or control conflict, but rather recognise and work with its dialectic nature. By this we mean that social conflict is naturally created by humans who are involved in relationship yet once it occurs, it changes (that is transforms) event, people and relationships that created the initial conflict. Conflict transformation also a prescriptive concept, it suggests that left alone, conflicts can have descriptive consequences. However, the consequences can be modified or transformed so that self-images, relationships and social structures improve as a result of conflict instead of being harmed by it. On the strength of these, this paper has to make the following recommendations:

1. Ethnicity should be regarded as a social phenomenon associated with interaction among members of different ethnic groups and not as a potent tool for generating violent conflicts.
2. In some cases where ethnic groups inhabiting the same state, the interaction is frequently characterised by competition for resources, power and the assertion of cultural identity, we should be more careful in such situation because it gives rise to ethnic conflict in attempt to include one's members and at the same time executive people from their groups.
3. There are two types of ethnic conflicts, symbolic which takes the form of continuous contestation over cultural and identity issues and centralistic ethnicity which becomes a destructive force for the economic and social development, between them favouritism replaces merit and need in determining who benefits from the resources controlled by the state. This practise should be discouraged because if undermines the efficiency of the state and promotes widespread corruption, prebendal and sense of injustice.
4. The artificiality of the partitioning of Africa by Colonial powers brought about situations in which kingdoms, nations and the same people were separated arbitrary into different states without taking due cognizance of geographical affinities, in some cases erstwhile hostile ethnic groups were force on each other in a state. These issues should be addressed properly to avoid ethnic conflict.
5. Conflicts management in plural societies can be quite complex, principally because of the determinate effects of culture and language symbolism. This should be considered, because it could be counterproductive to relegate culture to the background in conflict resolution.
6. In multi-ethnic/multicultural societies, people perceive conflicts through divergent cultural censes, people also interpret social action and social reality through their indigenous conception and knowledge. As such understanding the local indigenous practice of conflicts is very important in resolving conflicts. In order to understand the difference between settlement and information, there is a need to look at different levels where change in conflict can occur.
7. Peace-makers should seek not just to settle a conflict but to create more peaceful relations. To be more effective, peacemakers must cultivate a strong awareness of themselves, of others and of the interconnectedness of life. Peacemakers must also cultivate a non-violent attitude of mind, non-violence is more than just work to refrain from violence, it is "an emotional orientation.

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