

An Investigation on the Management of Intercultural Conflict among Students from ethnically diverse backgrounds focus at Ambo University

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Nov 23, 2021 G.C

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A Thesis Submitted to the Department of Media and Communication Studies in Partial Fulfilment of the Requirements for the Degree of Master of Arts in Intercultural Communication and Public Diplomacy

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Declaration

I hereby declare that this thesis, entitled “An investigation on the Management of Intercultural conflict among students from ethnically diverse backgrounds: focus at Ambo University” is my original work and has neither been presented for a degree in any other University nor was published before and that all sources of material used for the thesis have been duly acknowledged.

Seid Mehammed

Signature-----

Jimma University

August, 2021

Dedication

I would be honor to dedicate this thesis to my mother whom I owe debt Ms. Fatuma Hibu and memory of Mr. Mehammed Tahir the two who raised me to be where I am today and to the university students who have been lost their lives during perpetual violence, conflicts at campus.

“To caffeine and sugar, my
Companions through many a long
Night of writing”

JIMMA UNIVERSITY
COLLAGE OF SOCIAL SCIENCE AND HUMANITIES
DEPARTMENT OF MEDIA AND COMMUNICATION STUDIES
M.A IN INTERCULTURAL COMMUNICATION AND PUBLIC DIPLOMACY (ICCPD)

Certification

This is to certify that Seid Mehammed has carried out his thesis entitled “An investigation on the management of intercultural conflict among students from ethnically diverse backgrounds: Ambo University in Focus” submitted in partial fulfillment of the requirements for the Degree of Master of Arts in Intercultural Communication and Public Diplomacy complies with the regulations of the University and meets the accepted standards with respect to originality and quality. Done by Mr. Seid Mehammed, ID, No, RM/2929/12 is carried out by him under our guidance.

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Acknowledgements

All the toughest and time taking activities in the process of undertaking a research wouldn't have been possibly passed without the mercy of the almighty God. Next, my sincere gratitude goes to my dedicated advisor Dr. Demelash M. I could not have asked for a better advisor than you. You allowed me to always be myself, even when I chose to walk a fine line. You always offered encouragement, provided me with guidance, and helped to refine some of my rougher edges. I know that even after this leg is complete, you will remain with me on the journey ahead. Your invaluable lessons in persistence and unmatched insight into academic writing are lessons I will take with me and share with others for many years to come, apart from advising I wouldn't be join this department if you did not launch this field of study you really strived enough from its birth, crawling then developing and thanks from the bottom of my heart for your unreserved contribution in establishing public diplomacy center at Jimma University. To my co-advisor Dr Tesfaye G. I could not be more grateful for your excellent example of balancing warmth and power.

This research document has also been insignificant without a commitment, material and moral supports I have received from my family and friends nearby. No finding could have been generated without the willful participation of research respondents in the study. I therefore, would like to say thank you to all students who took part in the questionnaire, focus group discussions, and vices in-depth interviews. Above all, the successful accomplishment of this research is partly due to the immense contribution of data collectors and supervisors who facilitated the process of data collection much easier than it could have been. Finally, all my friends, colleagues and family members who have been providing me emotional support also deserve gratitude.

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List of Acronyms

CRRs- Cross Cultural relations

EU- European Union

EPRDF- Ethiopian People's Revolutionary Democratic Front

ICC- Intercultural Communication

ICRs- Intercultural relations

FGD- Focus group discussion

NGO- Non-Governmental Organizations

Abstract

The purpose of this study was to investigate the management of intercultural conflict among students from ethnically diverse backgrounds in higher education institutions in Ethiopia, with a focus on Ambo University. The study's qualitative research design was ethnographic and sampling technique were simple random to students (open-ended questionnaire) and purposive sampling (heterogeneous) for the FGD. The sample size was 60 students who had fully filled out the questionnaire, and of those, 9 students participated in the group discussion and two vices were involved in the in-depth interview. Analysis of the qualitative data started in the field where data presentation was made in narration after thematic analysis. The findings of the study show that the causes of intercultural conflict are ethnocentrism, prejudice, stereotypes, but majorly a student murder at another public university, unethical presentation of the victim in mass media, service termination, naming a block by a rebel group or activist, national crisis, well planned and researched conflict escalation funding by ethnic entrepreneurs. The most widely prevalent types of intercultural conflicts are first interpersonal conflict, then it develops into group and mass, ethnic-based conflict, and structural conflict. Intercultural conflict management styles used by the students are dominating, integrating, physical confrontation, fighting, legal procedures, avoiding, and the most widely practiced is the collaborative approach, with over 90% of conflicts resolved by the peace forum. The university administrators' conflict resolution strategies were both mixed (Jarsuma and Gadda systems, local and federal forces). Although there have been challenges in managing intercultural conflict, such as different communication styles, misinformation on social media, unnecessary measurement by local and federal forces, and some students mocking traditional conflict resolution, conflict entrepreneurs funding students to fuel conflict, and homogeneous leadership. The study recommends that students use collaborative approaches to manage intercultural conflict management styles rather than harsh strategies. The study also recommends naming a block unofficially as it could cause intercultural conflict, so it is better to rename it with positive messages. Homogenous leadership is a hindrance to managing intercultural conflicts, so it should be heterogeneous to be the voice of the whole ethnic group. Finally, concluded with constructive recommendations and conclusions.

Key word: intercultural conflict, intercultural conflict management, students, ethnicity, diversity, background

Chapter one

1.0 Introduction

This chapter presents the background of the study that investigates the key concepts under the study, statement of the problem, research questions, and objectives of the study, scopes of the study, significance of the study, and limitations.

Culture is a central concept in intercultural communication. It is a term which means many things to many people and thus has been defined in many ways, however, ethnography of communication conceptualizes culture as code which is an inter-subjective resource for meaning making, Kroeber and Kluckhohn (1952). As clearly indicated in B. J. Hall (1992), a study of intercultural communication from ethnography of communication see culture as a system of shared codes, functions as integrating meanings and thus employ discourse analysis to identify symbols and signs to explain the meaning embedded in it.

Culture is something we are not able to choose, but we freely embrace it to satisfy our strong need to be part of a group. One's belonging to this group, which I'd rather call ethnographic, does not really define a specific path in social behavior, especially when life experience and personality come into play. This other two factors will lead us to identify ourselves into many other groups, to which we'll be willing to belong to deeply shape our role in a community. This complex journey defines each individual, and we must be aware of one's background when the game of communication starts. When two people from different cultural groups are involved in this game, weather it is verbal or not, they're backgrounds could crash one to the other and create misunderstandings or bad interpretations of what one word or a simple gesture could mean. Culture not only affects language lexicons, but also its functions and pragmatics (Matsumoto, 2008, p. 2).

Ethnicity was found to be the most significant stratifying factor on campus interaction. Consensually, various studies have reported that ethnicity plays a key role in how students experience college (e.g. Ortiz & Santos, 2009; Tanaka, 2007; Otten, 2003; Gurin, 1999). Fueled by a history of ethnic discrimination and current ethnic politics, ethnicity influences campus climate and everyday interaction. It is a guiding principle in all levels of the government in the nation from the federal government to local administrations.

With globalization, the constant interactions between people, cultures and civilizations will increasingly become and the mobility and migration will create an intercultural society and the question of peaceful coexistence in the context of the cultures will be an ongoing challenge. Intercultural society is one in which there is a mutual meetings, cultural exchanges, cooperation and dialogue of people who are culturally different. This difference can be understood as an opportunity to enrich themselves, but can also be a potential source of conflict. Intercultural misunderstandings and conflicts arise because intercultural incompetent behavior during the dealing with people who are different. Intercultural conflicts are also the subject of our study. The theme is intercultural conflicts in the school environment, respectively at a university environment. Scientists, teachers, and students agree that the world around them changes both politically and economically, culturally, socially and technologically (Janebová, 2009).

Africa is a conflict prone continent and has had a history of the largest prevalence of civil wars and instabilities compared to any other region of the world. Within Africa, some countries are more conflict prone than the others. By all measures, Ethiopia qualifies as a conflict-prone country. In fact it won't be an exaggeration if one says that the history of Ethiopia is the history of war and conflicts. These conflicts are instigated and perpetuated in various ideological contexts: religion, region, ethno-linguistic and choice of socio-political paradigm (Geda. 2004).

Conflict is when two or more values, perspectives and opinions are contradictory in nature and have not been values and perspectives are threatened; or discomfort from fear of the unknown or from lack of fulfillment.

Conflict is inevitable and often good, for example, good teams always go through a "form, storm, norm and perform" period. Getting the most out of diversity means often contradictory values, perspectives and opinions (McNamara, 2007).

Ethnic diversity is a common phenomenon to all continents, but most countries in Africa have more ethnically diverse population than countries in other continents, and they (for example, Burundi, Cameroon, Ethiopia, Kenya, Nigeria, and Ruanda) are also confronted with ethnically motivated conflicts (Beken, 2012). Diversity can be source of challenges that leads to less cohesiveness, less effective communication, increased anxiety, and greater discomfort, tension and conflict among diverse groups (Cox, 2001). Research also indicates that when diversity is not properly addressed or is totally ignored, it can have negative effects, such as "increased egocentrism, and negative relationships characterized by hostility, rejection, divisiveness, scapegoating, bullying, stereotyping, prejudice, and racism" (Johnson & Johnson, 2000).

Intercultural conflicts usually occur between two or more opposing parties and we are engaged in conflicts more often because of the differences that exist between our environment and ourselves (Ting-Toomey, 2009).

According to Brofenbrenner (1979) relationships between organisms and their environment, studying social ecology and represents social-ecological framework and he categorize environmental influences to the four levels of the system: micro (face-to-face interaction in specific situations - interpersonal conflict), mezo (the relationship between different microsystems organizational conflict), exo (forces within the higher social system - community conflicts), macro (cultural beliefs and values - international conflicts). Oetzel, Ting-Toomey & Rinderle (2006) they have inspired by the framework and implemented socio-ecological framework to the study of conflict. The framework emphasizes that the environment has several levels and contexts, and the relation of these coherence (eg. intercultural conflict) is complex. According to Dědina & Odcházal (2007) intercultural conflicts arising from the lack of intercultural competence. Intercultural conflict arises from differences between the groups and their socio-cultural misunderstanding. Often we are not aware of the differences between the various socio-cultural groups and about their different behavior, which leads to mutual verbal and nonverbal misunderstanding.

According to Crawford & Bodine (1996), many conflicts in the school environment arising from differences - ethnic, ethnicity, gender, class, physical and mental. Such conflicts are called intercultural conflicts, which may take the form of prejudice, discrimination and harassment. However, these conflicts must be viewed comprehensively, because their nature is not only prejudice and discrimination, but are also the result of the structure and relationship of inequality and privilege. Their occurrence should be seen as a very serious problem that affects the environment of the whole institution and thus must logically be reflected in the student performance.

Conflict has been acknowledged as an important aspect of modern management (Wilson & Jerrell, 1981). Despite the negative effect of conflict, it can achieve productive outcomes, if managed effectively, such as improved relationships (Van De Vliert, 1997), more effective task completion (Amason et al, 1997, p.177), and more creative problem solving and innovation (Janis, 1972).

As the multicultural work force has become a reality due to business globalization and migration, cross-cultural conflicts caused more attention than usual in today's organizations both domestically and globally.

Based on the importance of being effective in conflict management and sensitive to cultural differences, many organizations have promoted various training programs to improve both employees' cultural sensitivity and conflict management skills, aiming at reducing stress, enhancing relationships and improving job performance (Amason et al, 1997, p. 200). It was hoped that with these training programs, employees can increase their awareness and understanding to cultural difference and effectively deal with culture-related work conflicts. However, few studies have investigated these two concepts as related. In order to bridge the gap in this line of research, the purpose of this study then was to examine the potential relationship between intercultural sensitivity and conflict management styles in a cross-cultural organizational context.

1. Background of the study

According to (Johnson & Johnson, 2002; Banks, 1994; Tanaka, 2007), the world has recorded a number of intercultural conflicts and political turmoil that have taken the life of so many people. These and similar reasons oblige governments and institutions to deal with this timely and vital social phenomenon.

The current study deals with management of intercultural conflict: how to create a multicultural conflict resolution style and interactive community in a multicultural environment. It aims to investigate intercultural conflict management causes, styles and management strategies used by both students and top university administrators. For this, a multicultural higher educational institution was targeted for the same cause. It is obvious that even though various stakeholders can take part in an attempt to build effective cultural dialogue among citizens, universities can play a pivotal role in this regard.

Colleges have recently become highly diverse educational environments (Gurin, 1999; Astin, 1993; Ortiz & Santos, 2009; Stier, 2006; Johnson & Johnson, 2002). In addition to the indispensable work of education and research, universities have a duty to make a direct contribution to the political and economic gains of the communities they serve. In sum, the current study considers higher education as an authentic context of intercultural interaction for the fact that, like international business institutions, universities today have been highly diverse and international (Gurin, 1999; Ortiz & Santos, 2009; Astin, 1993).

A university in Ethiopia, Ambo University, was chosen to be the source of empirical data for the current study. The choice of this particular case was prompted as a result of two important reasons: the personal experience of the author, practical significance of the research output and methodological concerns. Firstly, born of a bilingual and bicultural family, grown up in a multi-religious community and educated in a multicultural university in Ethiopia, the author inherited a life time experience of challenges and opportunities of intercultural encounters.

Exposure to different cultural realities early in his childhood has always puzzled him to question why people from diverse cultural groups conflict each other. His experiences as an undergraduate student in Mekelle University, Ethiopia, was among the citable examples he often observed perpetual violence and student murder at other Ethiopian public Universities .In addition to his experience as a student, the author's journalism experience working at Ethiopian Press Agency as English reporter added a higher perspective and observation in his desire to reflect on intercultural conflicts.

Secondly, taking into consideration the sociopolitical reality in Ethiopia, the project aspires to suggest practical recommendations to improve intercultural dialogue among cultural and linguistic communities in Ethiopia. Practically, the study aspires to contribute to the efforts of promoting democratic culture and productive communication among cultural groups residing in this developing Horn of African nation. It is clear that healthy intercultural interaction is a prerequisite to social and economic development of every society (Martin & Nakayama, 2007, 2008; Neuliep, 2009; Ting-Toomey & Chung, 2005; Samovar & Porter, 2001). The peaceful co-existence of cultural communities and interaction among them is unthinkable without effective communication skills. As most societies in the Third World suffer from the consequences of poor intercultural dialogue and an undemocratic political culture, industrious efforts in creating tolerant and intercultural societies can enhance positive interactions. For example, sources witness that studying intercultural communication in such environments facilitates effective diversity management and promotes efficient conflict resolution strategies (e.g. Johnson & Johnson, 2002; Ting-Toomey & Chung, 2005).

Therefore, based on the above motives and reasons, it makes sense to study intercultural conflict management in a multicultural higher education context taking Ethiopian higher educational institution as a focus study. The available literature indicates that ethnic tension and conflict among university students started in the late 1960s at Hileselessie I University which is the only university in the country at that time (Balsvik, 1985).

According to Balsvik, the rare ethnic tension and conflict was between Amhara and Tigre students, “who harbored the strongest antagonism toward each other, rooted in the fact that the Amharas had won the historical struggle for political supremacy” (p.281). The first higher education institution in Ethiopia was founded in 1950 as University College of Addis Ababa. Until this time, some Ethiopians were sent abroad (North America, Europe, and Middle East) on government scholarship for higher education study. Since the foundation of higher education in Ethiopia, the most important opposition, resistance and threat to any government in Ethiopia came from the intellectuals (Balsvik, 2007). Notably students have been at the forefront in voicing the social and political problems in the country.

During the imperial regime (1930-1974), university students actively struggled to change the political system that hampered peoples’ equality and country’s development. With this main purpose, they had confronted the imperial government demanding freedom and better life for majority Ethiopian society. The fact that the Amhara students were at the forefront in opposing the regime in which their ethnic and religion dominate the Ethiopian culture and politics illustrates that students were more united and ethnic identity was not significant in opposing the imperial regime and its Amhara aristocracy.

During the Derg regime (1974-1991), there was a continued student unity in voicing their concern on social and political problems facing the country and in protesting the Red Terror and mass execution (Balsvik, 2007). Students have also protested the Ethiopian People’s Revolutionary Democratic Front (EPRDF)-led government’s political and social policy at different times. Their opposition toward the Eritrean referendum in 1993, the 1997 land redistribution policies and strategies, and the 2005 general election can be taken as examples.

Abebe (2020), ethnic based violence has become a common phenomenon in many of the Public Universities in Ethiopia, particularly over the last decade. Despite this gloom reality of many Universities, Debre Berhan University has been largely peaceful though this reality seems to be slightly changing as conflicts started to grip the university in recent times. Students became victims of violence, wanton destruction on the properties of the university perpetrated, and the teaching-learning process was to some extent compromised (p. 5).

According to Borkena news, ethnic based violence and clashes has become a main challenge for Ethiopian government. A new report that emerging on social media on as many as 400 ethnic Amhara students were in Addis Ababa following the security incident. Ethnic based violence and clashes has become a main challenge for Ethiopian government. In a forum organized by political parties operating in Amhara and Oromo regions of Ethiopia reached agreement on 2019 to work together to end ethnic based violence among students in the University campuses.

The issue of peace in University campus was also a main agenda during a conference organized on 2019 at Millennium Hall in the capital Addis Ababa. In this forum, which was organized by business communities from Amhara and Oromo, Prime Minister Abiy Ahmed said that his government has organized “strong security forces” in university campuses to end what he called clashes orchestrated by forces outside of the University with political motives.

Ethiopia's Ministry of Science and Higher Education passed a decision last year to deploy Federal police members in all University campuses to protect the safety and security of students. Killing of higher officials and stepping down of Abdy Alley was a major cause for on-campus conflict at Ambo University.

The last four years have been tumultuous years for Ethiopia. Resilient mass protests, at times violent, roiled the country leaving thousands of people dead. The dramatic turn of the crisis was the abrupt resignation of Haile Mariam Desalegn and his replacement with Abiy Ahmed. Abiy's taking the helm of the premiership sets the country on the course of whirlwind political reforms that sought to liberalize the political space. One of the unintended consequences of such positive steps was that it unleashed ethnic-based conflicts in several pockets of the country. Soured ethnic relations along with the rise of parochial ethno-nationalism sparked violence and conflicts across the country (Abebe, 2020, p.10).

Nowadays, however, it seems that university students' role as a social force and their influence on the country's politics and social issues has gradually decreased. Moreover, they are believed to be less united than before, and there is more ethnic division, tension and conflict among students (Abebe, 2020, p.15).

Conflict management and intercultural sensitivity have thus received considerable attention in the past decades (e.g., Blake & Mouton, 1964; Chen & Starosta, 1997b; Morrill & Thomas, 1992; Rahim, 1983; Sternberg & Soriano, 1984; Triandis, 2006).

1.2 Statement of the Problem

On-campus conflict becomes an increasing concern and a headache for the University administrators, the issue of conflict management is necessary important to see a peaceful multicultural environment so Ambo University is one of the conflict broke out areas and at the heart of socio-political and economic aspects of the country has experienced.

Universities are one of the contexts where ethnic tensions and conflicts occur, and there is an increasing concern that they become the major battlefields for ethnic conflict in Ethiopia. Universities in Ethiopia seem to have highly diverse population than other interactive settings such as schools, residences and workplaces. Because of the diverse student population that comes from every corner of the country, universities are considered as "mini-Ethiopia". As far as my review is concerned, there are limited literature about when and how ethnic tension and conflict among students started in the history of Ethiopian universities (Abebe Z, 2020, p.4).

According to Samovar et al., 2010; DomNwachukwu, 2010, one of the major causes of intercultural conflict is Ethnocentrism, it refers to the wide-ranging belief in the cultural superiority of one's own ethnic group or, more loosely, an unusually high regard for one's own ethnic, religious, cultural group. This method of using one's own culture is superior to all other cultures is called ethnocentrism. Ganon (2004: 16) defines this element as "it represents a distorted view or mental picture of groups and their supposed characteristics, on the basis of which we tend to evaluate individuals from each other."

Abebe (2020) a conflict broke out between the Amhara and the Oromo students, in June 2018 following an attack on Amhara students at Dire Dewa University. In apparent tit-for-tat, three students of Debre Berhan University who are claimed to be from Oromiya were assaulted in front of a library. The tension quickly escalated and a full-fledged violence erupted in the University where skirmish continued for several weeks. Many students were injured from both sides, class suspended, and two buildings of dormitory were set ablaze (p.8).

The latest round of violence set off when two students were killed and a dozen wounded in Woldiya University, located in Amhara regional state, on November 9th of this year. This was retaliated by the killing of one student and injuring several others at Dembi Dolo University of Oromia regional state. The tension escalated and ethnic violence gripped many of the Universities located in Amhara and Oromia regional states and Dire Dewa (Abebe, 2020, p.13).

Types of intercultural Conflict can also be examined in terms of personal and group orientation, such as interpersonal, intrapersonal, intergroup and intragroup conflict Rahim (2001).

The challenge underlying the university system can be classified as internal and external forces which create the type and nature of conflicts in place (Okotoni 2002). Universities experience countless conflict situations, and the absence of their proper solution contributes to a highly adversary poor academic outcome.

Educational managers are charged with the responsibility of coming up with better ways of handling conflict in their schools. Namara (2002) emphasized that where possible they should come up with good tactics or strategies of managing conflict or guidelines of preventing it. Educational administrators seemed not to have been proactive to the threat posed by conflict in higher institutions, which might engender the progress and development of the institutions if not properly managed.

In Ethiopia, issues of intercultural conflict and strategies of resolving such conflicts have not been researched (example: Bantayehu, 2016; Dejene, 2002). Although, the prevalence of ethnic-based conflict and suspicion among higher education students in Ethiopia has been investigated by some researchers. For instance, Yadessa (2018), studied “Ethnic tension among students and the role of leaders in Ethiopian public Universities: experiences and reflections” and concluded that ethnic tension is a common problem among all Ethiopian Universities. The author attributed the cause to the fact that “almost all students coming from all corners of the country come to the University with some spoiled information that they may get from primary education/history/ or they come with local politics ideology”.

On the other hand, Tilahun (2004), conducted a research on “Major causes of conflict among Hawassa University students and conflict between students and the University administration” and found that disagreements over ethnic differences constitute the major (80%) cause of conflict between students. Another researcher, Yirga (2013), studied Causes of ethnic tension and conflict among University students in Ethiopia. He found that ethnic polarization and political rivalry between Amhara, Oromo and Tigre are some of the factors contributing to the ethnic tension and conflict among students who are members of these ethnic groups.

Bazezew and Neka (2017), studied “interpersonal conflicts and styles of managing conflicts among students at Bahir Dar University, Ethiopia” where both quantitative and qualitative data were collected from 340 regular students. They found ethnicity to be the major (97.2%) cause of interpersonal conflict among students. Moreover, Abebaw (2014), concludes that despite students’ positive perception of diversity and attitude toward out-groups, the intergroup relations among students from different ethnic and religious backgrounds is gradually deteriorating. According to Anteneh (2012), ethnicity appeared to be the most stratifying factor on campus interaction. The major challenges of intercultural communication were ethnicity, political affiliation, high power distance, disparity in host language proficiency, lack of a supportive context and deficiency in intercultural skills and awareness and to him the most dominant conflict styles preferred by respondents were integrating, compromising, dominating and avoiding in the order.

Empirical studies on the management of intercultural conflict among students from ethnically diverse backgrounds at higher educational institutions are not adequately researched both in Ethiopia and abroad. The present research, therefore, aimed at narrowing the gap by investigating the management of intercultural conflict among students from ethnically diverse backgrounds focus at Ambo University, west of Addis Ababa, Ethiopia.

The study would be guided by the following grand research questions:

- What are major causes of intercultural conflict at Ambo University?
- What are dominantly prevailing types of intercultural conflict at Ambo University?
- What are the Management styles applied by the students in resolution of intercultural conflict at Ambo University?
- What are the Management strategies applied by the university administrators in resolution of intercultural conflict at Ambo University?
- What are the challenges in the Management of intercultural conflict at Ambo University?

1.3 Objectives of the study

On the basis of the gap identified above which justifies the rationale to undertake a research, the present study aspired to achieve the following general and specific objectives.

1.3.1 General objectives of the study

The General objective of the study was to investigate the Management of Intercultural Conflict among students of from ethnically diverse backgrounds focus at Ambo University.

1.3.2 Specific objectives:

- To investigate the major causes of intercultural conflict at Ambo University?
- To identify what are the dominantly prevailing types of intercultural conflict at Ambo University?
- Exploring the Management styles applied by the university students in resolution of intercultural conflict at Ambo University?
- To examine the Management strategies applied by the university administrators in resolution of intercultural conflict at Ambo University?
- Examine the challenges in the Management of intercultural conflict at Ambo University?

1.4 Significance of the study

Unveil some of the major causes of intercultural conflicts and managing them better in schools. Help educational managers to get huge insights about the major causes of intercultural conflict, its management and the challenges in handling a conflict in Ethiopian universities, to employ the better and inclusive diversified traditional conflict resolution that has an acceptance towards various cultural groups. For the students it will help to use the best and better intercultural conflict management style than using harsh strategies and to be competent in intercultural competence, ensuring intercultural sensitivity among students.

Be used as a springboard for Governmental and Non-Governmental Organizations (NGOs) that are concerned about management of intercultural conflict. Provide some alternative solutions or recommendations that might help to minimize conflict generating practices. Pave the way for other future researchers.

The federal and regional security engaged in identifying the perpetrators and controlling their activities with the support of ministerial offices and university communities. At institutional level this study will help to the universities in managing intercultural conflict from student level up to the management level; for student union, student policing, community policing, academic affairs, student dean and to other higher managements. Helps to have a conflict resolution team or committee and also to offer trainings for the students as well as managements.

1.5 Scope of the study

Even though, there are many universities where conflict was occurring continually, but this study was limited in its scope an investigation on the management of intercultural conflict among students from ethnically diverse backgrounds focus at Ambo University from April 5-July, 2021, particularly collage of social science and humanities. The populations of the study are both students and top managements and under qualitative research design, data would be gathered by using simple random and purposive sampling technique from the study area. Socio-ecological theory has been implemented to have a complete picture on the topic. Therefore, it was with this delimitation that the study would be done.

1.6 Limitation of the study

Even the best research has some limitations, and acknowledge these demonstrates credibility towards the readers, it is not about listing errors but providing an accurate picture of what can and cannot be concluded in this study. Limitations might be due to overall research design the researcher has used qualitative research design because the nature of the study was an ethnographic research but to measure the level or degree of ethnocentrism it was better to employ quantitative research design. In terms of sample the researcher has used simple random and heterogeneous purposive sampling technique in deed, generalizability was concerned, 60 students may not be enough to represent the whole campus but for the FGD it was suffice to involve 9 students in the group discussions by carefully recruited who came from diverse backgrounds. The methodological choices were constrained by current political scenario, unwillingness of respondents to give data to the researcher.

Other limitations such as language barrier, school termination, Covid 19 and political instability in the country, hence, these constraints challenge the claim that the thesis was exhaustive and comprehensive. The effort, however, was to establish a groundbreaking research for further thesis works highly inspired by coping up these limitations.

1.7 Organization of the thesis

This paper is organized into five chapters. To begin with, the first chapter introduces the project work by presenting the research agenda, It starts with providing background for studying intercultural conflict in a higher education environment., statement of the problem, objectives of the study, scope of the study, significance of the study, and limitations of the study. Lastly, the chapter ends with a summary of the organization of the thesis. Chapter two presents details of literatures reviewed on the topic.

Chapter Two exposes the review of the related literature. It explains the major causes of intercultural conflict, dominantly prevailing types of intercultural conflict in higher education. Then, it presents ethnic conflicts in Ethiopian public universities, intercultural conflict resolution styles used by both students and administrators and also its challenge in the management which is leaned by theoretical framework.

Chapter three is devoted to the research methodology. It begins with elaborating qualitative research as the most suitable research design for the current study. After providing conceptual and procedural issues applicable to the research design, the chapter moves in to describe the qualitative phase of the study. This includes descriptions of the ethnographic instruments and the procedures followed to recruit research participants. These precede explanations on data transcriptions and translations. Narration of the qualitative phase of the study ends with elaboration of the techniques and procedures applied to analyze, manage and report the findings.

Chapter four presents the outcomes of the project work and narrative analysis used to present and discuss the findings. Presentation of the results is followed by interpretations, discussions and reflections of the author. The final chapter present the major findings of the qualitative component of the study which encompasses conclusion and recommendations. Moreover, references and appendices are included which contain the questionnaires and interview guides that are used to collect primary data and letter of approval for students in focus group discussion.

Finally, based on the qualitative results, the last chapter concludes the research report and provides insights for future directions into management of intercultural conflict research in higher education context. Apart from giving recommendations and its management strategies, the last chapters offers a new way of conceptualizing management of intercultural conflict in a multiethnic university environment based on the findings and author's reflections.

1.8 Definition of Key Terms

The following terms were understood in this research as defined below:

Intercultural conflict- is defined as the perceived or actual incompatibility of cultural values, situational norms, goals, face orientations, scarce resources, styles/processes, and/or outcomes in a face-to-face.

Intercultural conflict styles - refer to patterned and nonverbal responses to conflict in a variety of frustrating conflict situations

Intercultural conflict competence - refers to the mindful management of emotional frustrations and conflict interaction struggles due primarily to cultural or ethnic group membership differences

Diversity- The practice or quality of including or involving people from a range of different social and ethnic backgrounds and of different genders, sexual orientations, etc.

Ethnicity - The fact or state of belonging to a social group that has a common national or cultural tradition

Background - The part of a picture, scene, or design that forms a setting for the main figures or objects, or appears furthest from the viewer.

Conflict management - Conflict management is the process of limiting the negative aspects of conflict while increasing the positive aspects of conflict.

Chapter Two: Review of Related literature

2.0 Introduction

This chapter presents literature review in relation to management of intercultural conflict among students from ethnically diversified backgrounds. It highlights the theoretical framework of the study as well as empirical review of relevant literature is discussed which highlighted the previous studies over the management of intercultural conflict.

2.1 Definition of Conflict

Conflict refers to some form of friction, disagreement, or discord arising between individuals or within a group when the beliefs or actions of one or more members of the group are either resisted by or unacceptable to one or more members of another group. Conflict pertains to the opposing ideas and actions of different entities, thus resulting in an antagonistic state. (Moran, 200, p. 23).

Intercultural conflict is defined as the perceived or actual incompatibility of cultural values, situational norms, goals, face orientations, scarce resources, styles/processes, and/or outcomes in a face-to-face (or mediated) context (Ting-Toomey and Oetzel 2001). Both the appropriateness and effectiveness features, together with the interaction adaptability feature, are part of the intercultural conflict competence criteria (Cupach, Canary and Spitzberg 2010). If inappropriate or ineffective conflict behaviors continue, the miscommunication can very easily spiral into a complex, polarized intercultural conflict situation.

2.2 Major Causes of Intercultural conflict

2.2.1 Ethnocentrism

Ethnocentrism is a 'tendency to see one's own group as the center of the world and to judge all other groups according to the norms, values and characteristics of the observer's group' (Schaefer, 2008, p.465). (Adorno et al, 1950, p. 104), who are pioneer social scientists and who have conducted a groundbreaking study on authoritarian personality, also conceive ethnocentrism as in-group and out-group ideology as follows:

Ethnocentrism is conceived as an ideological system pertaining to groups and group relations. A distinction is made between in groups (those groups with which the individual identifies himself) and out groups (with which he does not have a sense of belonging and which are regarded as antithetical to the in groups). Out groups are the objects of negative opinions and hostile attitudes; in groups are the objects of positive opinions and uncritically supportive attitudes; and it is considered that out groups should be socially subordinate to in groups (Bhatia, 2009, p. 25).

Therefore, ethnocentrism is a rigid belief system that propounds one's own in-group is superior to other out-groups. As a rigid belief system and a prescriptive interpretive perceptual framework, ethnocentrism can be considered as an ideology, and it adversely affects one's ability to evaluate members of another out-group realistically or to communicate with them in an open, equal, and person-to-person basis (Bhatia, 2009).

Ethnocentrism can be considered as ‘exclusivist ideology’ which assumes the superiority of in-group to other out-group, thereby overtly and covertly disempowering, marginalizing, dominating, and segregating the out-group (Rapport & Overing, 2000) and negatively affecting intercultural communication between groups that have different cultural backgrounds and experiences (McLaren, 1998; Bhatia, 2009; Schaefer, 2008).

Ethnocentrism is a disposition to regard the in-group that one belongs, especially one’s ethnic group, as superior to any other out-group. Analogous to egocentricity and narcissism in an individual, ethnocentrism is a ‘tunnel vision’ or myopic thinking and the inability to go outside the perceptual framework of one’s own in-group culture and see life from the viewpoint of out-group (Statt, 1998; Bizumic & Duckitt, 2012). Stuart-Hamilton (2007) also maintains that ethnocentrism is a conscious or unconscious biasing and adopting prescriptive viewpoint and values based on one’s own cultural and ethnic background to judge and evaluate the other out-group.

Lanternari (1980, p. 52-53) further broadly conceives of ethnocentrism as follows: One cannot speak of ethnocentrism as a simple homogenous phenomena. In fact, ethnocentrism encompasses a wide variety of attitudes, both at the individual and at the mass level... According to a broad definition of the word, the various forms of ethnocentrism affect not only the relations between different populations or ethnic groups, but also social aggregates, classes and castes of a single society. These attitudes which we call ethnocentric express themselves at various levels, e.g. emotional, psychological, behavioral, moral and intellectual. Such conscious or unconscious value-judgments are formulated by individuals belonging to a group A about individuals belonging a group B, the latter being regarded as ‘other’ or ‘different’, and therefore ‘inferior’. Group B could, as I have already argued, be a different ethnic group - White versus Black; European versus African; Algonquin versus Eskimo; Ancient Greek versus Barbarian; European versus Gipsy; German versus Jew or ‘non-Aryan’; Swiss versus Italian, Spanish or Yugoslavian immigrant. Group B may also be ethnically identical to group a, but belong to a different social class or caste or clan, or a culturally different level: urban dweller versus peasant, or northerner versus southerner in Italian society. Ethnocentrism cannot be easily dissociated from prejudice, which can be, from case to case, ethnic, social, cultural, religious and sexual; with frequent double and multiple combination of the same... The various kinds of ethnocentrism are in fact just forms of prejudice or value-assessing predispositions... In the case of complex societies, one must also consider the relations of productions that exist between the subject and the object, the rulers and the ruled, within the framework of ethnocentric ideology.

To sum up, ethnocentrism is one of the major causes of intercultural conflict at Ethiopian public Universities, it is a belief that one’s own culture is superior to other cultural groups. What made the students to have an ethnocentric attitude is begins with hospitalizing new entrant students according to their belonged ethnic group or region so the welcoming ceremony as well as ethnic based fine arts should be inclusive than only upgrading one’s own culture.

2.2.2 Causes of Ethnocentrism

Various perspectives have been offered for the causes of ethnocentrism. However, the four different perspectives for the cause of ethnocentrism are: ‘ethnocentrism is a consequence of realistic group conflict’, ‘ethnocentrism is an outgrowth of the authoritarian personality’, ‘ethnocentrism is an expression of social identity’, and ‘ethnocentrism is an outcome of natural selection’ (Kinder & Kam, 2010). Among these, three causes of ethnocentrism are briefly discussed below:

Realistic group conflict theory posits that ethnocentrism is caused when there is inter-group competition and conflict over real or perceived scarce resources in a society. For example, there may be an acute or keen competition between in-group and out-group for control of arable land, potable water, access to political or economic power, employment, and territory. Ethnic group and in-group may feel threats or insecurity because of less tangible resources, such as group rank, prestige status, or losing jobs because of one’s own ethnicity, physical dislocation and individual or collective extinction can be threats to ethnic group and in-group. As a result, threatened group members more devote themselves to their ethnic group and in-group, and antagonistic feelings, distrust and contempt can be escalated and created (especially, when the elites and media manipulate the threats) between in-group and out-group, thereby resulting in ethnocentrism. Realistic group conflict theory is supported with many studies which prove that conflict with outsiders often leads to in-group solidarity and out-group hostility (Hooghe, 2008; Schaefer, 2008; Matsumoto, 2009; Kinder & Kam, 2010).

Adorno et al. (1950), on the other hand, have conducted a massive study on authoritarian personality and have suggested that ethnocentrism is an outgrowth of the authoritarian personality. They argue that individuals who have authoritarian personality, because of their punitive and rigid upbringing, have traits and syndromes such as submissiveness to authority, rigid conventionalism, cynicism, superstition, preoccupation with power, ambivalence and repressed hostility to other authority figures. To cope this, thus, authoritarians use defense mechanisms, such as “thinking in terms of dichotomies, i.e., in terms of pairs of diametrical opposites, and...an inclination toward displacement”, which cause ethnocentric ideology. According to Adorno et al. (1950), such individuals tend to have anti-Semitic view, prejudice against blacks, and contempt for foreigners, and they argue that ethnocentric ideology is the foundation for individuals who have authoritarian personality traits and syndromes. As to Adorno et al. (1950, p. 149), an individual who has ethnocentric ideology:

Reject groups with which he has never had contact; his approach to a new and strange person or culture is not one of curiosity, interest, and receptivity but rather one of doubt and rejection. The feeling of difference is transformed into a sense of threat and an attitude of hostility...Ethnocentric ideology regarding in groups shows similar trends, though often in an opposite direction, to that regarding out groups. The in groups are conceived of as superior in morality, ability, and general development; they ought also to be superior in power and status, and when their status is lowered or threatened, the ethnocentrist tends to feel persecuted and victimized. Attempts by subordinate groups to improve their status are regarded as threats; he cannot imagine that they are struggling for equality and mutual interaction because he does not think in these terms. The in group is

idealized and blindly submitted to. Obedience and loyalty are the first requirements of the in group member. What is called power-seeking and clannishness in the out group is transformed into moral righteousness, self-defense, and loyalty in the in group. In all other respects the in group is regarded as the opposite of the out group: clean, unaggressive, hard-working and ambitious, honest, disciplined, well-mannered. The same values, then, are applied to both in groups and out groups, and in the same stereotyped way (Adorno, 1950, p. 200).

However, the original authoritarian personality theory does not have many empirical supports like realistic group conflict theory. On the other hand, social identity perspective, which includes social identity theory and self-categorization theory, assumes that ethnocentrism is the result of a strong identification with the in-group of an individual, which almost automatically can lead to in-group favoritism, conflict with out-group, negative feelings towards out-group, and stereotyping.

Members of the out-group. Proponents of social identity perspective posit that groups are motivated to achieve positive group peculiarity, which in turn serves to protect and enhance a favorable social identity for fellow group members. Social identity perspective also suggests that individuals who have fewer individual resources (e.g., lower socio-economic status, low cognitive ability, and low self-esteem or inferiority complex) tend to be more dependent on in-group confirmation for their identity; and when individuals create a strong form of in-group identification by categorizing themselves as members of the in-group, they can generate rewards such as money, affection, trust, loyalty, standards of living, consumption of goods and services, cooperation and so forth to their collective in-group, thereby developing polarization or “us versus them” mentality which is ethnocentrism. Social identity theory is supported with studies which prove that strong in-group identification and favoritism can lead to out-group hostility (Hooghe, 2008; Schaefer, 2008; Matsumoto, 2009; Kinder & Kam, 2010).

Differences in Cultures

As to the influence of culture on intercultural communication, (Baraldi, 2009) describes, ‘intercultural communication is always culturally conditioned, and that we can observe different cultural presuppositions of intercultural communication.’ Cultural distance can negatively affect communication, including intercultural communication (Mingsheng & Sooknanan, 2011). When individuals use their own cultural frames in intercultural settings, these hidden cultural assumptions can negatively affect intercultural communication (Findlay, 1998; Martin & Nakayama, 2010). Novinger (2001, p.4) also maintains, ‘All communication takes place in the matrix of culture, therefore difference in culture is the primary obstacle to intercultural communication.’ For instance, a student may be grown in highly individualistic culture which prefers ‘I’ than ‘we’. But another student may be grown in highly collectivistic culture that prefers ‘we’ than ‘I’. Thus, these students may not truly interact each other because of their cultural differences. Or a student who is grown in a horizontal culture can treat all people equally irrespective of their educational, economic and other status.

But a student who is grown in vertical culture can treat people differently based on power distance i.e. based on their educational, economic and other status. These cultural differences may create problem when these student communicate each other. Moreover, individuals from low-context culture may not effectively communicate with individuals from high-context culture during

intercultural communication because of their cultural differences. At the same time, sacred culture and secular culture have their own influences on individuals' intercultural communication. Furthermore, individuals who have deep cultural differences may not easily communicate each other in intercultural settings (McLaren, 1998; Shaules, 2007; Martin & Nakayama, 2010).

Perception Differences

The way we perceive things is culturally determined. That is, we perceive things based on our culture. For instance, people who have a long cultural experience with a thing can have a very deep understanding of the thing. Even they may have different vocabularies or words for different varieties of the something. Eskimos, for example, have different words for the word snow because of their long experiences with the snow. On the contrary, people who have less or no experiences to snow can have one word or no word to the thing. People who live in the Sahara desert may have just one word or two words for the word snow because of their less experience with snow. This is called linguistic relativism (Gibso, 2000, p.10).

Needless to say, people from different cultures can perceive the same thing in different ways. This perception difference creates a problem in intercultural communication between people who have different cultures (Gibso, 2000; Tuleja, 2017). In a nutshell, there could be perception and ideological differences among students from diverse ethnic backgrounds either in social, political or economic cross cultural communications.

Stereotype

A stereotype is a stumbling block to mutual understanding and appreciation among different ethnic groups. It imprison people only in their own culture, there by negatively affecting their intercultural communication. A stereotype is a fixed idea or image, too rigid idea that many people have about a particular person, group of people and thing, but which does not fit or match with actual reality of that the person, group of people and thing have. A stereotype is a belief about a person or group that puts everyone into a category. When a person makes a stereotype he/she tends to reject contradictory information by using selective perception and refusing to change his/her attitude. There are different stereotypes: gender stereotypes, cultural stereotypes, stereotypes related to human race etc. A person can hold negative, positive or neutral stereotypes about another person or thing that have different culture and feature. These stereotypes which a person holds can hamper intercultural communication (Gibso, 2000; Tuleja, 2017).

Stereotype can have a potentially detrimental impact on ICR. Ganon (2004: 16) defines this element as "it represents a distorted view or mental picture of groups and their supposed characteristics, on the basis of which we tend to evaluate individuals from each other." Sue and Sue (1990:47-8) on the other hand, defines stereotype as "rigid preconception we hold about all people who are members of a particular group." Another scholar (Samovar et al., 2010:170-1) states stereotype as "a complex form of categorization", "a cognitive structure containing the perceiver's knowledge, beliefs, and experiences, and expectancies about some human social group", "a collection of false assumptions that people in all cultures make about the characteristics of members of various groups." Samovar & Porter (1991:280) also define stereotypes as "the perceptions or beliefs we hold about groups or individuals based on our previously formed opinions or attitudes". As the definition suggests, stereotypes do not develop suddenly but are

formed over a period of time by our culture. They are made up of bits and pieces of information that we store and use to “make sense” of what goes on around us.

Psychologists (Jandt, 2004: 40) have tried to explain stereotyping as “mistakes our brains make in the perception of illusions”. When the information is ambiguous and limited, the brain reacts in the wrong conclusion. In most general sense, the word stereotype refers “any summary generalization that obscures the differences within a group.” (Cushner & Brislin, 1996:58).

The stereotype, hence, is an important concept (Pickering, 2001, p. 35) in contemporary cultural analysis. Particularly in the field of communication, the processes and effects of stereotyping have long been of concern. Therefore, it is important to understand stereotypes as elements of broad cultural practices and processes, carrying with them quite definite ideological views and values. Most stereotypes end up as negative labels placed on individuals simply because they are members of particular group. These stereotypes, especially the negative ones, do have a negative out comes on the communication environment of diverse groups.

It narrows our perceptions; they usually jeopardize intercultural communication and take on a negative tone. The agent of stereotype is socialization process. Many stereotypes are provided by the mass media and widely disseminated through a variety of media forms such as ads, movies, and TV sitcoms and soap opera.

Stereotypes can be either positive or negative and as (Barna, 1997) points out they help us to “make sense” of the world by categorizing and classifying people and situations we encounter. We may revert to stereotyping, for example, when we are overseas and are faced with people and situations we are not accustomed to. While stereotyping may reduce the threat of the unknown, it interferes with our perceptions and understanding of the world, when applied to individuals or groups. When a person upholds the rigid negative stereotypes, they meant to discriminate and keep a person or a group at a distance. This may occur because the person behind feels threats, fear, and lack of security and self-confidence, or simply holds prejudices and biases. According to Harris et al (2007) regardless of the cultural stereotypes every society, many individuals have personalities that deviate widely from the most frequent types. Stereotyping considered a natural human survival mechanisms as a generalization based on limited information, limited interaction, and limited experience with a person, group or situation.

On one hand, function of stereotype (Stephan & Stephan, 1996) is the creation of order out of the social reality. Moreover, stereotypes provide guidelines for ICRs and expectations for the behavior of others. In such cases, people base their behavior toward out-group members on stereotype related expectancies.

On the contrary, stereotypes are harmful to people because the stereotyped, person is not treated as a person with unique qualities (Fong et al., 2004). Particularly cultural stereotypes (Gudykunst et al., 2003:146) are “used to dominate, criticize, or dehumanize members of out- groups.” In broader term (Jandt, 1998: 70) stereotype “commonly used to refer to negative or positive judgments made about individuals based on any observable or believed group.”

Moreover, the other consequence (Gudykunst, 2004:115) of stereotype is “ineffective communication.” It occurs when the person who with whom they are communicating comes from another culture, religion and ethnic more than when the person comes from their own culture religion and ethnicity. One reason for this is that their stereotypes of groups in their cultures tend to be more accurate and favorable than their stereotypes of other cultures. In accurate and unfavorable than their stereotypes of other cultures and ethnic groups, cause them to misinterpret the messages they receive from members of those cultures and ethnic groups.

This problem of communication not only results in out-group members but also in the in-group members. Stereotypes are, however, less problematic in-group communication because the in - group stereotypes usually are more favorable and accurate than stereotypes of the out-group members. In order to improve, (Gudykunst, 2004) the effectiveness in communication with out-group members, we must understand how unfavorable and/or inaccurate stereotypes affect the way we communicate. Ganon (2004:16) also states, “The well-known phenomenon of culture shock does occur and, if not handled properly, can lead to major problems.”

The impact of stereotypes on unconscious processes reveals that are aspects of prejudice and discriminatory actions that may take place beyond the conscious there knowledge of the individuals who harbors the stereotypes (Greenwald et al., 1995). Further, it leads to societal impressions regarding the violent behavior of other groups. Moreover, the consequence of being stereotyped as a cultural or ethnic minority has also been depicted particularly in regard to stereotype threat and its impact on academic performance.

The consequence of stereotype (Fong et al., 2004) is “when a person holds rigid negative stereotypes they are meant to discriminate and to keep a person or a group at distance.” This may occur because the discriminated person feels intimidation, fear, and lack of security and self-confidence, or simply holds prejudicial biases.

Jandt (2001) identified a number of ways in which stereotypes are harmful and impede communication. First, stereotypes can cause us to assume that a widely held belief is true, when it may not be. Second, the continual use of stereotypes reinforces our beliefs and can also cause us to assume a widely held belief is true of any one individual in the group. If a group is stereotyped as dishonest, for example, we tend to apply that stereotype to all members of that group, regardless of individual differences. Third, when we use negative stereotypes to interpret the behavior of individuals within a group, this further impedes inter-cultural communication by reinforcing those negative stereotypes. Such negative stereotyping can become a “self-fulfilling prophecy” for those who are stereotyped and hence place them at risk. An example of this would be the prevalent stereotype that women are not good at math and science, which in turn may cause women to internalize such beliefs and avoid studying or pursuing maths or science related professions. In general, in effective ICC, culture shock, impermeable to logic, or experience prejudice and discriminatory actions, societal impressions, impact on academic performance, inter-cultural misunderstanding and discrimination are the expected consequences of stereotypes.

The summative results of the above consequences often lead to a breakdown in communication and deterioration in relationship among culturally or ethnically diverse groups. Gudykunst (2004) asserts that stereotyping as a natural result of the ICC process. It argued that people in all societies exposed to the widespread cultural stereotypes during socialization. In turn, it affects the current attitude of the individuals (Devine & Zuwerink, 1989).

According to the above scholars statement stereotyping is can be either positive or negative. The positive German people are heroes whereas if they said we are the most fine species in the world this shown negative stereotyping. When we see stereotyping in Ambo University for instance, the Amhara ethnic groups displaying positive stereotyping like “I am the son of Belay Zeleke” while the negative is “Being Amhara is holding Bachelor degree” on the other ethnic from Oromo the students have wrote written graffiti over the wall by saying that “Oromo is the backbone of Ethiopia” so such stereotyping acts are causes for intercultural conflict in Ambo University.

2.3. Ethnic Conflicts in Ethiopian Public Universities

The idea of university and its institutional representation in Ethiopia also reflects the contradiction between its form and its physical representations. Despite the universality claim, Ethiopian universities historically produced as colonial, Eurocentric and phallogocentric institution. Moreover, with politicization of ethnicity in Ethiopia, universities become a site of ethno-contestations. “These days it has become common news to hear that a student of one ethnic group being attacked by the other and it is hard to find a university which finishes its academic year without such horrendous incidences and interruption” (Miressa, 2018, p. 4).

Since the 1960s, Ethiopian universities were a site of student protests, and inter-student conflicts which is normalized phenomenon in contemporary period was rare. The above quote from Miressa Yadessa’s article is not an exaggeration.

Conflicts in universities have become a norm in Ethiopian universities and for the last three years, many casualties occurred as a result of violent conflicts irrupting as a wave since 2017. However, the nature of violence that is dominant in universities are very much different from the 1960s, Ethiopian students protest. There is no inherited culture of violence or ideological orientation from the past generation. The current students’ conflict is rather horizontal while in the 1960s, it was vertical and occurred as a contradiction between students and the state. Violence was inflicted from the state against non-violent protests in the university while contemporary violence is being inflicted intra-students. For example, if one compares the causes of conflict in 2017 against the 2018 and 2019 conflicts, the former appears more vertical. The conflicts since 2018 became more of horizontal and the size of victims of violence has increased as the following table depict.

Date	Name of University	Cause of conflicts	Consequence	Measurement taken
November 20, 2017	Haramaya University (Est. 1954)	Immediate: Administrative weakness to respond to students' demand. Fundamental: Political case (the demand for the unconditional withdrawal of military force from campus)	1. Students left their campus. 2. The problem spilled over to other universities	Unknown
9 December 2017	Adigrat University (Est.2011)	Immediate: Annual nation and nationality day ceremony. Fundamental: Clash between Woldia Kenema And Mekelle Kenma football team fans prior to 1 week.	1. One student (as university admin claimed) and 10 more added (as the student claimed) 2. Resulted in a wave of conflict across different universities of the country.	The killers were in custody.
10 December 2017	Protests in 1.Woldia University (Est.2011) 2.University of Gondar	Immediate cause: The incident at Adigrat University on December 9, 2017. Fundamental cause: "opposition against the regime in power"	Four students killed at Woldia university alone, unknown number of student causality and damage of properties at other universities	Security forces deployed in the universities.

Table 1: Sample of Conflicts in Ethiopian Universities In 2017

Based on the above sample data the fundamental causes for most conflicts in 2017 were predominantly political against the ruling government and the system as a whole. It was a vertical conflict, targeting the authoritarian regime and the protests at universities were part of the popular protest of the time. Perhaps one can connect the protests this year with the 1960s Ethiopian students' movement the way Mohamedbhai G. (July 18, 2010) linked contemporary students' violence with an inherited tradition of protest in the past despite the ideological difference. However, the immediate causes vary from university to university. Most parts of the conflicts at this stage are protests in which the majority students were standing together against the government, though there had been some intra student conflicts. The government itself was involved in university conflicts during the protest period causing "tension and conflict among students to divert the attention of the society when there is political or social pressure on the government and when it wants to accuse some groups or political parties." However since 2018, the nature of conflict in universities has been transformed and the inherited tradition of Goolman Mohamedbhai is not applicable.

Date	Name of University	Cause of conflicts	Consequence	Measurement taken
11 June 2018	Dilla University (Est.1996)	Immediate: unknown Fundamental: outside environment effect (ethnic conflict between Gedio and Guji)	Because of bomb thrown into library 12 students and unknown amount of material damage	Unknown
21 November, 2018	Assosa University (Est.2011)	Immediate: Ordinary interpersonal conflict between two students. Processes: Converted into ethnic conflict.	1. Three students dead and 34 wounded. 2. Triggered conflicts in other four universities. 3. Buildings damaged because of fire.	1. The suspect was arrested with two Kalashnikovs, a dozen ID cards and other documents 2. Other suspect police officers are also arrested 3. Tried to mediate the conflict and normalize.
Last days of December, 2018	Bule Hora University (Est. 2008)	Immediate: Conflict between students at student cafeteria. Fundamental: Ethnic conflicts (politicization of	1. Forty students injured. 2. Students left the campus and spent many nights outside the campus.	1. Decided to shut down the university for week. 2. PM Abiy phoned students "to be calm and

		ethnic identity) between Oromo and Amhara students	3.Teaching-learning process disrupted	reason to prevail”
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Table 2: Sample of conflicts in Ethiopian Universities in 2018

Different disputes in Ethiopian universities in 2018 show that conflicts which arise at a trivial level changed in to full blown ethnic conflicts. The vertical conflicts involving students and the regime have now transformed into horizontal violence between students. Numbers of students became victims and the existing negative peace in universities evaporated; absence of peace and university insecurity became the public concern. A considerable number of students placed in universities declined the opportunity and the size of evening students for example in Addis Ababa University and the admission rate in private universities have increased.

Another particular feature of the conflicts in this year is volatile, and the dramatic growth in the involvements of unknown external forces may be following the political transition which has taken place in the country. External political forces consider universities as a strategic political space to disrupt peace the country. The mobilization of student for this purpose became a trend since 2018. Moreover, ethnic tension and conflict outside of the universities often turned into violence in universities where students from different ethnic groups meet and interact.

Date	Name of University	Cause of conflicts	Consequence	Measurement taken
May 26,2019	Debremarkos University (Est.2005)	Immediate: Ordinary conflicts Fundamental: external forces Aftermath: Developed into protest demanding the release of arrested student and end the killings of students at Dire Dawa University.	1. One student killed and 3 others wounded by the attack of masked attackers. 2. Class stopped. 3. caused to reciprocity conflict in Aksum University That resulted death and injury of the students.	Arrested the suspects.
9 November 2019	Woldia University (Est.2011)	Immediate: ordinary conflict in DSTV room (football) Fundamental:	1. Two dead and 13 injured. 2. Resulted the wave of conflicts across many universities and	1. Suspects arrested and different pacification process tried.

		Involvement of external forces	many deaths and damages.	
16 November 2019	Dire Dawa University (Est.2006)	Immediate: Unknown Fundamental: The incident in Woldia University	1 Student dead and many non-Oromo students left the campus. 2. sexual harassment and injuries occurred 3. Teaching-learning process interrupted.	Unknown
November 2019	Addis Ababa University	Demanding government to secure protection for university student in the country	Class disruption for a week	Meeting with students Arrest of students Security forced deployed
(December 11,2019	Wollega University	Wodlia university incident	Two students injured	Not know

Table 3: Sample data of conflicts in Ethiopian universities in 2019

The above table presents that the dominant features of conflicts in 2019 is highly controlled by the involvement of external forces which mushroomed in the previous stages. The causes of conflict are the ethnic conflict between political elites outside universities. The nature of the immediate causes of the conflict also predominantly begin with clandestine and sudden killing of a particular ethnic group member students. Its spillover effect was fast and difficult to contain, before it spreads to other universities of the country. Rather as Moshe blamed, in recent cases third parties are highly involved in conflicts among university students and those parties are “working intentionally to escalate conflicts and tensions in universities”. For instance, the conflict which occurred in May 2019 at Debere Markos University is the best illustration of this. According to Samuel kifle the state Minister of Science and Higher education- “Trouble makers look like students. They are within the students or illegally entering University grounds in different ways...they post unfounded information in social media to instigate conflicts or some of them throw rocks and run away. Others come at night time to commit crimes. Still others wear masks to attack the students.”

Though cultural diversity and identities are not the source of the conflicts but they are used as an instrument to cause and sustain conflicts among students. But it does not mean that the age old deconstructive narrations based on ethnic identity are harmless. Universities became spaces for violent political act because they are places where Ethiopian students meet and it serve as microcosm of Ethiopia. The mobilization of ethnic animosity already created a fertile ground in such places.

To sum up, there are a lot of causes for intercultural conflict from the above statement for example, according to the findings a student murder at other Ethiopian public university could be escalated into others. Many scholars have been investigating the causes of on-campus conflict but failed to see in the aspect of culture and intercultural communications, intercultural conflict and also its management. According to the results the causes for intercultural conflict is ethnocentrism, prejudice and stereotyping.

2.4. Types of Intercultural Conflict

Because of the diverse and varied definitions of conflict, attitudes towards it and images of its role are also varied. Conflict in schools takes different forms; for example teachers seem reluctant to obey the principals, they do not seem to follow rules or accept extra work, they do not easily get along with their principals. Principals too adopt an authoritative approach, for example they pressure teachers to work uninterrupted during school activities. It therefore, becomes common that conflict between teachers and the school principal occur frequently at any time in the school. In institutions, conflict occurs between various individuals because of their frequent interaction with each other. Conflict is an expression of hostility, antagonism and an understanding between the staff members (Axley Stephner R. Communication at Work) Bearing all in mind, conflict is classified into the following four types:

- **Interpersonal conflict** refers to a conflict between two individuals. This occurs typically due to how people are different from one another.
- **Intrapersonal conflict** occurs within an individual. The experience takes place in the person's mind. Hence, it is a type of conflict that is psychological involving the individual's thoughts, values, principles and emotions.
- **Intra-group conflict** is a type of conflict that happens among individuals within a team. The incompatibilities and misunderstandings among these individuals lead to an intra-group conflict
- **Inter-group conflict** takes place when a misunderstanding arises among different teams within an organization. In addition, competition also contributes to the rise of intergroup conflict.

There are other factors which fuel this type of conflict, some of these factors may include a rivalry in resources or the boundaries set by a group to others which establishes their own identity as a team (Denohue, and Kott.1992).

In addition to this category (Jehn and Mannix 2001) have proposed the division of conflicts into three types: relationship, task, and process. Relationship conflict stems from interpersonal incompatibilities; task conflict is related to disagreements of viewpoints and opinion about a particular task, and process conflict refers to disagreement over the group's approach to the task, its methods, and the group process. Even though the relationship conflict and process conflict are harmful, task conflict is found to be beneficial since it encourages diversity of opinions, care should be taken so it does not develop into process or relationship conflict (Denohue, and Kott, 1992).

Amason and Sapienza (1997) differentiate between affective and cognitive conflict, where cognitive conflict is task-oriented and arises from differences in perspective or judgment, and affective conflict is emotional and arises from personal differences and disputes.

In a nutshell, there are various types of intercultural conflicts among them interpersonal, intergroup, intragroup, structural and cognitive conflict. Based on the findings firstly, the conflict begins with interpersonal conflict then it develops into mob, group and structural conflict.

2.5. Intercultural Conflict Management Styles applied by students

Numerous researchers have attempted to study people's behaviors in conflict situations, and to identify the most effective and most constructive approaches to deal with conflicts. Rahim and Bonoma (1979) categorized conflict styles into two basic dimensions: concern for self and concern for others. These two dimensions result in five distinct behavioral conflict management strategies: integrating, obliging, dominating, avoiding, and compromising.

Integrating refers to high concern for both self and others. This strategy involves efforts to reach an integrative solution meeting both parties' needs. Obliging represents low concern for self and high concern for others, which is associated with attempting to satisfy the needs of the other party while sacrificing one's own needs. Dominating refers to high concern for self and low concern for others. When using this style, an individual attempts to achieve one's own needs without considering the other's needs. Avoiding is a style in which one has low concern for both self and others. With avoidance, the problem has not been discussed or dealt with, thus fails to satisfy one's own needs as well as the other party's needs. Finally, compromising has moderate levels of concern for both self and others. This style involves searching for an intermediate position by each party giving in a little to reach a mutually acceptable decision. Compromisers partially meet each side's needs, but not all of them (Rahim, 1979, p. 30).

Ting-Toomey (1988) argued in her development of face-negotiation theory that face is an explanatory mechanism for conflict behavior in different cultural groups. The theory proposed three variables, including cultural, individual-level, and situational, that influence a person's selection of one set of face concerns over others. Subsequently, the selection of different sets of face concerns influences the use of various face work and conflict strategies in social encounters.

Ting-Toomey (2006) further indicated that "conflict style" is a culturally grounded concept, which shows that culture plays an influential role in an individual's preference of conflict styles. People in the same culture would understand and accept each other's approach in dealing with conflict much easier than those from different cultures. Studies have revealed that organizational problems increased in the culturally diverse workplace because of the workers' differences in cultural values, attitudes, and work styles (e.g., Chan & Goto, 2003; Leung & Chan, 1999; Saucedo, 2003).

In spite of strong support for cultural influence on conflict style preference, other studies as well presented inconsistent results. For example, Drake (1995) reported that when Americans and Taiwanese negotiated together inter-culturally, they did not necessarily adhere to conflict styles predicted by cultural variables. Instead, personality and situational concerns greatly affected their selection of conflict strategies. Thomas (1977) and Putnam and Wilson (1982) also contended that

people make contingent rather than habitual responses in different conflict situations. However, other researchers argued against the contingency theory.

As Sternberg and Soriano (1984) reported, individuals were quite consistent in their modes of conflict resolution, both within and across content domains. It was criticized that the emphasis of the situational influence on conflict style selection fails to acknowledge that not everybody is flexible enough to use the best style for a particular situation (Antonioni et al. 1977).

Personality is another important factor that may influence the choice of conflict styles. Terhune (1970) mentioned that participants who exhibit personality attributes such as aggressiveness, dominance, authoritarianism, and suspiciousness tended to escalate a conflict, while those who exhibit personality attributes such as egalitarianism, trust, and open-mindedness tended to mitigate conflict. Sternberg and Soriano (1984) also assessed that people's preferred conflict styles could be predicted from personality and intellectual factors.

The inconsistent results demonstrated that various factors might work together to influence a person's preference of conflict strategy. The selection of conflict management styles can be influenced by culture, personality, situation and some other factors. As culturally sensitive people are conscious to differences concerning these factors, they may also be more sensitive to intercultural conflicts than low sensitive people. As a result, people having different intercultural sensitivity levels may resort to different strategies in dealing with conflicts in intercultural communication. The multiple-faceted nature of conflict not only widens this line of research, but also leads to our consideration of the possible influence of a person's intercultural sensitivity on his/her communicative orientation towards conflicts (Soriano, 1984, p. 43).

Burke (1970) suggested that integrating was related to the effective management of conflict, while dominating and avoiding were regarded as ineffective strategies of managing conflict. It is understandable that integrating is the ideal way to manage conflict because of the maximum degree to which the style meets each party's needs. It allows a person to work with his/her counterpart in the interaction and to behave in ways that seem to concern and support the counterpart. The use of integrating style can also produce "mutual commitment to solutions" and add to "the relationship climate of trust and openness" (Greeff & de Bruyne, 2000, p. 330).

In contrast, dominating seems to reflect a person's only concern about self, and avoiding shows a person's poor confidence of their effectiveness in dealing with intercultural communication. Although compromising asks both parties to give up some needs to meet a midway resolution, a compromising style is better than not resolving the problem or letting one party completely down. Therefore, compromising is also one of the favorite styles for sensitive persons in facing conflict situations. In other words, an inter-culturally sensitive person tries to get positive outcomes from intercultural interaction, both for self and others. The results strengthen Chen and Starosta's (2000) findings that inter-culturally sensitive persons are "more effective in intercultural interaction" (p. 12).

Previous studies reported that an individual who has attributes of higher self-monitoring, greater open-mindedness, and more interaction involvement is usually more aware of personal and social differences, and is more concerned with self and other's face-work (e.g., Baron, 1989; Moberg, 2001). Thus, such individuals are more willing to adopt integrating and compromising conflict strategies because these are the two ways that can satisfy both interactants faces, though different in satisfactory degree.

In addition, as inter-culturally sensitive persons are able to perceive various stimuli in their surroundings and to stand in other people's shoes, they are highly aware of what is going on in the interaction, and can accept the existence of the differences. They like to take the challenges of dealing with cultural differences, and have high self-confidence in managing cultural interactions. Therefore, such persons are not likely to ignore other persons' needs, to leave the problem, or to use harsh strategies that may result in more tensions. While dominating certainly lets the other party feel intimidated and threatened, avoiding can also let people feel frustrated and less satisfied (.Moberg, 2001, p.33).

On the contrary, people who measure low in intercultural sensitivity usually experience greater anxiety, more frustration with differences, and less confidence in handling intercultural communication (Cegala, 1984; Cegala et al., 1982). They focus more on their inner world, rather than on other people and the ongoing interaction. They greatly base their judgments of differences on their established perceptions, and usually tend to reject these differences. So, it is not surprising to see these people either try to use harsh strategies such as dominating because they view all the differences as attacking and respond accordingly, or tend to avoid the problem because they are unsure of themselves, and avoiding is another way to protect their values and beliefs unaffected.

The positive relationship that appeared between intercultural sensitivity and obliging strategy is interesting. Very few studies have indicated the relationship between personal attributes and an obliging style. Although an obliging style meets the other person's needs, it also sacrifices one's own needs. Since inter-culturally sensitive people are concerned with both self's needs and other's needs, it seems they shouldn't neglect their own needs to just satisfy the other party. This seemingly contradictory result can be explained partially by considering a mediating variable of willingness to engage in sacrifice, or perhaps one's tendency towards altruism. Inter-culturally sensitive persons may resort to an obliging style when they do not need to give up too much of their personal needs, but can remain a harmonious relationship if they do give up something to satisfy other interactants (Cegala, 1982, p. 22).

Another possible explanation is that, as inter-culturally sensitive persons are open to the difference, they are more willing to admit they "may be wrong or the issue is much more important to the other party," and thus, they are willing to "give up something with the hope of getting something in exchange from the other party when needed" (Rahim, 1985, p. 84).

In spite of the moderate relationships demonstrated among most dimensions, there are a few exceptions. No significant relationship between interaction confidence and a dominating strategy was shown. Previous studies reported controversial results on this issue as well. For example, Instone, Major, and Bunker (1983) found that people who have high self-confidence are more

likely to use influence attempts than coercive styles. However, Schwarzwald and Koslowsky (1999) found that people who have low self-esteem tend to use less harsh strategies than people with high self-esteem.

In this study the structure of the sample might also be a plausible explanation of the result for the lack of significant relationship between interaction confidence and dominating. If a sample includes a large numbers of low self-confident persons who are anxious in facing conflict and prefer coercive styles to protect their fragile inner world, the results may show a strong relationship between confidence and harsh strategies. Or, if a sample consists of mostly low self-confident persons who are unsure of themselves and do not have enough courage to face or resolve the conflict, the results may demonstrate a significant relationship between confidence and less harsh strategies. This study contributes to our understanding of the interplay between intercultural sensitivity and conflict management styles. It also demonstrates the complexity of the nature of conflict management. Various factors could influence a person's choice of conflict strategies, with intercultural sensitivity as one factor. More studies are needed to examine the two concepts (Koslowsky, 1999, p. 11).

The conflict style preference measured by self-report with responses to scenario rather than by involvement in the real situation, or by observation of actual behavior, may also limit these results, although such paper-and-pencil survey is a better way to control the process and measure differences. Interaction engagement was significantly and positively related with integrating style, obligation style, and compromising, while significantly and negatively related with avoiding and dominating. Similarly, respect for cultural differences correlated significantly and positively with integrating, obliging, and compromising, but negatively with avoiding and dominating.

Interaction confidence had significant, positive relationships with integrating, obliging, and compromising, and negative relationships with avoiding. Interaction enjoyment reported similar results with interaction confidence. Interaction enjoyment was significantly and positively associated with integrating, obliging, and compromising, while negatively related with avoiding. However, both interaction confidence and enjoyment did not show significant relationships with dominating style. Finally, interaction attentiveness showed a significant, positive relationship with integrating and compromising, and a negative relationship with avoiding and dominating. But it did not report significant relationship with obliging style, (Schwarzwald, 1999, p.23).

Generally speaking, the conflict management styles applied by the students are integrating, dominating, obliging, compromising and avoiding. According to the findings the management styles used by students are physical confrontation, legal procedures, collaborative and avoiding. Ting Toomey said that there are factors in choosing conflict styles such as an individual personality, culture and situation (context).

2.6. Intercultural Conflict Management strategies applied by University administrators

Management specialists have proposed several ways of dealing with the process of conflict management. To explain the modalities of engagement in conflict we can propose Blake and Mouton's grid. The two authors establish the typical reactions of individuals in dealing with organizational conflicts. Figure 1 illustrates the behaviors provided by the two authors, behaviors that shape, in fact, the managers decision on how to approach and manage conflicts, namely the avoidance struggle, adaptation, collaboration or compromise (Baro, Robert 1992).

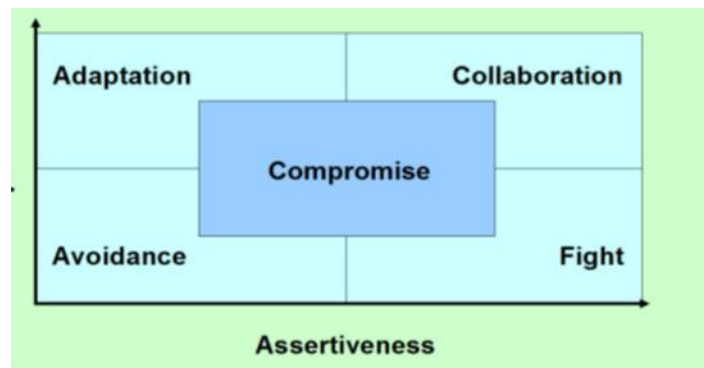


Figure 1 Conflict management methods

The fight is a conflict management model based on a high degree of assertiveness and a very low level of cooperation. It is recommended that the management of conflicts by fighting, is to be applied in situations requiring urgent action when necessary to adopt unpopular measures.

In adopting such methods of conflict management it is necessary for the manager to have skills, such as: argumentation and debate, exploitation of rank or position, proper evaluation of options or feelings, keeping calm and clear expression of the position (Stoica-Constantin Ana, 2008).

How to deal with conflict by avoiding assertiveness is characterized by both a low and a high degree of cooperation. In many cases, people tend to avoid conflict for fear of engaging in a tense situation or because they lack sufficient confidence in their ability to manage conflicts. This method of conflict management is appropriate when we are dealing with minor conflict situations in order to reduce tensions or to gain time, or when the person in the position to manage the conflict is in an inferior position in terms of hierarchy. Avoiding conflicts requires the ability to withdraw, the ability to avoid tensions and the sense of planning in terms of time (Donohue, & Kolt, 1992).

Adaptation involves low assertiveness and a high availability for cooperation. It is recommended to establish arrangements for managing conflicts by adapting when necessary the expression of reasonable attitudes, performance development, maintaining a state of good understanding and peace. Adaptation involves altruism, obedience to orders, sometimes bliss, in their own interests (Haridas, 2003).

The compromise involves a moderate level of assertiveness and cooperation. Some people define compromise as the "disposal of more than they're willing", while others believe that both sides benefit. How to handle conflict by accepting a compromise; it is suitable if important issues are at stake, moderate when people in the conflict have a similar hierarchical level or where there is a strong desire to resolve the issue. The compromise can also be used as a temporary solution, when there are time constraints. Skills necessary for conflict management are adopted by the negotiated compromise that the art of finding the middle way is the ability to assess situations and to make concessions (Baro, Robert 1992).

The management of conflicts through collaboration is characterized by high levels of assertiveness and cooperation. Collaboration can be defined as the joining of ideas in order to achieve the best solutions of a conflict.

The best solution is defined as a creative resolution of the conflict, a solution that is not generated by a single person. Given this positive resolution of conflicts, one might consider that managing conflicts through cooperation is the best method (Haridas, 2004).

Choosing the optimal strategy of conflict management the following factors should be considered:

- The seriousness of the conflict; (if needs to be addressed urgently or not);
- Considered appropriate outcome;
- Power enjoyed by the manager;
- Personal preferences.

2.6.1. Indigenous System of Conflict Resolution in Ethiopia

The history of the traditional conflict resolution in Ethiopia explicitly shows us the usefulness of the traditional conflict resolution mechanisms. As Ethiopia is identified with different nations, nationalities and peoples, there are also different institutions of conflict resolution with their respective mechanisms to resolve the conflicts. Notably, institutions like Jaarsummaa, shimiglina, Iaa fi ilaamee and others are playing crucial role like reconciliation, restoring good relationship, restoring Justice and other different roles in their respective community. Getinet (2009) gives a profile of the various institutions as Yejoka of the Western Sebat-bet Gurage; sera of the Gordana, Silte, Masqan, Dobbi, Kambata and other people; gada, gabalaa of various Oromo groups; Dulata among the Gamo people are some of Traditional institution of conflict resolution in Ethiopia.

It is in this situation that traditional leaders as council of elders use their position of moral strength to find an acceptable solution through consensus (Myers, 2010). The solution often involves forgiveness and compensation. Following this line of traditional institutions, this study focuses on the management of intercultural conflict, especially Jaarsummaa (elder's council) traditional conflict resolution mechanism or institution in Oromia region with particular reference to its role and challenges in intercultural conflict resolution in the case of Ambo University. The Oromos living in Ambo Woreda have not only maintained indigenous institutions for conflict prevention, management, and resolution but have also been using many such mechanisms. Among these Jaarsummaa or Yaa'ii jaarsaa is the first and foremost mechanism of conflict resolution. This

institution is historically identified with an important role such as welding up the community, extending the sense of respect, amicable way of conflict resolution and restoring the harmonious relationship. However, there are many challenges that encounter Jaarsummaa institution's mechanism of conflict Resolution. These are both internal and external.

2.6.2. Challenges of Jaarsummaa

Physical or Environmental challenges

(Musti 2013, p.3), Institutions of conflict resolution are weakened by different factors with different intense of influences they encountered. For example, in borana the usual drought lead the people to raid to others area for pasture and creates strife conflict that traditional institution cannot resolve as usual. Because of the inability of the institution to settle the problem, the case is taken by the formal legal system. As such the people which are not that much familiar with formal system again face the process which not clear for them due to inability and inaccessibility of understanding about the imposed one. In case of jaarsummaa as traditional institution of conflict resolution in the area of study, the problem is not similar. The reason is that the people of the area have the awareness about formal legal system. However the differences in social status in the community lead the elders to divert their direction of proposition of the decision. For example, during the Hailesillasie regime, it was the ruling classes that have the right in any means to access to good proposed decision than so-called servants. It is due to these social divisions that the elders were tending to favor the highest classes. The current problem arises to the application of traditional institution of conflict resolution like jaarsummaa is inter-ethnic conflicts. When there are different ethnic groups with different cultures in a conflict it is difficult to use these institutions. The Border conflict between Oromo and Gumuz in western part of Ethiopia resorts this challenge. Even the area of the study Oromo as the major and Amhara in the area have the same problems when conflict arises.

Musti (2011), described in her study of Abunzi traditional institution of conflict resolution 'One challenge is that in some instances, traditional institutions are politicized and instrumentalised by elites for a variety of reasons'. This context is also true in the case of the study area as when the elders of jaarsummaa are influenced by the government to take training that is pertained with politics. According to informant Bayata, it was last year that Oromia regional state gave the training about traditional institution of conflict resolution in relation with legal formal system (p.5). This in turn reflects the involvement of government which may sometimes lead the restorative justice to retributive one. Macfarlane (2007) indicated the use and problems encountered these institutions as follows:

Attitudinal or psychological problem

However informants of the area of study described that the greatest challenges that jaarsummaa as the traditional institution always face is non-obedience of the people about the proposed decision by appealing to different reason like lack of accurate decision's proposal, doubt about how much the elders take a heed for him, lack of confidence on the elder by suspecting that they may favor the opposite party. The other problem always arise with the jaarsummaa is inability of some groups of the community to detach it from religious interpretation. Tilahun (2011) described the use of

jaarsummaa by stating the role of Qaalluu when jaarsummaa is unable to resolve the conflict. But the reality laid in the jaarsummaa when the elders trying to solve the problem by including more elders those who have outstanding knowledge than the formers. Since Qaalluu is not believed by all members of the community, it is unthinkable to generalize the role of Qaalluu as the final to take appeal to it. In Qaalluu institution kaka (confessing for truth) is identified with the believer of the Qaalluu. However, the jaarsummaa institution is neutral due to its impartiality for all members of the community's faiths. All can appeal to it and warrant from it. Thus, jaarsummaa even invite the kaka to be undertaken in accordance with the members of community respective religion.

Lack of Codification

Unlike the support the government gives for their application in some cases, traditional institution of conflict resolution Ethiopia are not codified and taken into action. Wassara (2007:11) pointed out that the problem in traditional institution of conflict resolution as follow: he most important factor is the absence of codification. Each ethnic group applies traditional justice in the way it finds appropriate. Also, the process of social emancipation generated by displacement of important sections of the populations of Southern Sudan is likely to undermine fundamental values of traditional legal system once repatriation takes place. Increased movement of people, refugees, from their wartime safe havens to different states is expected to be a major challenge for the local governance system. This situation of population mobility would carry along with it problems such as the resurgence of new forms of rural and urban conflicts related to contradiction between emancipation and the traditional system of behavior.

Different Communication styles

This is the other important variable in the description of intercultural behavior. It refers to the way individuals use verbal and body language in their interaction with others. In other words, it is the preferred way in which individuals interact with one another (Samovar & Porter, 2001). This involves use of verbal language that includes listening and speaking, and thinking skills such as critical thinking, interpretations and reflections. In face-to-face intercultural interaction, individuals make use of tone, gesture and other non-verbal clues to support their views and positions. The term can also be defined as the tonal coloring, meta-message that contextualizes how listeners are expected to receive and interpret verbal message (Martin & Nakayama, 2007: 220). Numerous publications (e.g. Hall, 1976; Ting-Toomey, 1985; Okabe, 1983; Ting-Toomey & Chung, 2005; Spencer-Oatey & Franklin, 2009; Martin & Nakayama, 2007, 2008) discuss variability in communication styles among individuals from diverse cultures. The most important and most studied distinctions are: high-low context styles, direct-indirect styles, elaborated-understated styles and formal-informal styles.

High-low context styles dimension is one of the most known dimensions of communication styles in the field of intercultural communication proposed by Edward Hall. To Hall (1976), human interactions can be divided into high-context and low-context communication systems. High-context emphasizes how intention or message can be communicated through contexts (such as social roles or positions) and non-verbal clues (e.g. tone, gesture and silence). The latter focuses on how intensions or messages are expressed through overt verbal message. High-context

communication is one in which most of the message is embedded in the context and/or internalized in the individual leaving little information in the verbal message (Martin & Nakayama, 2007, 2008; Ting-Toomey & Chung, 2005; Spencer-Oatey & Franklin, 2009). This type of communication style depends on understanding messages without dependence on verbal symbols.

On the contrary, low-context communication involves explicit communication in which messages are fully represented in the verbal code and depends largely on overt verbal communication. As summarized by Ting-Toomey & Chung (2005), high-context communicators favor indirect verbal style, understanding non-verbal clues and valuing the significance of silence but low-context communicators prefer direct verbal style, animated conversation tone and informal verbal treatment and outspokenness. Most intercultural studies identify western cultures (e.g. German, English and American) tending towards low-context style but Arabic and Asian (e.g. Japan, China and South Korea) tending towards status- based high-context style. It is therefore important to notice the cultural variability among individuals in their choice of communication styles and their impact on their intercultural communication effectiveness.

Direct-indirect styles stand for the degree to which individuals reveal their messages using overt verbal codes and downplay high-context communication. This continuum reflects the extent to which culture impacts choices. It also shows differences among communicators in how they reveal their intentions through tone of voice and straightforwardness of the content of the message. A direct communication style, therefore, demonstrates the speaker's true intentions and desires explicitly but an indirect style is designed to obscure the speaker's true intentions and desires (Martin & Nakayama, 2007, 2008; Samovar & Porter, 2001; Ting-Toomey & Chung, 2005). In a direct communication style, verbal messages reveal the communicator's intent with clarity and are enunciated with appropriate tone of voice.

On the contrary, an indirect communication style obscures the communicator's intentions and is carried out with a softer tone (Ting-Toomey & Chung, 2005).

As most sources report, Americans prefer direct communication styles which can be clear and straightforward but Asians (e.g Koreans) prefer indirect styles as other factors such as keeping harmony of relationship or politeness are more important than clarity (e.g. Martin & Nakayama, 2007; Samovar & Porter, 2001; Ting-Toomey & Chung, 2005). Many English and German statements/proverbs reveal preference for direct communication style. These include: Do not go beat the bush, get to the point, Sagen Sie Ja oder nein (say yes or no), in black and white, etc. On the contrary, a lot of Amharic statements/ proverbs (e.g. be lefalefu baf yitefu (disclosure threaten the speaker) and kaf yeweta afaf (once it is said out loud, it is impossible to undo it) explain the merits of indirectness.

Elaborated-understated style is associated with a balance given to outspokenness and silence. In other words, it is about the amount of talk that individuals' value and their attitude towards silence (Martin & Nakayama, 2007, 2008). Elaborated communication style involves the extended and rich use of expressive verbal code but understated communication style values brief, simple assertions and the excessive use of silence. The concept of silence plays a central role in this dimension and could communicate different messages to individuals across cultures. For example,

Hall (1983) argues that silence serves an important communication device among Asian and Native American communication behavior. In most of these, cultures a prolonged pause could communicate roles (superior /inferior) but in western culture it could be viewed as unnecessary stops. Even though refraining from speaking could have different meaning in different cultures, in most Ethiopian cultures, for example, it communicates politeness, respect and socially acceptable conduct. A number of Amharic proverbs/ statements such as zim bale af zinb aygebam (a quiet man can safely avoid unforeseen/unexpected disagreement or conflicts) and zimta werq new (silence is golden) reflect the fortune of silence.

Self-disclosure is also another vital element in this dimension. This refers to individuals' willingness to reveal something about them and the willingness to pay attention to the other person's feedback about them (Ting-Toomey & Chung, 2005). It includes breadth (the number of topics an individual is willing to share with others) and depth (the level of intimacy or emotional vulnerability individuals are willing to reveal in a conversation). Communication styles vary across openness with respect to these dimensions (Altman & Taylor, 1973). Elaborated style tends to value self-disclosure and use of expressive language whereas understated style credits silence and weak use of self-disclosure.

Formal-informal styles, on the other hand, are the degree of formality one is expected to demonstrate in the communication act. Formal style emphasizes the significance of upholding status-based and role-based interactions and high power distance; however, informal style focuses on the significance of informality, casualty, and role suspension in communication (Ting-Toomey & Chung, 2005). Cultural differences regarding this dimension can cause serious problems at interpersonal or organizational levels. For example, in often known informal communication styles in American education, teachers could prefer to be called by their first names but in Egypt, Iran and Turkey teacher-student relationship is extremely formal and demands a formal communication style (Samovar & Porter, 2001). In cultures that prefer formal communication styles, interaction capitalizes social roles and hierarchical-based interaction. On the contrary, cultures that value informal communication styles accentuate horizontal interaction and personal qualities in the process. In other words, the distinction rests on the choice between valuing either individual qualities (person- oriented) or his/her social role/ status (status-oriented). For example, some studies report that the Japanese value formal style; however, Americans prefer informal style (e.g. Okabe, 1983).

It is common to find cross-cultural communication publications comparing and contrasting communication styles preferred by individuals from various cultures. However, it is wise to see communication styles dialectically: as both culturally embedded and individually determined. Individuals speaking a similar language and coming from a similar culture could vary in their preference of communication styles. Researchers need to avoid stereotyping referring to specific cultural groups for the fact that there are individual differences across cultures as a result of personal values. Added to this, it is important to recognize communication styles as cultural and contextual. No group uses a particular communication style all the time (Martin & Nakayama, 2008: 139). For example, formal-informal style is affected by the context of communication. Communication in a formal classroom environment may demand more of a formal style than

communication between friends at home. Effective intercultural communication depends on recognition of cultural variability regarding individuals' preference of communication styles and avoidance of unexamined stereotyping in the same. Therefore, unfamiliarity with cultural differences in communication style could result in intercultural misunderstanding and is sometimes responsible for many problems that arise as a result.

Finally, the intercultural conflict management strategies used by administrators are both Jarsuma and Gadda system though there are challenges such as homogenous leadership, inappropriate measurement taken by forces and political unrest in some parts of the country but the scholars have failed to see the challenge in the management of on-campus conflict in the aspect of intercultural communication and conflict. One of the challenge is physical or environmental where the management of intercultural conflict taken place so the traditional conflict resolution mechanisms should be inclusive every ethnic group can easily understands it.

2.7. Diversity in Higher Education

Diversity has been among the top priorities of most universities' missions and actions. In a nutshell, diversity is the coexistence of people from diverse racial, ethnic, linguistic, or cultural background. It is obvious that contemporary higher educational institutions have been increasingly multiethnic/multicultural working environments where diversity of various enormities has been part of everyday experience. As indicated above, in their attempt to be democratic academic settings, universities aim to be pluralistic, equitable and sensitive to cultural differences. Universities seek to equip graduates with basics of multicultural understanding. Besides their effort to be gender blind and tolerant to religious differences, colleges struggle to offer a faire playground for students from diverse geographies. In the world that aspires to respect human and democratic rights of citizens, universities are committed to satisfy the often questioned cultural pluralism. Since the dawn of civil rights era in the United States, ethnicity and race in higher education have assumed a fundamental position in political, intellectual, and social debates about the purposes of higher education itself (Ortiz & Santos, 2009). In these institutions, the growth of ethnic groups in a national student population created opportunities and tensions that mirrored events in society around the globe.

In the past decades, university education in western societies has become more diverse. Democratization of higher education, coupled with post-colonial and labor migration, has led to an increasing number of ethnic minority and foreign students' population in colleges. For example, the share of ethnic minorities in US universities has increased (Asian- American from 0.6% to 8.6%, Latino from 0.6% to 7.3% and African-American from 7.5% to 10.5%) in the year 2006 from the figures in 1971 (Severiens & Wolff, 2009). Universities and US Department of Education have committed themselves to diversity of education. As a result, university campuses have been more diverse year after year. In similar manner, the percentage of foreign students in European countries mounted from 4.9% in 2002 to 5.9% in 2005, an increase of 34% (Eurostat, 2010). The same report shows that from the total number of students attending higher education in EU member countries, about half million are studying in other member states. This has contributed to the diversity of EU universities. The diversity has been supported with universities' effort in hosting international students from Africa, Asia and other continents. Campus diversification from both

sides of the Atlantic has brought new opportunities and challenges to higher educational institutions.

Diversity is a cornerstone of contemporary higher education for many reasons. First of all, culturally diverse educational contexts facilitate students' socialization and interactional skills across ethnic or national divides.

Chang (1996) reports that racial diversity has a direct positive impact on the individual white student: the more diverse the student body, the greater the likelihood that white students can socialize with someone of a different racial group. Diverse educational environments contribute positively to the effort of reducing ethnocentric views and help students acquire multiple worldviews through intercultural interactions. Such contexts promote personal growth and healthy civil discourse. This is because diversity challenges stereotyped preconceptions; it encourages critical thinking; and it helps students learn to communicate effectively with people of varied backgrounds. Diversity strengthens cohesion among communities. Moreover, diverse educational setting prepares students to become effective citizens in a complex and pluralistic society and it fosters mutual respect and teamwork. It also creates communities whose members are judged by the quality of their character and their contributions than mere membership to a particular group.

More specifically, numerous studies reveal that diverse educational environments positively impact learners' educational outcomes (e.g. Smith et al., 1997; Astin, 1993; Gurin et al., 2003; Maruyama & Moreno, 2000). Higher education is especially influential if its social composition is different from the environment from which the students come from and when it is diverse enough to encourage intellectual experimentation. Studies report that socializing across racial lines and participating in discussions of racial issues are associated with widespread beneficial effects on students' academic and personal development, irrespective of race (e.g. Astin, 1993; Villalpando, 1994). Students learn more and think deeper in more complex ways in multicultural educational contexts because diversity enriches educational experiences. Students gain knowledge from others whose experiences, beliefs and perspectives are different from their own. This advantage can be best achieved in a richly diverse intellectual and social environment.

It is interesting to learn that diverse environmental characteristics have also positive impacts on student retention, overall college satisfaction, intellectual self-confidence, and social self-confidence (Astin, 1993).

Added to these, diversity experiences during college has impressive effects on the extent to which graduates live ethnically integrated lives in post-college world. Studies show that students with the most diversity experiences during college enjoy better cross-ethnic interactions after leaving colleges. For example, Villalpando's (1996) reported that interacting with students of color during and after college has a positive effect on white males' post-college sense of social responsibility and participation in community service activities. Students learn better in such environments and are better prepared to become active participants in pluralistic societies once they leave school. As Gurin (1999) confirms higher educational institutions are ideal places to make campuses authentic public places, where students from different backgrounds can take part in conversations. Students can also share experiences that help them develop understandings of diverse perspectives of other

people. Moreover, for students to become culturally competent citizens and democratic leaders, universities have to go beyond simple increase in enrollment rate of students from different racial, national and ethnic backgrounds. These institutions should embrace quality campus climate and actual interactions among diverse students. Therefore, promoting diversity should be a vital aspect of contemporary higher education.

However, bringing diverse individuals together does not automatically result in positive outcomes (Johnson & Johnson, 1989). As a result, dealing with diversity has been one of the most challenging responsibilities of modern higher education. Firstly, initial contact among diverse individuals is often characterized by discomfort and uncertainty which inhibits interactions. In other words, students experience more misunderstanding on heterogeneous campus than in a homogenous one. Increased diversity in higher education could result in less cohesiveness, difficult communicative environment, increased anxiety and hopefully greater discomfort among students from varied cultural/ethnic background (Cox, 1993). Second, interaction can result in negative relationships that confirm stereotypes and prejudice (Johnson & Johnson, 2002). In some cases, these would result in intergroup conflict which can erode conduciveness of the learning environment. Ethnic students, for example, became active in their campus environments by demanding hiring of diverse faculty, establishment of ethnic studies programs, multicultural curricular, equal access to top campus offices for ethnic student leaders and banning racist behavior on campus (Ortiz & Santos, 2009).

Furthermore, increased criticism of affirmative action policies and the growth of ethnic groups on campuses, have created a fertile ground for ethnic identity as a political identity than one more associated with family, culture or tradition. As the other challenge to campus diversity, when diverse individuals work together, productivity can suffer as a result of communication, coordination and decision making problems (Johnson & Johnson, 2002). These difficulties yield inefficiency in time management which in turn affects the outcome of tasks to be done cooperatively.

To sum up, increasing diversity among university community brings the above mentioned opportunities and challenges. These have directly or indirectly influenced the diversification process most universities have been engaged in. Positive educational and social outcomes can be gained provided that individuals recognize the value of diversity, reduce stereotypic behavior, build cooperative relations and solve conflicts constructively (Johnson & Johnson, 2002). At an institutional level, diversity efforts ought to be intentional and systematic, and the progress should be regulated to enhance democratic culture and healthy intercultural interaction.

2.8. Multiculturalism as a guiding educational policy and its arrangement

AAU adopts multiculturalism as a viable educational policy and institutional arrangement to promote diversity and equity of pedagogy. It is practical for the University to adopt such policy given the history of the country and the current political ideology of the nation and of course in response to the growing global attempt to internationalize higher education. The Senate legislation (AAU, 2007) concretely indicates its devotion to promoting diversity, tolerance, a sense of equality, democratic culture, multiculturalism, affirmative action and cultural exchanges. As a result, it mandates the establishment of the Cultural and Social Affairs Committee (CSAC), Office

of Diversity and Equal Opportunities (ODEO) and Office of the Women's Affairs (OWA) (Article 19 & Article 157). The former is responsible for formulating and recommending policies that promote educational and cultural activities. ODEO ensures that members of the University community are not discriminated on the basis of ethnic origin, gender, disability or any other justifiable reasons. The latter identifies the challenges female students and women staff experience and works on mainstreaming gender in the curriculum. These newly structured offices were not fully organized at the time of the study even though the Gender Office is there with a limited capacity.

2.9. Multiculturalism and its promises

Multiculturalism has emerged in response to immigration and demographic changes occurring in western nations including the US, UK, EU and Canada. In their attempt to remain open and democratic societies, these nations reacted to the demand for creating multicultural communities in various forms.

The variation in conceptualizing multiculturalism has resulted in heated discourse in the literature (e.g. Gray, 1991; Leo, 1990; Gay, 1992; Banks, 1998; Kincheloe & Steinberg, 1997; Johnson & Johnson, 2002) and the debate among politicians have made it difficult to reach a consensus in defining the term. Multiculturalism could mean everything and at the same time nothing (Kincheloe & Steinberg, 1997: 1) but it is evident that it means different at different levels. For example, it could mean people who have internalized several cultures, which coexist inside them (Jonhson & Jonson, 2002: 4). On the other hand, in a political context, it means the advocacy of extending equitable status to distinct ethnic and religious groups without promoting any specific ethnic, religious, or cultural community values. At institutional level, multiculturalism could mean appreciation, acceptance or promotion of multiple cultures, applied to demographics of a specific place. In this level, it could be considered as institutional policy, strategy or arrangement to respect and promote diversity and cultural pluralism for the sake of institutional effectiveness. For similar call, higher educational institutions have adopted multiculturalism to promote diversity and internationalization of higher education.

Historically, multiculturalism as a philosophy or a model evolved through five major phases in the United States, and of course in other western countries but with different historical precedents (Banks, 1994). The mid 1960s Black Civil Rights movement in the United States demanded educational institutions to admit and hire people of color. It also forced schools to embrace African American studies in the school curriculum. This phase introduced mono-ethnic courses offered to African American students. During the second phase of multicultural education, other ethnic groups too (e.g Jewish Americans and Polish Americans), demanded ethnic studies courses. As a result, ethnic studies courses became more global, conceptual and scholarly. In response, multiethnic studies courses were designed for all students. The third phase, multiethnic education, however, brought the impression that ethnic studies were necessary but not sufficient to bring about pedagogical equity and educational reform. Here there was a clear departure from a mono-ethnic course offer to a multiethnic education. The fourth phase which is termed as multicultural education passed the commonly held notion that ethnicity was the main categorical factor. It rather recognized the needs of other cultural groups such as women and people with disabilities. This

step recognized ethnic, racial, gender, disability and other groups as cultural groups. Multicultural education is at the heart of educational reform processes in the contemporary world. It aims at addressing educational equality for students from diverse racial, ethnic and social classes. It also gives both male and female students an equal chance to experience educational success and mobility (Klein, 1985; Sadker & Sadker, 1982).

As outlined by Banks (1994: 46) multicultural education serves a number of purposes. Among these, it attempts to acquaint each ethnic and cultural group with a unique aspect of their own culture and the culture of others as well. In other words, it provides cultural groups with cultural and ethnic alternatives that help them acquire multiple worldviews. It also provides students with skills, knowledge and attitudes they require to function in their ethnic culture and mainstream culture.

Added to this, multiculturalism reduces the pain and discrimination members of some ethnic and cultural groups experience in educational institutions and wider society. Furthermore, it assists students' to master essential literary, numeracy, thinking and perspective-taking skills essential for life and work in multiethnic societies. Such educational contexts help students acquire vital skills in these areas through direct contact with students from various cultural and ethnic groups. Therefore, it is fundamental to provide students with equal opportunity to foster their intellectual, social and personal growth to the highest potential (Johnson & Johnson, 2002).

The field of multicultural education focuses on three major dimensions that characterize itself as a discipline of diversity, democratic pedagogy and pluralism. First, multiculturalism attempts to transform curriculum goals and contents in a way that incorporates issues from diverse cultures and offer multiply worldview to its students. Multicultural curriculum targets multiple cultural values, democratic values and pluralistic pedagogical environment (Johnson & Johnson, 2002; Banks, 1998; Samovar & Porter, 2001; Gay, 1992). As part of the move, teachers work hard to make use of examples and contents from various cultures. The second dimension of multicultural education is equity of education and reduction of commonly held stereotypes and prejudices. Equity of education can be possible by tailoring teaching to address academic needs of diverse group of students. Studies in multicultural environment play pivotal role in reducing racist attitudes among students (Banks, 1998). The third focus area of multicultural education is designing new institutional arrangement to impose multicultural educational environment. More specifically, students' admission, staff recruitment and appointment of leaders consider equity and democratic principles in addressing institutional pluralism. More students from diverse cultures and ethnic groups join educational institutions through affirmative action policies or other mechanisms to encourage the same purpose. Moreover, institutions facilitate various extra-curricular activities that promote diverse cultures and languages. To recap, multiculturalism is a contemporary model of pedagogy which is characterized by diverse and equitable educational environment, multicultural curriculum, extra-curricular activities and other services.

2.10. Discontents with multiculturalism

Despite the promises of multiculturalism and the commitment of the Ethiopian university in expanding educational programs and its intake capacity, there are lots of discontents with the policy and the practice. Multiculturalism as a policy and institutional arrangement has not helped

AAU encourage intercultural communication and institutional effectiveness even though the policy significantly contributed to student diversity and addressing the needs of various groups of students. The policy was not of course the sole responsible factor for the lack of intercultural communication and team spirit; however, it did not help the University in addressing the desired success and interpersonal communication among members of the community.

Firstly, multiculturalism has not been effective to address the grievance consequences of the divided AAU educational community. Let alone solving the problems, the policy directly or indirectly contributed to the problem of creating a stratified university campus. As discussed in the previous chapter, the University community was divided based on ethnic and religious orientations. The ethnically divided student population is also divided along religious lines. In some cases, the religiously divided student community crosses ethnic lines. It was also learned that most ethnic Tigre and Oromo students attempt to maximize their demands for more cultural, ethnic and linguistic rights on the campus. On the other hand, students from Amhara ethnic group and cities demonstrated discontent and displeasure with the new arrangement. As a result, the University environment projected a context that hardly encourages intercultural dialogue and cooperative learning. As Pettigrew and Tropp (2000) cautioned, simply bringing different racial and cultural groups into contact may generate more heat than light. In principle, multiculturalism was supposed to address the needs of all cultural and ethnic groups (Tanaka, 2007). Some respondents agree that the existing educational policy did not target this inadequacy.

Secondly, multiculturalism as a prevalent institutional arrangement does not address the growing need for shared values and common spirit in the academic environment. Cultural identities were cultivated at the expense of personal identities. Students were more conscious of their membership to a given cultural group rather than being individuals who own personal qualities that make them different from members of their own cultural groups. At the same time, they do not equally value the similarities they have with students from other ethnicities. Most participants attributed this sentiment to the educational background of the students.

Thirdly, the University curriculum and its institutional arrangement have failed to address intercultural communication and cultural learning despite its success in statistical diversity of student admission. Analysis of three samples of undergraduate curricular and course contents showed that intercultural dialogue or intercultural communication was not addressed and there was no even a word that refers to these concepts. There is one course that teaches students about human and political rights. The objectives and contents of this general course, Civics and Ethical Education (3 credit hours), outlines universal human and democratic rights of citizens. It teaches students about the current Ethiopian political system and constitution. Most of the contents are related to constitutional articles and universal human right declarations. However, intercultural issues are not addressed in this general educational course. Moreover, the undergraduate programs in languages and social sciences too do not represent intercultural communication in their contents. As another example, an analysis of a course entitled Communication Theories (3 credit hours), an undergraduate degree program in English, addresses various theories of communication but there is no content which is related to intercultural communication.

In general, most of the courses at these faculties are not related to the daily university experiences of the students. The contents are highly conceptual and at the same time intercultural needs of the students are not represented at all. All in all, intercultural communication and intercultural dialogue are not mainstreamed in the undergraduate programs of the University. At the same time, the school curriculum has not equipped students with the necessary intercultural abilities and experiences. Also, multiculturalism as institutional arrangement is not doing well to engage students in intercultural dialogue. As discussed in Chapter Six, most respondents agreed that interethnic interaction at AAU is poor and the campus community lacks the competence necessary to communicate across cultural boundaries. It was also learned that neither the curricular nor the extra-curricular activities directly address intercultural communication as part of the training and campus experience. It was also reported that cultural programs are mono-cultural. The programs at the Cultural Center are divided among ethnic students. In attempt to encourage ethnic programs, the University failed to capitalize on intercultural programs.

2.11. The Intercultural University leadership

According to Anteneh, given the experience at AAU, leaders in multicultural higher education environments encounter lots of challenges to address the growing demands of diverse cultural groups studying and residing on University campuses. In institutions that adapt interculturalism as a guiding educational policy ought to be administered by competent managers that demonstrate excellences in leadership, diversity management and intercultural understanding. In intercultural campuses, university administrators should demonstrate appropriate intercultural competence, appreciation of diversity and effective conflict management skills in addition to managerial competences the job demands. In the first place, higher education managers and authorities should be models of intercultural awareness and dialogue. They must seize leadership positions based on their demonstration of these qualities in addition to required level of managerial competence. Most respondents agree with this assertion. These qualities would help managers secure trust with university community and execute responsibilities effectively.

Additionally, intercultural university leadership promotes a working institutional communication and dialogue among its community. The intercultural leaders value the significance of communication at institutional and personal levels in facilitating cooperative work, minimizing conflicts and maximizing institutional effectiveness. They encourage public debate, intercultural dialogue and face-to-face interpersonal communication. Given the diversity of the context, they perceive the inevitable nature of conflicts as they deal with diverse cultural groups. Based on the challenges of AAU's environment, participants outlined their perceptions of qualities of effective managers who can transform the University in their attempt to secure institutional effectiveness, peace and security and of course intercultural dialogue. Most of the respondents underline on the significance of institutional change.

2.12. Socio ecological theory

Intercultural conflict frustrations often arise because of our lack of necessary and sufficient knowledge to deal with culture-based conflict communication issues competently. Our cultural ignorance or ineptness oftentimes clutters our ability to communicate appropriately, effectively, and adaptively across cultural lines. As the global economy becomes an everyday reality in most

societies, individuals will inevitably encounter people who are culturally different in diverse workplaces and relationship-building situations. Learning to manage such differences mindfully, especially in intercultural conflicts, can bring about multiple perspectives and expanded visions in the conflict encountering process. After half of a decade of researching and theorizing about intercultural conflict, many scholars have developed well-designed and well-tested theories to explain intergroup attitudes and general communication and particular conflict styles across cultures (Gudykunst 2005a). For the purpose of this particular chapter and because of space limitations, I have selected socio ecological theory that hold theoretical and research promises in explaining intercultural conflict and intercultural conflict competence for the next generation.

The criteria for my selection of particular theory include: the theory has strong explanatory or framing potentials in deepening our understanding of a complex, intercultural conflict case on multiple levels of analysis. I have selected this theory for a synoptic review and discussion in this section: social ecological theory.

Intercultural conflict is a multilevel and multi-contextual phenomenon. While past intercultural studies tend to use either a macro-level lens or a micro-level view to analyze intercultural conflict, the social ecological perspective pays particular attention to multiple levels of analysis of a complex intercultural conflict case. A multilevel, contextual perspective in analyzing an intercultural conflict case provides the opportunity to understand (and possibly challenge) what are the deeply-held assumptions of a particular cultural conflict worldview or practice (Kim 2001, 2005; Oetzel, Ting-Toomey and Rinderle 2006). A multilevel theorizing process may illustrate that a particular intercultural conflict case contains both consistencies and inconsistencies at multiple levels of analysis. Additionally, a multilevel perspective helps to illustrate the multitude of factors that shape cultural worldview level, institutional-level, immediate community level, and individual-level concerning conflict decoding process within and across distinct levels (Oetzel, Arcos and Mabizela et al. 2006).

More specifically, in utilizing a social ecological multilevel theoretical framework, there are four levels of research analytical units: macro, exo, meso, and micro-level analysis. Brofenbrenner (1979) viewed these four social ecological contexts as nested Russian dolls with reciprocal casual effects influencing each sphere.

The ‘macro-level’ analysis refers to the larger sociocultural contexts, histories, worldviews, beliefs, values, and ideologies that shape the individual outlooks and the various embedded systems under this broad umbrella. The term ‘exo-level’ (external environment emphasis) analysis refers to the larger, formal institutions (e.g., government agency system, courtroom system, health care system, or school system) which hold power resources and established personnel to enforce or modify policies, standards, and existing procedures. These exo contexts often have filtered (as versus direct) influence on the individual conflict behaviors and reactions. On the other hand, the ‘meso-level’ analysis refers to the broad-based non-immediate units (e.g., media influence) to the immediate units’ influence such as local church group, extended family unit, workplace setting, third-party witnesses that have a direct impact on the individual’s conflict attitudes and behaviors and the recurring conflict interactions (Brofenbennner, 1979, p. 5).

Finally, the ‘micro-level’ analysis refers to both intrapersonal-level (i.e., personal and social identity-based issues, attributions, and conflict emotions) and interpersonal-level features (e.g., the ongoing team conflicts, or the actual discourse and nonverbal face-to-face conflict encounters) plus the actual settings in which the individuals live out their daily lives. It also emphasizes the importance of how individuals act as active agents to construct meanings and interpretations of a given conflict communication event. In addition to the macrosystem, exosystem, mesosystem, and microsystem of analysis, Brofenbrenner (1979) also later added a fifth context, the ‘chronosystem-level’ of analysis--this level refers to the evolution phases, transitions, patterns, and consequences of developmental conflict changes over time.

The social ecological framework is an interdisciplinary approach that gained momentum in the mid-1960s and early 1970s to better address the influences of cultural and social contexts on human behavior and development (Brofenbrenner 1977; Stokols 1996). In recent years, in family communication, for example, Ihinger-Tallman and Cooney (2005) used the social ecological framework to discuss the family system both as an institution and as a small group and to describe how the study of family should be understood within the nested historical, social class, and racial contexts. In the health care communication setting, for example, violent behaviors within intimate partner relationships in Native American communities were analyzed via macro, meso, and micro connective factors (Oetzel and Duran 2004).

Core principles and analytical concepts

On a broad level, Stokols (1996) explains that the social ecological perspective consists of five core principles. First, communication outcomes are influenced by the cumulative effects of multiple physical, cultural, social, and temporal factors. Second, communication outcomes are also affected by individual attributes and specific situations. Third, social ecology incorporates concepts from systems theory, such as interdependence and homeostasis, and also to further understand the relationship between individuals and their broader contexts. Fourth, social ecology recognizes not only the interconnections among multiple settings, but also the interdependence of conditions within particular settings. Fifth, the social ecological perspective is interdisciplinary, involves multilevel domain analysis, and incorporates diverse methodologies. The key analytical concepts under the social ecological perspective are parallels and discontinuities, and cross-level effects.

Cross-level effects

On the ‘cross-level’ relationship type, studying intercultural conflict at any single level underestimates the fact that individuals, organizations, communities, and cultures are interconnected. Multilevel theorizing is influenced by the principles of interdependence and hierarchy from general systems theory. General systems theory emphasizes that different analytical levels are nested structures organized hierarchically. Given this assumption, three types of cross-level effects should be considered: (a) top-down effects, (b) bottom-up effects, and (c) interactive effects (Rousseau and House, 1994).

‘Top-down effects’ refer to how the larger cultural/institutional forces shape the intercultural conflict stance or practice—from the macro, the exo, the meso, to the micro level. From this top-down effect viewpoint, individual conflict ideologies and practices are shaped by the various layered structures in which people are nested hierarchically (e.g., does the larger cultural worldview or institutional level emphasize the communication phenomenon of apology or forgiveness and does the effect spill downward to the lower levels?). ‘Bottom-up effects’ focus on how lower levels (e.g., individuals and interpersonal relationships) affect higher levels (e.g., workplace/media, institutional policies, and then cultural change). These types of effects are not as prevalent in the literature as are top-down, but they are no less important. ‘Interactive effects’ involve simultaneous and mutual effects at more than one level. In some cases, the effects of one level (e.g., culture) moderate the outcomes at another level (e.g., family policies). Top-down or bottom-up effects differ from interactive effects in that the former assumes some sort of cumulative effect passing down (or up) from one level to the next in a systematic fashion, and that interactive effects assume simultaneous process impacts at multiple contextual levels. In any intercultural conflict situations, group membership identity threats and communicative face threats can occur at multiple levels of conflict struggles (Rousseau and House, 1994, p.8).

To sum up, the socio ecological theory helps to see intercultural conflict at a multi-level context phenomena. The macro-level is intercultural conflict at socio cultural context and in this level there are exo and meso. Exo is refers to the impact of external environment over intercultural conflict such as the national crisis, activists, political unrest in some parts of the country and these are causes for the intercultural conflict. Whereas the meso focus on the impact of media over it for instance, unethical presentation of victims on mass media leads to conflict. Micro-level context analyses intercultural conflict by using interpersonal and intrapersonal –level features (team, non-verbal and face to face conflict), and further it interprets the conflict communication event for instance, during the conflict de-escalation process the elders were holding grass and meskel and the student replied “are we cattle” that’s why you brought grass, so such event can be analyzed by micro-level context. At last, chronosystem is analyzing the consequences of intercultural conflict such as school termination, leaving campus, psychological and physical endurance.

2.13. Empirical Studies in Intercultural Conflict Management

In Ethiopia, issues of inter- ethnic conflict and strategies of resolving such conflicts have been well researched (example: Bantayehu, 2016; Dejene, 2002). Although not adequately studied, the prevalence of ethnic-based conflict and suspicion among higher education students in Ethiopia has been investigated by some researchers. For instance, Yadessa (2018), studied “Ethnic tension among students and the role of leaders in Ethiopian public Universities: experiences and reflections” and concluded that ethnic tension is a common problem among all Ethiopian Universities. The author attributed the cause to the fact that “almost all students coming from all corners of the country come to the University with some spoiled information that they may get from primary education/history/ or they come with local politics ideology”.

According to Abera (2010) the relation of students belonging to Amhara, Oromo, and Tigray ethnic groups is mostly characterized by mistrust, suspicion, fear, and at times violence. The researcher also noted that “considerable number of students views both their relations and the

views of other people through the prism of ethnicity. As a result no two students belonging to different ethnic groups seem to share similar view regarding one issue (PP. 52).” On the other hand, Tilahun (2004), conducted a research on “Major causes of conflict among Hawassa University students and conflict between students and the University administration” and found that disagreements over ethnic differences constitute the major (80%) cause of conflict between students.

Another researcher, Yirga (2013), studied Causes of ethnic tension and conflict among University students in Ethiopia. The author took samples of university teachers, students, staffs and managers from Bahir Dar University and undertook depth interview and focus group discussion which was supplemented by some document reviews. He found that ethnic polarization and political rivalry between Amhara, Oromo and Tigre are some of the factors contributing to the ethnic tension and conflict among students who are members of these ethnic groups. The author further argued that the numerical dominance of students from Amhara ethnic group seems to make some students from other ethnic groups perceive Bahir Dar University (BDU) as Amhara’s University and have low sense of belonging. This indirectly affects the intergroup relations among students and at times contributes to the conflict among students. Therefore, it is worth to study whether such numerical dominance of students from one ethnic group (which is a common practice in most regional universities of Ethiopia) breeds fear of potential ethnic violence among students from „minority“ ethnic groups.

Bazezew and Neka (2017), studied “interpersonal conflicts and styles of managing conflicts among students at Bahir Dar University, Ethiopia” where both quantitative and qualitative data were collected from 340 regular students. They found ethnicity to be the major (97.2%) cause of interpersonal conflict among students. In this study, the 340 students who have participated in the research were first asked whether there have been interpersonal conflicts or not among students and then if they know what caused those conflicts. Moreover, Abebaw (2014), concludes that despite students’ positive perception of diversity and attitude toward out-groups, the intergroup relations among students from different ethnic and religious backgrounds is gradually deteriorating.

Rahim and Bonoma (1979) have classified the conflict management on five styles based on two basic dimensions: concern for self and concern for others. These five different styles of managing conflict are “competing, integrating, avoiding, obliging and compromising”. Competing style represents high concern for self and low concern for others and identified with a win-lose orientation. Integrating style represents high concern for self and others and identified with a win-win orientation (Kihan, 2011, p. 693).

Avoiding style represents low concern for self and low concern for others and identified with lose-lose orientation. Obliging style represents low concern for self and high concern for others and identified with a lose-win orientation. Compromising style represents intermediate concern for self and others (Rahim, 2000; Robbins, 2001). According to Cetin and Hacifazlioglu (2004), private universities faculty use competitive style more than the faculty in public universities (Kihan, 2011, p. 693).

While another study confirms that the public and private sector employees have the same approach regarding conflict resolution but employees in public sector are more inclined to adopt “integrating” strategy than their counterparts in the private sector (Brewer and Lam, 2009). Some other studies have proved that employees in both public and private sector uses “integrating” strategy to manage conflict with their subordinates, peers and supervisors (Rose et al., 2007) (Kihan, 2011, P, 693).

Empirical studies on the management of intercultural conflict among students from ethnically diverse background at higher educational institutions are not adequate both in Ethiopia and abroad. The present research, therefore, aimed at narrowing the gap by exploring the management of intercultural conflict among students of Ambo University, Ethiopia.

Conceptual framework

A conceptual framework is a written or visual representation of an expected relationship between variables. Variables are simply the characteristics or properties that you want to study. The conceptual framework is generally developed based on a literature review of existing studies and theories about the topic. The conceptual framework presents an integrated way of looking at a problem under study. The framework makes it easier for the researcher to easily specify and define the concepts within the problem of the study. On the other hand, conceptual frameworks can be ‘graphical or in a narrative form showing the key variables or constructs to be studied and the presumed relationships between them, (Dickson Adom, 2018). Below drawn conceptual framework explains the research problem with the research objectives.

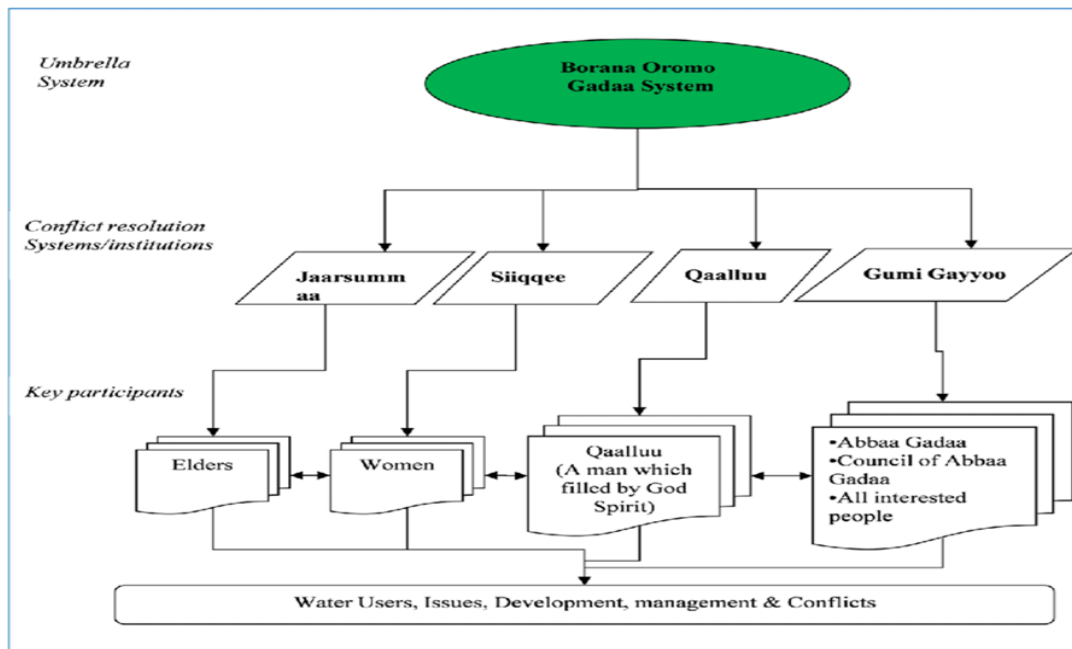


Figure: Conflict Resolution System Adapted from K. T. Biratu, O. M. Kosa (2020).

Chapter three: Research Methodology

3.0 Introduction

This chapter contains sub-topics that generally deal with the technical matters pertaining to how the research was undertaken. Among other things, issues related to study area and period, study design, study population, sample size determination and sampling procedure, data collection procedure, data quality assurance, method of data analysis, and ethical approval are included in the chapter.

3.1. Research Design

With the purpose of getting answers to the research questions that this research design strived to answer throughout this thesis by employed qualitative research methodology, as more flexible than quantitative methodology (Guest et al., 2005). Qualitative research design includes participants observations, in-depth interviews both structured and unstructured (face to face or on the telephone), focus group discussion. A method used to describe, systematic process for obtaining information about the world, and examine causes and effect relationships. To gain insight explore the depth, richness and complexity inherent in the phenomena.

The researcher used qualitative research design because it produces the thick (detailed) description of participants' feelings, opinions, and experiences; and interprets the meanings of their actions (Denzin, 1989). Consequently, the manner in which research participants respond to management of intercultural conflict or ways of averting victimization, previous experiences of ethnic-based violence victimization (if any), their living situations under circumstances of fear, and perceptions of vulnerability, were explored qualitatively. The research setting for this study would in Ambo University because this site has been one of the highest on campus conflict breakout area so the researcher chooses based on the relevance to the nature of the study. The researcher would apply this design to investigate the current situation on the conflict resolution mechanisms applied in Ambo University this design is adopted because it allows the collection of large amounts of data from the target population.

The type of qualitative research design was ethnographic because according to Leininger (1985), ethnography can be defined as "the systematic process of observing, detailing, describing, documenting, and analyzing the life ways or particular patterns of a culture (or subculture) in order to grasp the lifeway or patterns of the people in their familiar environment" (p. 35).

To him, in ethnographic research, the researcher frequently lives with the people and becomes a part of their culture. The researcher explores with the people their rituals and customs. An entire cultural group may be studied or a subgroup in the culture. Ethnographers interview people who are most knowledgeable about the culture. These people are called key informants. Data are generally collected through participant observation and interviews.

According to Yin, case study research involves intensive analysis of an individual unit e.g. a person, a community or an organization. As such, case studies provide an opportunity for the researcher to gain a deep holistic view of the research problem, and may facilitate describing, understanding and explaining a research problem or situation.

So when should use a case study approach? According to Yin (2003) a case study design should be considered when: (a) the focus of the study is to answer “how” and “why” questions; (b) cannot manipulate the behavior of those involved in the study; (c) want to cover contextual conditions because you believe they are relevant to the phenomenon under study.

Qualitative research approach, is interested in analyzing subjective meaning or the social production of issues, events, or practices by collecting non-standardized data and analyzing texts and images rather than number and statistics (Flick, 2014). It refers to an umbrella concept covering the range of interpretive techniques which seek to describe, decode, translate, and otherwise come to terms with the meaning, not the frequency, of certain more or less naturally occurring phenomena in the social world (Maanen, 1979 cited in Shidur, 2017).

3.2 Research Setting

The research setting for this study was at Ambo University because this site has been one of the highly on campus conflict broke out areas so the researcher choose it based on the relevance to the nature of the study.

The sample population for the research was taken from Collage of Social science and humanities, in Ambo, located in Oromia, Ethiopia it is approximately 119 km west of Addis Ababa. The population was restricted to one University rather than in some selected other Universities; perhaps differences due to the occurrence of perpetuated ethnic based conflicts might have caused just one University to be selected and this research was an ethnographic study by using qualitative research design. The study involved students and top managements in managing intercultural conflicts.

This University was selected to be the research setting where empirical evidences were collected to explain and discuss intercultural conflict in Ethiopian higher educational context. There are a number of strengths to choose Ambo University for investigating management of intercultural conflict in a higher educational context in Ethiopia. Ambo University has been at the heart of the social and political discourses in the country for years. Students of the University led a number of struggles for political changes the country has experienced.

There have been intercultural and interethnic conflicts which spread to the rest of the universities in the country. Furthermore, it is the responsibility of the Ministry of Science and Education to assign qualified high school graduates to all public universities. Random lottery assignment would not result in significant ethnic, gender or religious disparity among students' population across universities. As the largest university in the country, Ambo University admits greater number of students from diverse background.

Last but not least, researcher's professional experience as a former English reporter in the Ethiopian Press agency helps him to access quality data from participants. Among the available Ambo University campuses, the main campus was purposely selected to be the target campus of

the study. Added to these, the campus has covered a larger geographic area and hosts the largest number of students in the University. This helps to target a diverse population of research participants. Lastly, students on this campus are geographically at closest proximity with the highest University authorities. Because of these reasons, this campus was purposely chosen to access rich and profound data that addresses the purpose of the study discussed.

3.3. Target population

The target population is the entire unit of the study area from the total group of individuals from which the sample might be drawn. Based on the research site the total population from Ambo University is 27400.

3.4. Study population

The study population is a subset of the target population from which the sample is selected according to the Ambo university human resource department there are 4300 students and 1138 administrative staffs in the main campus.

3.5. Sampling technique

The sampling technique for this study was from probability cluster sampling, it is a probability sampling technique where researchers divide the population into multiple groups (clusters) for research. Researchers then select random groups with a simple random for data collection and data analysis. A simple random sample of respondents drawn from each cluster (departments) such as journalism, political science, civics and law because these have been found closest and familiar to the issue of the study, so as to gather information and data from students, out of the total College of social and humanities. In the questionnaire part, the respondents to fulfill it were then selected through simple random sampling from selected departments within some cluster. This ensured that there was no bias in sampling given that the universal population of the colleges, students, and administrators in Ambo University is large. In the interview part, selection of administrators was done through purposive sampling (homogenous) method was implemented to collect data from vices who have wealth of experience in managing on-campus conflicts. Whereas in the focus group discussion heterogeneous sampling was conducted to gather data from students who came from various backgrounds.

Before deciding on whom to select for the inquiry and how to select the sample, qualitative researchers must decide what the objective of the study is (Onwuegbuzie, et al., 2004). If the objective of the study is to generalize the interpretations to a population, then the researcher should attempt to select a sample that is both random and large (Creswell, 2002; Johnson & Christensen, 2004). Simple Random Sampling, here, respondents are selected in such a way that every person in the population has the same probability of being selected for the study, and the selection of the individual does not affect selection of any other individual (i.e. independence).

Purposive sampling strategies are non-random ways of ensuring that particular categories of cases within a sampling universe are represented in the final sample of a project. The rationale for employing a purposive strategy is that the researcher assumes, based on their a-priori theoretical

understanding of the topic being studied, that certain categories of individuals may have a unique, different or important perspective on the phenomenon in question and their presence in the sample should be ensured (Mason, 2002; Trost, 1986).

3.6. Sample size

The question of how large a sample should be in qualitative research is one of the representative debate topics, retrospectively to the trust should put in a study carried under a qualitative design. Analyzing the professional literature, note that there is no consensus of methodologists and practitioners with respect to sample size – which vary between 1 and 350 units included in a sample, its size depending of a plurality of factors – scope of research, type of approach, epistemological attitude, researcher’s experience, the journal where they publish, financing, time, perception of study assessors’ and expectations. Moreover, there are no general numerical directions in qualitative research (Guest et al., 2006, p. 60), clear rules or methods guiding the researcher how to obtain a properly sized sample.

Although there is little consensus about what qualitative research is and how it should be undertaken (Schwandt, 2000; Sandelowski & Barroso, 2003), there is general agreement that the goal of qualitative research is not to generalize beyond a sample to the population. Yet some qualitative researchers find it difficult to resist the temptation to generalize findings to some population (Onwuegbuzie & Leech 2005). Such practices are flawed unless a representative sample has been selected.

Based on the qualitative research the researcher has taken a sample size from the study site. In the interview part, 2 vices respondents from top management have been interviewed these participants found relevant to the study while others are not due to their knowledge, experience and closeness to the study. From qualitative research tool, open-ended questionnaires section would be collected from students (60) which drawn from various departments. For focus group, discussion 9 respondents have been participated to gather data from students which came from diverse backgrounds.

3.7. Source of Data

While the data would be drawn from primary source of data. Narrative, focus group discussions, and interviews (unstructured) using interview guide protocol as well as questionnaires observations and document review as research instruments were employed for collecting primary data.

3.8. Data collection tools

Data were collected by using open-ended questionnaire and interview (unstructured) and Focus group discussion, field notes observation and document review. The questionnaire has designed for the students as well as vices whereas the interview was to the top managements. FGD would be gathered from students and document review from various previous research works.

3.8.1. Open-ended Questionnaire

Questionnaires (open ended) distributed to gather data from students as well as top managements and produced greater anonymity (Kumar, 2011). The questionnaire of the study were prepared firstly in English language because the researcher believes that the medium thought of instruction is English. The questionnaire has prepared in clear and easily understandable manner and avoid from ambiguous and leading questions. The questionnaire has been prepared for students out of them 60 participants involved to fulfill it, vices concerning the management of intercultural conflict among students from ethnically diverse backgrounds in the study area.

3.8.2. Ethnographic interviews

Besides observation, an ethnographic study can be centrally based on open-ended narrative, or life history interviews, which can also be called 'ethnographic interviews' (Heyl, 2007). Most often, however, ethnographers supplement what they learn through participant and non-participant observation by interviewing people who can help them understand the setting or group they are researching. It can be useful to interview a variety of people at various points of an ethnographic research.

To him, overall interviews can be particularly helpful when choosing a site, after non-participant observation has been finished, or when the participants are going through changes that interest the researcher. While non-participant observation gives information on action and behavior, interviews provide a chance to learn how people directly reflect on their own behavior, circumstances, identities and events. This can be valuable in gaining an insider's perspective.

Before starting to interview people, you should ask yourself what you want to learn from the interviews. Often, it is a good idea to make a list of all possible questions and then see which ones are most closely related to your research question. In order to let the participant talk from their own point of view, it is good to plan open-ended questions rather than structured ones. If the participant pauses during their talk or seems to be talking about irrelevant issues, wait awhile instead of immediately insisting on moving to the following question. This often leads to useful insights, even those that you would not have planned to ask.

The researcher would prepare an interview for vices in the university, who have huge experience on the issue believed to have rich data. Hence, purposive sampling would be used to select participants for key informant interviews. Finally, 2 key informants would be taken as the respondents for interviews. More specifically, 2 from the top management.

Accordingly, the researcher has approached participants, created and maintained a good rapport, and raised unstructured questions in which the interview was made to have a form of informal-conversation to make interviewees feel free and provide adequate data. Questions such as "what are the major causes of intercultural conflict?", "How do you manage them?" what are the challenges in managing intercultural conflict. Moreover, probing and follow-up questions were raised where necessary in order to further clarify questions and create better mutual understanding. The researcher mainly has seek to collect data pertaining to research participants' perception of intercultural conflict their experiences, its cause, management and challenges.

3.8.3. Non-Participant observation

Non-participant observation is a research technique in which the researcher takes up the role of a mere observer. Unlike participant observation, here the researcher observes the subjects of her study with the latter's knowledge, but does not take active part in their activities. J. Patrick Williams (2008) cites a number of reasons as to why the researcher might choose non-participant observation over participant observation. First, a limited access to a particular group. For example, conducting participant observation in a riot affected area is dangerous and often not feasible due to the spontaneity of events that might disturb the research in multiple ways. In such a situation, non-participant observation is carried out to collect data on that issue, which may include scrutinizing available videos published by news agencies or insiders, or observing films and other audio/visual records available at that time on that issue.

Second, the researcher could be in a position where he takes up a particular topic for study but cannot possibly be a participant observer in the same. Third, the researcher might be more interested in deriving patterns of social behavior in a certain social setting instead of delving deep into the subjectivity that occurs in extensive personal interactions (Williams (2008)).

The steps for the non-participant observations are what the focus of the researcher interested in, define criteria for selecting suitable locations and situations for the non-participant observation. Depending on the research focus it might be more important to think about whom you observe and in what situation, or it might be more important to focus on the situational context: the when and where. During non-participant observations, using a smartphone or any other unobtrusive device to collect data might help. It is important to observe not only what people are doing (for example, by interpreting their body language and gestures), but also what people are not doing (perhaps ignoring instructions or refraining from asking for help or assistance). Covert non-participant observation refers to observing research subjects without them knowing that they are being observed at all. Sometimes researchers pretend to be customers or passers-by, or even use one-way mirrors (Tisdd, 2021).

3.8.4. Focus Group Discussion

FGD is a form of group interview that capitalizes on communication between research participants in order to generate data (Bryman, 2004). It was originally used in communication studies and the idea behind this method is that group processes can help people explore and clarify views in ways that would be less accessible in a one to one interview. FGD reflects the processes through which meaning is constructed in everyday life and as it can be regarded as more naturalistic than individual interviews (Wilkinson, 1998). As a result, its outcome was used to triangulate the data generated through the ethnographic interviews. It is obvious that in one to one interviewing, interviewees are seldom challenged, they might say things that are inconsistent or even untrue, but in FGD individuals challenge each other's view. As FGDs capitalize on communication between research participants on a given topic, they provided the opportunity for allowing informants to probe each other's reasons for holding certain views.

As the literature shows, there is no agreement among experts with respect to the sample size of a given FGD. Morgan (1998) suggests that the typical group size is six to ten members. He recommends smaller groups when participants are likely to have a lot to say, topics are controversial or complex; and larger groups when involvement with the topic is likely to be low. Smaller focus groups, with four to six participants are, however, becoming increasingly popular because the smaller groups are easier to recruit and host, and they are more comfortable for participants (Krueger & Casey, 2000). Despite these, most experts agree that the ideal size of a focus group is six to eight participants (Bryman, 2004). To recall, the FGD was meant to gain understanding of students' intercultural conflict experiences and expertise. It is important to remind that the FGDs were held after ethnographic interviews were completed to facilitate further discussion and triangulation of data generated from the interview.

In addition to interview and observation, FGD is also incorporated in the study. One FGD group were constructed by the researcher with 9 participants (see Table 4 below) were scheduled, who are selected purposively (heterogeneous sampling) In order to collect detailed and accurate information about the management of intercultural conflict among students from ethnically diverse backgrounds. The participants of FGD would be from diverse ethnic backgrounds.

The sub-topics and themes on which participants of the focus groups have discussed include: the management of intercultural conflict among students from ethnically diverse backgrounds and it has an engagement, exploration and exit questions. The researcher has served as a moderator of the discussion. An effort was made to provide every participant of the group a fair opportunity to have a say on the topic. With the intention of obtaining data on which at least most members of the group agreed, the facilitator used to encourage debates and hot discussions among the members.

Table 4. FGD participants

Focus groups	Participants	Colleges	Qualification	Ethnicity
FGD 1	Tamerat	Collage of social science and humanities	Graduate student	Oromo
	Likke	Collage of social science and humanities	senior	Oromo
	Getahun	Collage of social science and humanities	senior	Amhara
	Selam	Collage of social science and humanities	Graduate student	Benshangul
	Helina	Collage of social science and humanities	senior	Guji

	Ojulu	Collage of social science and humanities	senior	Gambela
	Getachew	Collage of social science and humanities	Graduate student	Afar
	Bereket	Collage of social science and humanities	senior	Jinka
	Keder	Collage of social science and humanities	senior	Somalia

Regarding the FGD procedure, after the themes of the FGD were set and the schedule was confirmed, formal letter of invitation for participation (see Appendix 3) was handed to the participants a week before the time it was scheduled for. The letter stated the themes, time, date and room prepared for discussion.

They were informed that their real names would not be used in the research report for confidentiality reasons. The discussion was held round a table and the researcher assumed the role of moderating facilitating the discussions. The FGD lasted about one hour and half. The discussions were audio recorded, transcribed and translated from Amharic to English.

3.8.5. Document review

The aim of this document analyses was to understand what has been written in managing intercultural conflict among students from ethnically diverse backgrounds. This helps the researcher to assess and examine the issue from different perspectives to get the full picture of the issue under assessment. Any documentary material that adds value in answering the research questions were assessed and analyzed.

Document analysis is a form of qualitative research in which documents are interpreted by the researcher to give voice and meaning around an assessment topic (Bowen, 2009). Analyzing documents incorporates coding content into themes similar to how focus group or interview transcripts are analyzed (Bowen, 2009).

3.9. Data collection procedures

The two most prevailing methods of data collection associated with ethnographic study are interviews and observations. The interview process was used in this study as the primary strategy for the data collection in conjunction with observation and document analysis (Bogdan & Biklen, 1982). Collecting data from three different sources provides “data triangulation” to contrast the data and validate the data if it yields similar findings (Arksey & Knight, 1999; Bloor, 1997; Holloway, 1997).

In this study open ended questionnaire data were collected from 60 students selected from different ethnic group in Ethiopia, Ambo University. The data which include open ended questions and unstructured interviews for the top managements, fieldwork, and observations were collected through in-depth group discussions that was centered on the benefits of using ethnographic design in the qualitative research projects. During the data collection process, up on the completion of pilot study through the researcher by exposing himself in the study area and preparing Google form to the respondents then firstly from qualitative approach open-ended questionnaire have been gathered then unstructured interview, observations and finally focus group discussion with group of participant and document review respectively.

3.10. Method of Data analysis

Data analysis in ethnographic study of the qualitative method, which is primarily inductive and recursive process, enabled the researcher to organize the data into categories in order to identify themes or patterns evolving as data collection proceeded rather than imposing them a priori (Anderson, 1989). Here the researcher begins with identification of the themes emerging from the raw data, a process sometimes referred to as “open coding” (Strauss & Corbin, 1990). In their view about qualitative research study, Coffey and Atkinson (1996, p. 6) regard analysis as the “systematic procedures to identify essential features and relationships. It is a process of transforming the collected data through interpretation in order to discover a pattern of meaning, as well as a process of “bringing order, structure, and meaning to a mass of collected data” (Marshall & Rossman, 1995, p. 111).

Doing constant comparison that allows the researcher to generate themes of concern. The phase of constant comparison involves open coding (summary of the collected text within a few words on a line-by-line basis), progressive focusing (the large number of open codes are progressively focused to the wider categories of meaning), and summarizing and interpreting the findings (to find out the interrelation of the themes together that indicates a pattern of the participants’ thought of the concerned issue.

Ethnographic writing includes a lot of detailed description presented in narrative form (Fetterman, 2010). Watson (1994), Rosen (2000) and De Rond (2008) are good examples of this. The purpose of description is to let the reader know what happened in the field, what it was like from the participants’ point of view to be there, and what particular events or activities were interesting and worth exploring further. A detailed description and quotations are essential qualities of ethnographic accounts.

3.11. Reliability, Validity and Triangulation

Problems of internal reliability in ethnographic studies raise the question of whether, within a single study, multiple observers will agree. This issue is especially critical when a researcher or research team plans to use ethnographic techniques to study a problem at several research sites (e.g., Cassell, 1978; et al, Note 2).

Ethnographers enhance the external reliability of their data by recognizing and handling five major problems: researcher status position, informant choices, social situations and conditions, analytic constructs and premises, and methods of data collection and analysis (Hansen, 1979; Peho & Pelto, 1978).

Researcher status position, this issue can be phrased, "to what extent are researchers members of the studied groups and what positions do they hold?" In some ways, no ethnographer can replicate the findings of another because the flow of information is dependent on the social role held within the studied group and the knowledge deemed appropriate for incumbents of that role to possess (Wax, 1971). Informant choices. Closely related to the role the researcher plays is the problem of identifying the informants who provide data. Different informants represent different groups of constituents; they provide researchers with access to some people, but preclude access to others.

Social situations and conditions. A third element influencing the content of ethnographic data is the social context in which they are gathered. What informants feel to be appropriate to reveal in some contexts and circumstances may be inappropriate under other conditions. Ogbu's study (1974).

Analytic constructs and premises. Even if a researcher reconstructs the relationships and duplicates the informants and social contexts of a prior study, replication may remain impossible if the constructs, definitions, or units of analysis which informed the original research are idiosyncratic or poorly delineated, Linton (1945). Methods of data collection and analysis. Ideally, ethnographers strive to present their methods so clearly that other researchers can use the original report as an operating manual by which to replicate the study (e.g., Becker et al, 1974).

Do scientific researchers actually observe or measure what they think they are observing or measuring? This is the problem of internal validity; solving it credibly is considered to be a fundamental requirement for any research design (e.g., Campbell & Stanley, 1963; Cook & Campbell, 1979).

In evaluating this work, the researcher personally examined the study to see how well he used triangulation data (corroborating evidence), member checks (the accuracy of the account), peer reviews, and researcher's reflexivity to show that the study is both credible and trustworthy (Merriam, 2002, p. 31). This approach was conducted with several participants to avoid misunderstanding, accuracy in the interpretations, or transcription of the interview information given by the participants (Ejimabo, 2015).

Stake (1995) and Yin (2003) explained triangulation as a tool to ensure accuracy and alternative explanations in case study research. Triangulation attempts to address issues of validity through the use of multiple sources of data. This author used all data the collected from documents, interviews, fieldwork, and observations in order to create the chronicles, narratives, and most importantly, scrutinize the project with regard to ways to report the research findings that are reported and included in the study: "stories and narratives were used both for the gathering and the representations of data which were usually created and revised collaboratively between researchers and the subjects (Conle, 2001, p. 22).

The essence of validity and reliability in qualitative research refers to the stability of responses to multiple coders of data sets. It can be enhanced by detailed field notes by using recording devices and by transcribing the digital files. And also by using comprehensive data and make comparisons through thematic analysis.

3.12. Ethical considerations

For the purpose of this study permission by Ambo University has been granted when the researcher went into the field. Letters were submitted to the pertinent bodies to management for changes that took place. A letter requesting permission to conduct the study was sent to the University as well as a consent letter to the students, managements, contact numbers of the advisors were provided and the benefits and/or risks of participation stated.

To maintain the validity of data, ethical consideration has been taken into account. All the respondents would be informed about the aim, objective and purpose of the study. In addition, they will be informed that the concerns, integrity, anonymity, consents and other human elements of data providers, would be protected and not be exposed to the third party. The learner was allowed to withdraw or refuse to take part in the study at any time. So as to build more confidence in the heart of the respondents, the researcher would show them his student ID card and letter for cooperation from Jimma University and the researcher would also avoid herself from asking leading and ambiguous questions during interview. The researcher also consider acknowledgment of data generated by others and appropriate citations of scholarly research outputs, books and any other related documents in order to assure intellectual and scientific integrity of the researcher. By recognizing this, the researcher would tries to cite and acknowledge all the information taken from scholarly literature and data generated by other individuals or organization.

Chapter Four: Result and Discussion

4.0 Introduction

This chapter contains sub-sections in which data pertaining to the specific research objectives outlined in the first chapter of the paper are going to be presented and interpreted. Moreover, the findings of the present study would also be cross-checked against the findings of other previously undertaken researches to see consistencies and inconsistencies.

4.2 Response from the Interviewee

In this research qualitative of data collection were applied. Under qualitative part in-depth Interview is utilized. So, as it is already stated in chapter three, in-depth interview involved 2 key informants with the same backgrounds and experiences. Informants are grouped in to one category from top managements (key informants). In-depth, interviews are made to supplement the questionnaire by filling the gaps left not covered adequately as it simply attempts to address basic and follow up questions.

4.2.1. Key informants' interview

I had interviewed two key informants from Ambo University top managements. And their response is analyzed as follows: - To this matter, at the university the vices have been asked as the first participants of interview questions.

Major Causes of Intercultural Conflict at Ambo University

According to the interviewee one a signified conflict has been observed twice between Oromo-Gmabela and Ormo-Amhara. The first conflict occurred in the cafeteria while their major cause was not investigated, whether it was a cultural conflict or language difference, but there was a verbal dispute among various students. Whereas the second conflict is between Oromo-Amhara, as we identified the major causes of the intercultural conflict are external causes from outside of the university. For instance, when the first conflict occurred simultaneously, there was a conflict at Wollaega University, so a conflict that happened at other public universities escalated to others. Unfortunately, we managed the scenario after the students became grouped into their ethnic groups (key informant one, July 10, 2020).

Similarly, the second conflict escalated when a student died at university, then other public university students would be motivated to take revenge for their friend. And also, the other major cause is political unrest in some parts of the country. Conflict, by its nature, is complex, so we cannot know its exact cause. The problems in public universities are funding conflicts initiated by ethnic or conflict entrepreneurs, fraud identification card and night intruders (interviewee one).

According to interviewee two, “there was a conflict arising from ethnicity and race. In my view, the major cause of intercultural conflict is misunderstandings among students, political driven conflict. When there is political turmoil outside of the university, the students will be a powerful weapon for voicing the stand of activists and politicians” (key informant two July 17, 2020).

First, the conflict began by individuals from different ethnic backgrounds, then went to a group conflict. Such types of conflicts would be ethicized and politicized by ethnic entrepreneurs. And

other major causes are ethnocentrism, prejudice, stereotyping, and hating other ethnics. When a person displays prejudice acts like labeling, judging, and contempt over other ethnic groups, and stereotyping is also, its end result will be hostility towards others. Appreciating one's own group and undermining others.

Not only at Ambo University but also in other public universities, the major problem is not solely ethnocentrism, thinking that my own culture is better than others, but further undermining and humiliating others. This displays that some major ethnic groups show explicit ethnocentrism while others display implicitly. For instance, there was a conflict between Amhara and Oromo. The University has separated those groups into different resident rooms. The students' wish to be alone. After that, their exams were approaching, so we sent them to their homeland until the conflict de-escalated. Some medical students stay on campus because their schedule is throughout the year.

According to my observation on the dormitory wall, "Being created as Amhara by itself makes you holding Bachelor of art." surprisingly, we did not expect such stereotyping written graffiti at Ambo University, dominantly by Amhara ethnic groups. As the city is owned by Oromia regional state, such acts lead to intercultural conflict. We did our best to avoid the feelings of the students who wrote them, but they will write them again. This is a major problem the university is facing and it has punishment for students who breach the rules of the university (key informant two).

According to interviewee two, yes it is, because when a student died at Woldiya University, other students would take revenge on the wrong doer. It's revenge, not only ethnocentrism.

According to interviewee one, not only Ambo University, but also the whole public university top leadership structure is homogeneous. Of course, it has an impact on resolving conflicts. The conflict handling system depends on the physical setting or environment because it differs from one place to another. For instance, the Ambo community has truly diversified ethnics, but the university is not in leadership, except for the peace forum club and some directorate staff, deans while others are not heterogeneous employees.

"Whereas the recruitment of elders is heterogeneous, drawn from various ethnic, religion, race, sex, and scholar elders who can speak more languages or multilingual speakers, heuristic religious leaders. We deliberately engaging multilingual speakers during the conflict de-escalation process in order to fill the gap in the language barrier and get higher acceptance among the students" (key informant one).

"Indeed, it is a challenge during conflict de-escalation and every Ethiopian public university has a homogeneous leadership structure. The students may have a sentiment regarding the structure because they need their own ethnic group to be treated equally during intercultural conflict management. The student union by itself is homogeneous, so the students think that this does not represent our own cultural group or the whole ethnic group, so every club should be truly inclusive and diversified management structure "(key informant two).

According to interviewee one, in recent times, the University have changed the homogenous student placement into heterogeneous because we deployed them by their department, so they have become diversified. As far as we know, there is no student resident named officially by the

university, but there are names named by students, like Obama, White house, and Federal block. If giving a name is necessary, it is up to the senate, so based on their approval, the students could call it the given name. Adding that we can rebuild names, which brings positive outcomes for students.

According to interviewee two, “The Ambo University management did not know such names, but the students informally named resident buildings. There are buildings named as Tekelbirhan Ambaye construction, Obama and Abebech Gobenna, Fedral. Previously, the student placement had been homogeneous and the Oromo ethnic had a huge proportion, but now it has become diversified. As far as naming a resident is concerned, for instance, the Federal block was named after the forces beating up the students, the Obama block was named when he was sworn as the president of the United States of America, and the Teklebirhan building was named when the contractor constructing the block it is officially recognized by the university”.

Management Strategies applied by the University administrators in resolution of intercultural conflict

According to interviewee one, the University has applied indigenous knowledge to both Jarsuma and Gada systems. When a conflict happened between Oromo-Amhara, before spreading into mob, we made a student council and representatives, top management, local religious and Gada elders to discuss the scenario so as to know what the problem was, how it is occurred, and by whom the conflict embarks.

“To cease the conflict, the University have taken measurement either by peacefully or forcefully using local forces or federal, like separating students, keeping them in a safe place, or red handing wrong doers. We de-escalate the conflict by recruiting two representatives from the quarreled group. Then they will discuss with the elders. After a fruitful discussion, they will bring it to the mass students. The elders address the essence of tolerance and the impact of this conflict on the community, as they have been intertwined for ages by blood and marriage, so it is a social crisis” (key informant one).

According to interviewee two, first, we made contact with the victim groups. After that, the religious, community leaders, and pertinent bodies would intervene to calm down the conflict. Then it would be resolved through negotiation. We apply both mixed approaches, Jarsuma and Gada systems. The elders have brought grass and meskel.

There was physical confrontation during the conflict. The students who came from Amhara region did not want to get back to their dorm. We made them stay in the hall for weeks. When they wanted to go to the cafeteria, they went along with the Federal forces. After hot discussion with the elders, delegations from ministry of education and prime minister's office, the students decided to go to reconciliation, taking into account the risks of losing their homeland.

According to the interviewee one, no research has been done regarding peace and security as well as intercultural conflict, though what we have done so far is organize events, engage students in peace clubs, and fine arts, which creates synergy among students and resolves ethnic cleavage. In

addition to that, sustained dialogue has been done between students for four years working in concert with Peace Club.

Challenges in the management of intercultural conflict

According to interviewee two, “the challenges for managing intercultural conflict arises from external occurrences such as student murders in other public universities, disinformation in social media, unnecessary measurements taken by forces, and the presentation of victims in mass media. For instance, when a student is murdered, in social media they mention the victim as an Amhara or Oromo student rather than saying an Ethiopian student has died. So their presentation would escalate conflict to other Ethiopian public universities”.

The other big major challenge is cultural misinterpretation or mocking over the culture of Oromo people. For instance, when the elders came to de-escalate the conflict by holding grass, Meskel the students immediately reject their begging. They say, "Are we cattle? That’s why you brought grass". They do know what grass is for Oromo people, so the major problem is not lack of intercultural competence, while there are some conflict entrepreneurs or funded students who are mocking over the culture and, upon disappointment, the elders say that we will not see once again their faces.

According to interviewee two, this issue is not only up to the students but also at a national level, like political motive, taking leverage of the conflict for their political mission, funding students, conflict sensitivity, and murder of higher officials. They did not give value to the culture of Oromo people.

According to interviewee one, this approach represents all ethnic groups. Through time, the students will acculturate to the community culture. Students should respect other cultures with no superiority. My culture is better than yours. They need to be competent in intercultural and culturally aware wherever they go. Likewise, as the Gada system is included in the curriculum, other indigenous traditional conflict resolution mechanisms should be included in the education road map.

The incumbents need to solve external or political problems because intercultural conflict has a linkage with the socio-economic and politics of a country, and further, those who are executing their political consumption should hands off from students (key informant one). The government needs to adjust the political system, ceasing parties who leverage students as an engine for attaining political mission, respecting the rules and regulations of the university (key informant two).

4.3. Data from Open-ended questionnaire

Major Causes of Intercultural Conflict

According to the respondents, we have been here for almost three years, there has been intercultural tension at Ambo University, including in the dorms, activities, cafeteria, and classrooms, as well as among students who have academic difficulties and refuse to learn because their grades are bad.

The major cause for intercultural conflict is people from different cultural backgrounds, races, and norms believe that our culture is not the same as others, which lead to intercultural conflict. Students themselves have a substantial sensitivity towards playing a political role on campus, which is harmful to their well-being. The first reason of intercultural conflict, in my opinion, is the student's background. The majority of Ethiopian students are unaware of other countries.

There are two factors that cause intercultural conflict. Firstly, internal factors criticize the ministry of science and higher education placement of students. The ratio is not proportional and ethnically diversified. For example, the welcoming ceremony of new entrant students is classified by their ethnicity (region). Secondly, the external factor of nationwide ethnic conflict and politics by itself, especially the current Ethiopian politics, are based on ethnicity. Though it is not a problem, it is the way they handle it because extremism is a unique feature of politics. The other one is historical background, what students have learned in their lower grades about the history and culture of other ethnic groups. To gain political influence, political profit from ethnic conflict and also differences in ideology and perceptions. Hate speech and disinformation on social media. One is lack of language if someone says something, and another one abuses it and its main cause is social media like Facebook when a student is murdered at another public university. The way they present causes for intercultural conflict. Leadership background in managing conflict and cultural background of students. The media language by itself has a negative impact on conflict. Language and cultural differences. And political instability in the country. The dominance of one culture over the others when it is dominated by one ethnic group. Revenge against different ethnic tribes.

The cause of the conflict: news on social media said that oromo cultural students were killed by Amhara cultural groups in other public universities like Weldiya and others. We have seen intercultural conflict which took place at Ambo University main campus among oromo and Amhara students a year ago. Actually, this happens as we have stayed here for the past three years. We have seen two or three conflicts between Amhara and Oromo students. Those conflicts usually started for the reason that an oromo student who was studying at Amhara region university was killed by Amhara students. When such kind of news came from those universities into Ambo University, it was so sad that all students of Ambo University were scared and many of them preferred to stay in the dorms because the campus was very crowded by federal policies who were holding guns and students who were holding stones and sticks. They were in a very bad situation.

The major cause of intercultural conflict is backward attitudes or not familiar with table round discussion to fill the gap between them. Students' disagreements and misunderstandings of something either political, ethnic group, race, or religion. National crises also cause. However, before 2011 EC, there was a conflict between the government and students on many political issues. After that, the conflict became at a national level. Distorted historical scars told by politicians. Racism is a problem in our day to day activities of students in our universities. For this reason, some ethnic groups are superior to others.

When we see the scenario, the conflicts are based on ethnic diversity, religious diversity, and the cultural background of the people because of outside pressure. Its social, political history and the background of our country's ethnic groups are the first causes. The second is political pressure and social media impact. Thirdly, the diversity of ethnic groups and, in addition, intolerance among them and lack of places for entertainment like cinema, DStv, art programs, and other celebrations such as cultural and water day, music program day.

Dominantly prevailing types of Intercultural Conflict

We have experience of more than four years of intercultural conflict during my stay at this university from 2010 EC up to 2013. We saw different types of intercultural conflict. One that will not forget is the conflict between Amhara and Oromo students. Most of them were disabled and mentally affected. A student who came from Wollo was a victim of the conflict. We knew he was not in good condition and he cannot get back to his normal condition. Most conflicts begin as individuals, then develop into group or mass conflicts. Generally, the most dominantly prevailing types of conflict are ethnic conflict and intercultural conflict among students from different cultures and ethnicity. Religious conflict. Identity based conflict.

In the event of 2010-2013, different conflicts existed, like students with government officials, students with students, which means Amhara students with Oromo this was the worst conflict because it repeatedly occurred and the consequences of the conflict were worse than others. The dominant conflict at Ambo University is racism.

Management strategies applied by students to intercultural conflict

Intercultural conflict resolution strategies are applied. Most conflicts at Ambo University are resolved through administrative decisions. The role of there has been less and weak. But there are attempts to resolve it by using various clubs and student representatives. Sustained dialogue and cultural conferences at Ambo University. Fact checking information that is gained from social media so as to remove the spread of hostility. Training has been offered to students by an organization which is called the Center for Advancement of Democratic Rights for about 30 club leaders. The university has managed the conflict in different ways: negotiation, mediation, Abba Gadda, the university community and religious fathers. The most widely practiced is negotiation conflict resolution by the help of student union representatives' discussion in order to resolve the conflict.

4.4. Data from Field notes and observation

The research title is entitled "An investigation on the Management of Intercultural Conflict among students from ethnically diverse backgrounds focus at Ambo University. The physical setting of the thesis is Oromia regional state, particularly at Ambo town, and the rationale for this observation is that the university is a truly diversified place, so it is highly interlinked with intercultural conflict.

At first impression, when the researcher went to Ambo University, he observed that the campus was quiet and silent. Some seniors were attending their school. This has happened as a result of perpetuated violence. The weather was cold because the researcher went there during the summer season.



Figure 2: **written graffiti on the walls**

The researcher visiting the resident rooms, he observed that one of the major causes of intercultural conflict is written graffiti like the feelings of students, such as anger, revenge, stereotyping texts, and daunting. For instance, what I read is "Oromo is the backbone of Ethiopia" and similarly, "Being Amhara by itself holding a bachelor degree." Such stereotyping texts escalate conflicts among students and displaying one's own culture is excel than others. And also, naming a block by a rebel group or activist like Jalmaro block and Jawar block, political party names would escalate conflict. In fact, there are building names officially noticeable by the university, such as federal, white house, and Abebech Gobena block.

When I approached to some students who came from Tigray regional state, they refused to fill out the questionnaire as well as participate in the focus group discussion. This shows that there is a high degree of fear of having intercultural interaction among other ethnic groups due to the current worst political scenario in the Northern part of Ethiopia. In verbal communication, most of the students communicate in a very good manner, but some of them are ill-mannered and talk like ethnic epithets, while in non-verbal communication, I have seen lack of eye contact, hand

wringing, and pictures which display insults over others. I did not see any conflict occurrences during my visit because it was highly protected by federal forces.

I have paid a visit to the Peace Forum club. It is a truly diversified leadership structure, while other student clubs are homogeneous. This has a challenge in managing intercultural conflict between students. The students assume that Ambo University will be an exemplary and peaceful ambassador for other public universities. Researchers could research the impact of written graffiti on intercultural conflict and the role of multilingual education in resolving intercultural conflict. Finally, students should obey the rules and regulations which are stated by the ministry of science and higher education.

4.5. Data from Focus group discussion

Major Causes of Intercultural Conflict

According to respondent one, a fourth year student in the department of law. He has experienced about six different types of conflicts during his stay at Ambo University. “The first one is between Gmable-Oromo students. The second one is with whole campus students. What could not forget during the conflict is that it was an unpleasant moment for me because it creates chaos on campus due to ethnic based conflict”.

“Thirdly, in 2010 EC, a conflict between Tigray-Oromo people before Dr Aby Ahmed came to power, had a political influence over the disturbance. The students were threatened, feared they would flee through a window. Fourthly, a conflict which occurred twice among Amhara-Oromo in 2011. One of the major causes was the killing of a student at another public university. This left anger, rage and a desire to take revenge on the students”.

“The last and most recent conflict happened in 2012 EC before the breakout of Covid 19 between Amhra-Oromo students. It was an unpleasant moment for us. The most horrible conflict observed was a conflict between Amhara-Oromo students. Some students were physically as well as psychologically injured and stabbed. This is what we experienced at Ambo University”.

According to respondent two, a fourth year student at Ambo University in the department of law. According to him, there were conflicts which occurred at different times and places. The major cause of the intercultural conflict is not the inquiry into identity because the conflict seems well-planned, researched and politically motivated by higher officials.

Secondly, when a conflict arises, the federal forces take unethical measurements to separate students to de-escalate the conflict. We do not believe that these conflicts are ethnic based because have not seen when a student is attacked due to his race or ethnicity, but there are some students who have a political mission conflict with entrepreneurs and officials, activists statements, elite groups. The rebels could be members of a political party funding by others. Further, sometimes their major cause can be as a result of religious based, service interruptions like food in the cafeteria. We have been handling those service-based conflicts in an easy way.

Let me tell you a conflict incident. A student has thrown a plastic bag over a Gambela student. This extends into a group conflict. We do not believe this has an ethnic basis. Sometimes the students' violence over the university due to poor service regarding the cafeteria.

We have seen the student synergy regarding poor service, curriculum revision on historical distorted courses, and further more disinformation in social media and mass media by intervening in the conflict via delivering a press release regarding how to manage it, presenting unethically the news or scenario.

According to respondent three, a second year student in the department of political science, the major cause of intercultural conflict is the way the conflict is managed. It escalates further chaos, bringing further chaos, and lack of civilized social media usage, lack of fact-checking skills, photos, videos, and lack of media literacy and also prior cultural software. The students hear from their parents regarding the culture of others.

According to respondent four, the major causes of intercultural conflict are political issues from outside, religion, ethnocentrism, and lack of good governance. The conflict has an impact on the economy, psychologically. When we see the language pedagogy at Ambo University, the teachers offer classes by using various languages. It is a diversified educational language. Whereas in the department of law, Oromo students cannot defend their boot court in the Amharic language as it is the working language of Ethiopian government offices.

According to the respondent, "ethnocentrism is not only a major cause of intercultural conflict, rather it is derived from politicians. They will give a name to this conflict. For instance, a conflict has occurred in Woldiya due to a football match, so the ethnic entrepreneurs name it as a conflict between Amhra-Ormo. Such problems are occurring at every university and lack immediate response at top management level. Calming down individual conflicts before they escalate into group conflicts needs to be offered for students in order to have a better understanding of conflict resolution mechanisms".

"Most of the student leadership is ethnic based, not only at Ambo University but also in every Ethiopian public university. They do not concern themselves with the interests of other ethnic groups because they only lead their own culture. As we know, the student union needs to be the voice of the whole students on campus, but practically it is solely for a given state university and the management appoints their own person".

When a conflict arose between Amhara-Oromo, the community showed its anger over Oromo students rather than Amhara. The inquiry is not ethnicity but the lack of good governance. In every university, many ethnic groups display cultural ethnocentrism, such as the Amhara descendants union, Oromo descendants union, and others. This makes students separated from their own culture rather than a synergy diversified union. The student union neglected to fulfill their responsibility when we see the election of the union president. It is totally biased and political rivalry, like the national election of Ethiopia. The campaign by itself is not fair. They are only waging a campaign for their own ethnic group rather than the mass ethnic.

The main reason for the conflict is political, because they are using students as a weapon for escalating chaos. Secondly, historical ideologies say that I come from this nation or ethnic group are better than others. That makes the university in a conflict.

Dominantly prevailing types of intercultural conflict

In Ambo University the types of conflicts are interpersonal, group and structural conflict due to the existence of incompatible goals.

Intercultural Conflict Resolution Strategies applied by the students

The way we resolve conflicts is like workplace conflicts. Student to student conflicts can be managed under the peace forum club. If it is beyond our capacity, it goes into discipline committee. But most of the conflicts are handled according to the peace club principles.

“We use negotiation, reconciliation, and restraint so as to not suspend the students and save them from punishment. When a huge conflict occurs which is beyond the capacity of the students, the federal forces will intervene to calm it if it is not controlled by the religious leaders with the help of volunteers. We bring them into panel discussions. When the conflict is ethnic based, we will resolve it by applying traditional mechanisms to the Gada system to make reconciliation among students. Mostly, we use mediation, negotiation, and arbitration”.

Some years ago, experienced conflict, so the resolution style used was physical confrontation with someone else, but after joining sustained dialogue, was able to use legal procedures to present my case to the pertinent body. Most students employ dominating, integrating or collaborative approaches in resolving conflicts on their campus, while others use avoidance and fighting.

In my view, the big problem is the type of relationship we have with other ethnic groups, so if we had smooth intercultural relations, would not be a victim during conflict. What I would do is fleeing and report to the concerned bodies.

As the peace forum is truly diversified ethnic groups, we offer training regarding how to resolve a conflict and sense before it occurs, and hate speech and fact checking. A sustained dialogue between students to know each other, know their culture, to have a discussion on a weekly basis. The students have developed a way to resolve conflicts through dialogue rather than using a forceful approach. The university has been using various mechanisms to resolve the conflict. It has used an avoidance style to avoid being involved during the conflict. Over 90 percent of the conflicts have been resolved by the forum.

For instance, there was a couple from the same ethnic group, but the boy loves other women from different ethnic groups. Due to this, the conflict aggravated in their group. They escalate by breaking dorm gates and informing the wrong doers. The club works on mediation, arbitration and is not involved in the decision making process when the students are found guilty.

Measurements in managing Intercultural Conflict

According to the FGD members, “the students' leadership needs to be diversified, signifying the whole students' voice. Hospitalizing new entrant students should not be only to their ethnic group, religion. Using students to calm down the conflict by creating a positive perception towards managing intercultural conflict, offering training on how to manage before and after the conflict has occurred, correcting social media usage as well as fact-checking of wrong information”.

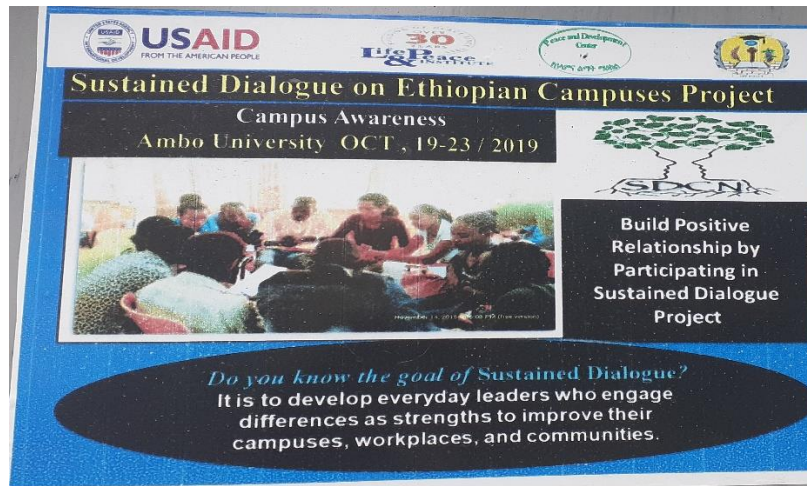


Figure 3: **The essence of Sustained dialogue in managing intercultural conflicts**

Since 2017 EC, up to recent times, we have had a sustainable dialogue for about 800 students which is grouped into 60 categories within two weeks to discuss various issues. A survey has been well researched regarding the problem and putting sustainable remedies over it with the concert of the university as well as the peace development center. As a forum, we have been offering training for students in leadership and conflict resolution with the help of civic organizations. Inviting rebels, criminals, and extremists to the discussion will be an exemplary for other students. We have 13 chief executives to protect the campus. We have launched a program called "I am human for peace."

“Expanding extracurricular activities like clubs, which keep participating all diversified students in art clubs, peace forums, and entertainment and cultural groups. Creating an institution which mainly works on peace and conflict resolution. Facilitate and create training meeting programs for discussion of the reasons for conflict and seeking resolution. Strong communication channels between the management and students. Educating culture, history, and norms, values in the correct way. And also, replacing leadership is a very good move for conflict de-escalation”.

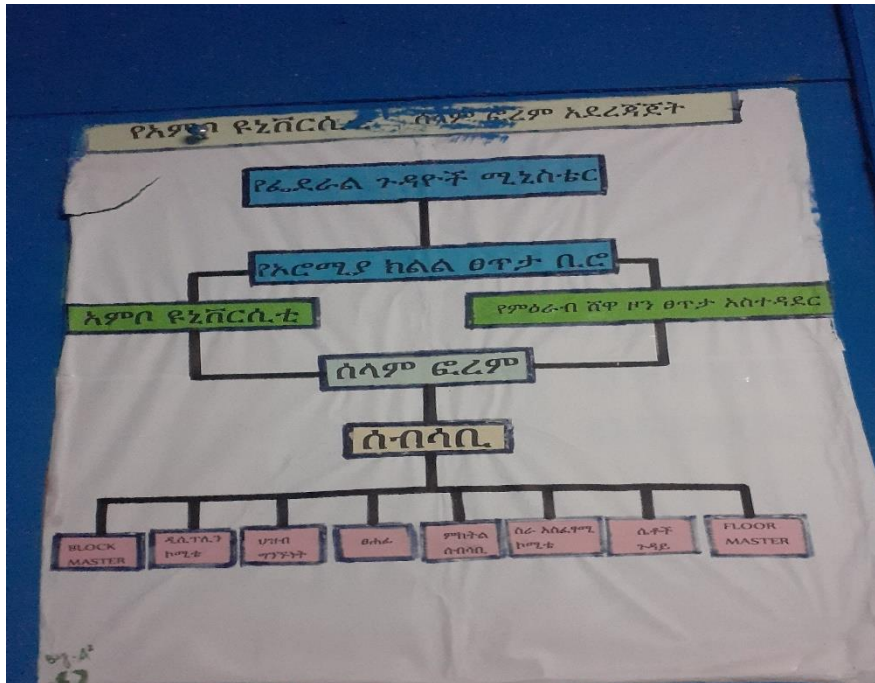


Figure 4: Leadership structure of Ambo University peace forum

The peace forum has a leadership structure for instance, it has an assembler, block master, discipline committee, public relation officer, CEO women affairs and floor master so based on these structure the forum has resolved conflicts before it develop into mass through by keep an eye if a conflict occurred from down up to the upper floor controlling by using these two masters.

4.6. Document Review

Document analysis is often used in combination with other qualitative research methods as a means of triangulation—‘the combination of methodologies in the study of the same phenomenon’ (Denzin, 1970, p. 291).

The qualitative researcher is expected to draw up on multiple (at least two) sources of evidence; that is, to seek convergence and corroboration through the use of different data sources and methods. Apart from documents, such sources include interviews, participant or non-participant observation, and physical artifacts (Yin, 1994).

Documents can serve a variety of purposes as part of a research undertaking. Let us consider five specific functions of documentary material. First, as indicated above, documents can provide data on the context within which research participants operate—a case of text providing context, if one might turn a phrase. Bearing witness to past events, documents provide background information as well as historical insight .Such information and insight can help researchers understand the historical roots of specific issues and can indicate the conditions that impinge upon the phenomena currently under investigation. The researcher can use data drawn from documents, for example, to contextualize data collected during interviews.

Second, information contained in documents can suggest some questions that need to be asked and situations that need to be observed as part of the research. For example, Goldstein and Reiboldt (2004) did document analysis to help generate new interview questions as they conducted a longitudinal ethnographic study of service use among families living in poor urban communities. Third, documents provide supplementary research data. Information and insights derived from documents can be valuable additions to a knowledge base.

Although, there are a lot of research works regarding on-campus conflict but no research has been done in the management of intercultural conflict so the researcher was highly inspired to fill the gap by taking into account of the causes of intercultural conflict. Empirical studies on the management of intercultural conflict among students from ethnically diversified backgrounds at higher educational institutions are not adequate both in Ethiopia and abroad. The present research, therefore, aimed at narrowing the gap by exploring the management of intercultural conflict among students from ethnically diversified backgrounds, focus at Ambo University, Ethiopia.

4.7. Discussion of the findings

The purpose of the study is to investigate the management of intercultural conflict among students from ethnically diverse backgrounds. “Writing without meaning is worthless, and a research writing without a proper discussion is like novel with no ending, and therefore no theme” (Gray, 2010, p.1).

Major Causes of intercultural conflict

Abebe (2020), one of the major causes of intercultural conflict is on the evening of 14th of November 2019, a graduating student of Debre Berhan University was killed outside the University campus. Most Oromo students subsequently vacated the campus for fear of violence. Though the university seems to be back to its normalcy, deep suspicion, particularly between the Oromo and Amhara students remain high.

Similarly, at Ambo University such sort of causes for the intercultural conflict has been occurred frequently. “This year, we encountered an ugly conflict with students from Gambella Regional State. The dispute which happened between two students in a cafeteria quickly developed into intergroup violence. The cause was very minor, but the situation became off-hand due to some students’ provocative behaviors. During the violence, many students were attacked from both groups, one from Gambella was severely wounded”.

A fifth-year law student at Ambo University, “I was grown up in a diverse community. In my community there were Tigre, Amhara, Agew, Muslim, Orthodox, and protestant. These communities though me love and respect for any group. When I came to the University, I thought I will develop these values in the university. With this understanding, I decided to learn Afan Oromo language during my study in Ambo University. To this effect, I made friends from Oromo students. My first university year was good in this respect. I learned some Afan Oromo words from this student. We were so close friends. But the next year, there was ethnic tension in the university. Oromo students started attacking those who cannot speak Afan Oromo. One evening, the Oromo students who I trust much came to me and showed unexpected behavior. He said me “dubadhu”,

i.e. to say “speak’. Since He taught me Afan Oromo, I tried to say some words, though I could not escape his attack. He hurt me because I did not speak Afan Oromo. Being attacked by somebody whom I trust much destroyed all good things (respect, values, and trust) I developed for others. I started to ask myself who I am. I stopped trusting others outside of my ethnic group. From 2014-2016, I had no close friends at all. My interaction was only with Amhara students. During summer, I was advising preparatory students at my birthplace not to go to any university in Oromia Regional State. But in 2017, I joined the dialogue program. In the dialogue process, I shared more positive experiences from other identity groups including the Oromos. The genuine information we shared in the dialogue group helped me activate my past experience; regain my previous respect and values for others. In the dialogue group, I got lovely Oromo students who were totally different from the ones I knew before. These students changed my attitude toward the Oromo ethnic group. Now I forgot everything. I chose to love everyone, trust them at all, and respect their valid claims. I also have forgiven the student who hurt me because of my linguistic background. The dialogue process helped me leave behind all sad experiences.”

The hostility between the Amhara and Oromia students in the university began last year, in December 2018, when they were celebrating the 13th Nations, Nationalities and Peoples’ day. On that fateful day, tension erupted between the Amhara and Oromo students as the latter were aggrieved by the selection of music played during the celebration. It did not develop into a full-fledged conflict though at the time, it sowed the seeds of deep resentment and mistrust. In fact, it set the stage for the subsequent conflicts between the two groups.

Not long after this incident, a conflict sparked between the Amhara and Oromo students. What triggered the conflict was the discontent with the Amhara students over the suffering of their fellows at Bule Horra and other Universities located in Oromia regional state. Amhara students of Debre Berhan University sought to vent out their discontent by protesting within and outside the campus. However, this move created threat on the side of the Oromo students which, then regrouped themselves and began to throw stones at each other. In a move to control the situation, the university selected some of the leaders in the conflict from both sides and organized a reconciliation program in a Hotel outside the University. The conflict was contained, but not for so long.

Another round of conflict broke out, again between the Amhara and the Oromo students, in June 2018 following an attack on Amhara students at Dire Dewa University. In apparent tit-for-tat, three students of Debre Berhan University who are claimed to be from Oromiya were assaulted in front of a library. The tension quickly escalated and a full-fledged violence erupted in the University where skirmish continued for several weeks. Many students were injured from both sides, class suspended, and two buildings of dormitory were set ablaze.

The report of the Coleman Committee notes that “naming of buildings and exterior public spaces are perhaps a university’s highest honor. They are eminently visible and enduring. The university forges a bond with the named individual or entity and will be seen to endorse their legacies, either actively or passively, both by members of the campus community and all others who visit or move throughout the campus. Naming, as a prominent aspect of our experience of the University’s built

space, also provide an important intergenerational connection between campus and community members.”

The most common arguments in favor of renaming one or more of the buildings in question were, in descending order of frequency:

1. Renaming buildings would help build trust between communities and promote inclusivity, diversity, and equality, and would condemn racism.
2. Buildings should be named after inspiring people, specifically notable alumni, with a preference on honoring women, people of color, and historically marginalized communities.
3. Buildings should not be named after people. Some suggested building naming systems included naming buildings after their function rather than an individual; numbering buildings and avoiding building names entirely; naming buildings after the Minnesota landscape (e.g., Lake Superior Hall, Boundary Waters Union); naming buildings with Native American tribal nations in mind; and naming buildings after the University of Minnesota itself (e.g., Gopher Union).
4. Buildings should be named after people who have met the highest ethical standards. If a person has been proven to have violated or undermined the University’s code of ethics, the building should be renamed.
5. The current building names are historic and make the campus feel familiar and welcoming to alumni, regardless of how long ago they graduated.
6. Renaming buildings erases the negative aspects of a person but also the positive aspects. Keeping building names and acknowledging a person’s flaws is better than erasing their contributions entirely. At Ambo University there are unofficial named blocks which causes intercultural conflict and linger fear among diverse ethnic group students.

The last four years have been tumultuous years for Ethiopia. Resilient mass protests, at times violent, roiled the country leaving thousands of people dead. The dramatic turn of the crisis was the abrupt resignation of Haile Mariam Desalegn and his replacement with Abiy Ahmed. Abiy’s taking the helm of the premiership sets the country on the course of whirlwind political reforms that sought to liberalize the political space. One of the unintended consequences of such positive steps was that it unleashed ethnic-based conflicts in several pockets of the country. Soured ethnic relations along with the rise of parochial ethno-nationalism sparked violence and conflicts across the country. Fake news and hate speeches by government officials, social media activists, and broadcast media, are widely believed to stoke ethnic tension, identity based attacks and conflicts in the country.

Ethnocentrism has been defined by some scholars (Cushner & Brislin, 1996, 273-78; Kottak, 1996, 69) as “the making of judgments” based on the criteria’s of one’s cultural groups by applying those criteria’s in judging others behavior and beliefs of people who may be from different cultural backgrounds. Bennett (1993:30) defines ethnocentrism as “assuming that the worldview of one’s own culture is central to all reality”. Bennett suggests that people tend to use their own worldview to interpret others behavior and that the idea of a „universal truth“ is usually based on one’s own

values. Ethnocentrism is not only the tendency to view the world from the standpoint of one's own culture, but also the failure to understand, cultures that are different from one's own.

Some of the consequences of ethnocentrism (Gudykunst, 2003; Harris & Jonson, 2007; Jandt, 2004) are as follows:

I. leads to an almost complete misunderstanding of values, intentions, statements, and actions of others, thereby, turning attempts at ICC into serious miscommunications.

ii. Accepts one's group norms, values and behaviors seen as moral, good and proper where as those of groups that differ from one's own often are seen as immoral, wrong, and improper.

iii. Leads people to exaggerate group differences. Ethnocentric cultural groups see themselves as superior to other groups, which are treated, as inferior.

Iv. complicates ICIs and it creates ICRs problems in part because people expect others to think and behave as they do.

V. hinders our understanding of the customs of other people, and at the same time, keeps us from understanding our own customs.

vi. Brings about negative affective reactions to out groups such as distrust, hostility, and contempt.

vii. Leads to intolerance of other cultures and is used to justify the mistreatment of others.

viii. Leads to a rejection of the richness and knowledge of other cultures. Furthermore, it impedes communication and blocks the exchange of ideas and skills among peoples.

Sue and Sue (1990:47-8) on the other hand, defines stereotype as "rigid preconception we hold about all people who are members of a particular group." Another scholar (Samovar et al., 2010:170-1) states stereotype as "a complex form of categorization", "a cognitive structure containing the perceivers knowledge, beliefs, and experiences, and expectancies about some human social group", "a collection of false assumptions that people in all cultures make about the characteristics of members of various groups."

Stereotypes can be either positive or negative and as (Barna, 1997) points out they help us to "make sense" of the world by categorizing and classifying people and situations we encounter. We may revert to stereotyping, for example, when we are overseas and are faced with people and situations we are not accustomed to. While stereotyping may reduce the threat of the unknown, it interferes with our perceptions and understanding of the world, when applied to individuals or groups. When a person upholds the rigid negative stereotypes, they meant to discriminate and keep a person or a group at a distance.

This may occur because the person behind feels threats, fear, and lack of security and self-confidence, or simply holds prejudices and biases. According to Harris et al (2007) regardless of the cultural stereotypes every society, many individuals have personalities that deviate widely from the most frequent types. Stereotyping considered a natural human survival mechanisms as a generalization based on limited information, limited interaction, and limited experience with a person, group or situation.

The consequence of stereotype (Fong et al., 2004) is “when a person holds rigid negative stereotypes they are meant to discriminate and to keep a person or a group at distance.” This may occur because the discriminated person feels intimidation, fear, and lack of security and self-confidence, or simply holds prejudicial biases.

Manifestations of Ethnocentrism on the Campus

Ethnocentrism is one of the cognition dimensions that have impacts in ICRs. It refers to a belief in the cultural superiority of one’s own cultural or ethnic group. It is negatively judging aspects of another culture by the standards of one’s own. To be ethnocentric is to believe in the superiority of one’s own ethnic and culture (Jandt, 2004; Gudykunst, 2003).

It, among the students, leads to a rejection of the diversity, knowledge, beliefs, attitudes, judgments and worldviews or perspectives of other cultural and ethnic groups. It also denies the cultural background, perceptions, understanding of the significant others, and positive regard for others among the students which could be manifested in the cafeteria, classrooms, library etc. Further, it affects smooth ICRs and blocks cultural exchanges of the students. Thus, an ethnocentric orientation excludes the other points of view that affect CCR. Similarly, the factor affects their attitudes towards others, intergroup contact and breaks off ICRs. This, in turn, results in exaggerated group differences that complicate ICIs and misunderstandings among the students. It leads students to serious miscommunications. Consequently, it impedes communication means it blocks the inter-cultural exchange of ideas and skills among students. Hence, students are unable to be competent. Most of the time, they could be reluctant to cooperate in group assignments, discussions, and material exchange.

In accordance the data from the students this type of complexity is prevalent in the Ambo University setting where in diverse cultural groups are living. Interview with the respondents depicts the prevalence of ethnocentrism at Ambo University and shows how it affects their ICRs and thereby turning attempts at ICC into serious miscommunications. The process often leads to misunderstanding of the values, intentions, statements and actions (cultural celebration) of others.

According to vice president of Ambo University peace club, the students are striving to participate in the extracurricular activities. The students have established their own cultural and literature clubs, based on their ethnic and cultural backgrounds. This is intentionally, to bring the students together and minimize group differences. In addition, they also set peace club to mitigate some disputes among students and to hold certain discussions on sensitive issues on the campus. However, the assessment shows that the club failed to achieve for what has been already scheduled. On the other hand, The Amhara, the Oromo, the Tigrean and the Wolayita students have their own cultural shows and literature clubs and have weekly presentation at cultural center of Ambo University. Since the presentation has been mediated through their respective language, the other cultural groups are not part of those programs. Consequently, this tends the other students to develop ethnocentric attitude, which exaggerate group differences, and ignores inter-cultural exchanges of the different cultural groups.

Ethnocentric attitudes also manifested in students' toilet, on classroom walls, books in library etc. For instance, some graffiti are targeted at attacking a certain group. There are also graffiti that advocate isolation and political ideology of specific parties and that preach the superiority of a certain ethnic groups. The graffiti reflect the strong ethnic feeling of the students, ethnocentrism, and prejudices and stereotypes, which are prevalent at Ambo University. They also mirror how language use affects the students' relations and can be a potential cause for intercultural conflict.

Manifestations of Stereotype on the Campus

Stereotype is the second cognitive element that can have a potentially detrimental impact on ICRs of the students. It is a distorted view or mental pictures of groups and their supposed characteristics, it is a rigid preconception and mistakes our brains make. In most general sense, any summary generalization, which obscures the cultural or ethnic differences within a cultural group, is stereotype. It, in cultural analysis, is an element of broad cultural practices and processes that carry definite ideological views and values. Generalization based on limited information, limited interactions, limited experience and negative labels, discrimination, expectations, ineffective communication, domination, and violent behavior are the remarkable features of stereotypes (Ganon, 2004; Sue & Sue, 1990; Jandt, 2004; Cushener et al., 1996).

Most stereotypes end up as negative labels placed on individuals simply because they are members of a particular group. Therefore, it is important to understand stereotypes as elements of broad cultural practices and processes, carrying with them quite definite ideological views and values. Most stereotypes end up as negative labels placed on individuals simply because they are members of a particular group. These stereotypes, especially the negative ones, do have a negative outcome on the communication environment of diverse cultural groups. Hence, negative stereotypes giving rise to negative expectations about members of out-groups.

According to Sencer-Oatey and Franklin (2009) stereotypes are the cognitive manifestation of prejudice and discrimination. When a person maintains the rigid negative stereotypes, they are meant to discriminate and to keep a person or a group at a distance. The Ambo university students informed me that when some groups get academic material they do not share them except their ethnic or cultural groups. It shows the gap among each cultural group. This may occur because the person behind feels threats, fear, and lack of security and self-confidence, or simply holds prejudicial and biases. Some students consider it as a survival mechanism to exceed others.

It occurs when the student who with whom they are communicating comes from another culture more than when the person comes from their own culture. One reason for this is that their stereotypes of groups in their cultures tend to be more accurate and favorable than their stereotypes of other cultures. The root causes of this belief tend towards the socialization of students in exclusively to their cultural society that may not have exposure to other cultural group till they joined the campus life. As a result, inaccurate and unfavorable than their stereotypes of other cultures and ethnic groups, cause them to misinterpret the messages they receive from members of those cultures and ethnic groups.

According to the above scholars view and the finding of the study shown that the major causes for intercultural conflict is ethnocentrism, prejudice and stereotyping and also a student murder at other public university, unethical presentation of victim on media, hate speech and activists and official statement. And there are manifestations of ethnocentrism and stereotyping for instance, welcoming ceremony of new entrant students is not inclusive but belongs to their ethnic group as well as cultural clubs are solely to their ethnics. Naming a block by rebel group or activist could be a cause for intercultural conflict because students from other ethnic members might fear to get in to these blocks. The students better to turn the names into positive messages than escalating conflict.

From outside of the university when we see the external factor for intercultural conflict ethnic entrepreneurs, national crisis, media influence and political instability in some parts of the country.

Dominantly prevailing types of Intercultural conflict

Because of the diverse and varied definitions of conflict, attitudes towards it and images of its role are also varied. Conflict in schools takes different forms; for example teachers seem reluctant to obey the principals, they do not seem to follow rules or accept extra work, they do not easily get along with their principals. Principals too adopt an authoritative approach, for example they pressure teachers to work uninterrupted during school activities. It therefore, becomes common that conflict between teachers and the school principal occur frequently at any time in the school. In institutions, conflict occurs between various individuals because of their frequent interaction with each other. Conflict is an expression of hostility, antagonism and an understanding between the staff members (Axley Stephner R. Communication at Work) Bearing all in mind, conflict is classified into the following four types:

- Interpersonal conflict refers to a conflict between two individuals. This occurs typically due to how people are different from one another.
- Intrapersonal conflict occurs within an individual. The experience takes place in the person's mind. Hence, it is a type of conflict that is psychological involving the individual's thoughts, values, principles and emotions.
- Intra-group conflict is a type of conflict that happens among individuals within a team. The incompatibilities and misunderstandings among these individuals lead to an intra-group conflict
- Inter-group conflict takes place when a misunderstanding arises among different teams within an organization. In addition, competition also contributes to the rise of intergroup conflict.

There are other factors which fuel this type of conflict, some of these factors may include a rivalry in resources or the boundaries set by a group to others which establishes their own identity as a team (Denohue, and Kott.1992).

In addition to this category (Jehn and Mannix 2001) have proposed the division of conflicts into three types: relationship, task, and process. Relationship conflict stems from interpersonal incompatibilities; task conflict is related to disagreements of viewpoints and opinion about a particular task, and process conflict refers to disagreement over the group's approach to the task, its methods, and the group process. Even though the relationship conflict and process conflict are harmful, task conflict is found to be beneficial since it encourages diversity of opinions, care should be taken so it does not develop into process or relationship conflict (Denohue, and Kott, 1992).

Amason and Sapienza (1997) differentiate between affective and cognitive conflict, where cognitive conflict is task-oriented and arises from differences in perspective or judgment, and affective conflict is emotional and arises from personal differences and disputes.

According to the finding, dominantly prevailing types of intercultural conflict is first, interpersonal conflict then it develops into group, mass, intercultural conflict and ethnic based conflict. When we see the conflict at Ambo University for instance, based on the results from the students experience there was a conflict between Gambela and Oromo first, the conflict was interpersonal then it expands into group conflict.

Intercultural conflict management styles applied by students

Ting-Toomey (2006) further indicated that "conflict style" is a culturally grounded concept, which shows that culture plays an influential role in an individual's preference of conflict styles. People in the same culture would understand and accept each other's approach in dealing with conflict much easier than those from different cultures. Studies have revealed that organizational problems increased in the culturally diverse workplace because of the workers' differences in cultural values, attitudes, and work styles (e.g., Chan & Goto, 2003; Leung & Chan, 1999; Saucedo, 2003).

In spite of strong support for cultural influence on conflict style preference, other studies as well presented inconsistent results. For example, Drake (1995) reported that when Americans and Taiwanese negotiated together inter-culturally, they did not necessarily adhere to conflict styles predicted by cultural variables. Instead, personality and situational concerns greatly affected their selection of conflict strategies. Thomas (1977) and Putnam and Wilson (1982) also contended that people make contingent rather than habitual responses in different conflict situations. However, other researchers argued against the contingency theory.

Numerous researchers have attempted to study people's behaviors in conflict situations, and to identify the most effective and most constructive approaches to deal with conflicts. Rahim and Bonoma (1979) categorized conflict styles into two basic dimensions: concern for self and concern for others. These two dimensions result in five distinct behavioral conflict management strategies: integrating, obliging, dominating, avoiding, and compromising.

Integrating refers to high concern for both self and others. This strategy involves efforts to reach an integrative solution meeting both parties' needs. Obliging represents low concern for self and high concern for others, which is associated with attempting to satisfy the needs of the other party while sacrificing one's own needs. Dominating refers to high concern for self and low concern for

others. When using this style, an individual attempts to achieve one's own needs without considering the other's needs. Avoiding is a style in which one has low concern for both self and others. With avoidance, the problem has not been discussed or dealt with, thus fails to satisfy one's own needs as well as the other party's needs. Finally, compromising has moderate levels of concern for both self and others.

This style involves searching for an intermediate position by each party giving in a little to reach a mutually acceptable decision. Compromisers partially meet each side's needs, but not all of them.

According to the above discussion, the management styles used by students are integrating, dominating, physical confrontation, avoiding, mediation and arbitration and also fighting were the management styles applied by the students in Ambo University. Culture, personality and situation or context matters a lot in choosing conflict styles however, the students better to use negotiation than using harsh strategies.

Intercultural conflict management styles applied by administrators

The conflict resolution comes in to being as a result of resorting to different mechanisms that are rooted in the culture of the people. The traditional institutions of conflict resolution are rooted in the culture and history of Africa (Martha, 2012). As to this, they are considered as the framework by which the community is resolving its problems. Kelemework (2011) has described that the informal institutions of conflict resolution are the normative frameworks that the people of the community are referring to control misbehaviors. Fekadu (2007:13) stated the normative character of traditional institution by saying, 'customary institutions (norms, promises and moral rules) can reduce the cost of conflict and prevent it from escalating into a destructive violence'.

According Abebe (2001), Oromo people have developed four major widely used and effective indigenous mechanisms for the prevention and resolution of conflicts. These are *Ilaa fi ilaamee* mechanism (negotiation or compromising mechanisms); *Jaarsummaa* mechanism (reconciliation administered by the community elders); *Gada* system mechanisms (judicial, administrative and political mechanisms); and *Waqefanna* system mechanism (religious adjudication).

Following this line of traditional institutions, this study focuses on the *Jaarsummaa* (elder's council) traditional conflict resolution mechanism or institution in Oromia region with particular reference to its role and challenges in conflict resolution in the case of Ambo Woreda. The Oromos living in Ambo Woreda have not only maintained indigenous institutions for conflict prevention, management, and resolution but have also been using many such mechanisms. Among these *Jaarsummaa* or *Yaa'ii jaarsaa* is the first and foremost mechanism of conflict resolution. This institution is historically identified with an important role such as welding up the community, extending the sense of respect, amicable way of conflict resolution and restoring the harmonious relationship. However, there are many challenges that encounter *Jaarsummaa* institution's mechanism of conflict Resolution. These are both internal and external (Getinet (2009).

Challenges in managing intercultural conflict

Physical or Environmental challenges

Martha Musti (2011:3) the current problem arises to the application of traditional institution of conflict resolution like jaarsummaa is inter-ethnic conflicts. When there are different ethnic groups with different cultures in a conflict it is difficult to use these institutions. The Border conflict between Oromo and Gumuz in western part of Ethiopia resorts this challenge. Even the area of the study Oromo as the major and Amhara in the area have the same problems when conflict arises.

The other big major challenge is cultural misinterpretation or mocking over the culture of Oromo people. For instance, when the elders came to de-escalate the conflict by holding grass, Meskel the students immediately reject their begging. They say, "Are we cattle? That's why you brought grass". They do know what grass is for Oromo people, so the major problem is not lack of intercultural competence, while there are some conflict entrepreneurs or funded students who are mocking over the culture and, upon disappointment, the elders say that we will not see once again their faces.

Attitudinal or psychological problem

However informants of the area of study described that the greatest challenges that jaarsummaa as the traditional institution always face is non-obedience of the people about the proposed decision by appealing to different reason like lack of accurate decision's proposal, doubt about how much the elders take a heed for him, lack of confidence on the elder by suspecting that they may favor the opposite party. The other problem always arise with the jaarsummaa is inability of some groups of the community to detach it from religious interpretation Tilahun (2011).

Lack of codification

Wassara (2007:11) pointed out that the problem in traditional institution of conflict resolution as follow: the most important factor is the absence of codification. Each ethnic group applies traditional justice in the way it finds appropriate. Also, the process of social emancipation generated by displacement of important sections of the populations of Southern Sudan is likely to undermine fundamental values of traditional legal system once repatriation takes place. Increased movement of people, refugees, from their wartime safe havens to different states is expected to be a major challenge for the local governance system. This situation of population mobility would carry along with it problems such as the resurgence of new forms of rural and urban conflicts related to contradiction between emancipation and the traditional system of behavior.

Homogenous leadership

As a government university, like the diversified nature of students, there had been a diversified staff composition in the university until recently. This time, however, the staff diversity is dwindling from year to year. One of the higher officials had the opinion that if such a trend continued, the institution could definitely get jeopardized. Indeed, we argue that the lesser the diversity of the academic staff, the greater will be the loss of the benefits of diversity. What is more, universities will tend to be "regional" rather than national, and diversified students will

definitely miss the “blessings” from the diversity of their instructors and administrators. They will be taught by homogeneous instructors, while scholars like Wardle (1998) say students would be culturally rich if they are taught by culturally different teachers. Since diverse working groups are more productive, creative, and innovative than homogeneous groups universities need to positively welcome diverse groups to get maximum benefit (Maruyama and Moreno, 2000).

Another important point here is staff recruitment, the composition of the administrators at Ambo University. There is a tendency of homogeneity in the newly recruited staff members, especially among the top management. Most of the applicants who came to Ambo University are from the same region –Oromia. The only possible way that one thinks of getting a diversified body of staff is through recruiting outstanding novice and intercultural competent leaders. However, this still is possible only if and when we “nurture” the diversity of students and when we strive to work on diversity issues of leadership.

Different communication styles

This is the other important variable in the description of intercultural behavior. It refers to the way individuals use verbal and body language in their interaction with others. In other words, it is the preferred way in which individuals interact with one another (Samovar & Porter, 2001). This involves use of verbal language that includes listening and speaking, and thinking skills such as critical thinking, interpretations and reflections. In face-to-face intercultural interaction, individuals make use of tone, gesture and other non-verbal clues to support their views and positions. The term can also be defined as the tonal coloring, meta-message that contextualizes how listeners are expected to receive and interpret verbal message (Martin & Nakayama, 2007: 220). Numerous publications (e.g. Hall, 1976; Ting-Toomey, 1985; Okabe, 1983; Ting-Toomey & Chung, 2005; Spencer-Oatey & Franklin, 2009; Martin & Nakayama, 2007, 2008) discuss variability in communication styles among individuals from diverse cultures. The most important and most studied distinctions are: high-low context styles, direct-indirect styles, elaborated-understated styles and formal-informal styles.

It is not surprising if we often observe conflict among students in university campuses. The questions are, when we fail to manage them and when the influences result in irreparable damage on education and on students’ social life. Asked whether there is any multiculturally sensitive conflict management mechanism that the University employs during conflicts, a higher official responded that there is no adequate mechanism. A study conducted on on-campus conflict management of the University in the past indicates that the BDU is not working in its fullest potential to manage diversity and conflict (Tilahun, 2007). Tilahun also noted that ethnic epithets and political differences during election period were the causes for the on-campus inter-ethnic conflicts. The conflicts were manifested in forming in-group and out-group demarcations, mainly on the basis of ethnic identity.

It is always critical to incorporate theory that I have utilized to establish intercultural conflict management. Socio ecological theory helps us to view intercultural conflict at a multi-level context phenomena and the findings provide a theoretical contribution to the literature because there is limited research on the management of intercultural conflict among students from ethnically

diverse backgrounds. The social ecological perspective pays particular attention to multiple levels of analysis of a complex intercultural conflict case. A multilevel, contextual perspective in analyzing an intercultural conflict case provides the opportunity to understand (and possibly challenge) what are the deeply-held assumptions of a particular cultural conflict worldview or practice (Kim 2001, 2005; Oetzel, Ting-Toomey and Rinderle 2006). A multilevel theorizing process may illustrate that a particular intercultural conflict case contains both consistencies and inconsistencies at multiple levels of analysis.

Additionally, a multilevel perspective helps to illustrate the multitude of factors that shape cultural worldview level, institutional-level, immediate community level, and individual-level concerning conflict decoding process within and across distinct levels (Oetzel, Arcos and Mabizela et al. 2006).

The macro-level is intercultural conflict at socio cultural context and in this level there are exo and meso. Exo is refers to the impact of external environment over intercultural conflict such as the national crisis, activists, political unrest in some parts of the country and these are causes for the intercultural conflict. Whereas the meso focus on the impact of media over it for instance, unethical presentation of victims on mass media leads to conflict. Micro-level context analyses intercultural conflict by using interpersonal and intrapersonal –level features (team, non-verbal and face to face conflict), and further it interprets the conflict communication event for instance, during the conflict de-escalation process the elders were holding grass and meskel and the student replied “are we cattle” that’s why you brought grass, so such event can be analyzed by micro-level context. At last, chronosystem is analyzing the consequences of intercultural conflict such as school termination, leaving campus, psychological and physical endurance.

Finally, the intercultural conflict management strategies used by administrators are both Jarsuma and Gadda system though there are challenges such as homogenous leadership, inappropriate measurement taken by forces and political unrest in some parts of the country but the scholars have failed to see the challenge in the management of on-campus conflict in the aspect of intercultural communication and conflict. One of the challenge is physical or environmental where the management of intercultural conflict taken place so the traditional conflict resolution mechanisms should be inclusive every ethnic group can easily understands it. The big challenge that the top management was facing is when the elders holding grass, meskel during conflict de-escalation the students rejects and mocking over the traditional conflict resolution mechanisms, in fact there are some students who are funding by ethnic entrepreneurs so they should respect and valued the culture of Oromo people. The researcher recommends that there may be multiculturally sensitive conflict management mechanism that the University employs during conflicts.

To sum up, the findings of the study are quite different from previous researches because no research has been done in the management of intercultural conflict among students from ethnically diverse backgrounds. Even the best research has some limitations, and acknowledge these demonstrates credibility towards the readers, it is not about listing errors but providing an accurate picture of what can and cannot be concluded in this study. Limitations might be due to overall research design the researcher has used qualitative research design because the nature of the study is an ethnographic research but to measure the level or degree of ethnocentrism or stereotyping it

is better to employ quantitative research design. In terms of sample the researcher has used simple random and heterogeneous purposive sampling technique in deed, generalizability is concerned, 60 students may not be enough to represent the whole campus but for the FGD it was suffice to involve 9 students in the group discussions by carefully recruited who came from diverse backgrounds. The methodological choices were constrained by current political scenario, unwillingness of respondents to give data to the researcher. Furthermore, there was a conceptual limitations regarding the research topic due to this the researcher was at a fine line to choose his best work. The reliability of the study was impacted by lack of data on it and less awareness, knowledge towards the field of intercultural communication it was difficult to the researcher to get data during gathering so he put remedies by offering brief description about the study to the respondents. Finally, future research works may conduct by adding variables like intercultural communication, culture and linguistic in the study of management of intercultural conflict.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.0. Introduction

This chapter presents the summary of the data findings on the management of intercultural conflict among students from ethnically diverse backgrounds, followed by constructive conclusions and recommendations drawn from the findings. This chapter hence structured into summary of findings, conclusions, recommendations.

5.2 Conclusion

Universities are one of the contexts where ethnic tensions and conflicts occur, and there is an increasing concern that they become the major battlefields for ethnic conflict in Ethiopia. According to the findings the major causes for intercultural conflicts are: ethnocentrism, stereotypes, and prejudice, different cultural backgrounds, internal and external factors: internal is welcoming ceremony of new entrant students belongs to their ethnicity or region while the external factor is officials, activists' statements and political instability in some parts of the country. Ethnocentrism denies the cultural background, perceptions, understanding of the significant others, and positive regard for others among the students which could be manifested in the cafeteria, classrooms, library etc and it leads students to a rejection of the diversity, knowledge, believes attitudes, judgments and worldviews or perspectives of other cultural, religious and ethnic groups in general. And also distorted history learned at lower grades, differences in ideology and perceptions, hate speech and disinformation on social media which means that unethical media presentation of conflict murdered student. Murder of a student at other public universities escalates conflict to others.

And further, verbal dispute, external cause from outside of the University and fraud identification card and night intruders and naming a block by a rebel group or activist. Misunderstanding among students and political turmoil outside of the university, written graffiti and murder of higher officials. From the findings of focus group discussion the major causes are well planned and researched which motivated by higher officials, service termination especially at cafeteria and the way conflict managed by itself causes chaos.

The dominantly prevailing types of intercultural conflicts at Ambo University are interpersonal then it develops into group, intergroup conflict, religious conflict, identity-based conflict and students with government officials and structural conflict.

The students resolve intercultural conflict by using peace club, class representatives, sustained dialogue, cultural conferences and trainings regarding fact-checking information and conflict resolution but the most widely practice is negotiation 90% of the on-campus conflicts have been resolved by peace forum. The students' intercultural conflict management styles are dominating, integrating, physical confrontation, avoiding, and legal procedures but collaborative is the most widely used approach by students at Ambo University.

Whereas the managements have employed both mixed Jarsuma and Gadda system in managing intercultural conflicts. Local and federal forces.

The challenges in managing intercultural conflict was a student murder at other public university, disinformation on social media, unnecessary measurements taken by forces not identifying the wrong doers, prior cultural software, presentation of victims on mass media and misinterpretation of culture as well as mockers (disrespecting culture) and largely conflict or ethnic entrepreneurs (funded students), structural conflict, national crisis and homogenous leadership. Social media usage and lack of fact-checking skills also challenges in managing intercultural conflict.

According to the observations there are written graffiti which describes the students feelings towards the other culture like being ethnocentric, stereotypes and some graffiti are targeted at attacking a certain group of students which may have potential of conflicts. I have observed fear in some Tigray students due to political instability in their homeland, the peace forum has a leadership structure for instance, it has an assembler, block master, discipline committee, public relation officer, CEO women affairs and floor master so based on these structure the forum has resolved conflicts before it develop into mass through by keep an eye if a conflict occurred from down up to the upper floor controlling by using these two masters.

Finally, management of on-campus conflicts becomes an increasing concern and headache to Ethiopian public universities especially to the top managements. There have been many attempts to manage the conflict by using peace forum, traditional mechanisms and federal forces, though the management need to consider the essence of encompassing intercultural competency and culture in their management during conflict communication events. So the top managements better to aware the conflicts in the aspect of internal factor or intercultural conflict than pointing finger towards external factors. The students better to use negotiation approach than using harsh conflict management strategies. One major challenge for managing intercultural conflict is homogenous leadership the Ethiopian universities management structure is homogenous not heterogeneous so having such leadership style is really hard to manage cross-cultural conflicts. Homogenous leadership cannot be successful in the intercultural management and interactions. The students should obey the rules and regulations which has been enacted by Ministry of Science and Higher education.

As far as policy is concerned, the education policy of Ethiopia is monolingual in a multilingual society of Ethiopia so it is better to make multilingual so as to create a Multilanguage speaker doing that will reduce intercultural conflict among students from diverse backgrounds and further the implementation of multicultural policy is highly recommended in a multicultural context. The sociological theory is very important to elaborate intercultural conflict at a multi-level context of phenomena.

5.3 .Recommendations

Based on the major findings of the study and conclusions drawn from them, the researcher recommends the following possible and plausible suggestions for action:

- The welcoming ceremony for new entrant students may not be to their belonged mono cultural group rather it could be better to be multicultural who came from diverse backgrounds because doing that made the students to be ethnocentric than experiencing a successful intercultural communication.
- Activists, officials' statement better to preaching ethiopianism, national consensus than using students as a weapon for their political rivalry. Training must be offered for the students regarding social media usage, fact-checking and managing hate speeches.
- The mass media may be ethical in presenting victims than escalating intercultural conflicts.
- The cultural centers or clubs better to be truly inclusive and diversified ethnic groups than displaying a single cultural group such activities made them to be ethnocentric.
- The leadership structure can be heterogeneous than homogenous because universities are a place where diverse ethnic groups lives together and it could challenges in the management of intercultural conflict. The Ambo university management may take measurement regarding unofficially naming resident dormitories turn the names into positive one before it is develop into conflict. Removing written graffiti on the walls which displays the feelings of students' and ethnocentric attitudes.
- The students may apply negotiation approach through peaceful dialogue than using physical confrontation. The researcher recommends that there may be multiculturally sensitive conflict management mechanism that the University employs during conflicts.
- Following the prevalence of ethnic-based violence in most Universities of Ethiopia since recent times, it is known that the federal government of Ethiopia has recently passed a decision that Universities throughout the country shall be guarded by the federal police for unspecified period of time, whereas the forces may identify the wrong doers than hitting every student because such measurement wouldn't resolve conflict rather it escalates.
- Future research work that has not been addressed by the researcher can be researched on the management of intercultural communication among students from linguistically or culturally diverse backgrounds and the role of multilingual education in resolving intercultural conflicts in higher education.

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APPENDICES

Consent Form (English)

Human Subject Consent Form

APPENDIX ONE: Questionnaires guide for students JIMMA UNIVERSITY

COLLEGE OF SOCIAL SCIENCE AND HUMANITIES

DEPARTMENT OF MEDIA AND COMMUNICATION STUDIES

MA IN INTERCULTURAL COMMUNICATION AND PUBLIC DIPLOMACY (ICCPD)

Questionnaire for the study conducted On the Management of intercultural conflict among students from ethnically diverse backgrounds Focus in Ambo University

You are invited to participate in a research study which is entitled “An Investigation on the Management of Intercultural Conflict among students from ethnically diverse backgrounds”, focus at Ambo University. In this study, which would be the basis for my thesis, I have planned to investigate how the students as well as educational administrators manage the intercultural conflict in a diversified society.

You were selected to participate in this study because of your experience in conflict, current position or your trajectory higher education at Ambo University. Please, read this form and make sure ask any questions you have before agreeing to be part of the study.

Confidentiality

I wish to record the interviews and focus group discussion in-order to guarantee the integrity of the data. I will be the only person that will have access and will listen to these tapes.

All the information collected in this interview will be treated confidentially and your name will be replaced by a pseudonym in the transcripts. You need to do nothing if you prefer to preserve your anonymity. I would, however, like to use your identity as a source of information and quotes.

All interviews will be numbered, no names will be attached to the tapes and no quotes will be identified with anyone interviewed without their permission. While I am at Ambo, I will keep the research notes in a secured place. When I return to Jimma University, I will keep the research notes and tapes in a secured file. I will also keep a copy in a virtual disk service provided by Humanities College.

Contacts and Questions

Should you have any question about this research project, feel free to contact me directly (seidmehammed883@gmail.com). If any concern arises about this project, you can communicate directly with my advisor, Dr. Demelash M. (mdiriba6@gmail.com).

Co-advisor, Dr. Tesfaye Gebeyehu

Email: tesgeb00@gmail.com

Voluntary Nature of the Study

Your participation is entirely voluntary; you can withdraw from the study at any time. You have complete freedom to refuse to answer any question and/or terminate the interview at any moment. In addition, you are free to express any doubt or ask any questions during the interview period.

Thank you for your participation,

Seid Mehammed

Seidmehammed883@gmail.com

Statement of Consent

I have read the above information. I understand my role in this research and I am in agreement with the conditions. I participate in this research freely and willingly,

Name: _____

Signature _____ Date _____

Research questions

- What are the major causes of intercultural conflict at Ambo University?
- What are the dominantly prevailing types of intercultural conflict at Ambo University?
- What are the challenges in managing of intercultural conflict?
- What are the management styles applied by the students in intercultural conflict?
- What are the resolution strategies applied by the university administrators in managing intercultural conflict?

1, Open ended questionnaire for Students

- ✓ What are the major causes of intercultural conflict at Ambo University?
- ✓ What are the dominantly prevailing types of intercultural conflict at Ambo University?
- ✓ What are the management styles applied by the students in intercultural conflict?

Appendix two: Ethnographic Interview questions for vices

- ✓ What are the major causes of intercultural conflict at Ambo University?

Probe: Do you think that ethnocentrism is a major cause for intercultural conflict at Ambo University?

- ✓ What are the resolution strategies applied by the university administrators in managing intercultural conflict?

Probe: What sort of activities has been done regarding the management of intercultural conflict? What measurements need to be done managing the intercultural conflict?

- ✓ What are the challenges in resolution of intercultural conflict?

Probe: Do you think that homogenous leadership at the management level as well as student level would escalate conflict and challenges during conflict de-escalation process?

Probe: How do we solve the cultural misinterpretation of traditional conflict resolution among students?

APPENDIX THREE: Focus group discussion for students

Introductory remarks

The recommended pattern for introducing the group discussion includes: (1) Welcome, (2) Overview of the topic (3) Ground rules and (4) engagement question, exploration question and exit question.

Good Afternoon and welcome to our session. Thanks for taking the time to join us to talk about Management of Intercultural conflict among students from ethnically diverse backgrounds, focus at Ambo University. I am called Seid Mehammed. I came from Jimma University a postgraduate student in the department of Intercultural Communication and Public Diplomacy and I want to know your experience in Intercultural Conflict, could you describe the scenario, and how do you manage the intercultural conflict among ethnically diversified students.

You were invited because you a victim or survivor in intercultural conflict, so you're familiar with the conflict, and you all live in this section of the county. There are no wrong answers but rather differing points of view. Please feel free to share your point of view even if it differs from what others have said. Keep in mind that we're just as interested in negative comments as positive comments, and at times the negative comments are the most helpful.

You've probably noticed the recorder. We're tape recording the session because we don't want to miss any of your comments. People often say very helpful things in these discussions and we can't write fast enough to get them all down. We will be on a first name basis morning, and we won't use any names in our reports. You may be assured of complete confidentiality. The reports will go back to the department of Media and Communication Studies to help researchers plan future for further findings.

Well, let's begin. We've placed name cards on the table in front of you to help us remember each other's names. Let's find out some more about each other by going around the table. Tell us your name and where you live.

Questions for a Focus Group on the resolution of intercultural conflict among students from ethnically diverse backgrounds: a multilingual perspective. Focus in Ambo University.

Engagement questions:

1. Did you Experience Intercultural Conflict in your campus? When? Would you describe the scenario?
2. What are the causes of intercultural conflict and what types of conflict are prevailing in the campus?

Exploration Questions:

- ✓ What are the resolution strategies applied by the students in intercultural conflict?
- ✓ Did you engage with the community elders during the process of conflict de-escalation?
- ✓ Have you ever been participated in extracurricular activities or peace club? If you do so mention them?
- ✓ How do you manage the written graffiti's which are found in toilet?

Exit question:

- ✓ Is there anything else you would like to say about the management of intercultural conflict?

Note: Students who came from diversified ethnic groups.

Focus Group Confirmation Letter

July 16, 2021

Dear _____

Thank you for your willingness to participate in our focus group discussion. As discussed on the phone, we would like to hear your ideas and opinions about the management of intercultural conflict among students from ethnically diverse backgrounds, focus at Ambo University. You will be in a group with 8 students. Your responses to the questions will be kept anonymous. The date, time, and place are listed below. Please look for signs once you arrive directing you to the room where the focus group will be held.

DATE July 16, 2021

TIME Afternoon 9 o'clock

PLACE

If you need directions to the focus group or will not be able to attend for any reason please call +251929503676/0954213041 email address seidmehammed883@gmail.com Otherwise I am looking forward to seeing you.

Sincerely,

Seid Mehammed Post Graduate student in the Department of Intercultural Communication and Public Diplomacy from Jimma University.