The causes of ethnic conflict in Multi-ethnic societies[1]

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ABSTRACT

Ethnic conflicts were the main forms of political instability in the multi ethnic societies during second half of twenty century and beginning of new century. The goal of this study determinates social context of ethnic conflict in multi ethnic societies. The methodology was comparative study. Data gathering by documents and secondary data. Data and documents show that Ethnic differences' and discrimination were the main cause of ethnic violence. The results indicated that much country in the world encounter with ethnic conflict during decades. But incidence of ethnic violence was different in varying country. In developing country incidence were low and in the developing sever. Developing country management ethnic conflict by participation and justice policy that the equality is the best way for resolve this problem.

*Keywords***:** Ethnic; Ethnic conflict; Multi-ethnic society

1. INTRODUCTION

The term ethnicity has become established in recent times as one of the most Important concepts in the social sciences. The theoretical development corresponds to the realization

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that ethnic phenomena considerably permeate and influence the main social events of our times. As howrowitz stated in his famous ethnic groups in conflict: ethnic conflict is a world view phenomenon (howrowitz, 1985:3). Ethnic conflict persist on every continent and such violence are a central feature of contemporary social life and have been for centuries in places where heterogeneous population live, or people from different ethnic group come into contact. An ethnic group is a set of people that share common racial and cultural characteristics. They may share the same language, religion, territory or economical system. Ethnic conflict is defined as any episode of sustained violent conflict in which national, ethnic, and religious or other communal minorities challenge governments to seek major changes in status (smith.2001, howrowitz, 1988, 1985, Bruce 2004).

The term "ethnicity" as used today arose in the beginning of 21th century, replacing the terminology of "races" or "nations" used for the concept in the 19th century. Regular warfare was formerly conceived as conflicts between nations, and only with the rise of multi-ethnic societies and the shift to asymmetric warfare did the concept of "ethnic conflict" arise as separate from generic "war" (Center for Systemic Peace. 30 October 2006).

This has been the case especially since the collapse of the multi-ethnic Soviet Union and of the relatively more homogeneous Yugoslavia in the 1990s, both of which were followed by ethnic conflicts that escalated to violence and civil war (Smith, 2001, Wallenstein, 2005).

The end of the Cold War thus sparked interest in two important questions about ethnic conflict: was ethnic conflict on the rise; and given that some ethnic conflicts had escalated into serious violence, what, if anything, could scholars of large-scale violence (security studies, strategic studies, and interstate politics) offer by way of explanation?

One of the most debated issues relating to ethnic conflict is whether it has become more or less prevalent in the post–Cold War period. At the end of the Cold War, academics including Samuel P. Huntington (1993) and Robert D. Kaplan predicted a proliferation of conflicts fuelled by civilization clashes, tribalism, resource scarcity and overpopulation. The post–Cold War period has witnessed a number of ethnically-informed secessionist movements, predominantly within the former communist states. Conflicts have involved secessionist movements in the former oslavia, Transnistria in Moldova, Armenians in Azerbaijan, Abkhaz and Ossetians in Georgia. Outside the former communist bloc, ethno-separatist strife in the same period has occurred in areas such as Sri Lanka, West Papua, Chiapas, East Timor, the Basque Country and Southern Sudan (Cornell, S. Hartmann, D. 1998).

Ethnicity results from interethnic relations, whenever two different groups or societies come into contact and establish various modes of spatial, political-economic, cultural and social relations. Throughout history, ethnic conflicts have long been a component of international politics (Esman, 2004). Even today, ethnic wars continue to be the most common form of armed conflicts around the world (Mohammadzadeh, 2010). In the recent past for example, there have been numerous instances of ethnic conflict including ethnic war in Somalia, Kurdish struggle for autonomy in Iraq and Turkey, guerilla wars in El Salvador and Nicaragua, insurrection in Chechnya, and the conflict between Hutus and Tutsis in Rwanda to name a few (Duffy, 2004, Schlichting, 1997, Fearon, 2003).

However, it is apparent that certain places and states are more prone to ethnic conflicts, while others experience essentially none. What makes ethnic conflict more likely within a

nation-state? This inquiry will look at ethnic conflicts and possible of social causes in the multi ethnic societies. I will explore ethnic conflicts that have occurred in different nation-states across the globe; specifically I will examine the conditions that contribute to an increased likelihood of ethnic conflict within multi ethnic societies and the way in resolves ethnic problem in the multi ethnic societies.

Even though ethnicity constitutes one of the most dynamic and troublesome issues in society, theorization in this domain still leaves much to be desired. The established academic models on ethnic issues have also been shown to be insufficient. The functionalist and conflict schools of sociology, which were the dominant views at the macro -structural level up to the so -called "paradigmatic crisis" in the social sciences, continue to be reductionist in their approach to ethnic phenomena. Ethnicity was nearly a forgotten dimension in functionalist analysis. Even when dealing with a related phenomenon such as migration, traditional functionalist demographic analysis emphasized the "function" or mutual advantage to both the sending and recipient countries.

For ethnicity and ethnic conflict they are many theory that tray explain what happen in the ethnic contexts. But three paradigms are famous:

Primordial's accounts

Primordial views emphasize the primacy of ethnicity, close to kinship, in its impact on the psychological make-up of individuals. Proponents of primordialist accounts of ethnic conflict argue that "ethnic groups and nationalities exist because there are traditions of belief and action towards primordial objects such as biological features and especially territorial location. The primordialist account relies on a concept of kinship between members of an ethnic group. Horowitz (1985) argues that this kinship "makes it possible for ethnic groups to think in terms of family resemblances".

There are a number of political sociologist and political scientists who refer to the concept of ethnic wars as a myth because they argue that the root causes of ethnic conflict do not involve ethnicity but rather institutional, political, and economic factors. But in sociology view ethnic is a different culture and a core for discrimination politics. These political scientists argue that the concept of ethnic war is misleading because it leads to an essentialist conclusion that certain groups are doomed to fight each other when in fact the wars between them are the result of political decisions. Opposing groups may substitute ethnicity for the underlying factors to simplify identification of friend and foe Grosby, S. (1994). At the whole the primordial view ethnic conflict rooted in my blood, my exists, although this approach challenged by modernist or instrumentalists.

His approach to ethnicity is associated with the views of Geertz (1963: 109), quoted below:

> "By a primordial attachment is me ant one that stems from the 'givens' or more precisely, as culture is inevitably involved in such matters, the assumed 'givens' of social existence: immediate contiguity and live connection mainly, but beyond them the givenness that stems from being born In to a particular religious community, speaking a particular language, or even a dialect of a language, and following particular social practices. These congruities of blood, speech, custom and so on, are seen to have an ineffable, and at times, over powering coerciveness in and of themselves. One is bound to one's kinsman, one's neighbor, one's fellow believer, ipso facto, as the

result not merely of personal attraction, tactical necessity, and common interest or incurred moral obligation but at least in great part by virtue of some unaccountable absolute import attributed to the very tie itself".

Instrumentalist accounts

Instrumentalist belief that ethnic war rooted in new situation. And they have many causes. Anthony Smith (2001) notes that the instrumentalist account "came to prominence in the 1960s and 1970s in the United States, in the debate about (white) ethnic persistence in what was supposed to have been an effective melting pot". This new theory sought to explain such persistence as the result of the actions of community leaders, "who used their cultural groups as sites of mass mobilization and as constituencies in their competition for power and resources, because they found them more effective than social classes". In this account of ethnic identification, "ethnicity and race are viewed as instrumental identities, organized as means to particular ends.

Whether ethnicity is a fixed perception is not crucial in the instrumentalist accounts. Moreover, the scholars of this school generally do not oppose the views that ethnic difference is a part of many conflicts or that a lot of belligerent human beings believe that they are fighting over such difference. Instrumentalists simply claim that ethnic difference is not sufficient to explain conflicts. At reality they believe that ethnic conflict began from human relation and new communication that some ethnic and groups benefits from others. This inequality and discriminations are the causes of ethnic instabilities. Some of this scholar is mono casual and some of them are multi casual.

Constructivist accounts

A third, constructivist, set of accounts stress the importance of the socially constructed nature of ethnic groups, drawing on Benedict Anderson's concept of the imagined community (malshvic, 2004). Proponents of this account point to Rwanda as an example since the Tutsi/Hutu distinction was codified by the Belgian colonial power in the 1930s on the basis of cattle ownership, physical measurements and church records. Identity cards were issued on this basis, and these documents played a key role in the genocide of 1994, Grosby, S. (1994). Scholars of ethnic conflict and civil wars have introduced theories that draw insights from all three traditional schools of thought. In The Geography of Ethnic Violence, for example, Duffy (2003) shows how ethnic group settlement patterns, socially constructed identities, charismatic leaders, issue indivisibility, and state concern with precedent setting can lead rational actors to escalate a dispute to violence, even when doing so is likely to leave contending groups much worse off. Such research addresses empirical puzzles that are difficult to explain using primordialist, instrumentalist, or constructivist approaches alone.

Gurr and moor (1997) uses a synthetically model built on Relative deprivation that attention to discrimination concepts, they divided to political, economic and cultural discrimination. Relative deprivation is the lack of resources to sustain the diet, lifestyle, activities and amenities that an individual or group are accustomed to or that are widely encouraged or approved in the society to which they belong. Measuring relative deprivation allows an objective comparison between the situation of the individual or group compared to the rest of society. Relative deprivation may also emphasize the individual experience of discontent when being deprived of something to which one believes oneself to be entitled;

however emphasizing the perspective of the individual makes objective measurement problematic.
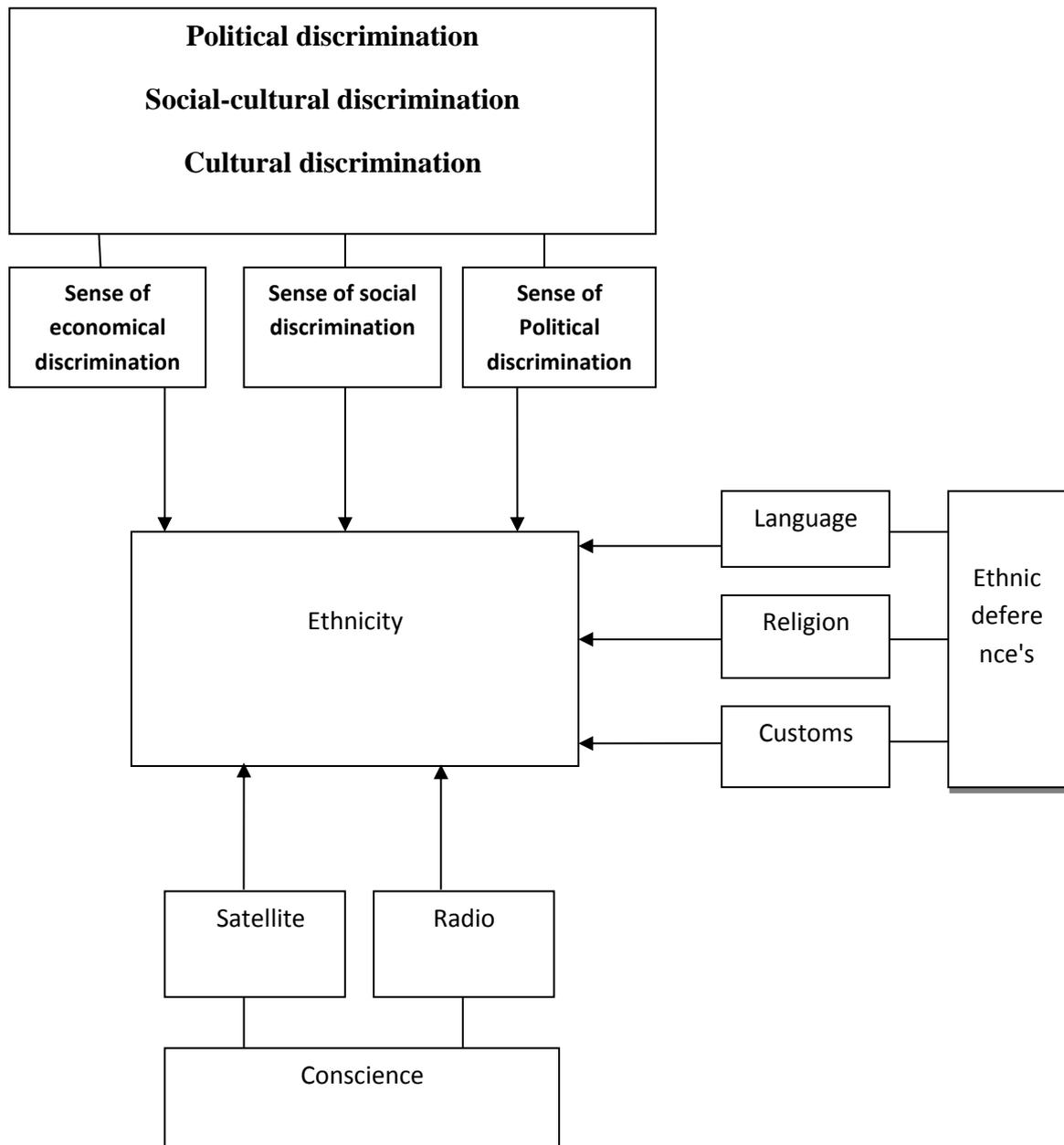

Figure 1. A theoretical framework of research.

However, some theorists contend that this does not represent a rise in the incidence of ethnic conflict, seeing many of the proxy wars fought during the Cold War as ethnic conflicts masked as hot spots of the Cold War. Research shows that the fall of Communism and the increase in the number of capitalist states were accompanied by a decline in total warfare,

interstate wars, ethnic wars, revolutionary wars, and the number of refugees and displaced persons. Indeed, some scholars have questioned whether the concept of ethnic conflict is useful at all. Others have attempted to test the "clash of civilizations" thesis, finding it to be difficult to operationalise and that civilization conflicts have not risen in intensity in relation to other ethnic conflicts since the end of the Cold War

On the question of whether scholars deeply invested in theories of interstate violence could adapt their theories to explain or predict large-scale ethnic violence, a key issue proved to be whether ethnic groups could be considered "rational" actors. Prior to the end of the Cold War, the consensus among students of large-scale violence was that ethnic groups should be considered irrational actors, or semi-rational at best. If true, general explanations of ethnic violence would be impossible. In the years since, however, scholarly consensus has shifted to consider that ethnic groups may in fact be counted as rational actors, and the puzzle of their apparently irrational actions (for example, fighting over territory of little or no intrinsic worth) must therefore be explained in some other way. As a result, the possibility of a general explanation of ethnic violence has grown, and collaboration between comparatives and international-relations subfields has resulted in increasingly useful theories of ethnic conflict.
It is a term used in social sciences to describe feelings or measures of economic, political, or social deprivation that are relative rather than absolute.

The term is inextricably linked to the similar terms poverty and social exclusion. The concept of relative deprivation has important consequences for both behavior and attitudes, including feelings of stress, political attitudes, and participation in collective action (Gurr and moor 1997). But many scholar and researcher accumulated theoretical framework.
 One of the set by author of this paper. This model is very flexible and to be tested in many situation. This model was my theoretical approach to context of ethnic conflicts: (Mohammadzadeh model, 2010)

In the researcher view ethnic conflicts causes are three factors: ethnic factors like language and religion, ethnic discrimination like politic, social and economical one and conscience people by book newspaper and satellites. These models consist of objective and subjective factors and suitable for societies with more than ethnicity. Attention to cultural, economic and social in one side and relative deprivation in other side is a capability of this model. At the same time could engage macro and micro level of analysis.

2. METHODOLOGY

There are many methods for social science research. Comparative research one of them that use by famous sociologist like Marx and Weber. Comparative research is a research methodology in the social sciences that aims to make comparisons across different countries or cultures. A number of different techniques are used to generate information about what factors are most closely associated with ethnic conflicts. In the quantities methods at the first examines whether or not there are any correlations between the variables. Correlation analysis is used to determine if a linear relationship exists between the independent and dependent variables. This correlation analysis was performed using the independent, dependent and control variables to test for multi-co linearity; none were identified.

But in the qualities method we comparison similarities and deference's between countries. Base of these methods rooted in miles philosophy. Because the data covers several

countries over several years. Using comparison methods is very suitable for this research types. At reality we comparison of variances between countries as well as within countries over time. We attention which factors associated with ethnic violence and which factors share in counties with ethnic conflict experience. The comparative show me why ethnic conflict to be active in some region and country and not activated in other ones.

3. RESULTS

Ethnic conflicts are not exclusively of the industrialized capitalist world. They occur in socialist and in third world countries as well. Canadian social life was disrupted in the late 1960 and early 1970 by the violence of French Canadian separatist. Mexico has experience violent uprising by indigenous population in southern state of Chiapas and descendents of the indigenous people of central and south and South America continue to be violently subjugate and continue to fight back.

This condition repeated in Asia and Africa. Some of this is still capable of flaring into violence today even as new ones arise. In Europe some former colonial power has more heterogeneous population today and at time violent conflict has resulted. In Britain and Germany we already find anti immigrant riots. After German reunification refugees were attacked in anti-minority riots in eastern in the early 1990 and 2015, while there is arson attack on Turkish homes in the western part of of the country. French and Spanish riots in recent years have been linked either to disaffection of minority groups.

Nowadays there is discussion about a "fourth world," in reference to the oppressive conditions experienced by indigenous peoples (ICIHI, 1987). In short, all existing social systems, independently of political regime or level of development, exhibit, to variable degrees, conflictual inter-ethnic relations.

If we attention to the map of world understanding that many country are multiethnic. In some country relation of ethnic groups and governments is suitable and we have not any sign of violence and skirmish. But at realty some of them encounter with ethnic problem. This problem were continue and a big challenge for governors.

Of course racial conflict have exist for centuries in Africa and have been at the heart of many continent violent struggle, ethnic conflict continue to fuel violent in Rwanda, Congo, Nigeria, Somalia, Kenya, Darfur and elsewhere. Asia have experienced similar ethnic problem especially in Iraq, Turkey and India. There is also conflict where large modern nation have subsumed the historic territory of ethnic group like China and United Kingdom in France with the Bretons, in Spain with the Basques and in the Americas with the indigenous people.

Ethnic conflict is one of the major threats to international peace and security. Conflicts in the Balkans, Rwanda, Chechnya, Iraq, Indonesia, Sri Lanka, India, and Darfur, as well as in Israel, the West Bank, and the Gaza Strip, are among the best-known and deadliest examples from the late 20th and early 21st centuries. The destabilization of provinces, states, and, in some cases, even whole regions is a common consequence of ethnic violence. Ethnic conflicts are often accompanied by gross human rights violations, such as genocide and crimes against humanity, and by economic decline, state failure, environmental problems, and refugee flows. Violent ethnic conflict leads to tremendous human suffering. Many subordinate ethnic group members nowadays experience an ethnic identity dilemma.

Given the extent of ethnic discrimination in contemporary society, ethnic identity is often associated with oppressive and conflictual features.

For example: among 192 member of united nation only in 12 countries, population constitute from one ethnic and society was homogeny. at the same time in past half 20 century 93 war take place that 30 of them in Asia, 22 cases in north Africa, 10 in East Europe and 2 cases were in Latin American, in the past five decades 25 million people immigrated to other places (Salhi Amiry, 2005).

Table 1. Minority at risk in 1994.

Region	Number of country	Number of minority	Population	Percents
Western democratic and Japan	15	31	94291000	12
Eastern Europe	25	59	59671000	14
East, south east of Asia	21	62	397474000	13
Middle east and north Africa	11	27	89840000	26
African sub Sahara	30	81	294460000	51
Latin American	18	32	52965000	11
total	120	292	988701000	18

(Reference: Gurr, 1995)

This information show that a numerous people belong to minority in risk. This people conflict on benefits with other group and majority in power. For instance in 1994 near 989 million of world people belong to 292 ethnic groups that their individual expose some kind of discrimination and for defense of selfhood and their costs to be activated (Gurr,1995). We must attention that request of ethnic groups not accept by majority in power and in the result violence regain. One researcher added "post cold" war, 96 war and conflict take place that 91 one of them belong to ethnic wars, in the consequences of this war 20 million people killed (Peak, 1998: 25-29).

The conflicts must be seen in the context of the historic relationships between the groups, between groups and state. Some of are based in long-contested territorial revivals like Tibet in China. in the Mexican state of Oaxaca, indigenous groups want self determination and degree of independence from lation-based national government. And the violence of Basque separatists is motivated by their belief that their region of the Pyrnees should not be controlled by Spaniards. Nowadays migration is development countries is a source of ethnic conflicts.

4. CONCLUSIONS

Ethnicity has been shown to be of increasing saliency in public and academic pursuits. Interethnic conflicts between and within national states, renewed forms of racism and ethnicism (ethnic discrimination), acculturative stress and ethnic identity conflicts illustrate the extent to which ethnic problems constitute nowadays important contemporary social issues. That review includes an account of the main historical and ideological features behind the linguistic shift from "race" to "ethnicity." The uses and changing meaning of the term" ethnicity" are appraised in the realms of anthropology and sociology.

Ethnicity implies both structural (material) and cultural (subjective) features. Structural ethnicity refers to the relative location of an ethnic group in relation to all other social groups in the stratification system, namely, as ethnic stratification. This ranked socio historical condition, based on ethnic criteria, holds the determining influence in the distribution of life burdens and privileges among the various ethnic segments of the population. In its cultural, social -psychological and psychological sense, ethnicity refers to a feeling of belonging to a group whose members share some phonotypical, cultural, linguistic, religious, national features, or a combination of some or all of these features. This psychological state of being has been characterized in the literature as a "consciousness of kind" (see Shibutani, 1965: 530 and Rex, 1986: 80), which is closely related to the notion of ethnic identity.

As a social phenomenon, ethnicity manifests itself as an expression of interethnic relations. These relations have developed historically, blending colonial, racial, cultural and class dimensions, under complex circumstances. In turn, inter ethnic relations involve a wide range of social conditions that

Vary in their degree of oppression. The latter is nowadays appraised in terms and degrees of ethnic discrimination (racism and ethnicism). Ethnicity, as a social condition, lies somewhere in between family or primary group experience and participating as citizens in society at large. Inter-ethnic relations constitute the context for both external/ascriptive ethnic identities Fiction and also for the personal process of attaining an ethnic identity.

In this study I set out to explore what causes maybe effected ethnic conflict within nation-states in the multi ethnic societies. I hypothesized that some important causal factors were like cultural diversity and inequality in symbolic. Cultural, economic and political side causes ethnic conflicts. Analysis of these variables showed that cultural diversity and sense of relative deprivation have a significant impact in determining the likelihood of ethnic conflict, while the number of States with armed conflict and number of refugees coming into a nation-state both play a significant role in increasing the likelihood of ethnic conflict. The evidence gathered from this research contributes to a better understanding of ethnic conflicts overall; a better understanding will then allow for more effective policy and broader knowledge when addressing the issues of ethnic conflict in today's international society. We think inequality and injustice have a big role in the subject and my theory model can repeat in other field research.

Data shows three factors related to ethnic conflict and sever of violence. Cultural factor that define one ethnic by self and others, discrimination in political, social and economical dimension and consensuses. Now my comment is this factor. We think that assimilation policy must be eradicated because it encounters me with unattention consequences. But accept the identity of ethnic and participated in decided and govern is the best way for management

and control of this problems. Try to equal opportunity to individual and ethnic group members' to participate in political process.

Cultural differences and ethnic conflicts are important issues shaping international politics. Because cultural affiliations and ethnic identity are particularly strong factors shaping group relations, these conflicts have led to tremendous human suffering and are a significant threat to international security. Instability, refugee flows, spillover effects, and other international consequences guarantee that ethnic conflict remains an issue on the international political agenda. However, it is not the cultural differences per se that lead to conflict but the political, ideological, and economic goals of international actors, regardless of whether these actors are states or ethnic groups. Given the complexity of ethnic and cultural conflicts, there is no easy solution to related issues.

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