UNIJERPS
Unizik Journal of Educational Research and Policy Studies VOL.9;
https://unijerps.org
2021 Impact Factor: 5.641; 2020 Impact Factor: 5.355.
July-December, 2021
Indexing and Impact Factor URL: http://sjifactor.com/passport.php?id=21363

LANGUAGE, ETHNICITY AND ETHNOLINGUISTICS AND SUSTAINABLE DEVELOPMENT

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ABSTRACT
Nation building, Security and sustainable development in Nigeria can only be achieved through language, ethnicity and conflict resolution. Can ethnicity brings national development? How can we solve the problem of conflict management using a conflict resolution? This paper tries to provide answers to these questions. We also discuss different types of conflicts and definitions of terms were categorically made. This paper finds out that citizenship and gender equality, sound and technology, media and language contribute a lot in conflict resolution and paece building in any nation.

Keywords: Conflict resolution, Race and Ethnicity, Ethnolinguistics, Multi-religion or diversity and Social Stability.

Introduction
Since 1980s, identity conflicts have become a recurring decimal in Nigeria, especially in the country's Northern region (Abdu, 2002:2). This, identity crisis is not peculiar to Plateau State. It has caused similar problems in Modakeke/Ife, Sabongari/Kano, Sabo/Ibadan, Zango/Kataf, Urhobo/Itsekiri, Jukun/Tiv, Kuteb/Jukun-Chamba and Hausa/Shagamu (Danfulani, 2006). Others include the Chamba Vs Kuteb, the Ogoni Vs Andom in Rivers State, the Sharia crisis in Kaduna State, the Tiv Vs Other ethnic groups in Azara of Nassarawa State in 2001, the Tarok Vs Hausa/Fulani in Plateau State in 2004, the Geomai Vs the Hausa/Fulani in Shandan local government of Plateau Statein 2002, the Quan Vs Pan in Quan'pan local government of Plateau State in 2006, the Hausa/Fulani and the Beron, Anaguta and Afizare in Jos North local government in 2001, 2002, 2004, 2008, and 2010 and "the Boko Haram violence that has engulfed Borno, Yobe, Bauchi and Kano States since July2009" (Kwaja, 2009:106).

The process of conflict management is the foundation for more effective conflict resolution. A distinction between conflict management and conflict resolution is, however, needed as a starting point as the concept soften are confused or integrated in an inappropriate manner. Conflict resolution refers to the resolution of the underlying incompatibilities in a conflict and mutual acceptance of each party's existence, while conflict management refers to measures that limit, mitigate and/or contain a conflict without necessary solving it. What conflict resolution has to do with language.? Communication is a source for conflict resolution in such a way that it gives room for ethnicity to exist.

The conflict in Jos is often usually characterized as inter-religious or inter-ethnic, mainly betweenthe majority but marginal Christian 'indigence' (Anagula, Berom and Afrisare) and the minority but dominant Muslim Hausa Fulani groups (Adebanwi: 2005). As is often the case with identity conflicts in Africa, these are

socially constructed stereo-types that are manipulated to trigger and drive violence in Jos (Aapengnuo, 2010; Kwaja, 2011). They veil deeper institutional factors within the Nigerian social fabric that are abused and exploited to deny citizens access to resources, basic rights, and participation in political process; factors that if unaddressed, have the potential to fan the embers of violence across the country. In the face of violent identity conflagrations, an effort at peace building has become sisyphusean, or very daunting, to say the least. Over the years, government responses to the recurring Jos conflicts have widely been perceived as ineffective. At least, 16 public commissions have been launched to examine the conflict and proffer solutions but as yet, little gains have been made, owing to lack of the needed political will to act on the commissions' findings. It is based on the foregoing, that this paper takes another critical look at ethnic and religious identity construction in Nigeria and its implications for national building in Jos and Plateau State.

In order to achieve this, the paper is divided into several parts which includes; abstract, introduction, conflict resolution/management, race and ethnicity, ethnolinguistics, multi-religion, social stability, definitions of terms, solutions and solutions kinds, recommendations, summary and conclusions.

Conflict resolution

As in peace building, the role of Nigeria in the resolution of actual conflicts has been vigorous.Conflict resolution otherwise known as Reconciliation or conflict dispute.Conflict has a bad reputation. Most often, conflict is associated with raised voices, heated debates, and high frustration. Conflict may occurred in a physical sense when two or more different things moves to occupy the same space at the same time which there is logical inconsistency and the process of solution are identical. It also involve individual or group disagreements, struggles, disputes, quarrels, or even physical fighting and wars. It ranges from work issues of responsibility, power, authority, and ethics to interpersonal matters like misunderstandings, difference of opinion and poor communication between two persons. *How can we solve the problem of conflict management using a conflict resolution?*

Conflict management

Conflict management is the process of limiting the negative aspects of conflict while increasing the positive aspects of conflict. The aim of conflict management is to enhance learning and group outcomes, including effectiveness or performance in organizational setting (Ra him, 2002, p. 208). Properly managed conflict can improve group outcomes (Alpert, Tjosvaldo, & Law, 2000; Bodtker & Jameson, 2001; Rahim & Bonoma, 1979; Kuhn & Poole, 2000; De Church & Marks, 2001).

Over 25 years ago, Kenneth Thomas (1976) identified five major styles of conflict management. Each style is based on a combination of satisfying your own concerns as a manager (assertiveness) and satisfying the concerns of others, including your supervisors, subordinates and lateral managers (cooperativeness). Specifically, the styles are:

1. **Competitive Style** is a desire to win one's own concerns at the expense of the other party, or to dominate. A person with a competitive orientation is likely to engage in a win-lose power struggle.
2. **Accommodative Style** favors appeasement, or satisfying the other's concerns within taking care of one's own. Managers with this orientation may be generous or self-sacrificing just to maintain a relationship or loyalty.
3. **Sharing Style** is halfway between domination and appeasement. Sharers prefer moderate, but incomplete satisfaction for both parties, which results in a compromise.
4. **Collaborative Style** reflects a need to fully satisfy the desires of both parties. It is based on the underlying philosophy of win-win, the belief that after the conflict has been resolved, both sides should gain something of value. This is a settlement that meets both parties.
5. **Avoidant Style** combines lack of cooperation and unassertiveness. This manager is indifferent to the concerns of either party, and may be

withdrawing from the conflict or relying upon fate. If you as a manager stay out of a conflict involving two employees, then you are using this style.

At first glance, most of these styles do not appear to be conducive to great management, but each one has a place on your supervisory plate. Thomas believes that there is an appropriate situation to use each of the above styles.

Race and Ethnicity

Racial differences/language creates the atmosphere of conflict resolution. This has been a case where by a whiteman called blacks monkey, this leads to conflict.As the definition apllies "belief that all members of each race possess characteristics, abilities, or qualities specific to that race, especially so as to distinguish it as inferior or superior to another race or races". If there is actually a belief that that all the members of each race possess the same features, there will be no Prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior. Since racism consists of both prejudice and discrimination based in social perceptions of biological differences between peoples. It often takes the form of social actions, practices or beliefs, or political systems that consider different races to be ranked as inherently superior or inferior to each other, based on presumed shared inheritable traits, abilities, or qualities. It may also hold that members of different races should be treated differently. But once there is a conflict resolution or the association of conflict resolution (ACR) that can stand against discrimination and prejudice, most of the cases wouldn't have being into existence. According to sociology of Race and Ethnicity, it mentioned several sociological theories about why prejudice, discrimination, and racism exist. Current sociological theories focus mainly on explaining the existence of racism, particularly institutional racism. The three major sociological perspectives (functionalist theory, symbolic interaction theory, and conflict theory) each have their own explanations to the existence of racism. Ethnicity according to Nnoli (1978:5) refers to as a social phenomenon associated with interactions among members of different ethnic groups. He further held that ethnic groups are social formations distinguished by communal character (i.e. language and culture) of their boundaries. Also, Otite (1990) defined ethnicity as categories of people characterized by cultural criteria of symbols including language, value systems and normative behavior, and whose members are anchored in a particular part of the new state territory.

Functionalist theorists argue that in order for race and ethnic relations to be functional and contribute to the harmonious conduct and stability of society, racial and ethnic minorities must assimilate into that society. Assimilation is a process in which a minority becomes absorbed into the dominant society – socially, economically, and culturally.

Symbolic interaction theorists look at two issues in relation to race and ethnicity. First, they look at the role of social interaction and how it reduces racial and ethnic hostility. Second, they look at how race and ethnicity are socially constructed. In essence, symbolic interactionists ask the question, "What happens when two people of different race or ethnicity come in contact with one another and how can such interracial or interethnic contact reduce hostility and conflict?"

The basic argument made by **conflict theorists** is that class-based conflict is an inherent and fundamental part of society. These theorists thus argue that racial and ethnic conflict is tied to class conflict and that in order to reduce racial and ethnic conflict, class conflict must first be reduced.

Finally, "Race" and "ethnicity" are complex terms and often used interchangeably. These

terms were initially separated to designate "race" as a biological quality and "ethnicity" as a cultural phenomenon. This distinction mirrors efforts to distinguish "sex" and "gender," however, there is little agreement on core distinctions between race and ethnicity.

Ethnolinguistics

A branch of linguistics that concerned itself between linguistic language and cultural characteristics. According to collins dictionary definition is a field of anthropological linguistics which deals with the study of the languages of particular ethnic groups and the relationships between language and culture. Conflict resolution can only be solved by a language.The first obstacle confronted by the visitors was communication barrier between the natives and the English men. Adegbija (1994) quoted Fitch and Hopper as defining language attitude simply as "the evaluative judgment about others' speech patterns". In other words, it is the evaluative judgment made about language (or its variety) and its speakers feared towards promoting, maintaining or planning of language, or even towards learning and teaching of language. Ethnolinguistics is the study of how language relates to culture and ethnicity within the boundaries of conflict resolution. Now the quetion now remains how can ethnolinguistics contribute in conflict resolution? This can be done through language.

Multi-religion: **a case of religious diversity**

Obviously, the diversity of religions in the world has been a fact throughout the entire history of all the world's major living religious traditions. The problem of multi-religion in Nigeria has put everybody in a suspense that is with this religious diversity, are we heading into conflict management or conflict resolution. We think that why we are having multi-religion is to help solve insecurity and promote peace building nation. Ethnic and religious issues are part of the most recurring issues in Nigeria's body politic. The issue has permeated the landscape since the colonial period and up till the present time, there seems to be no solution in sight to the accompanying conflicts of ethnic rivalry and religious intolerance. The dominant and minority ethnic groups treat each other with suspicion and the different religious worldview clash at the slightest provocation. But with the help of Association for Conflict Resolution (ACR)which was formed to enhance the practice and public understanding of conflict resolution and gives voice to the choices for quality conflict resolution. The problem would be handled.

Social Stability

For social stability in this country to yield and promote paece building, security and sustainable development in Nigeria, we have to put these factors into considerations. These include: Review of 1999 Constitutional Provisions on Citizenship, Strengthening of the Security Architecture, Preservation of Minority Rights, Promotion of Good Governance, Expansion of the Political Space, Initiation of Poverty and gender equality.

Review of 1999 Constitutional Provisions on Citizenship

Clearly, there are fundamental flaws inherent in Nigeria's 1999 constitution with regards to the citizenship question. There is a sense in which contradictions in certain provisions of the constitution has promoted the indigene-settler conflict. For instance, the provision in section 147 which requires aminister to be an indigence of a state conflicts with the constitution's notion of citizenship which section 25 (1a) attempts to articulate. It is therefore expedient for these provisions and other relevant provisions to be reconciled through a constitutional reform process that should be undertaken with due consideration with the Nigerian people. This will enable the Nigerian state to permanently relegate indigeneship/citizenship contestations to the backwaters of history.

The Strengthening of the Security Architecture:

The inefficiency and ineffectiveness of security institutions in Jos and Nigeria generally is underscored by the scope, magnitude and persistence of violent identity conflicts throughout the country. Strengthening security forces capacity to proactively detect early warning signs and respond to intercommunal tension can help better contain outbreaks of violence. This will require capacity building and efficient intelligence gathering mechanisms, including the provision of state of the art weaponry, necessary for combating unrest in the twenty-first century. In doing this, means for investigating allegations of security sector complicity in ethnic and religious violence are required to ensure accountability. Also, measures that prevent political elites from manipulating security personnel for parochial aggrandizement should be firmly in place.

Prioritization of Minority Rights:
In order to reconcile the polarized ethno-religious identity groups in Jos, and galvanize support for peace building initiatives, all the groups must have confidence that "basic rights will be protected and that institutional means to investigate alleged violations is available" (Kwaja, 2011:7). In this way, the engagement of a trusted, independent, external actor, such as the National Human Rights Commission is required. Its capacity, budget and authority should be broadened in order to fulfill this broader mandate of enhancing social reconciliation. The commission should be granted authority to initiate and conduct investigations, issue subpoenas, access state and national leaders, pursue charges and order prerogatives so as to cut through political strolling. This arrangement can facilitate better cooperation from citizens who are more inclined to report violations and abuses to the trusted Human Rights Commissions, rather than the security forces.

Promotion of Good Governance:
There is no gain-saying that the promotion of good governance at all levels of governmental authority remains the greatest antidote to the problems of democratic sustenance in Nigeria. In the absence of good governance, the ruling elite recourse to ethnic, religious and regional appeals, thereby inflaming primordial identities of the masses. As such, only a transparent and accountable leadership that rises above primordial considerations will be able to enhance the peaceful co-existence of autochthons and settlers in Jos.

The Expansion of the Political Space:
One of the major causes of violent civil conflicts in Nigeria, since independences, has been the restriction of the political space. In Jos, there were instances when the political space was so narrowed that it became a one ethnic/religious group enclave. This has in no small measure famed the embers of discord on the plateau. Accordingly, the enlargement of the political space to ensure that all stake holder in Jos are given equal right to aspire, contest and win elections, irrespective of their ethnic or religious extraction could be very potent in the attempt at nipping ethnic and religious violence in the bud in Jos. A more proactive and result-oriented civil society can be a very useful platform for the articulation of this agenda.

The Initiation of Poverty and gender equality:
The fact that poverty and socio-economic marginalization often leads to aggressive behavior that can take on etnnic and or religious connotations cannot be overemphasized. In Jos, as elsewhere in Nigeria, members of some ethnic groups who feel alienated or deprived often rationalize their hardship as resulting from the control of politics and society by members of rival ethnic groups. This scenario has whipped up primordial sentiments which have often resulted into violent conflicts. It is therefore imperative that government and other relevant institutions should design poverty reduction schemes that will be inclusive of all identities and thereby, help reduce the level and scope of poverty and inequality, which are often the real causes for violent civil conflicts.

Definitions of terms

Conflict is classified into the following types:

- **Bilingual conflict**

This is a situation where we different types of people speaking more than two languages, therefore, it may leads to conflict of misunderstanding. According to (Rodriguez-Fornells et al. 2002), bilinguals could handle a potential language conflict in 2 ways. First, words of both languages become activated, and an effective mechanism then selects words from the target language out of the set of activated target and non-target language representations. Second, there might be a mechanism that blocks the nontarget language completely, such that normally non-target language representations do not become activated at all. Electrophysiological and neuroimaging data have been interpreted in favor of the latter option. Therefore, bilingualism aids conflit resolution.

- **Ethno-linguistic conflict/group**

An ethnic group is a group that has a distinct culture of its own. It tends to be a group that shares an ancestral heritage. A race is defined more by physical characteristics. See the above explanation on ethnolinguistics after race and ethnicity. But here we are talking about conflict of language and culture.

- **Interpersonal conflict**

It refers to a conflict between two individuals. This occurs typically due to how people are different from one another. We have varied personalities which usually results to incompatible choices and opinions. Apparently, it is a natural occurrence which can eventually help in personal growth or developing your relationships with others. In addition, coming up with adjustments is necessary for managing this type of conflict. However, when interpersonal conflict gets too destructive, calling in a mediator would help so as to have it resolved.

- **Aculturational conflict**

Language is a means of promoting social interaction and national cohesion and preserving culture. This type of conflict can be seen where there is clash of cultures. A different group of people or community believes that their own culture is superior more than others. One thing is sure, countries all over the world have one form of culture or the other for which they are known. Nigeria is a multi-ethnic culture of which "Ndi-Igbo" is one and yet within the aiagbo race, each community has cultural trait which are peculiar to it.

- **Intrapersonal conflict**

It 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. Interpersonal conflict may come in different scales, from the simpler mundane ones like deciding whether or not to go organic for lunch to ones that can affect major decisions such as choosing a career path. Furthermore, this type of conflict can be quite difficult to handle if you find it hard to decipher your inner struggles. It leads to restlessness and uneasiness, or can even cause depression. In such occasions, it would be best to seek a way to let go of the anxiety through communicating with other people. Eventually, when you find yourself out of the situation, you can become more empowered as a person. Thus, the experience evoked a positive change which will help you in your own personal growth.

- **Intragroup conflict**

Is a type of conflict that happens among individuals within a team. The incompatibilities and misunderstandings among these individuals lead to an intragroup conflict. It is arises from interpersonal disagreements (e.g. team members have different personalities which may lead to tension) or differences in views and ideas (e.g. in a presentation, members of the team might find the notions presented by the one presiding to be erroneous due to their differences in opinion). Within a team, conflict can be helpful in coming up with decisions which will eventually allow them to reach their objectives as a team. However, if the degree of conflict disrupts harmony among the members, then some serious guidance from a different party will be needed for it to be settled.

- **Intergroup conflict**

Ittakes place when a misunderstanding arises among different teams within an organization. For instance, the sales department of an organization can come in conflict with the customer support department. This is due to the varied sets of goals and interests of these different groups. In addition, competition also contributes for intergroup conflict to arise. 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.

Conflict may seem to be a problem to some, but this isn't how conflict should be perceived. On the other hand, it is an opportunity for growth and can be an effective means of opening up among groups or individuals. However, when conflict begins to draws back productivity and gives way to more conflicts, then conflict management would be needed to come up with a resolution. There are other types of conflict which includes:

- **Conflicts about limited means**. There may be only so much money, or time, or power to go around. Who gets it? Who gets more respect than who? In a meeting there may be more or less attention or respect for different people.
- **Conflicts about values**. These are conflicts about what is right or best, and what is wrong. They involve moral issues, questions of belief- and value-systems, issues of religion of ideology.
- **Conflicts about identity**. Although connected to values, conflicts about identity are more fundamental. These are conflicts about the tension between the sexes, between ethnic groups, or cultural backgrounds. Between class backgrounds, people of different sexual orientation. The identity-conflicts may involve chosen roles (e.g. motherhood or not), or may involve professional roles (e.g. doctors against nurses).

Solutions

It is worrisome to note that the Nigerian security system is more reactive than proactive, waiting for crises to breakout before rushing to put off the fire. The strategy may have worked in the past but we cannot use the solutions of yesterday to solve today's challenges. The practice of sending Special Military Task Forces for internal security duties, even if they work in the most professional and saintly manner, is only meant to put off the fire. It should only be a short term intervention measure because by their training and operational system, the military is not in a position to find solutions to the civil crises. It is therefore illogical and to an extent ridiculous that people are relying on them to solve the crises. Several analysts have criticized the present system where all the intelligence gathering and crises response mechanisms are concentrated in a few location, usually very far away from the well-known flashpoints of crises. This plans naturally leads to extremely slow response to early warning signals, and in fact, is so slow that it has become counter-productive (Gomos, 2011).

Kinds of solutions

The different kinds of conflicts require different kinds of solutions.

a. Conflicts about limited means may be solved by:

- creating more (money, time, respect.....)
- agreeing to a system of distribution (criteria to be agreed upon)
- by fighting it out, and winning or losing (for instance when the conflict is about who gets a job - may the best person win).

b. Conflicts about values may be solved by:

- convincing the other person
- identifying common values, and approaching the problem from the basis of that agreement, consensus.

- agreeing to disagree - and respectfully living with the differences.

c. Conflicts about identity may be solved by:

- assimilating (adjusting to the dominant identity to be acceptable)
- learning to live with the differences (understanding, acceptance)
- separation (in order to avoid the constant battles and pain)

Conflicts about identity are the most painful. Because parties may claim that the problem is not the behaviour of the other but the way the other *is*. Between men and women there is an ongoing and very fundamental tension about the subject of *being*. Finding a solution in this kind of conflicts may take a lot of energy.

Recommendations

- Government should assist the ECOWAS Mechanism for Conflict Prevention and resolution and if this is effectivelyy done, there must be a peace building security.
- All these bodies such as programme for coordination and assistance for security and development (PCASED, 2002), the protocol relating to mutual assistance of defence (1981), and the protocol on democracy and good governance (2001) are all mechanisms for the resolution of both domestics and regional conflicts.
- The Association for Conflict Resolution (ACR) has to enhancee the practice and public understanding of conflict resolution and gives voice to the choices for quality conflict resolution.

Summary and Conclusion

We all believe that citizenship and gender equality, sound and technology, media and language contribute a lot in conflict resolution and paece building in any nation. The involvement in conflict prevention and management reveals the dilemma between mitigating a humanitarian crisis and finding a long-term solution. The current literature on conflict is afflicted by the dangerous argument that "war should have a chance and play itself out rather than being "sustained by humanitarian assistance". The humanitarian organizations cannot escape the debate about conflict-solving versus humanitarian relief, and the agenda of States pursuing geopolitical objectives may not be compatible with humanitarian efforts of international organizations and NGOs.

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