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Mechanisms and policies for implementing ethnic diversity management and its impact on building the modern state, achieving national unity, and social peace (selected models)

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Abstract

This research examines the policies of ethnic diversity management, which emerged as a socio-political phenomenon in the post-cold war era, directly influencing events within the social system. Ethnic diversity can be a natural and positive phenomenon, serving as a source of social, cultural, intellectual, and economic enrichment for the state if managed through appropriate policies and strategies, as seen in Malaysia. Conversely, it can become a serious challenge threatening the state's survival due to political system weaknesses, its inability to address various ethnic demands, as observed in Ethiopia, or due to ideological or doctrinal rejection. Additionally, ethnic conflict can escalate when a dominant ethnic group takes control of the political system and oppresses other groups that challenge its leadership position. External interventions often play a key role in intensifying such conflicts by supporting specific factions to serve external interests.

Keywords: Ethnic diversity management, modern state-building, national unity, social peace

Introduction

Ethnic diversity and racial differences are a global phenomenon, present in both developed and developing countries. The key distinction lies in the fact that most developed nations have understood the fundamental solutions to managing this diversity, effectively adapting to it and leveraging it for national growth and progress. In contrast, many developing countries continue to struggle with the challenges posed by ethnic diversity and its consequences. Ethnic diversity presents two opposing dimensions: stability and conflict. If a country successfully integrates ethnic groups, eliminates divisions, and fosters a unified national identity, the outcome will be internal and external stability. In this case, ethnic diversity ceases to threaten national security and instead becomes a source of strength, stability, and progress. Ethnic pluralism is not inherently a cause of wars, conflicts, or state fragmentation. However, if a state fails to effectively manage and contain its ethnic diversity, tensions may escalate into internal conflicts, civil wars, and cross-border struggles, ultimately weakening national unity and threatening state sovereignty.

First: Research Significance Scientific Importance

The significance of this research lies in its focus on one of the most complex phenomena in human societies: ethnic diversity, which poses a potential threat at national, regional, and even international levels. This complexity has led to the emergence of numerous theories aimed at explaining the risks associated with ethnic diversity and proposing mechanisms and solutions to mitigate its challenges. The study seeks to identify an effective combination of policies and strategies to assist national institutions in managing ethnic diversity and ensuring social stability.

Practical Importance

Ethnic diversity presents a rich field for research and a broad scope for study, particularly in the context of various academic disciplines. The growing internal conflicts

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among different ethnic groups within states and the challenges of addressing their demands, whether secessionist or related to autonomy, make this issue highly relevant in contemporary political and social studies.

Second: Research Problem

The core research problem is centered on the following question:

What policies are adopted to manage ethnic diversity in building a modern state?

From this central issue, several sub-questions arise:

- What is the definition of ethnic diversity?
- What are the forms and manifestations of ethnic diversity?
- How does the application of peaceful and violent policies in managing ethnic diversity impact state-building (Malaysia and Ethiopia: A Comparative Study)?

Third: Research Hypothesis

Based on the research problem, the study aims to test the hypothesis that: The selection of appropriate policies for managing ethnic diversity contributes to the successful building of a state, whereas the lack of national cohesion results from poor ethnic diversity management, which requires the presence of strong, conscious, and balanced political elites.

Fourth: Research Methodology

The study relies on the **descriptive approach**, which enables a comprehensive understanding of all aspects of the examined phenomenon and its connection to the research subject. Through this approach, the study analyzes ethnic diversity in its various complexities and assesses the ability of the selected case (Malaysia) to implement appropriate policies for its management. Additionally, this approach facilitates an examination of the realities of Ethiopia, its ethnic diversity management policies, and the characteristics, stages, and crises that have influenced its state-building process. Furthermore, the historical method is employed to trace the historical development of both countries, alongside the comparative method, which contrasts Malaysia's successful policies with Ethiopia's challenges in managing ethnic diversity.

Fifth: Research Structure

This study consists of two main chapters, in addition to the introduction, conclusion, and key findings. Chapter One presents the theoretical framework of ethnic diversity, addressing its concepts and types, and includes two sections: the concept of ethnic diversity and its forms and manifestations. Chapter Two examines the impact of peaceful and violent policies in managing ethnic diversity on state-building, with two sections: peaceful policies for managing ethnic diversity in Malaysia and violent policies for managing ethnic diversity in Ethiopia.

Chapter One: Theoretical Framework of Ethnic Diversity - Concepts and Types

Ethnic diversity is one of the complex phenomena that attract the attention of researchers and policymakers alike, particularly in countries experiencing internal tensions and conflicts. This concept gained widespread significance in the late 1990s, a period marked by a wave of ethnic-based

conflicts and wars driven by historical, economic, social, and ideological factors. Some of the most notable examples occurred in African nations, where ethnic tensions escalated into large-scale conflicts. In response to these challenges, states have begun to develop mechanisms and strategies to manage ethnic diversity effectively, aiming to prevent future conflicts and ensure national security and stability.

First Section: The Concept of Ethnic Diversity

Definition of Ethnic Diversity-Linguistic and Terminological Perspectives

Linguistic Definition: The term pluralism (التعددية) is derived from the root "عد" (to count), which means to count, enumerate, or repeat. The word also conveys meanings related to strength, prominence in war, and numerical abundance. The linguistic meaning suggests that pluralism implies the absence of singularity or exclusivity, denoting a state of multiplicity and diversity. This interpretation remains consistent across languages, including English and French, where the term conveys the idea of multiplicity and non-singularity in various aspects (Ashour, 2002: 20-21) ^[4].

Definition of Ethnicity: The term ethnicity: refers to racial or sectarian classification, categorizing human groups based on their ethnic or ancestral origins. It is closely linked to racial discrimination (Al-Maani Dictionary, 2024) ^[31]. In English, the word Ethnicity is derived from the Greek term "Ethno", meaning people or tribe. The term was first introduced into the English language in the 14th century and was initially used to describe marginalized or undesirable groups. Additionally, the term ethnicity appears in New Testament writings, where it was used to differentiate between apostles and the Israelites (Mahdawi, 2024) ^[36].

Terminological Definition of Ethnic Diversity

The Dictionary of Political, Economic, and Social Terms defines pluralism as:

"The organization of social life based on common principles while respecting differences and diversity in public orientations within the population. Pluralism is also considered a fundamental condition for practicing democracy, as it is entirely opposed to the concept and practices of a 'totalitarian state.' It assumes a degree of neutrality from the governing authority, which must respect the forces and institutions that contribute to the general welfare of the country within their respective capacities and jurisdictions." (Dhibyan *et al.*, 1990: 138-139) ^[1]. From a theoretical perspective, pluralism (pluralism) as a normative theory emphasizes the positive outcomes of social and cultural diversity by promoting multiple institutions, values, groups, and ways of life. It also supports constitutional mechanisms that reconcile differing perspectives on public policy issues. As an explanatory theory, pluralism describes how policies are shaped through interactions among various influential entities and institutions (Dryzek & Dunleavy, 2013: 69) ^[5]. Pluralism is considered a complex and multi-dimensional concept, encompassing cultural, social, and political levels. It is closely linked to other concepts such as ethnicity, nationalism, sectarianism, nationhood, democracy, and participation. The meaning of pluralism varies across societies; in some, it is primarily cultural and social, emphasizing tolerance and mutual acceptance among different cultural groups. In others, it extends to economic and political cooperation as well (Khaled & Shukr, 2021: 54) ^[10].

The term ethnicity is closely linked to the cultural, linguistic, and ancestral characteristics that distinguish a specific population group. An ethnic group refers to a community that shares racial, cultural, and social traits, possessing a degree of continuity due to biological descent (Tawfiq, 2014: 190)^[3]. Ethnicity is a historical phenomenon that reflects a social identity based on unique cultural practices, a shared history and origin, and a sense of belonging that reinforces the identity of its members in their interactions with each other and with outsiders. Michael Smith (M. Smith) defines ethnicity as a worldview shaped by recorded history, relying on shared cultural emotions that connect individuals within the same culture. Ethnicity differs from race, as race is based on common biological ancestry, whereas ethnicity represents a people or tribe regardless of culture and beliefs (Ousi & Ma'ash, 2012: 27)^[17]. According to Georges Corm, ethnicity is a human community that emphasizes a distinct identity exclusive to its members. The two primary markers of ethnicity are religion and language, as they ensure optimal communication within the ethnic group, provided that these elements are unique and not shared by other social groups (Belaid, 2010: 15)^[19]. In summary, ethnic pluralism is a historical phenomenon that represents a form of social identity, based on unique cultural practices, distinct beliefs, a common history and origin, and a collective sense of belonging, reinforcing group identity in both internal and external interactions (Qawi & Haj, 2012: 43)^[7].

Second: Classification of Ethnic Groups

Based on this framework, ethnic groups can be categorized into different forms, including:

Assimilationist Movements

In this category, ethnic conflicts arise due to specific structural characteristics such as religion, race, or culture, which result in exclusion or unequal treatment by the majority population. The distinctiveness of these structural traits often fuels discrimination and prejudice, leading to social marginalization by the majority of other ethnic groups. Accordingly, the objectives of assimilationist movements are twofold: First, to minimize or abandon their unique characteristics, such as language, culture, or religion, in an attempt to integrate with the dominant society. Second: To adopt the structural traits of the majority group or another privileged ethnic group with higher social status. The social agenda of such movements encourages members to shed their original ethnic identities while simultaneously removing barriers that hinder their full integration into the majority culture. In some cases, the majority group may support and facilitate this assimilation; in other instances, it may resist and obstruct the process (Ali, 2024)^[33].

Integrative Groups

Integrative ethnic groups are characterized by the absence of superiority or dominance over other groups within the same society. Unlike assimilationist movements, these groups coexist on a more equal footing in terms of power and social status within a unified national framework. One of the key mechanisms of ethnic integration is intermarriage between individuals from different ethnic communities within the same society. The motivations for ethnic integration often stem from shared interests, common threats, religious, ideological, or intellectual unity, or even external coercion,

such as the historical colonial experiences that shaped African societies. Social historians studying the formation of nation-states suggest that the first nucleus of most modern nation-states emerged from alliances among clans and tribes occupying adjacent geographic areas, formed due to these common factors (Al-Ameen, 2018: 25)^[37].

Separatist Groups

Separatist movements represent one of the most significant and dangerous challenges facing modern states. While many countries strive toward economic unity and regional blocs based on common interests and free trade, separatist movements emerge in parallel, advocating secession from the state for various political, ethnic, or religious reasons. The threat posed by separatist movements lies in their potential to resort to violent actions and rebellions, which can undermine national security and destabilize the economy. These tensions may escalate into full-scale secessionist conflicts, jeopardizing the territorial integrity of the state. Additionally, the demand for secession can have a spillover effect, encouraging similar movements in neighboring countries, potentially leading to the redrawing of borders based on ethnic or nationalist identities. Such developments contribute to political instability and internal fragmentation within affected states (Mahmoud, 2018: 166)^[13].

Supremacist Groups

This type of ethnic group consists of communities that, despite recognizing the necessity of coexistence with other ethnic groups within a unified political framework, actively cultivate a sense of superiority and dominance over others. These groups seek to reinforce their supremacist ideology through all available means, fostering the belief that they hold a higher status than other ethnic communities. Supremacist ethnic groups often justify their monopoly on power and authority through ideological and doctrinal narratives, which may include religious claims of divine right, scriptural promises, or mythological narratives that classify them as a chosen and exceptional people. These justifications serve to legitimize their dominance over other groups and sustain their control over political and social structures (Al-Ameen, 2018: 26)^[37].

Third: The Historical Dimension of Ethnic Diversity in Africa

Africa is one of the most affected regions by ethnic diversity-related conflicts compared to other parts of the world. This situation can be traced back to the Berlin Conference of 1884-1885, which marked the beginning of the division of Africa among major European colonial powers, including France, Britain, Germany, Spain, and Portugal. The colonial partition of Africa was carried out without consideration for the existing social and ethnic structures, leading to the creation of artificial borders that disregarded the historical, cultural, and ethnic realities of African societies. Following the independence of African nations, these inherited colonial borders became a major source of conflict, turning into ticking time bombs that continue to fuel ethnic and territorial disputes. The challenges of ethnic diversity in Africa are evident in the recurring armed conflicts that erupt within states due to internal ethnic tensions, as well as between neighboring countries over disputed territories. This is particularly

prevalent in the Horn of Africa, which includes Somalia, Ethiopia, Eritrea, and Djibouti (Khalifa, 2016: 40)^[12].

Second Section: Forms and Manifestations of Ethnic Diversity

First: Types of Pluralism

Pluralism takes various forms in contemporary societies, especially those with a high degree of ethnic diversity. It can be classified into several types, including:

Political Pluralism (Kataf, 2018: 205)^[15]

Political pluralism is characterized by mechanisms that ensure diverse political representation and participation, including:

Open organizational pluralism: The freedom to establish political parties, organizations, and associations without restrictions, which is directly linked to the party system.

Political power rotation: The transfer of political authority through free and competitive elections, allowing for governmental change based on electoral outcomes related to the political system.

A system of rights and public freedoms: The extent to which these rights are upheld serves as a benchmark for human rights protection, which the legal system regulates.

Social Pluralism

Social pluralism refers to the diversity of values, ideologies, and practices that is, the diversity of ideas and beliefs held by individuals within a single society. Individuals acquire their beliefs through their interactions in a shared social life and their coexistence with the various phenomena and realities of nature and society. This form of pluralism arises from numerous factors, including geographic location, the diversity of social values and customs, the level of development, the variety of social phenomena that shape everyday behaviors, the degree of technological advancement, economic status as an indicator of urbanization, and the strength of religious commitment (Abbas, 2020: 11)^[20]. Moreover, pluralism in societies is an inherent aspect of the society itself; in a diverse society, differences are not merely variations in public opinion but manifest as cultural, linguistic, racial, sectarian, or ideological distinctions, each with defined boundaries, stability, and resistance to fluctuation (Lutfi, 2024)^[38].

Cultural Pluralism

Cultural pluralism, or cultural diversity, refers to the coexistence of multiple cultures and ideologies within the same society, where each group respects and values the culture of the other. This mutual recognition stems from the fundamental definition of culture, which is widely accepted by scholars in the field as "a set of customs, traditions, and social practices," including language usage and expressions unique to a particular community. These cultural traits serve as distinguishing features of a group, reinforcing identity and social cohesion. Cultural pluralism is also linked to the role of human beings as the foundation of sustainable development, a principle that governments and nations actively work to promote (Al-Kurbi, 2024)^[29].

Second: Types of Ethnicity

There are several types of ethnicity, categorized as follows (Raquili, 2023: 695)^[14]:

Racial Ethnicity: Refers to the physical characteristics or appearance of people who share similar traits based on genetic heritage. For example, African Americans are an ethnic group of African descent living in the Americas.

Linguistic Ethnicity: Defined by a group's common language, dialect, or writing system. An example is the French Canadians in Canada, who share a distinct linguistic identity.

Regional Ethnicity: Refers to groups that tend to be geographically isolated. An example is the inhabitants of the southern islands, who maintain a distinct identity due to their relative geographic separation.

National Ethnicity: Encompasses political entities or national identities that unite individuals under a common national identity.

Religious Ethnicity: Defined by shared religious beliefs or sectarian affiliation. Examples include Muslims, Christians, and Jews, who belong to distinct religious communities.

Third: Types of Ethnic Demands

Cultural Demands

Language: Language serves as a primary driver of ethnic identity-related demands. The recognition of a group's language as an official state language is a key indicator of its status and legitimacy within the country. Such recognition gives the group a more prominent position than other ethnic communities. The nature of language-related demands varies depending on the group's demographic weight within the state. The majority of dominant ethnic groups often advocate for their language to be designated as the official language, arguing that minority languages lack broad influence or are linguistically underdeveloped. However, minority ethnic groups do not readily concede to linguistic marginalization; instead, they actively seek recognition and policy changes to secure linguistic pluralism at the national level, even when acknowledging the limited development of their language (Murabii, 2015: 83)^[18].

Religion: Religion is often used as a mobilization tool, either in support of or against the political system. Majority ethnic groups typically advocate for their religion to be recognized as the official state religion, while minority ethnic groups tend to demand secularism, the separation of religion from the state, and equality among all religions and sects (Salim, 2022: 44).

Recognition of Cultures, Customs, and Traditions

Culture is a key mechanism through which individuals adapt to environmental changes. It provides a structured framework of moral, religious, economic, and social values, guiding behavior and interactions within a society. Cultural pluralism refers to the varied mindsets, behaviors, customs, and beliefs that shape different communities' approaches to their environments. Some societies consist of a homogeneous cultural fabric, while others are culturally diverse, whether the differences between groups are minor or fundamental. Cultural pluralism is defined as "the appreciation, understanding, acceptance, and mutual respect of different cultures, allowing for the formation of unified communities. It represents the most just and participatory

system, enabling individuals to engage freely within society while maintaining their true identities. A tolerant and adaptable system, cultural pluralism fosters better responses to social issues." (Skein, 2014: 130).

Political Demands (Salim, 2022: 44)

- **Secession:** Some ethnic groups demand political separation, either to establish an independent state or to join another political entity.
- **Administrative Autonomy:** In certain cases, ethnic groups do not seek full independence but demand recognition of their distinct identity through administrative autonomy, self-governance within a federal system, financial allocations, or special recognition of their social and cultural status.
- **Public Office Representation:** Ethnic groups often compete for control over the civil service and government positions, seeking greater influence within the state.
- **Land Ownership:** Some ethnic groups own disproportionately large territories compared to their population size, leading to disputes over land rights and territorial control.

Economic Demands

Ethnic groups often demand fair distribution of wealth, emphasizing equal opportunities in resource allocation. The effectiveness of these demands depends on the group's size, cohesion, regional concentration, and the characteristics of its territory. Additionally, the role of the ethnic elite in mobilizing, advocating, and negotiating these demands significantly influences their success (Abdali, 2020: 25-26) ^[21].

Chapter Two: The Impact of Peaceful and Violent Policies in Managing Ethnic Diversity on State-Building

The political system, in its interaction with various ethnic components, employs policies that align with the realities and challenges presented by the socio-political landscape. These policies vary depending on the objectives set by the state, shaping the management of ethnic diversity in ways that can either foster national unity and stability or exacerbate divisions and conflicts.

First Section: Peaceful Policies for Managing Ethnic Diversity in Malaysia

Geographic and Social Structure of Malaysia

Political System

Malaysia operates under a constitutional monarchy and a federal governance system, comprising 14 Malaysian states. The country has a central federal government, led by the Prime Minister, who is elected from the winning party at the national level and holds broad executive powers. Additionally, each state has a local government, headed by a Chief Minister, elected by the ruling party at the state level. The Malaysian governing system has established several guarantees and measures to maintain the country's Malay identity, including preserving the monarchy system, recognizing Malay as the official language, designating Islam as the official religion, and ensuring Malay dominance in politics and civil service. Furthermore, Malays are granted economic and educational privileges to strengthen their social and political influence (Saleh, 2024) ^[32].

First Section: Peaceful Policies for Managing Ethnic Diversity in Malaysia: Geography of Malaysia

Location and Area: Malaysia is located in Southeast Asia, bordered to the north by Thailand, the South China Sea, and Brunei; to the south by the Java Sea, the island of Singapore, and the Indonesian section of Borneo; to the east by the Sulu Sea and the Celebes Sea; and to the west by the Strait of Malacca, which separates it from the island of Sumatra. Malaysia has an area of 329,758 square kilometres (Kideh, 2013: 6) ^[6].

Population: Today, Malaysia is home to three ethnic groups, each with its own religion, language, and culture, making this country one of the most important multicultural societies in the world. The largest and most significant of these groups is the Malay people. The second group consists of the Chinese, who came to Malaysia at the beginning of the 20th century, encouraged by the British colonial authority due to their expertise in tin mining. In addition to these ethnic groups, there are small communities of Arabs, Japanese, and Europeans. The population of Malaysia today is approximately 19,489,000 people. (Kideh, 2013: 11) ^[6].

Religions in Malaysia: Islam is practised by all Malays, making up 60% of the population, in addition to several Muslims from other ethnicities, such as Chinese and Indians, who constitute 1% of the country's population. Thus, the percentage of Muslims in the country is about 60%. Based on this, the Malaysian Constitution states in Article (3) that Islam is the official religion of the state (Salam, 2018: 100). Buddhism is practiced by about 19% of the population, including Chinese, Indians, and others. Christianity is practiced by about 10% of the Chinese and Indians. Hinduism is also practiced by the population, and other beliefs represent 1% (Qatar Embassy, 2024: Online Source).

Second: Mechanisms for Peaceful Management of Ethnic Diversity: Democratic Reform Policies

The process of political reform and democratic transition is driven by a combination of internal and external factors, each varying in strength and impact in fostering political change. These reforms aim to expand political participation, promote political and democratic awareness, and ensure a peaceful transfer of power through democratic mechanisms. Additionally, democratic reform seeks to ensure fair power distribution, prevent conflicts over authority, and promote equitable wealth distribution, social justice, and equality. Both internal and external influences play a role in shaping democratic reforms. External factors include global political developments and regional pressures, which can serve as catalysts for reform. The international political environment often exerts pressure on nations to adopt democratic governance structures, reinforcing the need for comprehensive political reform in many countries. These regional and global shifts create a new political environment, encouraging states to seriously consider democratic governance and institutional reform (Shaher, 2024: Online Source) ^[39].

Symbolic Policies

Symbolic policies encompass a broad set of governmental actions and symbols that continuously reinforce the historical presence of the nation in the collective

consciousness of its people. These symbols serve as a daily reminder of national identity and continuity, linking the present to the past through deep spiritual, moral, and material connections. Examples of symbolic policies include national flags, military parades, political monuments, and national anthems, all of which create an intangible bond between individuals and their state, strengthening their sense of citizenship. However, these policies do not function automatically; instead, they rely on complex and interwoven factors that emerge from the founding moment of a state, including national consensus, acceptance of the political system, and the establishment of a legal framework that governs public affairs. A well-structured legal and political system ensures that citizens recognize the importance of citizenship and regard it as valuable and worth preserving (International Institute for Democracy and Elections: 3).

Federal System Policies

One of the primary benefits of federalism is that it provides a framework for recognizing ethnic, religious, linguistic, and other cultural groups, acknowledging their distinct identity and unique interests. Federalism enables these groups to exercise true self-governance through regional, state, or provincial institutions, while still participating in national governance through federal institutions. A federal constitution that accommodates demands for autonomy and cultural recognition can serve as a protective mechanism for minorities, prevent conflicts, enhance the legitimacy of democratic institutions, and reduce pressures for secession (Al-Ameen, 2018: 39)^[37].

Consociational Democracy

A stable democratic system can exist despite societal divisions if certain conditions are met, including a unified national identity, shared national symbols, and the overlapping of religious and class divisions, which help to reduce the intensity of societal fragmentation. A key element in maintaining stability is elite cooperation, where political leaders are willing to resolve conflicts while preserving the existing political order. The consociational model effectively prevents conflicts and separatist movements by representing diverse socio-cultural structures within the political system. It serves as a solution to ethnic, linguistic, religious, and sectarian diversity, ensuring that various identity groups feel represented and included. This model has been successfully applied in Scandinavian countries, Lebanon, Malaysia, Canada, and India (Omar, 2021: 188)^[11].

Integration Policies

Policies of assimilation and integration serve as a practical approach to managing ethnic diversity and conflict by minimizing divisions and emphasizing shared values over differences. The core of this strategy is to foster peaceful coexistence, safeguard individual and collective rights, and promote equal participation in governance and development. By adopting inclusive policies, societies can unite around common goals, shifting toward a progress-oriented national identity. This approach encourages social cohesion, enhances national unity, and prevents fragmentation, ultimately building a stable and inclusive society (Al-Shehri, 2024: Online Source)^[34].

Third: The Impact of Implementing Effective Public Policies on Managing Ethnic Diversity

Malaysia has successfully managed a multi-ethnic and multi-religious society, bringing ethnic diversity to the forefront of national priorities. The principle of mutual

respect for each other's culture has contributed to making Malaysia a secure and stable country. Instead of being a source of conflict, Malaysia's ethnic diversity has fostered peace, with various ethnic groups forming coalitions based on ethnic ties to establish political parties, participate in political campaigns, and contribute to system development (Magdy, 2024: Online Source). The success of Malaysia's ethnic diversity management is reflected in the following principles (Murabii, 2015: Previously Cited Source, 172-192)^[18]:

1. Respecting and defending Malaysia's sovereignty.
2. Protecting and upholding the Malaysian Constitution.
3. Safeguarding and reinforcing democracy based on ethnic pluralism.
4. Ensuring human rights and recognizing the rights and interests of all social groups.
5. Promoting ethnic harmony to ensure peaceful coexistence and build a strong, unified nation.
6. Addressing issues affecting Malaysian society across all ethnic groups.
7. Enhancing the country's economic development.
8. Respecting the languages of all ethnic groups within Malaysian society.
9. Encouraging social, economic, and political cooperation among all citizens.
10. Strengthening comprehensive Islamic values as an additional force for development, ensuring the coexistence of Islam and modern technology through the establishment of Islamic economic and educational institutions.
11. Emphasizing the state's strong role in both economic and political affairs-privatization does not mean the withdrawal of the state from public economic activities but rather its ability to oversee, guide, and plan effectively.

Second Section: Violent Policies in Managing Ethnic Diversity in Ethiopia

Geographic and Social Structure of Ethiopia Political System

The Federal Democratic Republic of Ethiopia operates under a parliamentary system of governance. The federal government consists of nine regional states, which are structured based on ethnic settlement patterns, language, identity, and consent. Additionally, Ethiopia has two autonomous cities under federal administration: Addis Ababa (the capital) and Dire Dawa (Human Rights Council, 2024: Online Source, 8).

Geography of Ethiopia

Location and Area: Ethiopia is located in Northeast Africa, in a region known as the Horn of Africa. It shares borders with Sudan to the west, Djibouti to the east, Eritrea to the north and northeast, Somalia to the southwest, and Kenya to the south (Ademjumobi, 2018: 28)^[2]. The total land area of Ethiopia is approximately 1,104,300 km² (426,372.61 square miles) (Ethiopia Geographic Map, 2024: 9).

Population: As of the 2017 census, Ethiopia had a population of 105.7 million, making it the second most populous country in Sub-Saharan Africa after Nigeria and Egypt. According to World Bank estimates, Ethiopia's annual population growth rate was 7.6% in 2016 (Abdel-Salam, 2024: Online Source, 9). The ethnic composition of

Ethiopia includes Oromo (40%), Amhara (25%), Tigray (32%), Sidamo (9%), Shanqella (6%), Somalis (6%), Afar (4%), Gurage (2%), and other groups (1%) (Ademjumobi, 2018: 28)^[2].

Language and Religion: Ethiopia is home to around 80 ethnic groups, each with its distinct language, customs, and traditions. The country's nine regional states represent various ethnic groups, resulting in significant linguistic diversity with approximately 100 spoken languages. Ethiopian languages can be classified into four main linguistic groups: Semitic, Cushitic, Osmotic (all from the Afro-Asiatic language family), and Nilo-Saharan languages (Abdel-Salam, 2024). Regarding religion, Ethiopia is known for its religious diversity, with Christianity and Islam as the dominant faiths, along with Jewish minority and indigenous animist beliefs. Ethiopia is one of the few African countries where all three Abrahamic religions Christianity, Islam, and Judaism have historical roots. Christianity, specifically Ethiopian Orthodox Christianity, was introduced in the 4th century AD, while Islam arrived in Ethiopia in the 5th year of the Prophet Muhammad's mission (circa 615 AD) (Mahmoud, 2022: 188-299)^[16].

Second: Violent Mechanisms in Managing Ethnic Diversity

Policy of Domination

The policy of domination is one of the most commonly practiced strategies by political regimes, especially in developing countries. This approach seeks to ensure that no ethnic group outside the ruling elite can gain political power, thereby maintaining the absolute authority of the dominant ethnic group. This strategy has been historically adopted by both majority ethnic groups and ruling minority elites to sustain their control over the state. Despite the theoretical premise that democratic systems regulate ethnic competition, many liberal political systems in Africa have engaged in coercive dominance by monopolizing democratic institutions, effectively excluding certain ethnic groups from governance. Various African experiences have demonstrated how dominant ethnic groups manipulate democratic frameworks to consolidate power (Al-Ameen, 2018: 45)^[37].

Coercive Policies

Coercive policies are characterized by systematic domination, commonly employed by majority ethnic groups and ruling minorities to suppress rival communities. Some political regimes go even further by engaging in ethnic cleansing, forced displacement, or genocide to eliminate opposition. Ethnic groups do not inherently pose a threat to national stability unless they become politically active and demand representation. The ethnic problem arises when a group seeks political influence but is denied access to power, leading to social unrest and conflict. The feeling of deprivation and exclusion often reinforces ethnic identity consciousness, escalating into political crises and violent resistance (Salim, 2022: 45).

Policy of Expulsion

The policy of expulsion represents one of the most extreme measures used to address national integration issues. This strategy involves the forcible removal of non-integrated ethnic groups through deportation or exile. In some cases,

repressive regimes implement policies that drive marginalized ethnic communities to seek refuge in neighboring states, particularly in regions where ethnic and cultural similarities exist, facilitating their acceptance in new territories (Al-Ameen, 2018: 46)^[37].

Third: The Impact of Public Policies on Managing Ethnic Diversity in Ethiopia

The ethnic federalism system in Ethiopia, structured along ethnic, linguistic, and religious lines, has led to ongoing conflicts between the central government and regional states over development priorities, administrative rights, and the distribution of power and wealth particularly financial resources. The ambiguity in the division of authority between the federal government and regional states has exposed a lack of understanding of federal governance among Ethiopia's political elites at both the national and regional levels. This issue is deeply rooted in historical political legacies, contributing to the exclusion and marginalization of certain large ethnic groups that form federal states. Consequently, Ethiopia has witnessed an escalation of ethnic tensions, with increased divisions along ethnic, religious, and linguistic lines. These divisions have been further exacerbated by the federal government's policies, which have been perceived as inconsistent and biased in terms of regional development and resource allocation (Al-Tayeb, 2007: 313)^[40].

Although ethnic federalism was initially implemented to reduce conflicts among Ethiopia's diverse ethnic groups and promote coexistence, its flawed execution and mismanagement have instead fueled new ethnic-religious alliances, escalating conflicts that now threaten national unity and stability (Al-Tayeb, 2007: 314)^[40].

In a country already struggling with ethnic and sectarian divisions, the implementation of ethnic-based federalism has further deepened social fragmentation, creating two opposing factions: one consisting of ethnic groups that reject the ethnic division of Ethiopia, and another made up of ethnic groups seeking self-rule and eventual secession. This situation has exposed, intensified, and institutionalized ethnic, religious, and cultural differences, posing a serious threat to national cohesion and hindering efforts to establish even minimal levels of national unity (Al-Tayeb, 2007: 314)^[40].

It is evident that religious diversity has significantly contributed to ethnic conflicts and power struggles in Ethiopia, intensifying tensions between majority and minority groups, Islam and Christianity, religion and the state, and ethnicity and religion. These divisions have become deeply embedded in Ethiopia's internal political dynamics, as well as in regional and international power struggles (Mahmoud, 2022: 306)^[16]. Ethiopia represents a unique case in Africa's nation-building process, as it has alternated between coercive and voluntary policies to manage its diverse population. Despite being a multi-ethnic, multi-religious, and multi-sectarian state, Ethiopia has managed to preserve its federal structure, enabling various ethnic groups to coexist within a single national framework. However, this does not mean that Ethiopia has been free from separatist movements, as demonstrated by Eritrea's successful secession and ongoing demands for self-determination by other ethnic groups. Ethiopia remains vulnerable to fragmentation, as the failure to establish a fair and inclusive national integration policy continues to pose a threat to its unity and stability (Mahmoud, 2022: 318-319)^[16].

Conclusion and Findings

In conclusion, the continuation of ethnic mobilization and its escalation into violent conflicts poses a significant threat to the stability of nation-states, particularly in ethnically diverse countries. This challenge is especially pronounced in developing countries, where political systems have often failed to manage ethnic diversity effectively. However, some nations have successfully developed inclusive governance models that promote peaceful coexistence, social cohesion, and respect for cultural, linguistic, and religious diversity. These factors contribute to national integration, a stronger sense of citizenship, and shared destiny, ultimately fostering socioeconomic development. Malaysia serves as a successful example of ethnic diversity management, having established a harmonious multi-ethnic society based on integration, cooperation, and respect for cultural differences. On the other hand, Ethiopia illustrates the challenges of ethnic federalism, where poor governance, exclusionary policies, and unresolved ethnic grievances have led to ongoing conflicts, instability, and separatist movements. As global dynamics continue to evolve, ethnic diversity management has become a crucial issue, influencing political, social, cultural, and economic stability within states. Failure to address ethnic demands and grievances effectively can lead to widespread instability and crises, as seen in Ethiopia.

Findings

1. The Malaysian political system has managed ethnic diversity through a complex combination of assimilation mechanisms, power-sharing, and coercive laws, while maintaining traditional social values derived from Islamic and Confucian principles. The country has deliberately avoided Western values due to inherent differences in social and cultural characteristics.
2. Gradual cultural and institutional assimilation has played a crucial role in forging a unified national identity, where all ethnic groups compromised some of their perceived rights in exchange for greater benefits, including political stability, security, and economic development. This success can be attributed to Malaysia's highly aware, well-organized, and future-oriented ethnic composition, which has prioritized peaceful coexistence and national stability.
3. In contrast, Ethiopia's ethnic federalism model has failed to address ethnic grievances, leading to strong opposition and rebellion against the state-imposed structures. The mismatch between diverse ethnic demands and the government's failure to accommodate them has resulted in widespread rejection of the existing system and persistent ethnic conflicts.
4. Ethnic diversity within societies, when not properly managed, often leads to clashes, instability, and lack of coexistence, ultimately affecting national security and economic growth. Therefore, clear and inclusive policies must be adopted, alongside peaceful political mechanisms, to incorporate all ethnic groups and address their demands equitably.

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