CULTURE AND INDUSTRIAL CONFLICTS: ANALYZING THE ROLE AND EFFECTS OF CULTURE ON CONFLICT RESOLUTION IN CAMEROON

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Abstract
This paper examines the relationship between culture and organizational conflicts in Cameroon. Culture being the man-made part of the environment or the sum total of the creative effusions from man or his ingenuity engaged in the task of conquering or mastering multiple facets of his environment for survival could be both a veritable factor in engendering or preempting conflicts. Beyond the basic conceptual clarifications, this research paper categorizes industrial conflicts and assesses the role of culture in industrial conflicts. Majoring on secondary authoritative data and internet sources and presented in a thematic and chronological style, the paper argues that if not tactfully harnessed, cultural diversity can be a veritable trigger of conflicts in organizational settings with attendant consequences and the same can serve as a reliable approach to resolving conflicts in industrial contexts once they have occurred as seen in Cameroon. In the dialogue on industrial conflicts in Cameroon and elsewhere therefore, the agency of culture cannot be marginal for every human effort and action is informed by culture.

Keywords: Culture, Industrial Conflicts, Conflict Resolution

Introduction
In this contemporary era, the discourse on the nature and types of conflicts have become complicated firstly, by the complexities of several conflicts in the wake of and pervasiveness of globalization that has accentuated the need to stress on the pertinence of indigenous or endogenous approaches to conflict management and resolution. This approach undoubtedly appeals to the recourse to culture in addressing conflicts experienced in societies. For the sake of clarity, it will be necessary to examine the concepts of culture, industrial conflict and conflict resolution before assessing the role of culture in fomenting and resolving industrial conflicts.

Theoretical Framework
This study thrusts on the role and consequences of culture in the resolution of industrial conflicts in Cameroon. in this regard, cultural relativism theory and cultural conflict theory aptly situates this write up in the brother context in the academia Cultural relativism theory is indeed a relevant approach to understanding the relationship between culture and conflicts as it asserts that cultures are relative, not absolute, and that values and beliefs are

shaped by a society's historical and social context. As such, what is considered right or wrong, good or bad, is culturally specific and cannot be universally applied. In the context of conflict, this theory suggests that when different cultures fail to appreciate and accommodate each other's values and beliefs, this can lead to misunderstanding, mistrust, and ultimately conflict, (Hahn, 2023).

Cultural conflict theory provides a useful framework for understanding how differences in culture can lead to conflict. In addition, cultural conflict theory also suggests that when one group holds more power or privilege than another, this can create tensions and grievances that may contribute to conflicts. For example, if one cultural group has access to better education, healthcare, or economic opportunities than another, this can breed resentment and frustration, which may ultimately erupt into conflict, (Mayer & Louw, 2012). These theories inform and enhances the understanding of industrial conflicts in Cameroon, a nation well known as a miniature of Africa because if her rich and complex cultural diversity.

Review of Conceptual Literature
The concepts of culture, conflict, industrial conflict and conflict resolution needs to be contextualized for they can mean different things in different contexts and circumstances. The conceptual clarification will also help to situate the focus of this research paper. Culture for instance is quite a broad topic and it is easy to summarize it into a short definition. Cultures are more than language, dress and food neither can it be shrunk to just "traditions" or customs. Culture can be seen as some kind of roots upon which human relationships and experiences are built. By this token culture is always changing and renovating, never static – and is a perception shaping lens or a grammar for the production and structuring of meaningful actions (Avruch and Black, 2003). It is therefore the established pattern of behavior among a people or simply man-made part of the environment. According to Ajayi (2005), culture is an all-embracing and heterogeneous concept that encompasses every aspect of a man's life and experiences or the totality of all human efforts and achievements in the struggle for survival in the midst of unfriendly and militant forces of nature. Everything that makes man what he is and the heritage he possesses is culture.

UNESCO (2002), Clyde Kluchohn (1951), William Shack (1997), Olaniyan, Richard (1982) have defined culture in different words yet retaining the variables above. In the context of this study, culture will be considered simply as everything that originates from or made by man as opposed to what is created by God which is nature. These human creations are expressed in man's religion, language, dance, drama, music, philosophy, architecture, politics and political organization, technology and so on.

Conflict resolution in general terms is such a mechanism where conflicted parties come together and sort out their incompatibilities and conflicts by peaceful means or the process that two or more parties in conflict use to fine a cordial solution to their problems. Conflict is a term that has been used to describe a broad range of human activities including hostilities between people in international war. Hence the traditional notion of conflict as a fight, struggle or clash of principles is limited owing to the fact that interpersonal disputes about a clash of principles. The most broadly accepted definition of conflict is the one advance by Coser (1967, cited in Moore, 1996) which states that, it is a struggle between two or more people over values competition for status, power or scarce resources and according to Wertheim, Love, Peck and Lettlefield (1998), these conflicts occur when

there are real and perceived differences in interests - wants, needs, fears, concerns, that cannot be simultaneously satisfied. Conflicts therefore manifests when the needs and values of two or mover parties are incompatible.

Conflict means contradiction arising from difference in interests, ideas, ideologies, prescriptions and tendencies. The said contradictions exist at all levels of the society: individuals, groups, institutions, nations as well as in interpersonal and international relations (Adeogun, 2006). The concept is an integral part of society which could be brought about by several factors.

According Imobighe (2003), conflict represents a condition of disharmony within an interaction process usually as a consequence of a clash of interest between the parties involved in some form of relationship which could occur because either they are pursuing incompatible goals or they are using incompatible means to pursue their chosen goals. However, here is a consensus among scholars that conflict is normal occurrence in human interaction between two individuals, among groups, within a family, between families, within an ethnic group and between ethnic groups within an organisation, within and between states.

Stedirnon (1991) maintains that conflicts result from human interaction in the context of incompatible ends where one's ability to satisfy needs or ends depends on the choices, decision, and behavior of others while Zartman (1991,300) on his part perceives conflict as the violent exhibition or expression of incompatibility. Though conflicts may become violent, violence is not an inherent aspect of conflict but rather a potential form which conflict may take (Sedman, 1991,370).

It is necessary to point out that conflict is an essential creative element in human relations, the means to "change" and the means by which social values of welfare, security justice and opportunities for personal development can be achieved. So without conflicts society would be static (Burton, 1987) Coser (1956) opines that social conflict is the struggle over values or claims to status, power and scarce resources, in which the main aims of the conflicting parties are not only to gain the desired values but also to neutralize, injure or eliminate their rivals. He went further to note that, under some conditions, conflict has some functions to society. For example, by preventing the social system from becoming rigid and fixed by exerting pressure towards change and innovations. In this context, the anti-apartheid struggles for instance, contributed to the present stability in post-Apartheid South Africa. Furthermore, Dahrendorf (1958) opines that conflict is intrinsic to all societies and associations due to perpetual competition for authority within such groups. Intra and intergroup conflicts are therefore perennial features of social life and interestingly, Marxian understanding of the laws of change connects conflict with societal progress and this represents a more enlightened and progressive perception of conflict. In this light, progress occurs through conflict and struggle between opposing forces, and hence, the admixture of thesis and anti-thesis produces synthesis (Marx, 1948).

From the above views, conflicts are inevitable in human relations due to human diversities. And so a world without conflict is therefore not possible because it would mean a world without diversity. Conflicts are facts of the life in any society or organization where social change is a basic characteristic with conflict as the driving force behind desirable change. It is against this knowledge of the ambiguity of conflict that his paper seeks to focus on industrial conflicts.

It follows from this premise that conflict resolution is any process that resolves or ends conflicts through methods which can include violence or warfare. Alternatively, it can be viewed as a non-violent process that manages conflict through compromise or through the assistance of a third party who either facilitate or imposes a settlement or resolution. In this light, mediation, negotiation, arbitration and conciliation are practices which have been associated with conflict resolution. Conflict resolution, in this context will simple mean any process used to manage, determine, or settle difference that may arise among individual, families, groups, organizations, communities, nations and any other social unit. The analysis will focus on the operation of these variables in Cameroon.

Industrial and work organizations are microcosms of society and so like society, accommodates the different values and competing interests within them. This understanding is basic to understanding industrial conflicts. Industrial relations between workers (unions) and employers (management) is understood therefore as an expression of the conflict and power relations existing between organized groups in the larger society (Farnham and Pimlott, 1979). Industrial conflict therefore should be appreciated as an endemic feature of work relations.

Kornhauser, Dibin and Ross (1954, 13) have defined industrial conflict as the total range of behavior and attitudes that express opposition and divergent orientations between individual owners and managers on the one hand, and working people and their organizations on the other. Here, conflict is understood in terms of disagreement between two parties and if a conflict situation is the one characterized by the inability of those concerned to iron out their differences then, industrial conflict would be the inability of parties in work relations - employers and employees, to reach agreement on any issue hinging on their work-related activities.

Industrial conflict is omnipresent. For example, system analysts view industrial conflict as deviant behavior while Marxists, consider the phenomenon as endemic in industrial societies seen as deviant behavior as well. Though conflicts are inevitable in industry Fajana (2000) intimated that, their nature is not necessarily negative to the wellbeing of the organization. At times, industrial conflicts are desirable for organizations as its absence may retard the progress and survival of the organization. Nonetheless, when these conflicts reach the level that result into pervasive violence or wholesome disorganization, then it becomes defective and undesirable (Barbash, 1984).

A broader classification of industrial conflict is provided by Fox (1971). He maintains that conflicts in industry can be classified into conflicts between individuals in the industry, conflict involving a nonunion member and management and conflict between a labour union or one of its members and the management group or the manager. The fourth is conflict between collectivities. Fox's first and fourth categories could involve conflicts that do not involve labour and management according to Jackson (1985). In the first type, conflict is solely intra management or intra-union hierarchy. Industrial conflict is therefore a general term referring to all conflicts emanating from industries' or work organizations. It concerns all dissatisfaction within the employment relationship, especially those relating to the employment contract and bargaining process (Yusuf, 2012) and this may take several forms.

Categorization of industrial Conflicts

Industrial conflicts can be classified according to the disagreements from within the enterprise (internal) and those taking palace outside it (external). Internal conflicts derive from within the work setting basically resulting from opposing nature of the interests of the employers and workers (Fajana, 2000). For example, while the employer may be in quest of the greatest output, at the least cost, the workers (represented by the union) could be seeking continuous employment for its members at the highest possible conditions in terms of comfort, sanitations, esteem, social contacts and opportunities for self-actualization. In this situation both parties want the largest portion of the industrial cake, the realization of which would necessarily bring antagonism.

On the part of management, lockout represents a form industrial conflict can take and this constitutes of prohibiting workers access to the work place/factory and can occur when the management senses that the workers are preparing for an industrial action. Today however, employers only infrequently use the lock-out tactic in an effort to achieve their industrial action ends. This is preferred because lock-outs have potential to affect their public image and inflame public opinion. Another form of industrial conflict still originating from employers' action is close down of factory or office and the threat by management to remove plant and machinery from their premises. This is the exercise of managerial rights to liquidate unviable enterprises hence leading to redundancy or to force uncooperative workers to comply with management requirements at the work place.

Types of industrial conflicts that has it source from employees can be grouped into two major types viz: unorganized and organized actions. In the former, the worker characteristically responds to the unpleasant situation as the only way to open to him as an individual. Actions like that, can take the form of high labour turnover, lateness to work, excessive levels of absenteeism, complaints, infractions or rules and evidences of low morale and discontent (Noah, 2012). Organized forms of industrial conflicts are a form of a very conscious strategy to change the situation which is identified as the source of discontent. This type includes industrial riots, the extreme form of industrial action, the violent resistance to the introduction of robots in Japan and other factories in Western Europe in the 20th century was a typical manifestation of this type of organized conflict.

Other common form of organized industrial conflict is work-to-rule. This consists of an interruption of normal work processes by the employees concerned and involves the workers reporting normally for duty but refusing to do any work. Workers usually use this strategy to prevent lockouts by management and at the same time pressing for certain demands from the employers or management. Overtime ban is yet another form of organised industrial action by workers. This form is used or preferred by workers as a weapon to demonstrate to management that they are united and are determined to further collective action if their negotiated demands are not provided. In go-slows, workers consciously work at less than the usual efficiency to slow down the pace of work in an effort to express a grievance or enforce a demand. Strike action on the other hand represents the ultimate collective weapon which trade unions can use against employers. It is regarded as the commonest and most visible form of industrial conflict and is described as a temporary stoppage of work by a group of employees in a bid to express a grievance or enforce a demand. A strike means the cessation of work by a body of persons employed acting in combination, or concerted refusal under a common understanding of the number of persons employed in consequence of a dispute, done as a means of compelling their employer or any person or body of persons employed, or to aid other workers in

compelling their employer or any person or body of persons employed. To accept or not to accept terms of employment and physical conditions of work (Emergency Provisions Decree, 1968). This   paper thrusts on the role and effects of culture on industrial conflict resolution.

Case-Study
Culture and Industrial Conflicts in Cameroon
Culture has the potential to trigger or mitigate industrial conflicts. The strength of culture and cultural diversity is like a two-edged sword, when manipulated for selfish gains, it can be the very root cause of conflicts but if appropriated properly, cultural variables could be ingredients required for the realization of an ideal society in the work place. Diverse work places or industries in Cameroon are constituted of individuals from different religious denominations including Christians, Muslims, African Traditional Religionists in the main. In this regard, discrimination in an industry or workplace against the minority religion regarding especially the promotion and allocation of tasks or roles may lead to resistance that may eventually translate to conflict and resistance. This was the case with the creation of the Higher Teachers Training College, Maroua in 2008. Located in a purely Moslem dominated extreme North region, Moslem students in tandem with their parents and top school and state management officials who hail from the north protested on grounds that the number of Moslems admitted into the institution was at variance with the required quota instituted by the state. Other innocently resented the fact that non-Moslem students from the southern part of the country had bribed their way into the institution that was created to address the problem of lack of teachers in Cameroon's northern regions. (The Post Newspaper, 2008). In fact, the discrimination was also manifested by the belief that, since the institution was created to address a problem in the northern part of Cameroon, several post of responsibility should needfully be the reserve of those from northern extraction with strong Moslem leanings. Work place discrimination therefore, can be a strong cause of conflict between persons of different cultures. Since modern work places in Cameroon are becoming increasingly diverse on account of globalization, cultural difference will always impair communication between employees leading to misunderstandings while different interpretations of non-verbal cues across different culture may also lead to conflict.

In Cameroon, there is also a relationship between ethnic discrimination and industrial or organizational conflicts. Ethnic minorities like the Anglophones continue to face severe discrimination across most workplaces. As a result, they have minimal chances of getting promotions and are at higher risk of being fired than their French speaking or Francophone counterparts. Unfair treatment can also motivate interpersonal conflicts between the ethnic minority and majority employees. The National Refining Company Ltd, (SONARA) located in Limbe, Fako Division of the South West Region, typifies this challenge. Anglophones on whose land the company is headquartered, have never had the chance of heading the corporation as General Manager or even as a Deputy General Manager, 51 years after its creation. Since its creation in 1973, there has been successive Francophone General Managers of the Corporation to the chagrin of Anglophones, who have been placed at the backburner. The only most functional position Anglophones have had at SONARA is the post of Technical Adviser. Bernard Eding, a Francophone was the first Cameroonian General Manager, from 1981-2002. He was succeeded by another Francophone, Charles Metouck, 2002-2013. When Metouch was relieved of his duties on 15 February 2013, another Francophone, Ibrahim Talba Malla was appointed and Jean-Paul Simo Njonou, another Francophone took over from Talba Malla on 14 January 2019

and directed the institution until 9 February 2024 when he was replaced by Haruna Bako, another Francophone who doubles as Director of the Chad-Cameroon Pipeline Project (COTCO) (The Guardian Post, 2024).

The reign of these directors were marked by increasing staffing of the enterprise with Francophones while it was common knowledge that the possibility of Anglophones having employment in the corporation was easier than for a camel to pass through the eye of a needle. The Francophonisation of the corporation almost became institutionalized as till date, French is the   unofficial working language at SONARA, planted in Anglophone soil. This is so because of 12 top management positions, from General Manager, Technical Advisers to Directors, only two are Anglophones (the Guardian Post, 2024). These leaders also influenced minor recruitments and usually their French confreres are favoured. This remains one of the major sources of interpersonal conflicts in the corporation.

Ethnocentrism can also be tailored to cause industrial conflicts. The word "ethno" refers to people, nation or cultural grouping. "Centric" is of latin derivation and refers to the centre. In this wise, the tendency of each society therefore to place its own culture patterns at the centre is ethnocentrism. It is a basic attitude expressing the belief that one's own ethnic group or one's own culture is superior to other ethnic groups or cultures, and that one's cultural standards can be applied in a universal manner. Ethnocentrism therefore refers to a conviction of cultural superiority manifested in the glorification of that culture and the contempt for others (Ecoma, 2012).

Since a person matures and his perception of ethnicity undergoes transformation which is concomitant with cognitive development, ethnocentrism has been the reason for the creation of conflicts in most institutions in Cameroon. The desire to promote persons and culture of a particular community was one of the subtle reasons for the creation of credit unions in Cameroon and at times their nomenclatures testify to this fact. For example, Ntarikum Credit Union, The Azire Credit Union, the Wimbum Credit Union, the Metanyen Cooperative Credit Union, Buea P and T Cooperative Credit Union Ltd, Nkwen Cooperative Credit Union Ltd and Bayelle Credit Union and many more are majorly staffed with workers from the community whose name is borne by the Union. In most of these offices, the respective vernacular languages are largely the working language making non-ethnic members to feel insecure. It also follows that promotion and favours will locate mainly those from the respective ethnic units Inter-union conflicts also proliferate informed by ethnocentric affiliations. It is in line with this understanding that Avruch (2003) have intimated that one of the conceptions of conflicts is that of perception and belief-relating to a symbolic dimension and therefore culture.

Culture also informs a man's personality and differences in personality are another cause of conflicts in organizational units. Employees come from different backgrounds and experiences, which play a crucial role in shaping their personalities. When employees fail to understand or accept the differences in each other's personalities, problems will crop up in the work place. For instance, an employee may possess a straightforward personality that results in him speaking whatever is on his mind even if the timing is inappropriate. The employee with the straightforward personality may offend a co-worker that is not endowed with the same type of personality. The co-worker may feel as if the employee is rude or lacks authority to deal with her in such a straightforward manner (Isa, 2015). This personality difference was a contributing factor to the misunderstanding between the police and the Gendarmerie forces in the line of duty. These differences were informed by

the training the forces received. Joseph Nkerbu noted in retrospect that:

> It seems the gendarmes who were posted to West Cameroon received a training intended to make them look down on the police. If they could perform more than the police in the practical investigation of crime, the police would have been completely annihilated. Conflicts therefore broke out when one could not see them perform yet very bossy. Daily conflicts were explained by Gendarmerie recourse to brutality as a means to impose themselves on the police and the population, and the police inability to consistently bear their non-performant character. (Nkeh, 2021).

This shows that police and Gendarmerie security culture differed and so accounted for the queasy relations between them. The avalanche of conflicting episodes that animated relational life between the police and the gendarmes in West Cameroon, 1961- 1972 has been aptly documented hence, indicative of the reality of workplace conflicts in Cameroon.

Discussions/Results
The Debate on the Place of Culture in Conflict Resolution
The place of culture in conflict resolution has been debated by academics and practitioners. This debate rested on the questions: should culture be a determinant in conflict resolution or should the focus be on the quest of conflict resolution skills that are culturally neutral and universally applicable or on the quest for a model that must constantly renew itself and adapt to the many different cultural contexts? (Vassallo, 2016) | It should be noted that if culture plays a very prominent role in shaping our lives and identities, and in determining conflicts as seen above, it should of course play a similar role when it comes to resolving the said conflicts. Though Vassallo feels that this is too complicated, the fact remains that since culture is man-made part of the environment, it is quintessential in the theories and practice of conflict resolution. The neutral and culturally applicable model argues that since culture highlight differences between groups, if it were to be at the fore, there could be no possibility of developing conflict resolution practices of universal applicability. This is a one model-fits all and though convenient, it claims that culture could be easily set aside as simplistic. It has been established that culture is intrinsic part of whatever we do, think and who we are. As we cannot decide not to bring it with us and regardless of whether we are aware of it or not, culture is always with us. Hence even the idea of preferring a universal model is ingrained in culture even if this neutral approach is not attainable. This therefore means that, the approach that allows for contextualization and dynamism is an effort to fit different cultural contexts. This is in line with the elicitive approach which assumes that the typology of conflict resolution to be implemented has to be adapted depending on the conflict being experienced. Culture therefore is omnipresent and so lives with man and affects consciously or unconsciously live in institutions managed by man. It is a virtue when adequately harnessed and can also foment conflicts when allow to slant towards ethnocentrism

In modern society, the nature of industrial conflicts has changed substantially from the class conflict wherein capitalists were identified with the ruling class in both society and industry and the unorganized wage labourer relatively powerless in industrial relations and political matters. Modern society is more open and socially mobile. The widening of educational opportunities political democratization and the emergence of public sector

industry have combined to expand opportunities for a larger population. Again, the institutionalization of conflict in industry has experienced a decrease both in intensity and form due to the following factors.

- The organization of conflicting interest groups
- The creation of a forum where both groups meet to resolve their differences
- The institution of mediation and arbitration.
- Tendencies towards an institutionalization of worker participation in industrial management (Yusuf, 2012)

The contention here is that the rise of trade unionism, employers' organizations and collective bargaining dovetailed into effective management of inevitable conflicts between manager and employees in the work place. Even in extreme situation wherein conflicts seem to be intractable or unresolvable, third party intervention by recourse to agencies which offer arbitration and conciliation services are available to provide remedies. From this, we glean that industrial conflicts in modern organizations has passed through phases but in contemporary time, the resolution of these conflicts has adopted the manner of using both informal and formal mechanisms

Culture in the Mechanisms of Resolving Industrial Conflicts in Cameroon
The informal mechanism of conflict resolution comprises of the internal measures for resolving conflicts within an organization. It is noteworthy that there abound peculiar means of conflict resolution within each organisation. This internal measure is the first step in resolving any industrial conflict. The effectiveness of this internal mechanism dictates the extent to which industrial conflicts are allowed to interrupt or mess-up the smooth running of the organization.

In Cameroon, The University of Bamenda, the Universities of Yaoundé I and II, the University of Buea, Ngoundere, Maroua, Douala and other state and private universities all have internal mechanisms for resolving conflicts rooted in their code of conduct drafted to reflect the culture of the locale and taught to students as one of the university wide courses titled Civics and Ethics. Knowledge of the inherent obligations, rights and sanctions for rule violators, it is expected, would promote healthy interpersonal relationships and mitigate the occurrence of conflicts. Law firms, parastatals and private corporations also have these internal understanding that helps reduce the instance of conflict. What cuts across such culturally based courses is the understanding that the university is a melting pot of people from all the nooks and crannies of the Cameroon's regions and beyond and so knowledge of the cultural diversity therein and the need for tolerance is indispensable in producing a conflict free university environment.

Differences in culture within and between companies can also be tailored for positive uses and an effective handling of the cross cultural interface is a critical source of a firm's competitive advantage. Managers can develop empathy and tolerance towards cultural differences and also acquire a sufficient degree of factual knowledge about the beliefs and values of other counterparts. This cross-cultural proficiency is paramount in many managerial tasks such as developing products and services, communication and interactions with other institutions, negotiating and structuring other business ventures, screening and selection of other partners. This shows that cultural matters can help organizations to become effective as cultural differences are harnessed in this wise leading to harmony in the work place. Cameroons companies for instance have valorized the use of bilingual Cameroonians (French and English speakers) and multilingual individuals to

serve as marketing, communication and reception services to enhance access to the cosmopolitan Cameroonian population.

Cameroon enterprises have learned how to educate employees about discrimination based on culture and this is gradually mitigating the prevalence of conflicts linked to cultural differences. Livingston (2020) had added that this education helps eliminate bias by ensuring that everyone understands how to behave so as to create a safe and inclusive environment for colleagues. These methods of education include conducting in-house or webinar training and hosting panels led by experts. In spite of this understanding, several private firms still abound wherein opportunities to work are opened to tribesmen or direct children. The many enterprises owned by Bamilikes – an industrious group of persons from the West Region , and others, are actually managed by family members.

The indispensability of cultural mores in enterprises enhanced the need for the development of an inclusive organizational culture in a bid to promote employee retention. This move was based on the understanding that people tend to stay longer where they feel valued and respected despite their differences. Again, diversity considers individual needs due to the immense understanding that people have different strengths conditions and challenges. Universities secondary and primary schools, and vocational centers have all adjusted the organizational policies to accommodate persons with different cultural needs. Consequently, such employees have become less likely to quit the organization. Inclusiveness informed by culture therefore is a testament to the role culture can play in resolving conflicts. Keshet & Popper-Giveon (2018) have noted that,

> Inclusive policies consider the needs of all members of an organization, including those with disabilities, minority groups and other vulnerable groups. Organization with inclusive policies are more likely to be able to identify and resolve conflicts early on before they escalate. Inclusive policies can help to create a culture of respect and understanding within an organization, where employees feel comfortable speaking up about problems or disagreements.

In fact, where no inclusive policies abound such enterprises are bound to see conflicts arise from misunderstandings or different perspectives on issues. This indeed can lead to a hostile working environment and lack of trust between employees. Inclusivity is therefore essential in maintaining a positive and production industry. This is because such policies are designed to promote fairness and equality within an organization. They help create a more level playing field, where all parties feel that they have a fair chance of having their voices head and their concerns addressed (Livingston, 2020). It also solves problems by promoting communication and understanding between different organizational units located in different cultural contexts.

The formal way of resolving conflicts in enterprises is constituted of relevant provisions in any country's labour code or labour Acts which include mechanisms such as conciliation, intervention, arbitration, mediation and others which again are influenced by culture. These features resonate with ethno-praxis -the locally acceptable techniques for resolving conflict and ethnotheories- local notions of root causes of the conflict in examination. The Ubuntu practice, that emanated from Eastern, Central and Southern Africa is more than a technique of conflict resolution. Ubuntu tries to articulate what it means to be human, and one who possesses Ubuntu is a person who is considered to be generous, hospitable,

friendly, caring and compassionate. Ubuntu rests on the idea that ' a person is a person through other people. We are humans because we live through others, we belong, we participate and we share.' (Murithi, 2006). In the field of conflict resolution and peace building, relationships between groups can be built, based on the recognition that everyone is linked to everyone else. This means that the entire community will feel involved in the process if one individual within the group experiences some sort of conflict, the entire community will feel hurt and will try to facilitate conflict resolution and peace. In essence,

> Ubuntu societies developed mechanisms for resolving disputes and promoting reconciliation and peace building with a view to healing past wrongs and maintaining social cohesion and harmony. The entire society was involved at various levels in trying to find out a solution to a problem which was viewed as threatening the social cohesion of the community (Murithi, 2006).

In this system, violators were encouraged to acknowledge responsibility, repent, ask for forgiveness and pay for appropriate compensation. On the other hand, the victims were encouraged to show mercy-something akin to the Western concept of "restorative justice". This model interestingly, is not victim-centered. There is equal attention at showing support to both the victims and perpetrators. The accent is on empathy and reconciliation, not on punishment. Ubuntu was therefore engaged to prevent a culture of vendetta or retribution from developing and escalating.

Though not practiced to the letter, the spirit of Ubuntu that exemplifies the ideas of reconciliation, arbitration, mediation, influenced the resolution of industrial conflicts in Cameroon. Most state institutions in Cameroon like schools, military units, police offices, etc. are often created with the knowledge of indigenous leaders and peoples. In schools (primary, secondary and Tertiary). The government has established legislation governing the operation of Parent Teachers Association with the leaders being parents with pupils in the schools and who live around the community. This makes the community leaders and peoples to have a feeling of ownership and belonging that made them to protect the school. The slant on communal ownership is a Ubuntu concept and this has mitigated crisis or conflicts in such organizations in Cameroon.

Conclusion
Culture undoubtedly determines the way to man perceives the world, his moral values and the way he deals with conflicts. In this light, it is on essential variable in conflict resolution. This paper has argued that culture is a product of man and so lives with man, as such, human actions and interpersonal relationships cannot be bereft of culture. The nature of culture especially in Cameron makes it both a cause and solution to industrial conflicts. If differences in culture at the work place cannot be harnessed to produce an organizational culture for the good of the enterprise, it will pose as a serious cause of industrial conflicts. Inclusiveness and the ideas of mediation, arbitration, reconciliation etc captured in Ubuntu ideas that feeds on culture are veritable approaches to resolving industrial conflicts.

Recommendations
Cultural Awareness Trainings should be implemented in organisations. Organisations should provide training for employees and management to understand and appreciate

different cultures, values, and beliefs. Equally, the organisations should establish open and transparent communication channels to address concerns and grievances before they escalate into conflicts. Furthermore, they should develop and implement policies that promote diversity, inclusion and equal opportunities for all employees. The use of mediation and conflict resolution techniques that take into account cultural differences and nuances should be encouraged within organisations in Cameroon. Moreover, employee groups should be created to provide support and a sense of community for employees from diverse backgrounds.

Leaders and managers should model inclusive behavior and demonstrate respect for cultural differences in Cameroon. Cultural audits should be conducted to identify areas of cultural conflict and develop strategies to address them in Cameroon. Mechanisms for employees to provide feedback on cultural issues and concerns should be provided within organisations. Companies in Cameroon should encourage collaboration and teamwork to build trust and understanding among employees from different cultural backgrounds. Above all, companies should seek help from cultural experts and professionals if conflicts are severe or persistent. By implementing these recommendations, organizations in Cameroon can reduce the risk of industrial conflicts resulting from cultural differences and create a more inclusive and productive work environment.

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