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Assessment of Youth Engagement in Peace building in ANRS: The Case of Awi Zone, Guagusa Shikudad Woreda

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**Assessment of Youth Engagement in Peace building in ANRS:
The Case of Awi Zone, Guagusa Shikudad Woreda**

By:

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September, 2019

Bahir Dar, Ethiopia

Assessment of Youth Engagement in peace building ANRS:

The case of Awi Zone Guagusa Shikudad Woreda

**A Thesis Submitted to the Department of Political Science and International
Studies of Bahir Dar University for the Partial Fulfillment of the
Requirements for the Degree Master of Art in Peace and Conflict Studies**

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September, 2019

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Faculty of Social Science

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The thesis entitled by “Assessment of Youth Engagement in Peacebuilding ANRS: The Case of Awi Zone, Guagussa Shikudad Woreda” by Addiszemen Tafere is approved for the degree Master of Arts in political science and international studies.

EXAMINING COMMITTEE

ADVISOR

SIGNATURE

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INTERNAL EXAMINER

EXTERNAL EXAMINER

CHAIR PERSON

Declaration

I declared that the thesis is my own work. In compliance with internationally accepted practices, I have duly acknowledged and referenced all materials used. I understand that non-adherence to the principles of academic honesty and integrity misrepresentation/fabrication of any idea/data/source will constitute sufficient ground for disciplinary action by the University and can also evoke penal action from the sources which have not been properly cited or acknowledged.

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Student's Name	Signature	Date

The thesis entitled “Assessment of Youth Peacebuilding Engagement in Amhara National Regional State: The Case of *Awi Zone , Guagussa Shikudad Woreda* by Addiszemen Tafere is submitted for defense with my approval as his research advisor.

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Advisor's Name	Advisor's Signature	Date

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List of Acronyms and abbreviation

ANRS	Amhara National Regional State
AU	African Union
AYR	African Youth Report
ESSDP	Ethiopia Social Security Development Policy
FGD	Focus Group Discussion
IRP	International Relation Perspective
MYSCE	Ministry of Youth, Sports and Culture of Ethiopia
NDIIA	National Democratic Institute For International Affairs.
NGO	Non Governmental Organizations
PCYB	Positive Change Youth Behavior
SC	Social Constructivism
SPP	Social psychology Perspectives
UN	United Nation
UNDAP	United Nation Document Agenda for Peace
UNDP	United Nation Development Program
UNFPA	United Nation Population Fund Agreement
USAID	United States Agency for International Development
WHO	World Health Organizations
WWII	Second World War
YCAO	Youth and Child Administration Office

Abstract

This study assessed youth engagement in peace building in Amhara national regional state in the case of Awi Zone, Guagussa Shikudad Woreda. The study mainly focused on investigating the youths' perception, actual practice, challenges, and opportunities and their engagement in peace building process. The study utilized a mixed research design which comprises of both qualitative and quantitative methodology. The data were gathered through questionnaire from 120 samples that were selected using lottery method for quantitative methodology, and 24 participants for interview, and 3 focus group discussion (30 FGD members) were selected using purposive and snowball sampling methods for qualitative methodology from Awi Zone, Guagussa Shikudad Woreda. The collected data were analyzed using both qualitative and quantitative data analysis methods. While the qualitative data were analyzed thematically, the quantitative data were analyzed using simple descriptive data analysis methods by using table and percentage. The results of the study revealed that the youths in Guagussa Shikudad Woreda perceive as they have the ability to build peace in their areas. The findings indicated that the youth in the study area play great roles in peace building. They are open-minded, dynamic, influential, decision maker, and engage in peace building practices regardless of age, gender, and religion. The study revealed that the youth have various challenges in their peace building practices such as unemployment, inferiority feeling, alcoholism, inadequate youth communication platform and lack of awareness creation on peace building. The findings showed that there were different opportunities created for the youth to be engaged in peace building practices including access to education, self-esteem empowerment, and the availability of youth leagues.

Key words: Youth, Peacebuilding

CHAPTER ONE

INTRODUCTION

1.1. Background of the Study

Peace is essential worldwide as long as conflict becomes a day to day world event. Peace building is a process that facilitates the establishment of durable peace, and tries to prevent the recurrence of violence by addressing root causes and effects of conflict through reconciliation, institution building, and political as well as economic transformation. McEvoy-Levy (2006) argues that peace building refers to a crucial and distinct phase in a conflict when both violence prevention and social reconstruction challenges co-exist and overlap, and conflict management, conflict resolution and conflict transformation measures are required in an effort to construct a sustainable peace.

In a post conflict peace building process it is important to address and solve the underlying problems and structural causes of the conflict. It has been argued by several professionals that this is best done through an integration of different approaches to peace building and conflict resolution, as well as an integration of different actors within the society in question. This would mean that all actors in any given conflict need to be part of forming the peace agreement, not just the fighting fractions, but also the civil society, included in that are the children, youth, adults and elderly. Living through a civil war makes everyone a participant or an actor in the war, whether as a victim or a perpetrator, or both (Ayo, 2016).

Peace building is not a new concern as long as it has been researched in earlier studies. However, the often-overlooked youth population does have the potential to impact the prospects of durable peace in a post-conflict environment. Youth are often seen as troublemakers and a problem in many contexts (Schwartz, 2008). They are seen as perpetrators of crime, aggressive and greedy. Some of the issues attached to youth, are marginalization from politics, employment and other aspects of societal life. These are particularly dominant in the context of violent conflict, where youth are recruited as warriors, child soldiers and youth gang members.

In conflict situations social implications linked with childhood or adulthood change, and children might be forced to grow up faster and might make young adults stay within the definition of youth because 'rites of passage' have been disturbed (Ayo, 2016). However, if youth can be such a powerful force that can destroy a whole nation, why do people overlook their resources when working for peace? Youth as a theme is vigorously discussed and debated in multiple settings, both as a security threat and as an untapped resource or potential. Hence, youth voices should be included in current peace-related issues in general and peace building in particular.

Although indigenous peace building practices have the potential to lay the foundation for reconciliation and peace building in the absence of formal political institutions and a functional judicial system to guide negotiations and address conflicts, critics of such methods assert that these could not address the changes in the nature and magnitude of local conflicts, making it less feasible to advance post-conflict reconstruction. Pavanello (2009) thus, calls for the revitalization of the indigenous peace building procedures through considering the role of youth to effectively address contemporary challenges.

Furthermore, while acknowledging the limitations of current indigenous approaches and the need for improvement, Abbink (2006) highlights the significance of engaging youth into the peace building procedures. McEvoy-Levy (2006) emphasizes the significance of examining how youth senses about and around issues of conflict, post-conflict and the peace building. Despite the significant lack of adequate research on the roles of youth in peace building, there are a wide variety of studies concerning youth in conflict, and the relationship between youth and conflict causation (Schwartz, 2008).

Some recently published studies seek to amplify those youth perspectives (Uvin, 2007; MacKenzie, 2009, and Pruitt, 2013). These studies provide insight into youth realities, give those opportunities to be heard by letting them speak, and lay the basis for further youth involvement into peace building actions. Young people are actively participating in organizations and in activities intended to improve their lives of themselves and others (Ansell, 2005). Therefore, youth's role towards assure peacebuilding and conflict transformation is immeasurable as well as actors of active participation very high.

In Ethiopian context, although various indigenous researches were conducted on various peace building mechanisms performed by elders, there are little or no researches conducted regarding youth involvement on peace building. However, there are local situations in Ethiopia such as in Awi Zone, Guagsa Shikudad Woreda where youth participate in various peace building processes. Based on the researchers' preliminary study, Guagsa Shikudad Woreda is a place where conflict and peace building are mostly practiced. Though the youth in the woreda have parts in conflicts, they also have great roles in the peace building process. Ended, the engagement of these youth in peace building in *Guagsa Shikudad Woreda* is not studied yet. Therefore, this study is mainly intended to fill this research gap focusing on assessing youth engagement in peace building with reference to Guagsa Shikudad Woreda.

1.2. Statement of the Problem

The prevalent image on youth is negative, meaning that they are often seen as actors for violence. Much research has tended to focus on the role of youth in violence promotion. Youth are often neglected in peace building activities. However, since youth are seen as dynamic and open, they have potential to have a role both in violence promotion and in peace building. If they are provided with opportunities to socio-economic development, they can transform their violent roles and become actors in peace building (Sellevoid, 2012).

For the past few years, there has been a growing body of literature on the roles of youth in war-to-peace transitions, although, it still remains limited. Referring to children as victims and youth as threats have been the predominant images. Research has been conducted on young men and violence (Sellevoid, 2012). The multiple theories and conceptualizations on young men and violence demonstrate this, such as the youth bulge theory, the youth crisis, the greed model and the grievance model.

Despite the abundance of literature available on the roles of youth in conflict, the effects of a large youth population during the post-conflict reconstruction period has been largely understudied. In other words, there are significant gaps to understand how the post-conflict reconstruction process affects young people, and the role of youth play in determining the success of the peace building. Most of the research on youth in conflict focuses on young men,

suggesting that a large proportion of male youth were increase the likelihood of instability, but does not consider the youth population's role in building peace (Schwartz, 2008).

However, in examining the youth roles in modern conflicts, pigeonholing youth as a destabilizing population oversimplifies the evidence: while young people do participate in and help to incite conflict, there are a number of instances where young men and women became leaders in peace building movements and made significant contributions to the post-conflict reconstruction environment. As such, youth are not only important to examine as potentially dangerous, but the management of the youth transition from war to peace is integral to breaking the cycle of violence that leads to civil war and instability.

Young people can engage in transforming conflict, countering violence and building peace. Yet, their efforts remain largely invisible, unrecognized, and even undermined due to lack of adequate participatory and inclusive mechanisms and opportunities to partner with decision-making bodies (Global Forum on Youth, 2015). In support of this view, there are some recent researches that look at young peoples' potential as actors for peace considering the youths' qualities to be advantageous for peace building.

Various studies revealed that youth are open, dynamic and creative to peace building (Sellevold, 2012). A qualitative study conducted by Hartmann (2016) explored opportunities and challenges of Acholi, Uganda youth participation in peace building activities. The study reveals that economic marginalization and lack of awareness are the main challenges to youth participation in peace building. It also shows that the youth explicated their opportunities for participation as local and accessible, like awareness creation on peace building related issues through drama and dialogues.

A similar study conducted on "Youth as peace builders: A comparative study of educational response in post-conflict" revealed that Burundi youth have potential roles in post-conflict. However, the roles of youth are dependent upon access to education because different types and levels of education shape different actors in peace building depending on how the youth benefit from the education that is provided to them (Sellevold, 2012).

A study conducted on the evaluation of child and youth participation in peace building in Nepal also reveals that many girls and boys who are empowered through their child clubs are continuing their active engagement in social change and peace building work. Because they achieved significant personal changes in their child clubs which increased their positive thinking, sense of responsibility, self confidence, and analytical skills, they become more likely active youth citizens for peace. There are also positive changes in social norms regarding child and youth participation and increasing acceptance of children and youth as agents of change and peace builders (Bista and O’Kane, 2015).

Finally, a study conducted on Youth Participation in Post-Conflict Peace building process at Serraleone shows that there are many ways in which youth participate in the post conflict peacebuilding. Among those ways youth’s involvement in various media channels is the most important one. In addition, youth themselves and advocates for youth’s participation argue for the importance of education and skills building. Providing jobs to the youths was also essential which was done by the government of the country. These strategies were particularly important in a post conflict setting, such as Sierra Leone, where many youths have lost out on 11years worth of education. These mechanisms enable the youth in Sierra Leone to become full members of society and to be able to participate in peace building. However, youth also faces many challenges to their participation. There were many obstacles that they have to climb to get to the highest level of participation including the societal misconception towards youth’s peace building role (Ayo, 2016).

As long as these studies were conducted outside Ethiopian context, their findings couldn’t clearly show the local or Ethiopian youth context. Although various indigenous researches were conducted in Ethiopia on various peace building mechanisms performed by elders. Such as; Mohammed (2018), had conducted on “Assessing the role of Elders in Preserving peace and Security”: A Case Study in South Wollow, Ethiopia. Nevertheless, the researcher didn’t focus on youth engagement in peace building processes. Besides various researchers conducted regarding youth involvement on political participation. For instance; Eyob (2009) had conducted on “*youth and politics in post 1974 Ethiopia: An intergenerational Analysis*,” However the researcher has not focused on to investigated the youth engagement in peace building. Solomon (2016) studied

the state of political culture of the youth in post 1991 Ethiopia taking the capital city of Addis Ababa as a case study. In this study the researcher tried to assess the political culture of the youth within the existing regime. However the researcher didn't focus on to investigate the assessing of youth engagement in peace building. Yihenuw (2016), had also studied. "The practice of political participation of the rural people with a particular case study of *Mecha Woreda, Bahirdar University*". But, Yihunie had not assessed the youth engagement on peace building. Alemayehu (2011) had studied "Understanding and reflecting on the role of Youth Associations: The case of Dessie Town. However, he was not in a position to look at the peace building engagement of youth. As we have seen from the above some of the researchers focused on political participation and elders peace building. Then to fill the aforementioned studies gap, the researcher initiated to conduct a study on assessing youth engagement on peace building in Awi Zone Guagussa Shikudad Woreda in Ethiopia to contribute to a broader understanding of youth's societal participation. .

Nevertheless, there are local situations in Ethiopia such as in Awi Zone, Guagussa Shikudad Woreda where youth participate in various peace building processes. Based on the researchers' preliminary study *and* the information gained from *Guagussa Shikudad Woreda* youth and children office, three *kebeles* were frequently experienced in conflict. (eg. Wonjela, Jibaita, and Adeg *kebeles*). These conflicts have negative impacts on the society's economic, social, political as well as peaceful wellbeing's. The causes of the conflicts were due to grazing land, irrigation water use, alcoholism, and others. The conflicts were resolved by the actors of local elders, religious fathers, youth, and elderly mothers which is not that much practiced in other *kebeles*. Thus, the researcher has purposely selected the aforementioned *kebeles* to the current study. Though the youth in the woreda have parts in conflicts, they also have great roles in the peace building process. The engagement of these youth in peace building in Guagussa Shikudad Woreda is not studied yet.

1.3. Objectives of the Study

1.3.1. General Objective

The main objective of this study was to assess youth engagement on Peacebuilding in Awi Zone, Guagussa Shikudad Woreda.

1.3.2. Specific Objectives

The following specific objectives were developed to achieve the main objective of the study. These are to

- Identify the perceptions of youth on peace building in Awi Zone, Guagussa Shikudad Woreda.
- Assess the actual practices of youth in peacebuilding in Awi Zone, Guagussa Shikudad Woreda.
- Investigate the opportunities of youth engagement in peacebuilding process in Awi Zone, Guagussa Shikudad Woreda.
- Explain the challenges of youth engagement in peacebuilding process in Awi Zone, Guagussa Shikudad Woreda.

1.4. Research questions

The research questions for the study were the followings:

1. What are youth perceptions on peacebuilding process in Awi Zone, Guagussa Shikudad Woreda?
2. What are the actual practices of youth in peacebuilding process in Awi Zone, Guagussa Shikudad Woreda?
3. What are the opportunities of youth engagement in peacebuilding process in Awi Zone, Guagussa Shikudad Woreda ?
4. What are the challenges of youth engagement in peacebuilding process in Awi Zone, Guagussa Shikudad Woreda?

1.5. Significance of the Study

The Study is significantly important to assess youth engagement on peacebuilding. The researcher hopes that the study would provide explicit information about youth perception, actual practice, and challenges and opportunities to engage in peacebuilding. Thus, the findings of the study would enable peace and security stakeholders like community policing officers and peacebuilding elders in Awi zone, Guagussa Shikudad Woreda to improving and strengthen youth involvement in their peacebuilding activities.

The study can benefit the community policing officers found in Awi zone, Guagussa Shikudad Woreda to understand the youths' peace building ability to work with them for sustainable peace and security.

In addition, the result of the study can support the local peace building elders and religious fathers in Awi zone, Guagussa Shikudad Woreda to identify the youths' capability of peacebuilding, and to work with them for the better peace building practice.

Most importantly, the study will also empower the youths for future peace building practices as long as the focus of the study is on the youths' significant roles of peace building.

Moreover, the findings of the study can also help as a foundation for other local researchers who want to conduct studies in relation to youth and peace building.

Lastly, it will help the formal government structure and policy makers to understand the role of youth engagement in peace building and to recognize and include it into the mainstream of law.

1.6 Scope of the Study

This study is delimited in both conceptual and geographical matters. Conceptually, it was only focus on assessing youth engagement in peace building process. I.e. it assessed only youth participation in peace building excluding the elders' peace building involvement as long as it has been a concern of previous studies. The study covered youth perception, actual practice, and challenges and opportunities in peacebuilding.

On the other hand, delimiting the time span that conflicts has been made and resolved is needed. In line with this issue, among various conflicts which has been made and resolved by youth in the study area, this study considered conflicts that has been resolved during January 2018-December 2019 excluding other conflicts resolved both before and after the stated period of time because this period is assumed to show youths' up-to-date engagement in peace building practices.

Geographically, this study was delimited to Wonjela, Jibayita and Adega kebeles found in Guagusa Shikudad Woreda, Awi Zone because these kebeles are the places where conflict and peace building are mostly practiced.

1.7. Limitation of the Study

This study was conducted on the assessment of youth peacebuilding engagement in Amhara National Regional State with reference to Awi Zone in Guagussa Shikudad Woreda. The limitation of this study were financial constraint, lack of experience, large number of sample size, and the number of participants and/or kebele and woredas included in the study is relatively small. However, it does not mean that the findings of the study are not representative since the selected kebeles have similarities with other kebeles. The findings of the study would have been more representative and generalizable if a greater number of woredas and kebeles or participants had been included in the study. Such future exploration would have contributed to the current study and is certainly an area ripe for future research.

1.8 Organization of the Study

This research report is organized into five chapters. The first chapter was mainly concerned on the background of the study, statement of the problem, research objectives, and research questions, significance of the study, scope and limitation of the study. Chapter two was all about literature review. The third part comprises the research methodology which includes description of the study area, research design, samples and sampling design, data collection instruments, data analysis. The fourth chapter was analysis and discussion which mainly focuses on analyzing and discussing the collected data in its logical order. The last chapter was summary, conclusion and recommendation.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1. Youth and Peace building

2.1.1. Conceptualizing of youth

Defining the terms has been tried for centuries by seeing youth as part of a biological stage process, as an established age group related to socio cultural aspects in the society, or as separate from the rest of the society, in this sense a group that has its own culture, value, rules and standards (Christiansen, Utas and Vigh, 2006).

The term “youth” often refers to an age group with in population which is relational and culturally structured (Durham, 2000).If the youth will identified as a culturally entity the youth will identity with world views, language, practices and perspectives instead of an age limit or a social status, thus making it up to identify whether or not they are you. When defining youth it is important to understand that youth are defined differently in different countries, societies and cultures making it important not to generalize the definition in such ways as limiting it to a certain identified group (Durham, 2000). The concept of youth by itself is debated and it is difficult to define the term “youth.” “some favor biological markers, in which youth is the period between puberty and parenthood, while others define youth in terms of cultural markers-a distinct social status with specific roles, rituals, and relationships”(USAID/CMM 2005). So, according to the above argument the term of “youth” have multiple meanings and different authors wrote different meanings for youth but not unique.

According to, Ministry of Youth, Sports, and Culture of Ethiopia, 2004 (MYSCE) report, various communities and cultures in Ethiopia and other countries maintain different views and outlooks about youth depending on the level of other social and economic development. This being the case, there is no single definition for the word “youth”. Some countries define the word “youth” as young persons whose age bracket ranges between the end of childhood and the beginning of

adulthood. Others refer to young people as “youth” when they start to engage themselves in activities that are considered by the community to be expression of adulthood.

Governmental Organizations, NGOs and civic associations in Ethiopia and other countries adopt and use various age ranges for the concept of “youth” from the standpoint of the purpose which they stand for and the activities they undertake. For example, United Nation (UN) defines the youth as person between 15-24 years; WHO, 10-24; and Ethiopia Social Security and Development Policy (ESSDP) 15-24 years old.

Expression of other countries indicates that different age ranges have been used in defining youth. For example, Uganda has used the age ranges 12-30 years; Mauritius 14-29 years; South Africa 14-28; India 15-35 years; Nigeria 18-35 years; Djibouti 16-30 years for defining youth. In line with the above report, the word of “youth” has different meanings in different countries. Then, in Ethiopia the word of youth includes 15-24 years old.

2.1.2. Conceptualize of peace

According to Albert Einstein`s view, peace is not only an absence of war, but it means or includes the presence of justice, law, order or government in the society as he said “peace is not merely the absence of war but presence of justice, law and government”.

2.1.2.1 Negative peace

Is focused on prevention of manifest violence and using mediation to resolve problems, often expressed through the term `negative peace`. As a result, international stability is often kept through reciprocal agreements backed up by deterrence or block from a dominant military force. This has worked for inter- state conflicts, as the central state authorities are able to order a cease-fire or stop war, but is less applicable to intra-state conflicts where non-state actors often have more complex issues and relationships to the other warring parties. Galtung`s work in examining and defining peace for study introduced the suggestion that negative peace was about an absence of personal violence(Galtung, 1969:183).By providing this more precise context, Galtung was able to isolate physical violence from structural violence, which he termed `positive peace`(Galtung,1969:183). The above arguments stated that when conflict create somewhere and to create stable peace simply stop personal violence like that of physical injury.

2.1.2.2 Positive peace

Positive peace has introduced a concept of peace that relates to the development of just and equitable conditions, where peace indicates the absence of structural violence. The simple absence of direct violence doesn't explain how states should deal with untenable social orders and difficult human conditions(Jeong,2000:25).Eliminating social repression and tackling perceived poverty is essential to positive peace, and these goals touch upon a combination of issues that influence the quality of life(Jeong,2000:25). This concept shows that negative peace is focused on set up of institutions, policies and strategies ,for the society like that of affirmation of equality, justice, applying law as well as elimination of poverty and social repression.

2.2 The Nature of Peace building

The concept of peace ranges from the absence of war to peaceful coexistence though it has no one common definition. The term peace building has originated from Johan Galtung (1975) pioneering work "*Three Approaches to Peace: Peacekeeping, Peacemaking and Peace building*". The concept of peace building often overlaps to some extent, or sometimes it can be put forward with a combination of Peace-making and peacekeeping. Accordingly, Galtung (1975) established a tripartite classification among the concepts of peacekeeping, peacemaking, and peace building with corresponding defined roles.

2.2.1 Approaches' of peace

According to Galtung (1975), there are three approaches of peace.

2.2.1.1 Peacekeeping

Peacekeeping occurs after the cessation of violence, it assumes there is most often carried out the UN or sometimes a regional organization like the African Union (AU). Peacekeepers then head to the area of recent conflict and through the threat of force-though some times the use of force as well-encourage the former combatants to comply with the terms of the cease-fire. Peacekeeping mandates often include protection of civilians as part of the mission. While peace-keeping is about to control the actors so that they at least stop destroying things, others and themselves, In other words, peacekeeping comprises third-party intervention to reduce direct violence, or maintain the absence of it. As well as peacekeeping is the activity of preventing war

and violence, especially using armed forces not involved in a disagreement to prevent fighting. In addition to this peacekeeping is the maintenance of international peace and security by the arrangement of military forces in a particular area, the maintenance of peace, especially the prevention of further fighting between hostile or enemy forces in an area. Peacekeeping has assured to be one of the most effective tools to assist host or hospitable countries navigate the difficult path from conflict to peace. Peacekeeping has unique strength, including legitimacy, burden sharing and ability to deeply and sustain troops and police from around the globe, integrating them with civilian peace keepers to advance multidimensional mandates. Peacekeeping entails a third party acting in the capacity of an impartial referee to assist in the settlement of a dispute between two or more disputants. Peacekeeping operations are not meant to prejudge the solution of controversial questions, and they are not meant change the political balance affecting efforts to settle the conflict, but diplomats would continue to work in order to keep and safeguard the society from dangerous, accidents, conflict, physical injury and other factors.

2.2.1.2 Peacemaking

Peacemaking is describes the negotiation procedures between different stakeholders aiming for truce or agreement, peace agreement, or peace resolution towards specific conflicts. Peacemaking seeks to achieve full reconciliation among adversaries or disputants and new mutual understanding among parties and stakeholders. Peacemaking is the several types of mediation, usually between two parties and involving a third, a facilitator or mediator. Peacemaking is a complicated concept because peace can be defined in so many different ways. For our purposes peacemaking is not a process of passive acceptance of mistreatment, a turning of the other cheek in the face of clear injustice or abuse or other weak images of meekness or nonresistance. Instead, peacemaking is a vibrant, powerful concept. At its best, peacemaking creates relational and structural justice that allows for social and personal well being. This is an ideal objective, perhaps not attainable in all conflicts. Nevertheless, peacemaking implies the use of cooperative, constructive processes to resolve human conflicts, while restoring relationships. Peacemaking does not deny the essential need for adversary processes, but peacemaking places adversary processes into a larger perspective. Peacemaking concerns a deeper way of looking at

conflicts than just winning or losing. It looks at conflicts as opportunities for people to grow, to accept responsibility for the relationships they are in, and for the potential of apology and forgiveness. Peacemaking is practical conflict transformation focused upon establishing equitable power relationships robust or strong enough to forestall future conflict. Peacemaking describes the negotiation procedures between different stakeholders aiming for truce, peace agreement, or peace resolution towards specific conflicts.

2.2.1.3 Peace building

Peace building occurs before fighting happens. By establishing effective institutions for conflict resolution, enhancing a "culture of peace", and pursuing preventing diplomacy, the disagreements and tensions can be resolved without resorting to violence. Peace-building can also include socioeconomic development.

Thus, peace-building can be used to overcome the contradiction at the root of the conflict formation. Peace building emphasizes the psychological, social, and economic environment at grassroots level. Peace building is directed to create positive peace, structures of peace on the basis of equity, justice and collaboration, hence addressing root causes or potential causes of violence. As a result, it intends to set up societal peace so future conflicts become less likely (Lederach 1997).

Peace building involves a range of measures targeted to reduce the risk of lapsing into conflict by strengthening national capacities at all levels for conflict management, and to lay the foundations for sustainable peace and development. Peace building strategies must be coherent and tailored to specific needs of the country concerned, based on national ownership, and should comprise a carefully prioritized, sequenced, and therefore relatively narrow set of activities aimed at achieving the above objectives(UN, Decision of the UN secretary-General's Policy committee 2007).

Peace building is traditional definition of peace concerns the absence of war. Modern concepts are broader and including creation situations that guarantee positive human conditions-as positive peace ultimately needs to be obtained by changing the very societal structures that are responsible for suffering and conflict (Jeong, 2000:23). This is very different from the traditional

definition of peace, in which the absence of direct, clear violence (such as war) is sufficient. Peace building is practiced in many conflict-torn nations throughout the world. However, the term peace building does not have a set of definition. Peace building is a very widely used term and it differs according to the individuals and contexts. Different writers and organizations have different opinions on what peace building is and what tools it encompasses. According to the United Nation Document Agenda for Peace (UNDAP), peace building consists of a wide range of activities associated with capacity building, reconciliation, and societal transformation (Boutros-Ghali 1992).

2.3 Theoretical and Conceptual Framework

This section of the research report presents the theoretical and conceptual framework of the study respectively

2.3.1 Theoretical Framework

Peace building is inherently multi-disciplinary which incorporates international relations, Ethics, Physiology, psychology and social psychology. The multidisciplinary nature of peacebuilding can help to understand why people fight, what will help them to stop, and the problems that remain after a conflict. The discipline of peace building incorporates four assumptions as a dogma. First, conflict is normal, and can be positive as well as negative. Second, since conflict is ubiquitous, it is the response to conflict that is important. Third, aggression and violence are not inevitable aspects of human nature. Finally, it is possible to develop more peaceful, creative responses to conflict through research, education and the implementation of peaceful and creative conflict resolution mechanisms (Redekop, 1999). Having the aforementioned general assumptions in common, there are various theories of peace building such as the International Relations Perspectives (IRP), the Social Psychology Perspectives (SPP), and the Social Constructivism (SC).

2.3.1.1 International Relations Perspectives

Covers different specific peace building mechanisms, but the most common one is the Michael Lund's preventing strategy that develops to prevent violent international conflicts. Michael Lund's book *Preventing Violent Conflicts* develops a strategy for preventing violent international

conflicts. The core of preventive diplomacy is the concept that crises can be better addressed as they emerge rather than when they have already deepened and widened.

In peacetime, the mediators conduct negotiations and build stable relationships. As the probability of violence increases, the negotiators try to reduce tension, defuse conflict and head off the crisis. When violence is occurring or is imminent, the negotiators try to contain its spread, and stop the violence with cease-fires. The second stage is preventive that aims at blocking violent acts and reducing tensions, possibly using sanctions, coercive diplomacy, or deterrence. Pre-emptive engagement addresses specific disputes and channels grievances into negotiations, often by using special envoys or mediators. Pre-conflict peace building uses problem-solving workshops, confidence building measures, human rights standards, conflict resolution training, and collective security to change attitudes and reduce sources of conflict.

2.3.1.2 Social Psychology Perspectives

Behavioral psychologists view that fighting is a physiological response learned through success. Social learning shapes individual and collective aggression, linking it to tribe, church, nation, flag or ideal. These are just some of the dynamic forces that must be overcome by peace building. Physical separation may contain the violence, but will not help the belligerents to live together. Peace building is about rebuilding relationships between individuals and communities that have been damaged by violence. There are many approaches to grass-roots relationship building. Two main ones might be labeled “therapeutic” and “organizational”. The therapeutic approach treats violent conflict as an illness, and its victims as scarred survivors, who need therapeutic help of various sorts to overcome their experience and restore peace between neighbors.

The organizational approach to rebuilding relationships is more structural than psychological. Its proponents look at damaged or absent community structures and organizations and seek to develop or repair them. Some examples are developing community advocacy groups, the democratization and community development. These two approaches are often blended in practice. Both require detailed knowledge of local language, culture, and society in order to be effective.

2.3.1.3 Theory of social constructivism

Centers on the development of jointly constructed understandings of the world that form the basis for shared assumptions about reality. As Lederach (1997) postulates peace building is understood as a comprehensive concept that encompasses, generates, and sustains the full array of processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships. The term, thus involves a wide range of activities that both precede and follow formal peace accords (Hartmann, 2016). Peace is seen not merely as a stage in time or a condition, rather it is a dynamic social construct.

In the whole process of peace building, conflict transformation is seen as a holistic and multi-dimensional framework directed to violent conflicts in all stages of trajectory; it characterizes conflict transformation as an ongoing process towards peace (Lederach 1995). Peace building is undertaken through social participation with a multi-layered and contextualized nature of human experiences. The transition from violent conflict to negotiated settlement and the creation of new types of relationship are complex issues and require comprehensive, multi-dimensional and multi-level approaches for effective conflict transformation (Michelle, 2006).

The theoretical framework of this study lays on social constructivism because peace building is a combined effect of social construct depending on the activities and actors shaping it. Most importantly, the constructivist approach is holistic that incorporates various peacebuilding elements. The rationale behind selecting social constructivism is the assumption that, in any conflict situation, active participation of the youth is vital to facilitate localization of the peace process. Positive Changes in Youth Behavior (PCYB), including acceptance of nonviolence by internalizing the peace building norms and values, are considered a prerequisite to peaceful and non-violent societies. Since the youth are considered the key to post-conflict forms, and the transition from crisis to development, they should be seen as an indispensable target group in achieving sustained progress towards peace and end of armed conflicts.

2.3.2 Conceptual Framework

The conceptual framework of this study lays on the youth engagement in peace building. In this peace building process, the youth perception towards peace building, actual practice of peace building, challenges in peace building, and opportunities in peace building are essential because they are the bases of youth peace building engagement.

As it is shown in the following figure, the youth perception towards peace building is an initial point to the actual practice of youth peace building. At the same time, while the youth practice their peace building, there are obviously challenges that affect the peace building, and opportunities which facilitate the peace building process.

Thus, the following conceptual framework of this study comprises the four interrelated points of youth peace building engagement as it is presented here below.



Figure 2. 1: Conceptual Framework

The above figure states that the center of the figure is restricted by the surrounded of the figure as well as challenges in peacebuilding, perception towards peacebuilding, and opportunities in peacebuilding are improved or agent of youth in peacebuilding.

2.4 Youth Perceptions on Peace building

Youth are the generation that they can either heal the world or destroy society and everything in a nation (Visser, 2015). So that youth perception towards peace building is highly influential to the existence of sustainable peace in developing countries, like Ethiopia.

Galtung (1975) explores the relationship between youth and peace building, examining how youth approach peace building differently than other age demographics. Galtung defines the creativity and open-mindedness of youth to “transcend” structures and attitudes, which promote conflict as their greatest strength in peace building. Young people tend to be the shock absorbers of social change and are profoundly affected by the different forms of violence-direct, cultural and structural (Galtung 1969). In addition, in post conflict periods the effects continue to evolve. Like all human beings, youth need the basic human needs of `security, identity, recognition, and space for development (Miall, Ramsbotham and Woodhouse 1999). When young people are not able to obtain these necessities, they more likely to turn to violence. Since the young people of today will be the leaders, facilitators and stakeholders of the future, it is pertinent to engage them in the peace process, peace building and shaping their peace building attitudes and skills. According to McEvoy-Levy, a neglect of adolescents and older young people is shortsighted and counterproductive in terms of peace building, particularly in the crucial post-agreement phase with its twin challenges of violence prevention/agreement maintenance and societal reconciliation and reconstruction (2001). So, youth`s accomplishment towards assure peace building and fight challenges are uncountable participants consider to their perception but the main hindrance is societal misconception that is fussing to understand the value of youth participation in peace building. However, youth`s perception towards create peace building is very constructive.

Youth`s self-perception and their relationship with the society as important to peace building, “Rather than defining youth according to norms or assessing their `values` in war economics,

this approach thus demands from international organizations to listen to youth`s voices and support youth in implementing their ideas (Newman 2005).Therefore, without youth engagement especially developing countries, like that of Ethiopia affirmation of peace building is impossible. Due to this justification every stakeholders must be maintenance youth perception in order to free from any venturesome.

Given young peoples` openness, energy and creativity, they are especially well-positioned to come up with new ideas to address community problems. They can play a vital role in the peace building process by modeling alternatives to violence and showing that change can be made peaceful (Wuerth, 2015).

2.5 Youth Actual Practices in Peace building

Transforming their perceptions into actual practices, youth can transfer their war capacities for peace promotion in the reconstruction phase if provided with the opportunities. Schwartz (2010) and Kemper (2005) argue for the need to provide youth with socio-economic opportunities if they are to be given the possibility of acting as peace builders. The argumentative stance taken in the present study is that youth can be important actors in the peace building process since they possess qualities that are considered essential in peace building process. The view of youth`s potential in peace building involves acknowledging that they possess certain qualities that are specific to the youth-hood stage. They are seen as resilient, creative, open, energetic, dynamic and resourceful (Kemper, 2005; McEvoy-Levy, 2006; Danesh, 2008). Such qualities can be important both for themselves and for the society if they are addressed in the right way. They are even seen as the likely leaders of peace building efforts.

The issue of youth peace building participation attracted the attention of scholars, organizations and states of the world beginning from WWII when both rival socialist and capitalist camps realized the power of young people in prosecuting the war and leading the struggle for peace and to achieve peace building in the country as well as epitomes of others. Moreover, in countries emerging from conflicts, United Nation Development Program (UNDP) and the National Democratic Institute for International Affairs (NIDIA) recognizes that young people can engage in peace building, leading non-violent revolutions, using new technologies to mobilize societies

to bring about change. They have demonstrated the potential to build bridges across communities, working together, helping to manage conflict and promote peace. Thus, they are vital stakeholders in conflict and in peace-building, and can be agents of change and provide a foundation for rebuilding lives and communities, contributing to more just and peaceful societies.

In more recent years youths have participated in both peaceful and violent protests related to constitutional development delay (Gupta et al., 2011; British council and AYON, 2011). Related to the present study, the above argumentative shows that youth's engagement is towards one's country change in economic, social, cultural as well as peace building the main participants and then they are agents.

The youth is not only a vital source of the state but also a change agent. The youth are pioneers of economic, social, and cultural as well as peace building transformation and change driving force. This class remains as an important assets of the nation because of courage, innovativeness and high level of self-confidence, which is also considered to be a main source of nation building. (Moys, 2010. P.1). Youths who have participated in clubs and peace building initiatives described significant positive changes in the way they think about themselves, and the way they communicate and behave with their peers and adults. With increased knowledge and awareness on peace building and human rights, and youth are more active in violence prevention and peace building. They are communicating more respectfully with elders, and have taken personal responsibility to change their personal behavior to prevent fighting and violence. Youths have increased their analytical skills and are more interested and engaged in social work. Youth are often targeted during periods of conflict. While can victims, witnesses, and child are vulnerable and should be protected rather than be active participants in the society (Machel 2001), youth today are involved in various activities throughout the world. They are on the forefront in any kind on revolution and are the key drivers of change. According to Glinkski," the youth generation is traditionally seen as one of the most dynamic mediums of social change. This is because the young often play an important and even dominant role in social movements which are usually the driving force behind the changes" (1998).Theses argument identifies that youths are agents of mediators, bridges, communicators, wrestler

,proponent, skillful, founders, conductors, innovator, and sacrifices their life still to change their country and society towards peace building.

Young people have the potential to act as greater forces for positive social change and to build the foundation for a just and peaceful world. Building peaceful, cohesive and resilient societies requires the full and meaning full participation of young people United Nation Population Fund Agreement (UNFPA: 14 August, 2017).According to the above idea in case of youths related to the present study stance youths are forefront in respect and responsible to veneration world and national anniversaries towards affirmation of peace building for their on society.

However, if the needs of youth are not met, the qualities that they have could be used for conflict promotion instead. As the socio-political approach emphasizes, youth's potential in peace building can only be nurtured if young people are given the opportunities (Kemper, 2005). The type of opportunities in this research project is centered on access to education and the new opportunities that are provided through education. The above argument identifies related to the study that youth's participation towards transform conflicts determine by nurture that is access to education.

2.6 Challenges and Opportunities of Youth Engagement in Peace building Process

Youth have various challenges which hinder them from full engagement of peace building activities, and essential factors that promote them to participate in various peace building activities. The biggest challenges for promoting youth participation in peace building are poverty and unemployment (Sellevoid, 2012). According to the above researcher, in order to create sustainable peace and assure the guarantee of society's luxurious life the forefront actor is youth, but the problematic challenges like that of poverty and unemployment are the main downward pull.

According to Hartmann (2016), there is a great deal of youth who are unemployed in Uganda and therefore it makes them unable to construct living and engage in peace building initiatives. In line with unemployment related obstacles, education may contribute to community peace and enhance youth to be part of the economic development, as it may lead to further social and political participation (Walton 2010). To do so, youth need to get quality education and other

vocational trainings so that they get required skills, and get into jobs. If youth are brought together like in a vocational school, that would promote peace because this would bring youth together and this would create avenue for supporting one another and building longer relationship, apart from skilling them. The demanded possibility of technical and vocational schooling is understandable since such training aims to link education to employability and can lead to poverty reduction.

The other issue which keeps youths' perpetrating conflict instead of contributing to peace building is so much of poverty. Since economic empowerment is a key element for social and political engagement, engaging youth in income generating activities is essential (Rabe and Kamanzi (2012). The feeling of inferiority is the other challenge for youth peace building engagements. For this reason, youth needs to be empowered in order to embrace peace building approaches and gain self-esteem. These stated that, related to the study unable to effective in peacebuilding by the agent of youth are poverty and inferiority a big challenges, so youth needs maintenance from societies, government and stakeholders.

Moreover, alcoholism which often results in violence is a hindering factor to unable to participate in peace building. Excessive consume of alcohol among youth is one of the main conflict-drivers, as well as it hinders youth involvement in peace building (Hartmann, 2016). Such youth did not think of various peace building activities as important like for instance instead of meeting fellow colleagues to discuss good things, a youth would choose to go and take alcohol so that it enables them to forget the problems.

As African Youth Report (AYR) (2009), sated that Africa is the youngest region, with young people aged between 15 and 24 accounting for around 20 percent of the population, while in most African countries, those aged fewer than 25 represent over 60 percent of the population. These large numbers of young people are evident in cities and rural areas across the continent. Despite their numerical majority, many young Africans face considerable hurdles of participating in the economic, social and political spheres as a result of inadequate access to education and training, poor health and, the lack of decent jobs, susceptibility to being caught up in conflict and violence, and insufficient representation in decision-making processes, to name only a few factors.

Information collected from the mass media can also reduce voters' reliance on traditional social identities and increase their ability to choose freely which parties to support (Norris 2004). The media and providers of information should provide the public with unbiased and objective information. It is very important to develop high quality, unbiased information that is accessible to all young people by using adequate information channels. (Norris (1996) observes though that television's impact on peace building participation can be beneficial if news programs are the main form of media engagement

To sum up, the main challenges for greater youth participation in peace building are related with unemployment, poverty, alcohol abuse, and inferiority feelings. The common opportunities to promote greater youth participation in peace building are access to education and job opportunity to economically empower them which later entail them to open up new perspectives for social and political participation. Furthermore, youth views unity with their peers as one key to enhance participation in peace building. Many young people view unity with their peers as one opportunity to promote greater engagement in peace building activities, and to contribute to a peaceful coexistence (Hartmann, 2016). This can be done to form more youth groups, due to lack of governmental communication platforms, and more sensitizing and awareness creation on issues of peace and peace building whether by engaged youth or external actors.

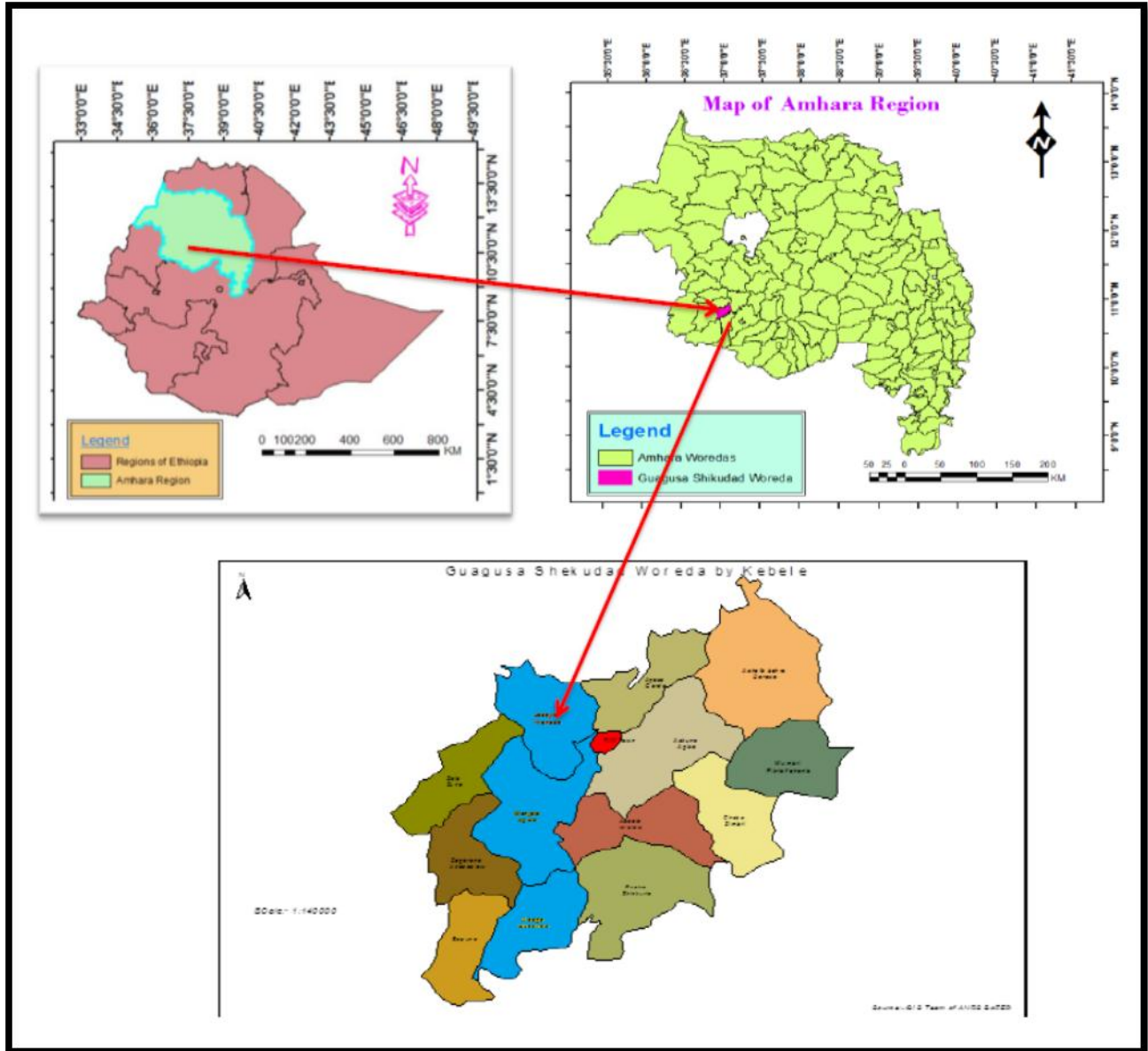
CHAPTER THREE

RESEARCH METHDOLOGY

Research methods are the various procedures, schemes and algorithms used in research. All the methods used by a researcher during a research study are termed as research methods. They are essentially planned, scientific and value-natural. They include theoretical procedures, numerical schemes, statically approaches, etc. On the other hand, according to kitchen and Tate (2000), research methodology means a coherent set of rules and procedures that are used to explore a problem within the frame work philosophical approaches. Besides, Mikkelson (2005) also argues that a research methodology includes the tools and techniques of data gathering and analysis. My research sampling is both probability for quantitative and non-probability sampling techniques for qualitative were employed to get the necessary information.

3.1 Description of the Study Area

The study area is *Guagussa Shikudad Woreda*. It is one of the *Woredas* in Amhara regional state which locates at 129 km south west of Bahir Dar, and at 431 km north west of Addis Ababa, the capital city of the country. *Guagussa Shikudad Woreda* has an absolute location of $10^{\circ} 45'$ - $11^{\circ}00'$ N latitude and $37^{\circ} 00'$ - $37^{\circ} 15'$ E longitude (EMA-1987) and an elevation of 2040 -2900 meters above sea level, relatively the woreda is bordered by Banja Woreda in the North, Wonberma Woreda in the south Ankesha Woreda in the west, Sekela Woreda in the East and Burie in the south and south east\



- **Source:** Guagusa Shikudad Woreda communication office

Figure 3. 1: Map of the Study Area the blue color of the figure is identifies the study area of the youth engagement in peace building in *Wonjela, Jibaita and Adegas kebeles*.

3.2 Research Design

This study utilized a mixed approach which comprises both qualitative and quantitative methodology because employing both methods in a single study enables the researcher to see the research issue in multidimensional directions. According to Morse (2003) a mixed approach is the incorporation of various qualitative and quantitative strategies within a single study. The choice of mixed approach helps the researcher to assess the nature of assessment of youth engagement in peace building encountering or meet via collecting diverse types of data. The researcher used semi- structured interview to collect qualitative data to assess and investigate the problem stated. To supplement or added and back the data collected via quantitative techniques questionnaire was prepared and filled by participants.

In this study, the researcher employed a descriptive research method utilizing survey instruments to gather information. Nunan (1992) states that survey study is the most commonly used simple descriptive research method when the investigator uses questionnaires and interviews for data collection. In addition, Cresswell (2009) suggests that in surveys are employed to study knowledge and claims with questionnaires. Therefore, the researcher, in this study used mixed methods to assess youth engagement in peace building.

Mixed concurrent research design composed of qualitative and quantitative approaches were used for the study. Both probability and non-probability sampling techniques were employed to get the necessary information. The specific research design which was employed in this study is concurrent research design. Concurrent research is characterized by two or more methods used to confirm, cross validate, or corroborate findings with in a study. i.e. the primarily purpose of using concurrent design is for confirmation, corroboration or cross-validation within a single study. Concurrent research method is used to overcome a weakness in using one method with the strength of another (Marie, 2013, and Luise, 2016). Concurrent research design was used in this study, because the design enables the researcher to use both qualitative and quantitative data at the same time in gathering and interpreting data. Thus, this study employed concurrent research method to assess of youth engagement in peace building through questionnaire, interview, and focus group discussion. The data in this study were collected in one session using the stated data gathering instruments that combined both quantitative and qualitative methods.

3.3 Samples and Sampling Design

Two sampling method (purposive and random) were used in the study for qualitative and quantitative respectively. The aim of the study is to assess youth engagement in peace building at *Awi Zone in Guagussa Shikudad Woreda*. The study focuses on youth. According to United Nation's definition of youth the term youth describes a distinct phase between childhood and adulthood that incorporates age levels between 13 and 30 years old. However, considering the ethical issues in Ethiopian context, this study included youth whose ages are between 18 and 30 years old.

The samples of this study that participated in quantitative and qualitative data gathering instruments were selected using purposive sampling, and snowball sampling methods for qualitative research and lottery method for quantitative research. As long as the geographical delimitation of the study is *Awi Zone, Guagussa Shikudad Woreda*, the samples were selected from this area. While Awi Zone has 11 woredas, the samples of this study were selected from *Guagussa Shikudad Woreda* because the researcher has an experience to see peace building youth in the stated *woreda*; it makes him to research on the issue under discussion. Apart from this, as long as the researcher is working in *Guagussa Shikudad Woreda*, it could be easy to gather accurate data from the stated *woreda* than other places. i.e. the stated *Woreda* was purposely selected to be included in this study.

Based on the researcher's preliminary study, while *Guagussa Shikudad woreda* has 15 kebeles, among the above stated *the three kebeles* are the places where conflict and peace building are mostly practiced. thus according to the information gained from *Guagussa Shikudad Woreda* youth and children office, the *kebeles* that frequently experienced conflict were Wonjela, Jibaita, and Adeg *kebeles*. These conflicts have negative impacts on the society's economic, social, political as well as peaceful wellbeing. The causes of the conflicts were due to grazing land, irrigation water use, alcoholism, and others. The conflicts were resolved by the actors of local elders, religious fathers, youth, and elderly mothers which is not that much practiced in other *kebeles*. Due to this reason, these three *kebeles* were purposely selected to this study. In order to appropriately select the participants from these three *kebeles*, lottery method was used. This is because assigning lottery method to each *kebele* is important to fairly or give

equal chance to select participants or for questionnaire respondents in quantitative data gathering from the above mentioned kebeles.

According to the data gained from *Guagussa Shikudad Woreda* Youth and children office, there are about 1200 youth in *Wonjela kebele*. Similarly, as the data gained from the aforementioned office shows, there are about 1000 youth in *Jibaita kebele*. Finally, there are about 800 youth in *Adega kebele* the total number of target youth in three *kebeles* were 3000. Using this information, the sample size is determined in the following way.

The sample size is determined using Kothari (2004) sampling formula as follows:

$$n = \frac{z^2 \cdot p \cdot q \cdot N}{e^2(N - 1) + z^2 \cdot p \cdot q}$$

Whereas:

n = sample size

z = standard variation at 95% confidence interval (1.96)

p = sample proportion in the target population, estimated to have the characteristics being measured (0.03)

q = 1-p

N = size of the target youth

e = the estimated standard error within 3% of the true value of (0.03).

$$n = \frac{(1.96)^2 \cdot (0.03) \cdot (1 - 0.03) \cdot 3000}{(0.03)^2 \cdot (3000 - 1) + (1.96)^2 \cdot (0.03) \cdot (1 - 0.03)}$$

$$n = \frac{3.84 \cdot 0.03 \cdot 0.97 \cdot 3000}{0.009 \cdot 2999 + 3.84 \cdot 1 - 0.03}$$

$$n = \frac{335}{2.8}$$

$$n = 120$$

Based on the above formula, a total number of 120 youths were sampled for the questionnaire survey from the three selected *kebeles* by using lottery method based on the sampling frame obtained from the Youth and Children Administration Office (YCAO). In this study, to determine sample size different factors such as cost, time, accessibility and availability of transport facilities were taken into consideration. Therefore, the lottery method was employed by the following formula. In such lottery method the size of the sample selected from each sub group in the entire youth.

$$\frac{\text{Target of Kebele's Youth} \times \text{Sample Size of Youth}}{\text{Total Target of the 3 Kebele's Youth}}$$

Therefore, using the above formula, the following table is constructed.

<i>Kebele</i>	Number of Youth	Sample Youth	Percentage
<i>Wonjela</i>	1200	48	40
<i>Adega</i>	800	32	26.6
<i>Jibaita</i>	1000	40	33.4
Total	3000	120	100

In this sample a total of 120 participants were selected from the three *kebeles* by lottery method in quantitative research and, the chairman of each three *kebele*, one peacebuilding experienced elder from each *kebele*, and one community policing officer from each *kebele* were purposely and snowball sample selected and participated in this study in addition to the youth. In other words, 9 participants other than youth were selected for the purpose of this study still to data saturation for qualitative research. The researcher used snowball sampling method to select the participants from each *kebele*. The snowball sampling method enabled the researcher to find youth who has been participated in various peace building scenarios. It enabled the researcher to specifically point out youth engagement on peace building in their communities. According to Bhattacharjee (2012), snowball is a sampling technique that enables researchers to begin data gathering with pre-identified participants who match the criteria for inclusion in the study, and then ask them to recommend other individuals they know who also meet the selection criteria.

3.4 Data Gathering Instruments and Data Source

3.4.1 Questionnaire

The questionnaire in this study is needed to collect data regarding youths' perception towards peace building, and challenges and opportunities of youth in peace building activities. This questionnaire comprises both close-ended and open-ended items. The close-ended items are a five point Likert type questions ranged from strongly agree to strongly disagree. The open-ended items were used to gather qualitative data on the challenges and opportunities of engaging in peace building. The questionnaires were distributed to 120 participants of the study. Among these participants, while 48 of them were from *Wonjela Kebele*, 40 of them were from *Jibaita Kebele*. The remaining 32 participants were selected from *Adega Kebele* according to the given formula, but to get the above participants in each *kebele* according to the given participant number the researcher used to probability sampling that is lottery method employed. . The data were analyzed with simple description method by table and percentage in quantitative data. Moreover, interviews focus group discussion also organized to assess youth engagement in peace building in qualitative data.

3.4.2. Interview

The interview is needed to collect data on youths' perception and actual practice in peace building, and the challenges and opportunities of youth to engage in peace building. Qualitative interview provides an opportunity for both interviewer and interviewees to discuss some topics in detail .Kvale (2009) states about qualitative research interviews “The method enables the researcher to engage in dialogue, with the interviewee as the measuring instrument. The nature of the interview was semi-structured interview as long as it gives more chance to the interviewee to provide detailed information. The interviewees were selected using purposive sampling method as long as the participants were in three different *kebeles*. In the interview, 15 participants, 5 youth from each selected *kebele*, were involved in case of happened data saturation from three *kebeles*. In addition to the youth, the chairman of each three *kebele*, one peace building experienced elder from each *kebele*, and one community policing officer from each *kebele* were interviewed. In other words, 9 people that are not youths were interviewed are time to data

statured in qualitative research. To put it in other terms, a total of 24 participants were interviewed for the purpose of this study for qualitative methodology was employed.

3.4.3 Focus Group Discussion

A Focus Group Discussion (FGD) is defined as a carefully planned group discussion designed to obtain perceptions on a defined environment (Smithson, 2009). It enables the researcher to explore youths' perception and their challenges and opportunities to be engaged in peace building activities. There are several reasons, according to Bryman (2004: 247-8), for using focus group discussion as a data collection tool. Among other things conducting an FGD help the researcher to develop an understanding about why people think the way they do, members of the focus group can be bring forward ideas and furthermore the interactions found in group dynamics are closer to the real life process of "sense making" and acquiring understanding. The incorporation of FGDs into the overall qualitative design adds to the richness of the data. Focus group discussion usually consist about 8-12 people with similar interests. In this study, the FGD was conducted in each of the three selected *kebeles* because it could be unmanageable to get together all the participants from the three *kebeles*. Accordingly, the study is incorporated 10 participants in each FGD. In other terms, a total number of 30 youth were involved in the three FGDs participants selected by purposive sampling in each *kebele*. So, the researcher gives a code for FGDs. i.e FGD1, FGD2 and FGD3. Then the total number of FGD members were 30 for three *kebele*'s.

3.5 Data Collection Procedure

3.5.1 Pilot Study

The data gathering procedure were started with piloting the data gathering instruments. A pilot study provides an opportunity to gain preliminary experience of the research areas as well as an opportunity for the researcher to perform reliability and validity tests of the study (Roche, 1999). Accordingly, the researcher in this study has piloted the questionnaire, interview and focus group discussion items with other similar youth distributed 12 open-ended and close ended questions. Finally, questions reduced into 11 because the only one question was ambiguous and could not assess well. The instruments were administered to 20 youth who have been participated in peace building activities to gather suggestions, and to modify items which were vague or confusing. Based on the results of the pilot study, except one question attempts were done to ensure that the questions were understandable and expressed in a suitable way.

3.5.2 Actual Data Collection

The actual data collection followed the pilot study. Firstly, the questionnaires were administered to the participants to gain their perception towards peace building, and challenges and opportunities they gain in peace building activities. Secondly, the FGDs in three *kebeles* were conducted to gather data on youths' perception, and their challenges and opportunities to be engaged in peace building activities. Finally, the interviews were conducted to collect data on youths' perception and actual practice in peace building, and the challenges and opportunities of youth to engage in peace building.

3.6 Data Analysis Methods

In order to attain the set research objectives and answer the research questions, the collected data were systematically organized and interpreted. The interviews and questionnaire replies were translated into English and an attempt was made to keep the original version. The questionnaire was initially developed in English Language, and then translated to Amharic to be distributed for informants selected from target population via convenient/accidental sampling. The use of questionnaire is not as a stand-alone data source rather it is to examine the magnitude of youth

participations in the selected peace building activities to support the qualitative data accessed from interviews and FGD conducted. The sense of the meaningfulness of the themes and patterns was illustrated based on the findings of the study. Basically, the data collected is analyzed and presented qualitatively as well as simple descriptive analysis is utilized in order to analyze the data from questionnaire replies.

Moreover, in this study, thematic analysis was employed. Thematic analysis is a process for encoding qualitative data that enables the researcher to discover patterns or recurrence in the data and classify or describe them logically. Boyatzis (1998) has offered three reasons why thematic analysis is useful. First, it provides the researcher with the categorization of patterns and a link between any new or emerging patterns observed in the data. Second, it allows the researcher to employ, systematically, diverse data that could enhance the reliability and validity of the data analyses.

Finally, it provides a link to any patterns that others may have observed and considered, through theory and conceptual framework (Maxwell, 2005). Therefore, the data which were gathered through Focus Group Discussions and interviews were analyzed thematically.

Accordingly, first, all the interview responses were transcribed from tapes and typed into a Word document. In the second place, the researcher examined the data to get initial impressions. In here, the researcher critically analyzed the interviews in relation to categories and themes emerging from all the data.

Then, categories, themes and patterns were identified in relation to salient themes and language, as well as from the broader background of the research objectives. These categories and themes were coded and grouped together. Using the research framework as a guideline, the findings were discussed in relation to the literature review. On the other hand, the data which were gathered through questionnaires were analyzed quantitatively by table and percentage.

3.7 Validity and Reliability

Validity and reliability are the two relevant issues in research. While validity refers to how well a test measures what it is supposed to measure, reliability is the degree to which an assessment tool produces stable and consistent results. According to Maxwell (2005), validity is used to refer to the correctness or credibility of a description, conclusion, explanation, interpretation, or other sort of account. In order to assure the validity and reliability of data gathering instruments which were used in this study, the research advisor and two colleagues of the researcher were deeply look into the intended instruments as well as research experts sought and give alteration in this study.

3.8 Ethical Issues

Ethics is the application of moral principles to prevent harming or wronging others, to promote the good, to be respectful and to be fair (Saunders, 2007). Ethics in the context of research is to mean the appropriateness of one's behavior in relation to the rights of those who become the subject of the research or affected by the research. The ethical issues in conflict and post-conflict areas are more complex, difficult and even more decisive than in non-conflict settings.

Due to the fact that young people in post-conflict societies and settings are one of the most vulnerable groups. This research has followed the necessary ethical considerations such as voluntary participation, no harm to participants, no invasion of privacy and no deception. Anonymity and confidentiality of the given information with respect to recordings and data were ensured, and it pointed out that the data were destroyed after finalizing the project. Therefore, necessary ethical issues were addressed at each phase of the study.

CHAPTER FOUR

ANALYSIS AND DISCUSSION

This section presents the analysis and discussion of the data gathered through the participants' questionnaire, interview and focus group discussion. Accordingly it discusses the participants' background information, perception of youth on peace building, actual practice of youth in peace building, challenges of youth engagement in peace building process, and opportunities of youth engagement in peace building process.

4.1 Participants' Background Information

This sub section mainly focuses to discuss the research participants' background information including their gender, age, level of education, and their respective *kebele in Guagussa Shikudad Woreda*.

The total participants of the study were 120 individuals who were selected from three different *kebeles*. Among the total number of the participants while 80 were males the remaining 40 were females. It shows that most of the participants were males though the number of females is not that much small. With regard to the participants' age, while most of them (57.5%) or 69 participants were aged from 18-20 years old, some of the participants (24.2%) or 29 were aged from 21 – 24 years old. Finally, there were 22 participants (18.3%) who were aged from 25-30 years old. From this information we can understand that most of the participants were youths though there were some elders.

The participants have different level of educations. Among the total number of the participants, 13 of them were followed adult education. Similarly, while 28 of the participants attended their primary education, other 29 participants were completed secondary school. 22 of the participants were certificate holders. 20 of the other participants were diploma holders. Finally, when the total number of 8 participants were degree holders of the participants. However, there were not uneducated participants in the study.

The participants were selected from three different *kebeles* namely *Wonjela*, *Jibaita*, and *Adega Kebele*. From the whole research participants, 48 individuals were from *Wonjela Kebele*, 40 individuals were from *Jibaita Kebele*, and 32 individuals were from *Adega Kebele* in *Guagussa Shikudad Woreda*.

4.2 Perception of Youth on Peace building

This particular section presents the perception of youth on peace building. It mainly focuses to discuss the youth perception related with their peace building ability and youth education for peace building. Accordingly, the following table presents the youths' perception related with their peace building ability.

4.2.1. Youth Perception on their Peace building Ability

In this section, the youth perception on their own peace building ability is discussed. Accordingly, the following table presents these facts gained from the participants' questionnaire.

Table 4. 1: Youth Perception on their Peace building Ability

N	Youth Perception on their Peace building Ability	Agree		Undecided		Disagree	
		No	%	No	%	No	%
1	I can come up with new ideas to address conflicts	110	92	5	4	5	4
2	I can play a vital role in peace building process	102	85	5	4	13	11
3	Changes can be made peacefully	106	89	5	4	9	7
4	Youth can transfer their war capacities to peace promotion	113	94	0	0	7	6
5	Youth are important actors in the peace building process	116	97	0	0	4	3
6	Youth are creative to transform conflict	118	98	2	2	0	0
7	Youth are open-minded to transform conflict	113	94	0	0	7	6
8	Youth are dynamic in peace building	118	98	0	0	2	2

The above table shows that while most of the respondents (92%) or 110 participants perceive that they can come up with new ideas to address conflicts, 5 respondents (4%) of them did not perceive in such a way. However, 5 participants (4%) were undecided whether they can come up with new ideas to address conflicts or not. In line with this point, Galtung (1975) also researched that the young people who are given openness, energy and creativity are well-positioned to come up with new ideas to address community problems.

Similarly, when the large number of the respondents or 102 participants (85%) believes that they can play a vital role in peace building process, the small number of the participants (11%) or 13 respondents were did not believe as they can play a vital role in peace building process. Nevertheless, the remaining 5 participants (4%) were undecided on the issue. Therefore, we can understand that most youths in *Guagussa Shikudad Woreda* can play a vital role in peace building process. In the same vein, Wuerth (2015) identified that youth can play a vital role in the peace building process by modeling alternatives to violence and showing that change can be made peacefully.

As it is shown in the above table, 106 participants (89%) assume that changes can be made peacefully. On the contrary, 9 participants (7%) did not assume as changes can be made peacefully. A small number of participants 5 individuals (4%) were undecided whether change can be achieved peacefully or not.

When most of the participants or 94% of the questionnaire respondents claim that youth can transfer their war capacities to peace promotion, the remaining 6% of the respondents claim that youth cannot transfer their war capacities to peace promotion. In the same vein, the large numbers of the participant (97%) view that youth are important actors in peace building process. Never the less, the small number of the respondents (3%) did not view as youth are important actors in the peace building process.

Almost all of the respondents (98%) thought that youth are creative to transform conflict. However, few participants (2%) were undecided whether youth are creative to transform conflict. Likewise, while 94% of the participants assume that youth are open-minded to transform conflict, the remaining 6% of them did not assume that youth are open-minded to transform

conflict. Finally, most of the questionnaire respondents (98%) claims that youth are dynamic in peace building, though the other 2% of the respondents did not claim as youth are dynamic in peace building.

In sum, considering the information given in the above table it can be concluded that most of the youths perceive that youth have peace building ability. These findings are related with Galtung (1975) who find out that the creativity and open-mindedness of youth to “transcend” structures and attitudes, which promote conflict, are their greatest strength in peace building.

4.2.2. Perception of Youth on Youth Education for Peace building

In this section, the youths’ perception on youth education for peace building is presented. The following table has an account of this data.

Table 4. 2: Perception of Youth on Youth Education for Peace building

The following table presents perception of youth on youth education for peace building.

N	Perception of Youth on Youth Education for Peace building	Agree		Undecided		Disagree	
		No	%	No	%	No	%
1	Trainings on peace building are essential to youth	116	97	0	0	4	3
2	Youth need to get quality education to empower their critical thinking	120	100	0	0	0	0
3	Youth’s peace building potential can be nurtured if they have given the opportunities	105	88	4	3	11	9
4	Youth need to get vocational trainings so that they get required skills, and get into jobs	91	76	0	0	29	24
5	Youth need to get together in various scenarios to build longer relationship	113	94	7	6	0	0
6	Engaging youth in income generating activities is essential to achieve societal peace	118	98	0	0	2	2
7	Youth communication platforms are essential to empower youth peace building participation	120	100	0	0	0	0
8	Awareness creation on peace building issues helps youth to be engaged in peace building	102	85	7	6	11	9

The table shown above depicts the youths’ perception on peace building which is related with educational opportunities. Accordingly, it shows that the majority of the respondents (97%) believe that trainings on peace building are essential to youth peace building involvement. On

the contrary, the remaining 3% of the participants believe that trainings on peace building are not that much essential to youth peace building involvement.

Among all of the 120 questionnaire respondents, all of them (100%) thought that youth need to get quality education to empower their critical thinking. Similarly, though 88% of the questionnaire participants agreed that youth's peace building potential can be nurtured if they have given the opportunities, small number of the participants (9%) did not agreed with this claim. The remaining 3% of the respondents remained undecided whether youth's peace building potential can be nurtured if they have given the opportunities.

Regarding getting vocational trainings, the majority of the respondents (76%) reported that youth need to get vocational trainings so that they get required skills, and get into jobs even though the remaining small number of the respondents (24%) did not claim on the necessity of getting vocational trainings. In the same vein, even though few participants or 6% of the total respondents were remain undecided whether youth need to get together in various scenarios to build longer relationship, most participants or 94% of the questionnaire respondents replied that youth need to get together in various scenarios to build longer relationship.

Similarly, Walton (2010) revealed that youth need to get quality education and other vocational trainings so that they get required skills, and get into jobs. If youth are brought together like in a vocational school, that would promote peace because this would bring youth together and this would create avenue for supporting one another and building longer relationship, apart from skilling them.

Most of the questionnaire respondents (98%) claim that engaging youth in income generating activities is essential to achieve societal peace. However, the remaining 2% of the questionnaire respondents indicated that engaging youth in income generating activities is not that much essential to achieve societal peace. From all of the questionnaire respondents all of them (100%) agreed that youth communication platforms are essential to empower youth peace building participation.

Finally, as it is indicated in the above table large number of the questionnaire respondents (85%) agreed that awareness creation on peace building issues helps youth to be engaged in peace

building. On the contrary, 9% of the participants disagreed with this claim. The remaining 6% of the total participants were undecided on the importance of awareness creation on peace building issues helps youth to be engaged in peace building.

Apart from the questionnaire data, the data gained from the participants' interview and focus group discussion also indicate that the youth perception on peace building is positive. In the interview and focus group participants, most of the participants voiced that peace building is an essential issue which they need to involve in achieving it in their respective *kebeles*. Generally, we can understand that youths perceive as youth education is needed for sustainable peace building.

4.3. Actual Practices of Youth in Peace building

This sub section is reserved to present the youths' actual practices of peace building in *Guagussa Shikudad Woreda*. It mainly focuses to discuss the youth ability in peace building and the societies view towards youth peace building engagement.

4.3.1. Youth Actual Peace building Ability

In the present sub section, the youths' actual peace building ability is discussed. It thematically discussed the data gained through questionnaire, interview and focus group discussion.

Table 4. 3: Youth Actual Peace building Ability

The following table presents the data gathered from the participants' questionnaire.

N	Youth Actual Peace building Ability	Agree		Undecided		Disagree	
		No	%	No	%	No	%
1	I have good qualities of peace building	102	85	11	9	7	6
2	I created strategies in peace building processes	109	91	0	0	11	9
3	I am open-minded to transform conflicts	113	94	7	6	0	0
4	I am dynamic in a peace building process	109	91	11	9	0	0
5	I have got trainings on peace building	95	79	0	0	25	21
6	I have influenced decisions about peace building in my community	91	76	0	0	29	24
7	I engaged in peace building regardless of age, gender, and religion	88	73	0	0	32	27

As it can be seen in the above table, most of the questionnaire respondents (85%) or 102 participants reported that they have good qualities of peace building. However, some of the participants (6%) or 7 participants reported that they have no good qualities of peace building. The remaining 11 participants or 9% of the participants remain undecided to mention whether they have good qualities of peace building or not. From this data, one can understand that the youths in the stated *Woreda* have good qualities of peace building. Similarly, the data gained from the interview and focus group discussions show that the youths have good qualities in building peace in their *kebeles*. The following information which is gained from Interviewee – B strengthens this fact.

Often, youth are near to conflict. However, I mostly resolve conflicts when my friends got into conflict in football fields, and work places. I involved in solving local kebele boarder conflicts, “Ikub” and “Idir” conflicts, and societal team work conflicts through negotiation using the rules and regulations.

In addition, the focus group discussion participants also underlined that the youths in *Wonjela, Jibaita* and *Adega Kebele* were actively involving in peace building with the help of kebele community policing officers and the peace committee members of each *kebele*.

As the above table shows, the majority of the questionnaire respondents 109 participants or 91% confirmed that they have created strategies in peace building processes though the remaining 9% or 11 participants reported that they did not created strategies in peace building processes. Similarly, 113 participants or 94% of the respondents agreed that they have open-minded to transform conflicts. However, the other 7 participants or 6% of the respondents reported that they have no open-minded to transform conflicts. In related with this point, Sellevold (2012) revealed that youth are open, dynamic and creative to peace building.

The data gained from the focus group discussion participants revealed that the youngsters in *Guagussa Shikudad Woreda* were working on peace building by creating their own peacemaking strategies. Not only the focus group discussion but also the data collected through the interview also indicates that the youths were creating peace building strategies in their peacemaking scenarios. The following quote taken from Interviewee – C confirms this fact.

In our kebele, when colleagues, family members, and neighbors got into conflict for various reasons, we have resolved conflicts with peace advisor committee members. In my peace building experience, when people got into conflict due to various reasons like language difference, money credit, misunderstanding among family members and neighbors, we together resolved conflicts with peace advisor committees and police officers using various strategies.

Most of the questionnaire respondents (91%) or 109 participants claim that they are dynamic in a peace building process. Nevertheless, some of the respondents (9%) or 11 participants were undecided to mention whether they are dynamic in a peace building process. This finding is related with what Kemper McEvoy-Levy (2006) and Danesh (2008) researched and confirmed. These researchers identified that youth creative, open, energetic, dynamic and resourceful. Such qualities can be important both for themselves and for the society if they are addressed in the right way. They are even seen as the likely leaders of peace building efforts.

Even though small number of the respondents (21%) or 25 participants reported that they have not got trainings on peace building, the large number of the respondents (79%)95 participants reported that they have got trainings on peace building. The table also revealed that though small number of the questionnaire respondents (76%) or 91 participants agreed that they have influenced decisions about peace building in their community, the large number of the respondents (24%) or 29 participants disagreed as they have influenced decisions about peace building in their community. In the same vein, the data gained through the interview also assures this data. For example, interviewee – F stated the following:

When my friends got into conflicts in sport training, and other entertainment places, I tried to manage the conflicts and made peace among them. In Jibaita Kebele, some people got into conflict due to credit interest, disagreements between workers and bosses, and land and house rents. In such cases, both the youth including me and the elderly fathers of the kebele resolve conflicts together and make peace among the conflicting parties.

Finally, when 88 participants (73%) of the questionnaire respondents reported that they have engaged in peace building regardless of age, gender, and religion. However, the remaining 32 (27%) of the participants reported that they never engaged in peace building regardless of age, gender, and religion. From these data, we can deduce that the youth in *Guagussa Shikudad Woreda* have actual peace building ability.

The interviewees who have participated in the interview and focus group discussions also confirmed that the youth in *Guagussa Shikudad Woreda* have the abilities in peace building. For instance, Interviewee – A mentioned the following idea his peace building ability:

In my kebele, I have involved in various peace building practices with the combination of the other members of the community. Mostly, I have participated in solving conflicts such as kebele level border conflict, grazing land usage clashes, irrigation water usage disagreements, natural resource usage conflicts, and others.

Therefore, from these data, it can be concluded that the youth in *Guagussa Shikudad Woreda* are open-minded, dynamic, can influence peace building decisions, and engage in peacebuilding practices regardless of age, gender, and religion.

4.3.2. The Society’s view towards youth peace building engagement

The present section discusses the data that focuses on the societies view towards youth peace building engagement which were collected through questionnaire, interview and focus group discussion.

Table 4. 4: The Society’s view towards youth peace building engagement

The table given below depicts the data gathered from the participants’ questionnaire on the Society’s view towards youth peace building engagement.

N	The society’s view towards youth peace building engagement	Agree		Undecided		Disagree	
		No	%	No	%	No	%
1	The society provide me with socio-economic opportunities to be engaged in peace building	82	68	0	0	38	32
2	The society is respectful towards youth peace building engagement	91	76	0	0	29	24
3	Youth participation is encouraged in local and national governance	88	73	14	12	18	15
4	Youth have possibilities to be peace builders	82	68	0	0	38	32
5	Youth involved in analyzing conflicts and roles of different actors	95	79	25	21	0	0

As we can look at in the above table, the large number of the respondents (68%) or 82 participants reported that the society provided the youth with the socio-economic opportunities to be engaged in peace building practices. However, the remaining 38 participants or 32% of the respondents reported that the society did not necessarily provide them with socio-economic opportunities to be engaged in peace building. The interview and focus group discussion data also assure this information. For instance, interviewee – B in *Wonjela Kebele* reported the following:

In Wonjela Kebele, the view of the society towards youth peace building engagement is positive because most of the society believes that youth are exemplary of peace and development. As a result, most of the people support us in advice and finance.

In relation to the socio-economic supports, Schwartz (2010) and Kemper (2005) also researched that if youths have given the socio-economic opportunities they have the possibilities of acting as peace builders. The argumentative stance taken in the present study is that youth can be important actors in the peace building process since they possess qualities that are considered essential in peace building process.

As most of the questionnaire respondents (76%) or 91 participants confirmed, the society is respectful towards youth peace building engagement though the remaining 29 participants or 24% did not claim in such a way. In the same vein, the data gained from the participants' interview indicates that the society is positive thinker to the youths' peace building engagement. For instance, Interviewee – G from *Jibaita Kebele* reported the following information:

For some years ago, some parents in Jibaita Kebele considered youth as conflict grabbers. However, now a day, they have changed their minds and believe as youth are peacemakers. As a result, the people of the kebele help youths in finance, moral and advice.

Similarly, interviewee - C who was interviewed from *Wonjela Kebele* responded as follows:

Previously, the society viewed that youth were causes of conflicts rather than peace makers. Currently, however, since the people accepts that youth are actors of peace and development, the society provides ideological and financial supports the youths of the kebele.

Large number of the respondents (73%) or 88 participants thought that youth peace building engagement is encouraged by local and national government. However, 18 participants or 15% of the respondents did not think that youth participation is encouraged in local and national governance. The remaining 14 participants or 12% of the questionnaire respondents were undecided whether youth participation is encouraged in local and national governance. In line with the encouragement given by the local and national government Interviewee – L from *Adega Kebele* also strengthened as follows:

The provision of the right to speak by the government is a very good opportunity for youth peacemakers as well as permitting and gives a chance to competitive from different types of jobs.

This result of the study is related with (Ayo, 2016) who conducted a similar study in Sierra Leone, and find out that providing jobs to the youths was also essential which was done by the government of the country. These strategies were particularly important in a post conflict setting, such as Sierra Leone, where many youths have lost out on 11 years worth of education. These mechanisms enable the youth in Sierra Leone to become full members of society and to be able to participate in peace building.

The above table also indicates that 82 or 68% of the participants believe that youth have possibilities to be peace builders, but the other 32 or 32% of the respondent reported that youth have not possibilities to be peace builders. Likewise, interviewee – N also underlined that there were possibilities to be peace builders in *Adega Kebele* since the society supports the local youths. It reads as follows:

The society supports the youth of Adega Kebele in the form of money, idea, and appreciation because most of the people believe that youth are chapter one

actors of peace, conflict and development as well as the engine of peacebuilding.

The focus group discussion participants found in *Wonjela Kebele* also mentioned that as long as the community policing office and the local elders supports the youths, most youths have the possibilities to strong peace builders. A similar finding by Hartmann (2016) also strengthened that the possibility of technical and vocational schooling is understandable since such training aim to link education to employability and can lead to poverty reduction in Uganda.

Lastly, most of the questionnaire respondents (79%) or 95 part claim that youth have involved in analyzing conflicts and roles of different actors. However, the remaining 21% of the respondents disagreed on the youths' involvement in analyzing conflicts and having roles of different actors. Apart from this questionnaire data, the focus group discussion participants and the interviewees further explained that youth have various roles in analyzing conflicts. The following extract taken from Interviewee – M can be seen as an example:

In Adegga Kebele, people clash due to marketing competition, tax payment, grazing land, and irrigation water usage. Thus, I have involved in analyzing and resolving such types of conflicts based on the rules and regulations of each cases.

Based on these results, therefore, we can deduce that the youth in *Guagussa Shikudad Woreda* have the abilities in analyzing and resolving various conflicts.

4.4. Challenges of Youth Engagement in Peace building Process

In this part of the discussion, the challenges of youth engagement in peace building are presented. It thematically discussed the data gained through questionnaire, interview and focus group discussion as follows.

Table 4. 5: Challenges of Youth Engagement in Peace building Process

The following table presents the data on the challenges of youth engagement in peace building which were gathered through the participants' questionnaire.

N	Challenges of Youth Engagement in Peace building Process	Agree		Undecided		Disagree	
		No	%	No	%	No	%
1	Unemployment hinders youth from peace building involvement	115	96	0	0	5	4
2	Inferiority feeling is a challenge to youth peace building engagement	85	71	0	0	35	29
3	Excessive alcohol consumer youths lack peace building mechanisms	95	79	0	0	25	21
4	Alcoholism is a challenge for youth peace building involvement	90	75	12	10	18	15
5	In adequate youth communication platform challenges peace building	86	71	14	12	20	17
6	Inadequate awareness creation challenges peace building	102	85	0	0	18	15

The above table shows that, most of the questionnaire respondents (96%) or 115 participants reported that unemployment hinders youth from peace building involvement. However, the remaining some participants (4%) or 5 respondents replied that unemployment did not hinder youth from peace building involvement. Thus, based on this data it can be deduced that the majority of the participants believe as unemployment hinders youth from peace building involvement.

In a similar fashion, the table also indicates that large number of the participants or 85 respondents (71%) claim that inferiority feeling is a challenge to youth peace building

engagement. Nevertheless, the other small number of the participants (29%) or 35 youth claim that inferiority feeling is not a challenge to youth peace building engagement. Therefore, it implies that inferiority feeling is a challenge to most of the youth to engagement in peace building practices.

When 95 questionnaire respondents (79%) agreed on excessive alcohol consumer youths lack peace building mechanisms, the remaining 25 questionnaire respondents (21%) disagreed as excessive alcohol consumer youths lack peace building mechanisms. From this we can understand that excessive alcohol consumer youths lack peace building mechanisms.

In the same vein, most of the participants (75%) or 90 youth believe that alcoholism is a challenge for youth peace building involvement. However, in contrast to this view, some of the participants (15%) or 18 youth believe that alcoholism is not a challenge for youth peace building involvement. The remaining 10% participants or 12 youth were undecided whether alcoholism is a challenge for youth peace building involvement or not. Accordingly, it can be concluded that alcoholism is a challenge for most of the youth to involve in peace building activities.

As it can be seen in the table shown above, the large number of the questionnaire participants (71%) or 86 respondents replied that inadequate youth communication platform challenges peace building. Contrary to this claim the other the small number of the questionnaire participants (17%) or 20 respondents claim that inadequate youth communication platform did not challenge peace building. Then, the rest 14 participants or 12% of all respondents were not sure whether inadequate youth communication platform challenges peace building or not.

Finally, a great number of the respondents (85%) or 102 youth accept that inadequate awareness creation challenges peace building. Nonetheless, a small number of the respondents (15%) or 18 youth did not accept that inadequate awareness creation challenges peace building. As a result, it shows that inadequate awareness creation challenges peace building in the study area.

Generally, considering the above data one can conclude that unemployment, inferiority feeling, alcoholism, inadequate youth communication platform and inadequate awareness creation are the challenges of youth engagement in peace building.

Apart from the questionnaire data, the interviewees also reported that there are various challenges in peace building practices. They replied that the interview participants also lack of strong and non corrupted leaders, lack of quality education, and unemployment of youth in the *kebele* are the prominent challenges.

One of the interviewees from *Adega Kebele* voiced that:

Lack of quality education, lack of effective peace building training manual, drinking too much alcohol, and unemployment are the common challenges of peace building in Adega Kebele.

The interviewees further explained that racism, unemployment and lack of budget are the prominent challenges. Sometimes some conflicting parties believe as conflicts should be solved only through court.

In addition, the other interviewee said that:

In my peace building experience, I faced some challenges. Some people want to report or applicants their easy conflicts to police and court rather than solving it with the local youths. In addition, some of others did not want to accept their problems. Moreover, lack of knowledge and budget from the concerned bodies. Finally, some of my colleagues did not listen to our elders due to inferiority complex.

Similarly, one of the participants replied that the challenges that she faced in her peace building experience are while some people who got into conflict did not believe with youths' peace building ability, the others are difficult to be convinced with youth. In addition, there are some people who want to aggravate conflicts for their personal consumption. Lastly, she rose that lack of budget is our problem.

Likewise, another respondent forwarded that “there is lack of job opportunity in the *kebele*. In addition, some people who got into conflict lack willingness to make peace. Apart from these, I lack of deep knowledge and skills of conflict resolution”.

As one of the interview respondent confirmed:

Some conflicting parties considered me as a kid who is not capable to peacemaking. Apart from this, still some others do not want to be negotiated by youth peacemakers rather than elder religious leaders. The other conflicting parties neither understand the youth peace makers' ideas, nor accept the negotiating mechanisms.

According to a speech given by one female interview participant, when she tried to negotiate some conflicting parties, they considered her as a kid who is not able to make peace, and voiced her “grow slowly still you become an elder”. The conflicting parties thought that only elders make peace excluding the youths’ role of peace. Some conflicting parties denied negotiations unless their ideas are accepted. Apart from this still some others leave the role of peace for their future life. Finally, thee interviewees stressed that youths’ emotionality and unemployment are the most challenging problems in *Adega, Jibaita and Wonjela Kebeles*.

Not only the interviewees, but also the focus group discussion participants mentioned the challenges faced by youths while involving in peace building practices. Accordingly, the elders’ and government officials reported that some conflicting parties need to be negotiated by only religious fathers excluding youth peace builders. In addition, they replied that some peace maker youths become hopeless when the conflicting parties oppose each other during reconciliation.

As one of the elder participants speak out:

I think, lack of knowledge and experience in peace building are the challenges of Wonjela Kebele youth peace builders. The kebele and woreda level leaders are unable to provide adequate budget and trainings on peace and security. Some conflicting parties are unable to come to the negotiation place due to lack willingness.

In a similar vein, one of the government officials forwarded that some individuals demoralize the youths during the negotiation process. Lack of rule of law and lack of budget are the other

challenges. In other terms, some people did not respect the rules and regulations of the Youth Association.

In line with this point Sellevold (2012) revealed that youth have various challenges which hinder them from full engagement of peace building activities, and essential factors that promote them to participate in various peace building activities. The biggest challenges for promoting youth participation in peace building are poverty and unemployment.

Hartmann (2016) also researched that there is a great deal of youth who are unemployed in Uganda and therefore it makes them unable to construct living and engage in peace building initiatives. In line with unemployment related obstacles, education may contribute to community peace and enhance youth to be part of the economic development, as it may lead to further social and political participation.

In the same vein, Walton (2010) found out that youth need to get quality education and other vocational trainings so that they get required skills, and get into jobs. If youth are brought together like in a vocational school, that would promote peace because this would bring youth together and this would create avenue for supporting one another and building longer relationship, apart from skilling them. The demanded possibility of technical and vocational schooling is understandable since such training aims to link education to employability and can lead to poverty reduction.

Lastly, Rabe and Kamanzi (2012) investigated that the other issue which keeps youths' perpetrating conflict instead of contributing to peace building is so much of poverty. Since economic empowerment is a key element for social and political engagement, engaging youth in income generating activities is essential. The feeling of inferiority is the other challenge for youth peace building engagements. For this reason, youth needs to be empowered in order to embrace peace building approaches and gain self-esteem.

The main challenges for greater youth participation in peace building are related with unemployment, poverty, alcohol abuse, and inferiority feelings. Moreover, alcoholism which often results in violence is a hindering factor to unable to participate in peace building. Excessive consume of alcohol among youth is one of the main conflict-drivers, as well as it hinders youth

involvement in peace building Such youth did not think of various peace building activities as important like for instance instead of meeting fellow colleagues to discuss good things, a youth would choose to go and take alcohol so that it enables them to forget the problems (Hartmann, 2016).

4.5. Opportunities of Youth Engagement in Peace building Process

In this sub section of the research report, the data gathered through questionnaire, interview, and focus group discussion on the opportunities of youth engagement in peace building process are presented respectively.

Table 4. 6: Opportunities of Youth Engagement in Peace building Process

The following table presents the data on the challenges of youth engagement in peace building which were gathered through the participants’ questionnaire.

N	Opportunities of Youth Engagement in Peace building Process	Agree		Undecided		Disagree	
		No	%	No	%	No	%
1	Youth have access to education which empower them to practice peace building	76	63	14	12	30	25
2	Youth are empowered to gain self-esteem and embrace peace building approaches	85	71	0	0	35	29
3	There are job opportunities which promotes youth peace building engagement	42	35	8	7	70	58
4	There are unities of youth which promote peace building engagement	80	67	0	0	40	33

The above table depicts that most of the questionnaire respondents (63%) or 76 youth reported that youth have access to education which empower them to practice peace building. However, some of the questionnaire respondents (25%) or 30 youth reported that youth did not have access to education which empower them to practice peace building. The remaining 12% or 14 youth were undecided whether they have access to education which empowers them to practice peace

building. Therefore, it can be understood that youth have access to education which empowers them to practice peace building.

When the majority of the questionnaire participants (71%) or 85 respondents agreed that youth are empowered to gain self-esteem and embrace peace building approaches. Nevertheless, the remaining 29% of the respondents or 35 youth participants disagreed as youth are empowered to gain self-esteem and embrace peace building approaches. Based on this information, we can understand that youth are empowered to gain self-esteem and embrace peace building approaches.

When some of the participants (35%) or 42 questionnaire respondents assume that there are job opportunities which promotes youth peace building engagement, most of the participants (58%) or 70 respondents assume that there are no job opportunities which promotes youth peace building engagement. The remaining 7% or 8 questionnaire respondents were not sure as there are job opportunities which promote youth peace building engagement. Thus, it can be concluded that there are no adequate job opportunities that promote youth peace building engagement.

Finally, the large number of the respondents (67%) or 80 youth reported that there are unities of youth which promote peace building engagement. However, the remaining small number of the respondents (33%) or 40 participants reported that there are no unities of youth which promote peace building engagement. Therefore, considering this data we can conclude that there are unities of youth which promote peace building engagement in the study area.

Generally, access to education, self-esteem empowerment, and unities of youth are the opportunities of youth engagement in peace building process though job opportunity is not that much given to the youths.

Regarding the opportunities of youths in engaging on peace building practices, the youth interviewees reported that there are various peace building opportunities in *Wonjela kebele* including the availability of peace committee, community policing, and peace advisors. As they reported, most importantly, since the police officers work with the community, it helps us to work on peace building efficiently. The interviewee from *Wonjela Kebele* voiced that:

Most youth peace builders in Wonjela Kebele are secondary school completers. In addition, the youths are organized in various developmental teams. These can be taken as opportunities. Apart from these, the provision of adult education, and the availability of youth leaders in the kebele are the good things for youths' peace building involvement. Though there are still inadequacies, the kebele and woreda leaders provide trainings on peace building, the police officers work with youth, and the society share farming land to some youth.

Similarly, the interview participants further explained that the access for various communication technologies like cell phone, radio and Television are good opportunities. In addition, the availability of various educational institutions in the *kebele* is another good thing. The existence of elderly fathers and mothers who regularly provide advices is also an opportunity to work on peace building. In the same vein, when one of the respondents in *Jibaita Kebele* reported:

The opportunity that I found is the society's good acceptance to the youths' peace building engagement. Most people of Jibaita Kebele have accesses to mass media including Newspaper, Magazine, Television, and radio. The access to these mass media can be taken as opportunities to our peace building practice in the kebele.

As an interviewee in *Adega Kebele* replied, one of the opportunities is that when the youths provide awareness creations on peace and conflict in different places including religious institutions, most of the people understand them. In addition, the peace and security concerned bodies of the *kebele* work with them. The availability of mass media to transmit their peace building ideologies to the society can be taken as a good opportunity. Most people of *Adega Kebele* value for their peace and security. In addition, the peace and security concerned bodies work for peace day and night.

The elders also reported that some youth peace builders share peace building experiences from elders. The governmental peace and security bodies also jointly work with youths.

Similarly, one of the government officials said that:

The youths who mostly got into conflict are now joining some jobs. This might be an opportunity for the peacemaking youth. The provision of practical adult education, strong teams of youths, and the positive view of the society. Since the chairman of the Youths' Association is ethical enough, he can consider peace and conflict issues in all directions. The availability of practical adult education and youth association are the good opportunities to work on peace building.

As one of the focus group discussion participants expressed, mutual understanding of youth peace builders, having youth association and the availability of peace and security concerned bodies in the *kebele*. The availability of societal support, having plowing land, and the provision of quality adult education in the *kebele* can be considered as opportunities of peace building in *Jibaita Kebele*.

In line with youth opportunities in peace building engagement, Hartmann (2016) who conducted a study on youth participation in peace building in Gulu District, Northern Uganda: Opportunities and challenges revealed that the common opportunities to promote greater youth participation in peace building are access to education and job opportunity to economically empower them which later entail them to open up new perspectives for social and political participation. Furthermore, youth views unity with their peers as one key to enhance participation in peace building. Many young people view unity with their peers as one opportunity to promote greater engagement in peace building activities, and to contribute to a peaceful coexistence.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

5.1. Conclusion

This study assessed youth peace building engagement in Amhara National Regional State in the case of *Awi Zone, Guagussa Shikudad Woreda*. The study mainly focused on investigating the youths' perception on peace building, actual practice of youth in peace building, challenges of youth engagement in peace building process, and opportunities of youth engagement in peace building process.

The results of the study revealed that the youth in *Guagussa Shikudad Woreda* perceive as they have the ability to build peace in their areas. They perceive that getting short term and long term trainings can enhance their peace building engagement.

The society has positive views towards youth peace building engagement. Accordingly, the society provides them with socio-economic opportunities to be engaged in peace building; the society is respectful towards youth peace building engagement, and the youth participation is encouraged in local and national governance. In addition, the youth have possibilities to be peace builders, and they involved in analyzing conflicts and roles of different actors.

The results of the study indicate that the youth in *Guagussa Shikudad Woreda* play great roles in peace building. Accordingly, most of the youths perceive that they have peacebuilding abilities. The youth are open-minded, dynamic, can influence peace building decisions, and engage in peacebuilding practices regardless of age, gender, and religion. They have the abilities in analyzing and resolving various conflicts.

The study assessed various challenges which were faced by *Guagussa Shikudad Woreda* youth in their peace building practices. Thus, the youth believe as unemployment hinders youth from peace building involvement. In addition, inferiority feeling is a challenge to most of the youth to engagement in peace building practices. Alcoholism is a challenge for most of the youth to involve in peace building activities. Similarly, excessive alcohol consumer youths lack peace

building mechanisms. Inadequate awareness creation challenges peace building in the study area. Generally, unemployment, inferiority feeling, alcoholism, inadequate youth communication platform and inadequate awareness creation are the challenges of youth engagement in peace building.

The findings showed that there were different opportunities created for the youth to engage in peace building practices. The youth in *Guagussa Shikudad Woreda* have access to education which empowers them to practice peace building. Likewise, youth are empowered to gain self-esteem and embrace peace building approaches. There are unities of youth which promote peace building engagement in the study area. Generally, access to education, self-esteem empowerment, and unities of youth are the opportunities of youth engagement in peacebuilding process though job opportunity is not that much given to the youths.

5.2. Recommendation

- As long as youths have their own roles in peace building, it could be better if the *Guagussa Shikudad Woreda* government officials in particular and the Ministry of Peace in general pay more attention to youth peace building engagement apart from the elders' peace building, by creating awareness, support them in terms of idea, experience sharing and money.
- It is investigated that unemployment hinders youth from peace building engagement. As a result, various job opportunities should be created by the *kebele* and *woreda* government officials, by providing credit opportunities, creating awareness how to get job opportunities and assign the youth in decision making process.
- Lack of adequate youth communication platform is a challenge for youth peace building engagement. Accordingly, the youth need to strengthen their communication platforms with the help of *kebele* and *woreda* officials, by giving different responsibilities, encourage them to participate in the community services and working with youths.
- The youth in *Guagussa Shikudad Woreda* were effectively engaged in peace building practices. Thus, it would be better if the youths share their experiences to

other youths who live in various *kebeles* and *woredas*, sharing experience like peace building process, community participation, how to take responsibilities, how to live with another and how the youth help each other.

- As far as the value of youths' peace building engagement is essential, it could be more plausible if further studies will be conducted on youths' peace building engagement involving large number of participants from various *woredas* and regions in Ethiopia.

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Appendix –I

1. Data instrument Questionnaire, interview and FGD questions

BAHIR DAR UNIVERSITY

FACULTY OF SOCIAL SCIENCE

1.1 Youth Questionnaire

Dear youth,

I am a postgraduate student at Bahir Dar University, Department of Peace and Conflict Studies. Currently, I am conducting a study on the assessment of youth peacebuilding engagement in Amhara National Regional State; the case of Awi Zone, Guagussa Shikudad Woreda.

Accordingly, this questionnaire is prepared to gather data on the assessment of youth peacebuilding engagement in Amhara National Regional State: the case of Awi Zone in Guagussa Shikudad Woreda. Thus, you are kindly requested to respond the questions sincerely and thoughtfully. All information provided shall be treated as confidential and used strictly for this research purpose only.

Please, put a **thick mark** () on the given spaces.

Thank you in advance for your cooperation!

PART 1: RESPONDENTS' BACKGROUND INFORMATION

1. **Gender:** Male _____ Female _____
2. **Age:** Less than 20 ____ 20 - 30 years ____ 31- 40 years ____ 41-50 ____ Above 50 years

3. **Level of Education:** Illiterate ____ Adult education ____ Primary ____
Secondary ____ Certificate ____ 1st Degree ____ Master's degree ____ Other, please
specify _____
4. Kebele: Wonjela _____ Jibaita _____ Adegga _____
5. **5 = Strongly Agree; 4 = Agree; 3 = Undecided; 2 = Disagree, and 1 = Strongly Disagree**

PART 2: PERCEPTION OF YOUTH ON PEACEBUILDING						
I	Youth Peacebuilding Ability	5	4	3	2	1
1	I can come up with new ideas to address conflicts					
2	I can play a vital role in peace building process					
3	Changes can be made peacefully					
4	Youth can transfer their war capacities to peace promotion					
5	Youth are important actors in the peace building process					
6	Youth are creative to transform conflict					
7	Youth are open-minded to transform conflict					
8	Youth are dynamic in peace building					
II	Youth Education for Peace building	5	4	3	2	1
1	Trainings on peace building are essential to youth					
2	Youth need to get quality education to empower their critical thinking					
3	Youth's peace building potential can be nurtured if they have given the opportunities					
4	Youth need to get vocational trainings so that they get required skills, and get into jobs					
5	Youth need to be get together in various scenarios to build longer relationship					
6	Engaging youth in income generating activities is essential to achieve societal peace					
7	Youth communication platforms are essential to empower youth peace building participation					
8	Awareness creation on peace building issues helps youth to engage in peace building					
PART 3: ACTUAL PRACTICES OF YOUTH IN PEACEBUILDING						
I	Youth Peace building Ability	5	4	3	2	1
1	I have good qualities of peacebuilding					
2	I create strategies in peace building processes					

3	I am open-minded to transform conflicts					
4	I am dynamic in a peacebuilding process					
5	I have got trainings on peacebuilding					
6	I have influenced decisions about peacebuilding in my community					
7	I involve in peacebuilding regardless of age, gender, and religion					
II	Youth and the Society	5	4	3	2	1
1	The society provide me with socio-economic opportunities to be engaged in peacebuilding					
2	The society is respectful towards youth peacebuilding engagement					
3	Youth participation is encouraged by local and national governance					
4	Youth have possibilities to be peace builders					
5	Youth involved in analyzing conflicts and roles of different actors					
PART 4: CHALLENGES OF YOUTH ENGAGEMENT IN PEACEBUILDING PROCESS		5	4	3	2	1
1	Unemployment hinders youth from peace building involvement					
2	Inferiority feeling is a challenge to youth peace building engagement					
3	Excessive alcohol consumer youth lack peace building mechanisms					
4	Alcoholism is a challenge for youth peace building involvement					
5	Inadequate youth communication platform challenges peace building					
6	Inadequate awareness creation challenges peace building					
PART 5: OPPORTUNITIES OF YOUTH ENGAGEMENT IN PEACEBUILDING PROCESS		5	4	3	2	1
1	Youth have access to education which empower them to practice peace building					
2	Youth are empowered to gain self-esteem and embrace peace building approaches					
3	There are job opportunities which promotes youth peace building engagement					
4	There are unities of youth which promote peace building engagement					

OPEN ENDED ITEMS

the following items and write your answers on the given blank spaces.

- How do you express the effectiveness of your own peacebuilding practice?

- What are your challenges, as a youth in your peacebuilding process?

- What opportunities do you have in your peacebuilding process?

1.2 የጽሑፍ መጠይቅ

ውድ ወጣቶች:-

እኔ በባህር ዳር ዩኒቨርሲቲ የሠላምና ግጭት ጥናት ትምህርት ክፍል የሁለተኛ ዲግሪ ተማሪ ነኝ። በአሁኑ ሰዓት በአማራ ክልል የሚገኙ ወጣቶች የሠላም ግንባታ ሚና፤ ከአዊ ዞን ጓጉሳ ሽኩዳድ ወረዳ አንጻር በሚል ርዕስ ጥናት እያካሄድኩ እገኛለሁ። በመሆኑም ይህ የጽሑፍ መጠይቅ የተዘጋጀው ለዚህ ጥናት ግብዓት የሚሆን መረጃ ከእናንተ ከወጣቶች ለመሰብሰብ ነው። በጽሑፍ መጠይቁ የምትሰጡት ማንኛውም መረጃ በጥንቃቄ የሚያገዝ ሲሆን መረጃውም ለዚህ ጥናት ዓላማ ብቻ የሚውል ይሆናል። ይያዛል። ስለዚህ ጥያቄዎቹን በማንበብ በጥንቃቄ ትመልሱ ዘንድ በትህትና እጠይቃለሁ።

እባክዎ እርስዎን የሚገልፀው ባዶ ሳጥን ውስጥ የራይት () ምልክት ያድርጉ።

ስለትብብርዎ በቅድሚያ አመሰግናለሁ!

ክፍል 1:- የተሳታፊዎች አጠቃላይ መረጃ

- 6. **ፆታ:-** ወንድ ሴት
- 7. **ዕድሜ:-** ከ18 - 20 ዓመታት ከ20 - 25 ዓመታት ከ25- 30 ዓመታት
- 8. **የትምህርት ደረጃ:-** ያልተማረ የጎልማሳ ት/ት የመጀመሪያ ደረጃ ት/ት
 ሁለተኛ ደረጃ ት/ ስርተፊኬት ዲፕሎማ ዲግሪ ማስተርስ
 ሌላ ከሆነ እባክዎ ይግለፁ _____

5 = በጣም እስማማለሁ፤ 4 = እስማማለሁ፤ 3 = እርግጠኛ አይደለሁም፤ 2 = አልስማማም፤ 1 = በጣም አልስማማም

ክፍል 2: የወጣቶች የሠላም ግንባታ ግንዛቤ						
I	የወጣቶች የሠላም ግንባታ አቅም	5	4	3	2	1
1	ግጭትን ለመፍታት የሚያስችል አማራጭ ሃሳብ ማፍለቅ እችላለሁ					
2	በሠላም ግንባታ ሂደት ላይ ትልቅ ሚና አለኝ					
3	ለውጥ በሠላማዊ መንገድ እንደሚመጣ አምናለሁ					

4	ወጣቶች የግዥነት ኃይላቸውን ወደ ሰላም ግንባታ ማሸጋገር ይችላሉ					
5	በሰላም ግንባታ ሂደት ላይ ወጣቶች ወሳኝ አካላት ናቸው					
6	ግጭትን ለመፍታት ወጣቶች የመፍትሔ ሃሳብ አመንጭቶች ናቸው					
7	በሰላም ግንባታ ሂደት ወጣቶች የሌሎችን ሃሳብ የመቀበል ዝንባሌ አላቸው					
8	በሰላም ግንባታ ሂደት ወጣቶች ከሌሎች ሰዎች ጋር የመግባባት አቅም አላቸው					
I	የወጣቶች ትምህርት ለሰላም ግንባታ	5	4	3	2	1
I						
1	በሰላም ግንባታ ላይ የሚያተኩሩ ስልጠናዎች ለወጣቶች አስፈላጊ ናቸው					
2	ወጣቶች በጥልቀት የማሰብ አቅማቸውን ለማጎልበት ጥራት ያለው ትምህርት ይፈልጋሉ					
3	የወጣቶችን የሰላም ግንባታ አቅም ከህፃንነታቸው ጀምሮ ማለማመድ ይቻላል					
4	ወጣቶች የሙያ ስልጠናዎችን በማግኘት ወደ ሥራ መግባት ይፈልጋሉ					
5	ወጣቶች አንድነታቸውን ለማጠናከር መሰባሰብ ይፈልጋሉ					
6	ወጣቶችን በገቢ ማስገኛ ዘርፎች ላይ ማሳተፍ ማኅበረሰባዊ ሰላምን ለማስፈን ይጠቅማል					
7	ወጣት ተኮር የውይይት መድረኮች የወጣቶችን የሰላም ግንባታ ተሳትፎ ያጎለብታሉ					
8	በሰላም ግንባታ ዙሪያ ግንዛቤ ፈጠራ መስጠት ወጣቶች በሰላም ግንባታ ላይ እንዲሳተፉ ይረዳል					

ክፍል 3: የወጣቶች የሥላም ግንባታ ሚና በተግባር						
I	የወጣቶች የሥላም ግንባታ አቅም	5	4	3	2	1
1	በሥላም ግንባታ ላይ የመሥራት አቅም አለኝ					
2	ግጭትን በመፍታት ሂደት ላይ የተለያዩ ዘዴዎችን ማፍለቅ እችላለሁ					
3	ግጭትን ለመፍታት የሌሎችን ሃሳብ የመቀበል ዝንባሌ አለኝ					
4	ግጭትን በመፍታት ሂደት ላይ ከሌሎች ሠዎች ጋር የመግባባት አቅም አለኝ					
5	በሥላም ግንባታ ዙሪያ ስልጠናዎች ወስጃለሁ					
6	በአካባቢዬ ባለው የሥላም ግንባታ ላይ አወንታዊ ተፅዕኖ አሳድራለሁ					
7	ያለእድሜ፣ ያታ እና ኃይማኖት ገደብ በሰላም ግንባታ ላይ እሳተፋለሁ					
I	ማኅበረሰቡ ለወጣቶች ያለው ዕይታ	5	4	3	2	1
I						
1	ወጣቶች በሥላም ግንባታ ላይ ተሳትፎ እንዲያደርጉ ማኅበረሰቡ ያበረታታቸዋል					
2	ለወጣቶች የሥላም ግንባታ ተሳትፎ ማኅበረሰቡ ክብር አለው					
3	በቀበሌ፣ ወረዳ እና ዞን ላይ የሚሠሩ የመንግስት አካላት የወጣቶችን የሥላም ግንባታ ተሳትፎ ያበረታታሉ					
4	ወጣቶች አስታራቂ/ሽማግሌ መሆን ይችላሉ					
5	ወጣቶች የግጭት መንስኤዎችን በመመርመርና መፍትሔ በመስጠት ሂደት ላይ ይሳተፋሉ					

ክፍል 4: በወጣቶች የሰላም ግንባታ ሂደት የሚያጋጥሙ ተግዳሮቶች		5	4	3	2	1
1	ሥራ አጥነት የወጣቶችን የሰላም ግንባታ ተሳትፎ ያደናቅፋል					
2	የቦታችን ስሜት የወጣቶችን የሰላም ግንባታ ተሳትፎ ያደናቅፋል					
3	አልኮል የሚያዘወትሩ ወጣቶች ሰላም የማስፈን አቅም ያንሳቸዋል					
4	አልኮል ጠጭነት የወጣቶችን የሰላም ግንባታ ተሳትፎ ያደናቅፋል					
5	የወጣት ለወጣት የውይይት መድረኮች ማነስ የወጣቶችን የሰላም ግንባታ ተሳትፎ ይቀንሳል					
6	የግንዛቤ ፈጣሪ እጥረት የወጣቶችን የሰላም ግንባታ ተሳትፎ የቀንሳል					
ክፍል 5: የወጣቶችን የሰላም ግንባታ ተሳትፎ የሚያበረታቱ መልካም አጋጣሚዎች		5	4	3	2	1
1	የወጣቶችን የሰላም ግንባታ ተሳትፎ የሚያጠናክር የትምህርት እድል አለ					
2	ወጣቶች በራስ የመተማመን አቅማቸው እንዲጎለብት እና የሰላም ግንባታ ሥልጣናት እንዲያዳቡበት ተደርጎላቸዋል					
3	የወጣቶችን የሰላም ግንባታ ተሳትፎ የሚያጠናክሩ የሥራ እድሎች ተስፋፍተዋል					
4	የወጣቶችን የሰላም ግንባታ ተሳትፎ የሚያጠናክር የወጣቶች ኅብረት ተፈጥሯል					

ማብራሪያ የሚሹ ጥያቄዎች

መመሪያ: የሚከተሉትን ጥያቄዎች ያንብቡና መልስዎን በተሰጡት ባዶ ቦታዎች ላይ ይፃፉ።

- የእርስዎን የሰላም ግንባታ ተሳትፎ ውጤታማነት እንዴት ይገልፁታል?

- ወጣት ከመሆንዎ ጋር ተያይዞ በሰላም ግንባታ ሂደት ላይ የሚያጋጥምዎ ተግዳሮቶች ምን ምን ናቸው?

- ወጣት በእርስዎ የሰላም ግንባታ ሂደት ምን ምን መልካም አጋጣሚዎች ተፈጥረዋል?

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2. Interview Guideline

(Youth')

- How do you express the effectiveness of your peacebuilding practice?
- In what kind of conflicts do you involve in peacebuilding?
- What are your challenges in your peacebuilding process?
- What opportunities do you have in your peacebuilding process?
- What is the view of the society towards youth peacebuilding engagement?
- Do you have any other idea about youths' peacebuilding?

2.1 የወጣቶች የቃለ መጠይቅ ጥያቄዎች

1. የእርስዎን የሰላም ግንባታ ተሳትፎ ውጤታማነት እንዴት ይገልፁታል?
2. በእርስዎ የሰላም ግንባታ ልምድ ምን ምን አይነት ግጭቶችን በመፍታት ሂደት ላይ ተሳትፈዋል?
3. በእርስዎ የሰላም ግንባታ ተሳትፎ ምን ምን ተግዳሮቶች አጋጥሟል?
4. በእርስዎ የሰላም ግንባታ ተሳትፎ ምን ምን መልካም አጋጣሚዎች ነበሩ?
5. ከወጣቶች የሰላም ግንባታ ተሳትፎ ጋር በተያያዘ የማኅበረሰቡ መንፈስ ነው?
6. ከወጣቶች የሰላም ግንባታ ተሳትፎ ጋር በተያያዘ ተጨማሪ ሃሳብ አለዎ?

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3. INTERVIEW GUIDELINE

(Elders and Government Officials)

1. How do you view youths' engagement in peacebuilding?
2. In what kind of conflicts do youths involve in peacebuilding?
3. What are youths' challenges in the local peacebuilding process?
4. What opportunities do they have in the local peacebuilding process?
5. How do you support the youths' peacebuilding engagement?
6. Do you have any other idea about youths' peacebuilding?

3.1 የሀገር ሽማግሌዎች እና የመንግስት አካላት የቃለ መጠይቅ ጥያቄዎች

1. የወጣቶችን የሰላም ግንባታ ተሳትፎ እንዴት ይገልፁታል?
2. ወጣቶች የሚሳተፉት ምን ምን አይነት ግጭቶችን በመፍታት ሂደት ላይ ነው?
3. ጸበወጣቶች የሰላም ግንባታ ተሳትፎ ምን ምን ተግዳሮቶች ያጋጥማቸዋል?
4. በወጣቶች የሰላም ግንባታ ተሳትፎ ምን ምን መልካም አጋጣሚዎች ነበሩ?
5. የወጣቶች የሰላም ግንባታ ተሳትፎ በምን በምን መልኩ ትደግፋታላችሁ?
6. ከወጣቶች የሰላም ግንባታ ተሳትፎ ጋር በተያያዘ ተጨማሪ ሃሳብ አለዎ?

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4. Focus Group Discussion Guideline

(Youths)

1. What does peace building mean to you?
2. In what kind of conflicts do you involve in peace building?
3. What are the processes or procedures involved in the peace building process?
4. What are your challenges in your peace building process?
5. What are your strategies to deal with these challenges?
6. What opportunities do you have in your peace building process?
7. What is the view of the society towards youth peace building engagement?
8. Do you have any other idea about youth peace building engagement?

4.1 ለወጣቶች የቡድን ውይይት መነሻ ነጥቦች

1. በእናንተ አገላለፅ ሆላም ግንባታ ማለት ምን ማለት ነው?
2. በምን በምን ዓይነት የሆላም ግንባታ ሂደት ላይ ተሳትፋችኋል?
3. ግጭቶችን በመፍታት ሂደት ውስጥ ምን ምን ነገሮችን ታከናውናላችሁ?
4. ግጭቶችን በመፍታት ሂደት ውስጥ ምን ምን ተግዳሮቶች ያጋጥሟችኋል?
5. በግጭት አፈታት ሂደት ላይ የሚያጋጥሟችሁን ተግዳሮቶች እንዴት ትፈቷቸዋላችሁ?
6. በሆላም ግንባታ ሂደት ላይ ምን ምን መልካም አጋጣሚዎችን አገኛችሁ?
7. በወጣቶች የሆላም ግንባታ ተሳትፎ ላይ የማኅበረሰቡ እይታ ምን ይመስላል?

ከወጣቶች የሆላም ግንባታ ተሳትፎ ጋር በተያያዘ መናገር የምትፈልጉት ሌላ ሃሳብ አላች

Appendix-II

The profile of research participants (semi-structured interviewees and FGD discussants)

1. Semi-structured interviewee

Table-1 Wonjela Kebele Participants

No	Interview code given	Sex	Participants	Place of interview	Date of interview
1	A	M	Youth	Wonjela kebele Office	12/05/2019
2	B	M	»	Residence	12/05/2019
3	C	M	»	Football station	12/05/2019
4	D	F	»	Fetching water	12/05/2019
5	E	F	»	School	12/05/2019
6	F	M	Elder	Wonjela Administration Office	29/05/2019
7	G	M	Police officer	Community Policing	29/05/2019
8	H	M	Agriculture Expert	Farmers Training Center	29/05/2019

Table -2 Jibaita kebele Participan

No	Interview code given	Sex	Participants	Place of Interview	Date of interview
1	A	M	Youth	<i>Jibaita Kebele School</i>	31/05/2019
2	B	M	»	<i>Football station</i>	31/05/2019
3	C	M	»	His Residence	31/05/2019
4	D	F	»	Kebele Administration Office	31/05/2019
5	E	F	»	Church	31/05/2019
6	F	M	Police officer	Community policing	03/06/2019
7	G	M	Elder	Church	03/06/2019
8	H	F	Teacher	Primary school	03/06/2019

Table-3 Adegas Kebele Participants

No	Interview code given	Sex	Participants	Place of interview	Date of interview
1	A	M	Youth	Adegas Kebele Administration Office	06/06/2018
2	B	M	»	Football station	06/06/2018
3	C	F	»	School	06/06/2018
4	D	F	»	Church	06/06/1028
5	E	M	»	Farm place	06/06/2018
6	F	M	Police officer	Community policing Office	10/06/2018
7	G	M	Chair man	Public Administration Office	10/06/2019
8	H	F	Health Expert	Kebele health center	10/06/2019

2. FGD Discussants

Table-4 *Wonjela, Jibaita and Adeg*a Kebele Group Discussants

No.	FGD Participants Code given	Amount of Group participants	Group Of Participants Or members	Place of Discussion	Date of Discussion
1	FGD 01	10	Youth	<i>Wonjela Kebele</i> Farmers Training Center	09/06/2019
2	FGD 02	10	»	<i>Jibaita Kebele</i> Administration Office	14/06/2019
3	FGD 03	10	»	<i>Adeg</i> a Kebele Farmers Training Centre	23/06/2019
Total	3	30	30	3	3

Appendix-III

The image shows that FGD participants discuss in peace building.

