

ADDIS ABABA UNIVERSITY
College of Education and Behavioral Studies
School of Psychology

The Perceived Influence of Social Media on the Development of Ethnic Prejudice among Staff of Women's, Children and Social Affairs Bureau, Addis Ababa City Administration.

By : Andualem Taffese

September, 2025

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A Thesis Submitted to Addis Ababa University, College of Education and Behavioral Studies, School of Psychology: In Partial Fulfillment of the Requirements for the Degree of Master of Arts in Social Psychology

September, 2025

Addis Ababa

Research Declaration

I, **Andualem Taffese**, hereby declare that this thesis entitled “**The Perceived Influence of Social Media on the Development of Ethnic Prejudice among Staff of Women’s, Children and Social Affairs Bureau, Addis Ababa City Administration**” is my original work and has not been submitted, in whole or in part, for a degree or diploma at any other university or higher learning institution. All sources of materials used for this thesis have been duly acknowledged.

This study was carried out under the supervision of **Professor Darge Wole**, School of Psychology, College of Education and Behavioral Studies, Addis Ababa University. I take full responsibility for any errors or omissions that may remain in the work.

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Abstract

The study investigated the influence of social media on ethnic prejudice among 170 respondents who are employees of the Bureau of Women, Children, and Social Affairs in Addis Ababa City Administration. Instruments used to collect data were questionnaire and interview. Lickert-Scale was also used to collect data. Descriptive, correlation, chi-square and independent t-test were applied methods to analyze the data. The main findings indicated that participants predominantly utilized Facebook, Tik-Tok and You-Tube social media platforms. These social media platforms significantly influenced attitudes and play key roles in promoting or aggravating ethnic-based prejudice. There is significant gender and age difference in the development of ethnic prejudice and also the time spent on social media, frequency and form of message had a notable influence. Hate speech and discriminatory messages posted in different formats on social media platforms fuelled animosity and spread biased information, influencing perceptions of ethnic discrimination. No significant difference was found between the influence of message posted by government officials, activists and ordinary citizens. Overall, social media usage influences the creation and aggravation of ethnic-based prejudice. The implication of the results for practice and research are indicated.

Key words: *Prejudice, Social media, ethnic prejudice, Influence of Social media*

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CHAPTER ONE

Introduction

1.1. Background of the Study

Research consistently demonstrates that bias against out-groups and favouritism toward in-groups are natural but socially learned tendencies rooted in cognitive, emotional, and social processes. While these biases serve to strengthen social cohesion within groups, they can also perpetuate inequality, prejudice, and intergroup conflict. Recent work shows these phenomena are not only robust across settings but are produced by multiple interacting mechanisms — social identity and self-esteem motives, asymmetric learning about out-groups' behavior, and perceptual or intentional biases that amplify negative information about out-groups (Rivera et al., 2024; Nafcha et al., 2024; Saarinen et al., 2023). From early findings, Brewer (1999) found that in-group favouritism is often more common than explicit out-group hostility, suggesting that prejudice may sometimes stem more from a desire to benefit one's own group rather than to harm others. Similarly, Dovidio and Gaertner (2010) examined the phenomenon of aversive racism, where individuals endorse egalitarian values but still unconsciously discriminate against out-groups, particularly in ambiguous situations. Their studies revealed that implicit biases—subtle, automatic prejudices can affect decisions in hiring, education, and justice systems, even when overt racism is socially unacceptable.

Bias against out-groups, characterized as 'antipathy went with by a flawed generalization' (Pettigrew, 1980), underlies an expansive number of intergroup clashes, influences individuals' assessments of candidates for office, their levels of political support, and states of mind towards different arrangements counting movement, welfare arrangement, and agreed activity. It is exceptionally imperative to ponder diverse reflections of biased attitudes in several settings to way better get it the sources and elements of such attitudes (Massey, Douglas S and Nancy A. Denton, 1988). As people feel 'disturbed' by neighbours with particular characteristics, be it race, ethnicity, or religiosity, and incline toward to live in neighbour-hoods with certain sorts of individuals a prepare of self-selection into particular neighbour-hoods and pushing-out of out-groups is started (Religious administrator, 2008, Bobo, Lawrence and Camille L. Zubrinsky, 1996).

Ethnic prejudice; a negative attitudes or beliefs about people because of their ethnic group membership; is produced by universal psychological mechanisms (in-group favoritism, out-group derogation, asymmetric learning) but is always shaped by local political, historical, and social conditions. In Ethiopia, several recent empirical and policy reports show how large-scale conflict, displacement, and politicized ethnic mobilization increase the salience of ethnic identity and amplify intergroup bias. Nationally representative survey work by Afrobarometer (2023) demonstrates fluctuations in trust and identity attachments across ethnic groups, indicating that people's willingness to trust or exclude others is closely tied to recent political events and local insecurity.

Ethnicity and related concepts like violence, conflict, ethnocentrism, fractionalization, and diversity are the root cause of instability in Africa (Anteneh, 2014). Ethiopia is one of the largest countries in Africa composed of different and several ethno-linguistic communities with different histories, languages, and cultures. Despite their diverse historical origins and several points of contact over the centuries, all of them have coexisted and continue to exist as nations among nations (Teferi, 2012).

The Ethiopian nation, nationalities, and peoples are classified into two ethno-linguistic groups: Afro-Asiatic and Nilo-Saharan (Central Statistics Agency, 2007). Afro-Asiatic is further divided into three subgroups—Semitic, Cushitic, and Omotic. The Semitic group includes the Amhara, Tigre, Gurage, Harari, and Silt; Cushitic includes the Oromo, Somali, Agaw, Kimant, Saho, Afar, and Sidama; and Omotic includes the Wolayita, Gamo, and Dorze. The Nilo-Saharan group includes the Agnuak, Nuer, Megengir, Berta, and Gumuz. Ethiopia is home to over 80 distinct ethnic-linguistic communities, which have coexisted for centuries amid diverse social, linguistic, and cultural differences. Interactions among these groups have ranged from peaceful exchanges to conflicts, resulting in extensive population assimilation, language adoption, religious conversions, and intermarriages (Twibel, 1998). Assimilation processes began with the Cushitic and Semitic groups in the central highlands between the 12th and 13th centuries, accelerated during the Oromo expansions of the 16th century, and continued under the assimilation policies of Ethiopian emperors from the 16th to 19th centuries (Galperin, 1981). Historically, these assimilation and adaptation processes often involved violence, particularly during imperial rule, contributing to contemporary ethnic prejudices and stereotypes, where

many Ethiopians generalize that ethnic conflict arises solely from ethnic differences (Teferi, 2012).

Ethiopia's recent years have seen heightened ethnic and political tensions that interact with social media dynamics and local histories of group competition, increasing the salience of group boundaries and the spread of hostile narratives (Tessema, 2025; Reuters, 2025). These recent conflicts in Ethiopia are the results of the negative attitude one had on the other. These prejudicial attitudes have reached political and social consequences; the rise of irresponsible social media activism and fake news in recent times is being blamed as the catalyst, especially for ethnic-related violence in various parts of Ethiopia (Abrha, 2019). The ethnic clashes in the country resulted in thousands of people's internal displacement; as a result, the Ethiopian Somalis and Oromos had been characterized by territorial disagreement which often leads to disputes and conflicts over resources, including wells and grazing land and because of ethnic disputes and conflict (civil war) there were also displacements from Amhara and Benshangual between ethnic Amhara and Tigray due to the question of identity (Abrha, 2019).

There are hate speeches and uncensored activism that lead people in to trigger and tension in the country. Social media has a contribution for the provoking of ethnic disputes among all explained ethnic groups, the Ethiopian government declared a law against hate speech (Addis Standard, 2018). Local initiatives — for example university-led pilot programs pairing host families across ethnic lines — illustrate promising, context-sensitive interventions designed to build cross-group contact and correct misattribution and asymmetric learning about out-groups (University of Gondar pilot; Fund for Innovation, 2024). These Ethiopian-specific dynamics suggest that interventions must be culturally adapted: they should address both structural drivers (competition over resources and political representation) and psychological learning mechanisms that favor negative generalization about out-groups.

This study investigates the influence of social media on the development of ethnic prejudice.

1.2. Statement of the Problem

There is some degree of instability in different parts of Ethiopia. This is because of many reasons but the major one is ethnic base conflict among the people. As many situations show that the conflict is the result of political instability in the country. In this political instability individuals and citizens of the country faced significant loss. The world is under the influence of electronic technologies. Such technology is increasingly becoming an integral part of daily life in modern society. The use of social networking sites (SNSs) has become a dominant feature of contemporary social engagement. Rapid innovations in information technology are continually emerging and being disseminated through various social media and networking platforms such as YouTube, Facebook, Twitter, WhatsApp, and LinkedIn, which provide new forms and patterns of social interaction. Chastney (2020) indicated that among these social media platforms, Facebook, YouTube, and WhatsApp are the top three platforms in terms of user numbers. Nearly half of the world's population approximately 3.81 billion people use some form of social network (Chastney, 2020; Zote, 2021). Social media had a great influence and role in influencing attitude towards ethnic base conflict. It also allows users to read or view self-published content shared by friends or acquaintances without the need for direct, face-to-face interaction (Jaffar et al., 2019).

This topic is selected because ethnic prejudice remains a major challenge in Ethiopia, and social media has become one of the most powerful tools shaping people's attitudes. However, its influence, whether positive or negative, is not well understood. This study aims to fill this gap by analyzing people's perceptions of how social media contributes to ethnic prejudice and how it can be used constructively to promote harmony. This research, therefore, investigated to what extent the respondents feel that social media have influenced their attitude (positively or negatively).

1.3. Objectives of the Study

General Objectives

The general objective of this study was to assess the influence of social media on the development of negative attitudes.

Specific Objectives

1. To identify social media platforms most used.
2. To examine extent of influence on attitudes.
3. To compare relative influence of platforms.
4. To explore the relationship with frequency, duration, message form & source.
5. To examine differences by sex, age, and education.

Research questions

- 1) What types of social media are most frequently used by Addis Ababa city administration at Women's, Children and Social Affairs Bureau personnel?
- 2) What are the perceived reported extent do social media influence attitudes towards ethnic groups?
- 3) Which platforms are perceived to play the largest role in promoting ethnic prejudice?
- 4) How does the level of influence vary by usage frequency, message form and source?
- 5) Are there differences in influence based on sex, age and educational level?

1.4. Significance of the Study

The social media platform that staff members of the Women's, Children, and Social Affairs Bureau in the Addis Ababa City administration frequently use will be determined by the study's findings, which will also shed light on how social media contributes to the emergence of ethnic prejudice. The results will help the government, particularly at the local level, assess how social media influences the emergence of ethnic prejudice and devise efficient strategies to counter that influence. The research provided some ideas concerning the kinds of factors that act as mediators in the relationship between social media use and ethnic prejudice.

1.5. Delimitation of the Study

The participants were the staff of the Women's, Children, and Social Affairs Bureau, Addis Ababa City administration. It is assumed that many people use social media in Addis Ababa and the Women's, Children, and Social Affairs Bureau is purposely chosen out of 43 bureaus because

of the reason that the bureau is working on the vulnerable part of society meaning children, women, the elderly and people with disability. If the staff of the bureau develops a high level of ethnic prejudice that will seriously and negatively affect the welfare of vulnerable people. In addition, the researcher has a close working relationship with the bureau and is a worker at Arada sub-city in the Women's, Children, and Social Affairs office. Since it is difficult to obtain information on the study area; the researcher prefers to approach using staff privilege and relationship to get information. But personnel who do not use social media or those who do not have the skill to use social media were not included in the study. On the other hand, even those who can use social media working in the other bureaus were not addressed. This is because of the limited capacity of the researcher; in time, budget, the difficulty of gathering information, etc.

1.6. Recent Literature and Dictionary Definitions of Terms

Ethnicity: refers to a category of people who identify with one another based on shared characteristics that distinguish them from other groups. These characteristics may include common traditions, ancestry, language, history, culture, religion, social practices, or collective experiences within a particular geographic area. In some contexts, the term *ethnicity* is used interchangeably with *nation*, especially in discussions of ethnic nationalism (Chandra, 2012).

Ethnicity is a complex social construct that influences personal identity and group social relations... we propose that ethnicity be conceptualized as a two-dimensional, context-specific, social construct with an attributional dimension (group characteristics such as culture, nativity) and a relational dimension (Ford, C. L., & Harawa, N. T. 2010).

A social construct that divides people into smaller social groups based on characteristics such as a shared sense of group membership, values, behavioral patterns, language, political and economic interests, history, and ancestral geographical base. (Oxfam, 2023).

Ethnocentrism: - it means members consider their way of life, their culture, to be the right way, superior to all others, and judge other groups by their standards.

Prejudice: Prejudice is a favourable or unfavourable feeling toward a person or thing formed before, or not based on, actual experience (Allport, 1979). It refers to a preconceived judgment or opinion, often negative, formed without sufficient knowledge or justifiable grounds, and may involve irrational hostility toward an individual, group, race, or their presumed characteristics (Merriam-Webster, 2023). Prejudice can be understood as an effective response toward a person based on their perceived group membership. It commonly manifests as an unfavourable evaluation or classification of others according to personal characteristics such as political affiliation, gender, beliefs, social class, religion, race, ethnicity, language, nationality, culture, or other perceived attributes (Bethlehem, 2015). The term can also refer to unfounded or stereotypical beliefs (Turiel, 2007). According to Auestad (2015), prejudice is characterized by “symbolic transfer”—the projection of value-laden meanings onto socially constructed categories and subsequently onto individuals perceived as belonging to those categories—along with resistance to change and overgeneralization.

Ethnic group:- is a group organized based on a common set of social, economic, and political activities consisting of members who share a common conviction, interest, fate, etc (Bates, 1983)". “Ethnic diversity is one form of the social complexity found in most contemporary societies.... An ethnic group is defined historically by shared ancestry, common cultural values, language, religion and sense of solidarity.” ([Encyclopedia Britannica](#))

Discrimination:- Discrimination consists of disadvantageous differential treatment (of an individual or a group of people) which is based on, or related to, the victim’s membership in a socially salient group (Eidelson, B., 2015).

Another definition more oriented to the social-science measurement of discrimination: differential treatment on the basis of race (or other characteristic) that disadvantages a racial group and/or treatment on the basis of inadequately justified factors other than race that disadvantages a racial group (National Research Council., 2004).

Unjustified negative behaviour toward a group or its members (Allport, 1954; Dovidio & Gaertner, 2004).

Social Medium: Social media refers to online platforms used to facilitate interaction among people, enabling them to create, share, and exchange information and ideas within virtual communities and networks. It is defined as “a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0 and allow the creation and exchange of user-generated content” (Kaplan & Haenlein, 2010). Unlike traditional forms of web-based communication, where users are passive consumers of information, social media enables multidirectional flows of digital content, allowing users to both produce and engage with information actively.

Stereotype: A stereotype is a belief about the personal attributes or characteristics of a group of people. Stereotypes often involve overgeneralized and simplified perceptions that may be inaccurate and resistant to change. They represent sets of beliefs—positive or negative—about the traits or behaviors of members of a particular group, resulting in rigid and generalized images that fail to account for individual differences (Judd & Park, 1993; Stangor & Lange, 1994).

CHAPTER TWO

Review of Related Literature

2.1. The Concept of Social Media

There is no single universally accepted definition of *social media* (Jacka & Scott, 2011). Social media: there is lack of a generally accepted scientific definition of ‘social media’ (Druker, M. M., & Yanovskaya, G. V. (2021). Scholars have approached the concept from different perspectives, emphasizing its technological, communicative, and social dimensions. Royal L. Global (2021), define “Social media is a means of interaction among people in which they; create, share, exchange and comment contents among themselves in virtual communities and networks”. Kaplan and Haenlein (2010) describe social media as a group of internet-based applications that build upon the ideological and technological foundations of Web 2.0 and enable the creation and exchange of user-generated content. Dearborn (2014) adds a broader dimension, characterizing social media as a highly popular, fast, and far-reaching communication channel trusted by billions for sharing and discovering content related to individuals, brands, and information. The advent of the Internet revolutionized global communication, leading to the rise of social networking sites (Kolan & Patience, 2018), which Boyd and Ellison (2007) identify as the core of social media platforms. Akram and Kumar (2017) further define social media as an online environment through which people form and maintain social networks based on shared interests, activities, or real-life connections. Similarly, Jeemitha (2019) describes it as a collection of applications—such as Facebook, Twitter, WhatsApp, LinkedIn, and YouTube—that facilitate information sharing across various events and contexts. The most widely used platforms globally include Baidu, Facebook, Tieba, LinkedIn, Instagram, Pinterest, Twitter, Viber, WeChat, WhatsApp, Weibo, Wikia, and Facebook Messenger (Jafar et al., 2019).

2.2. The Impact of Social Media

The rapid expansion of social media has transformed how people learn about, evaluate, and interact with social groups, producing important implications for the development of intergroup bias and ethnic prejudice. International research shows two broad and sometimes opposing mechanisms by which social media affects intergroup attitudes. First, algorithmic personalization

and features that prioritize engagement can create information environments that reinforce existing beliefs (confirmation bias) and concentrate like-minded users into “echo chambers,” increasing selective exposure to biased or derogatory portrayals of out-groups and strengthening in-group/out-group distinctions (Modgil, 2021; Metzler et al., 2023).

Second, social media can also facilitate intergroup contact and exposure to diverse perspectives; experimental and meta-analytic work finds that digital intergroup contact can reduce prejudice under certain conditions, though effects tend to be small and heterogeneous across studies (Pereira da Costa et al., 2024). This suggests platforms are not intrinsically prejudicial or liberating, but their net effect depends on platform affordances, network structure, moderation, and the type and quality of interactions users’ experience.

It is rapidly transforming public discourse and shaping trends and agendas across various domains, including the environment, politics, technology, and the entertainment industry (Asur & Huberman, 2010). It plays a vital role in influencing people’s lifestyles and behaviors. Social media platforms including networking sites and blogs—enable individuals to connect and communicate with ease (Siddiqui & Singh, 2016). Since the beginning of the 21st century, social media has continued to evolve, contributing to the perception of the world as a “global village” due to its facilitation of instant global communication (Jeesmitha, 2019). While the expansion of the Internet has created positive opportunities for communication and social interaction, it has also functioned as a double-edged sword (Back et al., 2010). The anonymity afforded by online spaces allows individuals to bypass traditional editorial controls and use hate speech to attract broader audiences (Bargh & McKenna, 2004; Blair, 2003; Citron, 2014; Hodges & Perry, 1999). Consequently, the Internet has become a new avenue for cyberbullying (Hinduja & Patchin, 2008; Kowalski et al., 2012). Online hate speech, bullying, incitement, and threats of violence have increasingly become pressing concerns for social media companies, law enforcement agencies, the Crown Prosecution Service (CPS), and policymakers. In England and Wales, it is a criminal offense to incite hatred through illegal online content on the grounds of race, religion, or sexual orientation (Awan, 2016). Hate speech in this context refers to any language that depicts individuals or groups negatively based on race, ethnicity, gender, religion, sexual orientation, or physical and mental disability, and that promotes hostility or incites violence (Yar, 2013;

Feldman et al., 2013). Such speech often results in emotional distress, intimidation, and harassment, reinforcing prejudice and perpetuating harm through targeted online abuse.

Beyond individual-level cognitive processes, recent work highlights how platform-level dynamics and socio-political contexts interact to amplify harm: hateful, dehumanizing content that spreads on social platforms has been linked to increases in offline hostility and violence in several settings. In the Ethiopian context, empirical studies and monitoring reports document how social media; especially Facebook and messaging apps has been used to circulate ethnically charged narratives, hate speech, and misinformation, which have inflamed pre-existing grievances and complicated peace-building efforts (Megersa, 2023; Haile, 2024; Tilahun & Taddesse, 2019).

Social media's impact on the emergence of ethnic discrimination in Ethiopia is a serious worry. Numerous studies demonstrate how Social media contributes to the nation's ethnic problems and hate speech. The following are some important conclusions:

Hate Speech on TikTok: A research finding by Beyene, M. (2023) indicated that majority of respondents frequently saw hate speech on the social media platform TikTok that was motivated by ethnicity or religion and it can cause tension, anxiety, and anger.

Ethnic Nationalism and Media: In Ethiopia, ethnic nationalism is frequently promoted by community-based private media, which can exacerbate ethnic violence and erode national cohesion. Prejudice and preconceptions about other ethnic groups are regularly spread by these media outlets, which undermine multiculturalism and tolerance, (Wubante Ayalew Dessie, Tewodros Woldearegay & Azizachew Wonde, 2023).

Polarization and Misinformation: Ethiopian media is extremely politicized, with outlets frequently catering to and accommodating the political beliefs and comforts of their audience. This may result in the dissemination of hate speech and false information, especially on internet forums, (Wikipedia, 2024)

Online Behaviour and Hate Speech: According to research, Ethiopian social media users are important players whose online actions can aid in the propagation of hate speech. In order to stop

hate speech online, it is essential to comprehend how people react to offensive posts, (Tadesse M. and Abebaw M., 2023)

Ethnic Federalism and Media: Ethiopia's ethnic federal system has spawned community-based, privately owned media outlets that frequently represent the interests of particular ethnic communities. This may encourage interethnic rivalry, propel hate speech, and misinformation, (Wubante Ayalew Dessie, Tewodros Woldearegay & Azizachew Wonde, 2023).

To sum up, social media has a big part in the development and propagation of ethnic discrimination in Ethiopia. The nation's highly politicized media landscape frequently encourages ethnic nationalism in community-based private media, which can fuel violent interethnic disputes and erode national cohesion.

Hate speech on the Internet can have both direct and indirect impacts on victims and the communities targeted (Awan & Zempi, 2015; Awan, 2016; Chakraborti & Garland, 2009). On one hand, it can be used to harass and intimidate individuals, while on the other; it can facilitate opportunistic crimes (Christopherson, 2007). Online and offline manifestations of anti-Muslim hate crime, for example, can significantly affect victims' lives, often leading to anxiety, depression, and feelings of isolation. These impacts are particularly pronounced when hate speech is intended to threaten or incite violence (Awan & Zempi, 2015). The Internet and social media networks in particular now serves as a primary medium through which communication and social interaction occur (Kim & Lee, 2011).

2.3. Concept, Nature, Types, and Theories of Prejudice

2.3.1. The Concept and Nature of Prejudice

The inherent paradox of human existence lies in the fact that while our collective survival hinges on communal living, the very act of categorizing groups inevitably fosters prejudice. This prejudice manifests as a preference for one's own group or animosity towards others and their members, ultimately leading to discrimination, conflict, and the erosion of societal foundations (Dovidio & Gaertner 2010). While the roots of human prejudice are multifaceted, encompassing historical, geopolitical, social structural, intergroup relational and social identity factors, social

neuroscience has significantly advanced our understanding of how prejudice operates within an individual's mind and behavior (Amodio 2014, Kubota et al. 2012). Verkuyten, M., Yogeeswaran, K., & Adelman, L. (2020), define Prejudice described as negative attitudes/antipathy toward outgroups (and distinguished from related constructs such as toleration); focuses on the attitudinal, affective side of intergroup bias. It involves hostility or unfavorable evaluations toward members of a distinguishable group based purely on group affiliation (Elliott, Chuma, Gendi, Marko, & Patel, 2016). The study of prejudice has become increasingly central to social science, representing not only a conceptual but also a moral and political shift in how intergroup relations are understood (Dixon, Levine, Reicher, & Durrheim, 2012). According to Tajfel's (1978) social identity theory, people tend to categorize others into *in-groups* ("us") and *out-groups* ("them"), a process that shapes perceptions and behaviors in biased ways. When differences between groups are perceived as threatening or irreconcilable, prejudice often emerges toward those perceived as "different."

Prejudice commonly targets individuals who belong to unfamiliar or marginalized cultural, ethnic, or social groups. These social categories may include gender, race, ethnicity, nationality, social class, religion, sexual orientation, profession, or physical characteristics. It is, therefore, a biased—often negative—attitude directed toward people based on such identifiers. Importantly, prejudice can occur in multiple directions; it is not confined to majority attitudes toward minorities but can also manifest from minority groups toward majority groups (Weaver, 2008). Prejudice may appear in both subtle and overt forms, including hate crimes, vandalism, discriminatory humour, or thoughtless remarks by public figures such as celebrities, athletes, or politicians.

Scholars agreed that, prejudice is primarily an affective phenomenon—an aspect of emotion or feeling directed toward a group—though it is closely connected to cognitive processes such as stereotypes, which represent beliefs or thoughts about that group. Prejudice is inherently negative, following its common modern definition as an unfavourable judgment based on group membership. However, it can also refer to any form of prejudgment, including positive bias toward one's own group. Most contemporary definitions of prejudice emphasize its attitudinal nature, though in common discourse, it is often conflated with broader concepts such as racism

and discrimination, which carry behavioural and institutional implications beyond individual attitudes.

Prejudicial attitudes consist of cognitive, emotional, and behavioral elements that influence how people think, feel, and act toward members of other social groups. They reflect generalized beliefs, expectations, and emotions about those groups (Cottrell & Neuberg, 2005). The nature of these emotions depends largely on the perceived characteristics of the target group. Similarly, Nelson (2002) asserts that prejudice involves cognitive appraisals linked to specific emotions toward stigmatized groups. Although prejudice can theoretically be positive or negative, social psychologists have focused predominantly on its negative forms, as these often result in harmful assumptions, discrimination, and social exclusion.

The origins and maintenance of prejudice are multifaceted, shaped by both social and individual factors. On a societal level, institutional norms, cultural expectations, and social rules may reinforce conformity to prejudiced attitudes. On an individual level, cognitive biases, information processing patterns, and emotional responses to perceived differences contribute to the persistence of prejudice. Broader social dynamics, such as intergroup competition, conflict, and frustration, further intensify these divisions (Kappeler & van Schaik, 2006).

Prejudice manifests in various forms, the most visible of which are racism and sexism. Racism involves negative evaluations of others based primarily on skin color and the belief that one racial group is inherently superior to another, while sexism reflects prejudicial attitudes based on gender (Lips, 1993). Other prevalent forms include religious prejudice, ethnic prejudice, and heterosexism, which denotes negative attitudes toward gay men and lesbians. Tajfel's (1978) *social identity theory* explains that individuals categorize others into social groups to maintain a positive sense of self. This process leads to in-group favoritism and out-group bias, fostering negative attitudes toward those perceived as outsiders. When social identity is salient, individuals act in accordance with group norms and collective interests, whereas when personal identity is salient, behavior reflects individual self-knowledge and values (Onorato & Turner, 2004).

2.4. Origin and Roots of Prejudice

Prejudice can emerge from various sources. It may result from differences in social status and individuals' desires to justify and maintain these inequalities. Prejudice can also be learned through socialization, as parents and caregivers transmit beliefs about which differences between people are significant. Social institutions may further reinforce and perpetuate prejudiced attitudes. From early childhood, individuals are regarded as members of their parents' social groups, sharing the same race, family traditions, religion, caste, and occupational status (Allport, 1954). Some theoretical approaches suggest that prejudice primarily arises in an intergroup context, shaped by relationships between individuals who belong to different social groups within a broader social system (Equality and Human Rights Commission, 2010).

a) Social Sources of Prejudice

Prejudice is a social phenomenon shaped not only by individual cognition and emotion but also by social structures, group processes, and cultural practices. Social sources of prejudice include intergroup competition and threat, social identity processes, institutional and structural arrangements, socialization agents (family, peers, schools), and contemporary mass and social media environments (Pettigrew, T. F., & Tropp, L. R., 2006).

Prejudice often arises from and is reinforced by unequal social and economic conditions. According to Walther, J. B., et al. (2022) mass media and, more recently, social media are consequential social sources of prejudice. Traditional media frames (stereotyped portrayals, selective coverage) shape public stereotypes; social media amplifies intergroup narratives, allows rapid spread of hate speech, and creates echo chambers that reinforce biased views. Online exposure to discrimination or dehumanizing rhetoric increases prejudicial attitudes; conversely, well-designed online contact and counter-speech can attenuate bias, effects depend on platform affordances and moderation policies. Recent empirical work documents both the amplifying role of online hate and the potential for online contact to produce attitude change under certain conditions.

In addition to structural inequality, socialization plays a crucial role in the development and perpetuation of prejudice. Prejudiced attitudes are often transmitted through cultural norms,

family values, and societal expectations. Children frequently internalize the attitudes of their parents and close social networks, mirroring the biases and stereotypes they observe in their immediate environment. Castelli, Carraro, Tomelleri, and Amari (2007) found that children's prejudices often reflect those of their mothers, suggesting that early family influence significantly shapes intergroup attitudes. Through social learning, prejudice thus becomes embedded within cultural traditions, passed across generations, and sustained through conformity to social norms that reinforce unequal power relations.

b) Motivational Sources of Prejudice

While prejudice can be shaped by social situations, underlying motivations influence both prejudiced attitudes and the desire to act without bias. Factors such as frustration or the need to perceive one's group as superior can reinforce prejudice. Conversely, individuals are sometimes motivated to control or avoid prejudiced behavior, reflecting an awareness of social norms and personal values.

Frustration and Aggression: The frustration-aggression hypothesis provides a psychological framework for understanding how frustration can lead to aggressive behavior. This theory posits that when individuals experience frustration defined as the blocking of goal-directed behavior they may respond with aggression. This aggression can be directed towards the source of frustration or displaced onto a more convenient target, often referred to as a scapegoat. Scapegoating is a specific manifestation of the frustration-aggression hypothesis where individuals or groups displace their aggressive impulses onto an innocent target. This phenomenon often occurs during times of social stress or economic hardship when larger societal frustrations accumulate. For example, during an economic crisis, frustrated individuals may direct their anger towards minority groups or other vulnerable populations rather than addressing the actual sources of their dissatisfaction.

When the source of frustration is intimidating or unclear, individuals often redirect their hostility toward alternative targets. Societies experiencing rising living standards tend to be more open to diversity and supportive of antidiscrimination legislation (Frank, 1999). Displaced aggression can target various groups, and strong emotions often provoke prejudiced attitudes. Competition

is a key source of frustration that can fuel prejudice; when two groups vie for jobs, housing, or social prestige, the success of one group can generate frustration in the other. Consistent with this, the realistic group conflict theory posits that prejudice emerges when groups compete for scarce resources (Maddux, Mullen, & Galinsky, 2008; Riek, Mania, & Gaertner, 2006; Sassenberg, Moskowitz, Jacoby, & Hansen, 2007).

c) Cognitive Sources of Prejudice

Stereotypes and prejudiced attitudes do not emerge solely from social learning or as outlets for displaced hostility; they are also natural outcomes of normal cognitive functioning. Rather than being purely the result of ill intent, many stereotypes arise from the way the human mind organizes and interprets information. As Kite and Whitley (2016) suggest, stereotypes function much like perceptual illusions they reflect the brain's tendency to simplify complex realities. Humans categorize people in the same way a biologist classifies species, grouping individuals to make the social world easier to understand. In this sense, stereotypes serve as cognitive shortcuts or mental "energy-savers" that enable quick judgments and expectations about others' behaviour.

A core cognitive source of prejudice is social categorization: people spontaneously sort others into social categories (race, gender, age, nationality), and these categories structure perception and inference (in-group/out-group processing). The cognitive economy of categorization—reducing information by assigning category labels—makes group inferences rapid and often automatic, producing stereotyping even in the absence of realistic conflict (e.g., minimal group effects). Recent work refines when categorization produces prejudice and when it does not, showing that category salience, social norms, and motivational states moderate whether categorization leads to hostile or neutral outcomes (Lieberman, Z., et al., 2017). According to Lucas, H. D., et al. (2019), Stereotypes function as cognitive schemas—organized knowledge structures that guide attention, interpretation, and memory. Once activated (by cues such as faces, roles, or contexts), stereotypes bias ambiguous information toward confirming expectations (confirmation bias), increase the accessibility of stereotype-consistent exemplars, and shape attributions for behavior (e.g., dispositional attributions for out-group members). Research using reaction-time measures and priming paradigms demonstrates how quickly

stereotype associations are retrieved and how they influence judgment even when people endorse egalitarian values.

2.5. Types of Prejudice

Prejudice can manifest in multiple ways, often operating automatically and influencing our perceptions and behaviors toward others. Research shows that when meeting strangers, individuals rapidly process key social categories such as age, gender, and race, which provide substantial information and often form the basis of initial judgments (Ito & Urland, 2003). Beyond these categories, prejudices related to religion, culture, and ethnicity are also common, shaping how individuals interpret and respond to others. John E. Farley categorized prejudice into three types: cognitive, affective, and conative. *Cognitive prejudice* encompasses beliefs and assumptions about what is true or appropriate, such as opinions on how one should act in certain situations. *Affective prejudice* reflects emotional reactions, including likes, dislikes, and attitudes toward members of particular groups based on race, ethnicity, national origin, or creed. *Conative prejudice*, meanwhile, relates to behavioral inclinations, representing the extent to which individuals might act on their prejudices, even if such actions are hypothetical or unexecuted. Collectively, these forms of prejudice demonstrate that our attitudes toward others are multi-dimensional, encompassing beliefs, emotions, and potential behaviors that influence social interaction and perpetuate discrimination.

Ethnic Prejudice: Ethnic prejudice refers to negative attitudes, beliefs, or feelings directed toward individuals or groups based on their ethnic or cultural background. It involves stereotyping, discrimination, or hostility toward members of a particular ethnic group, often arising from perceived differences in language, culture, religion, or customs. Ethnic prejudice can manifest in social exclusion, unequal treatment, or verbal and physical hostility and it may be reinforced by social, economic, or political contexts (Allport, 1954; Dovidio, Gaertner, & Saguy, 2009).

According to Human Rights Careers, Ethnic prejudice involves holding negative attitudes, beliefs, or stereotypes about individuals based solely on their ethnic group membership. This form of prejudice often leads to discrimination, social exclusion, and unequal treatment in

various societal domains, including education, employment, and healthcare. The roots of ethnic prejudice are multifaceted, encompassing historical factors such as colonialism and slavery, socioeconomic disparities, and psychological mechanisms like in-group favouritism and out-group hostility. For instance, the Trans-Atlantic slave trade was driven by economic interests, with racial prejudices developed to justify the enslavement of African people ([Human Rights Careers](#)).

2.6. Causes of Prejudice

Prejudice arises from the complex interaction of cognitive, motivational, social, and structural factors that shape how people perceive and respond to members of different groups. At the cognitive level, humans naturally categorize others to simplify social information, but this process reinforces stereotypes and in-group favoritism. Such automatic associations, often measured through implicit bias tests, lead to persistent biased judgments that are difficult to change (Forscher et al., 2019; StatPearls, 2023).

On the motivational and ideological level, prejudice is sustained by people's desire to justify existing hierarchies. Social Dominance Theory explains how individuals high in social dominance orientation endorse inequality, while System Justification Theory suggests that people legitimize unfair systems to maintain stability and self-esteem (Sidanius & Pratto, 2001; Jost, 2018). These motives link individual bias with broader social and political structures.

The social and structural dimensions highlight the role of family, schools, and institutions in transmitting and reinforcing prejudice. Discriminatory systems in housing, education, and employment reproduce inequality and normalize biased attitudes across generations (Michaels et al., 2022; Wang et al., 2023). Likewise, situational factors—such as group competition and social norms—determine when prejudice is openly expressed or suppressed (Álvarez-Benjumea, 2024; Paluck, 2021).

In today's world, media and technology have become powerful amplifiers of prejudice. Selective news framing and social media algorithms can intensify stereotypes and spread hate speech,

though digital spaces can also promote intergroup contact and bias reduction if properly managed (Walther et al., 2022).

Overall, prejudice has multi-level causes that reinforce one another. Cognitive simplification fuels stereotypes; ideological motives legitimize them; social institutions and media sustain their expression. Therefore, effective prejudice reduction must integrate cognitive retraining, normative change, and structural reform (Paluck, 2021; Forscher et al., 2019).

2.7. Theories or Approaches to the Development of Prejudice

The development of prejudice has been explained through **psychodynamic**, **socio-cognitive/social identity**, and **media-based (cultivation)** perspectives, each highlighting different but interconnected mechanisms. These three perspectives interconnect across psychological, cognitive, and societal levels. Psychodynamic factors shape early emotional predispositions; socio-cognitive and identity processes guide how these predispositions evolve into structured biases; and media cultivation perpetuates and amplifies them across social contexts. Together, they illustrate that prejudice is not merely an individual flaw but a product of intertwined psychological development, group identity needs, and media-driven socialization.

2.7.1. Psychodynamic Theory (Emotional Maladjustment Approach)

Rooted in Adorno et al.'s (1950) *Authoritarian Personality Theory*, the psychodynamic approach argues that prejudice originates in early childhood socialization. Harsh, punitive parenting fosters emotional repression and hostility, which children later project onto weaker out-groups as a defense mechanism. This displacement of aggression leads to the formation of an authoritarian personality characterized by rigidity, obedience, and hostility toward those perceived as different. While this theory explains individual differences in prejudice, it underestimates wider social and cultural influences.

2.7.2. Socio-Cognitive and Social Identity Theories

The core of these theories is, people derive part of their self-concept from group memberships and seek positive distinctiveness for their in-groups, producing in-group favoritism and out-group

derogation; mere categorization can trigger bias. Cognitive-developmental theorists such as Aboud (1988) propose that prejudice evolves alongside children's cognitive growth. As they mature, individuals move from simple perceptual distinctions (e.g., race, language) to complex social judgments, forming stronger in-group attachments and out-group biases. Social Identity Theory (Tajfel & Turner, cited in Davey, 1983; Nesdale & Flessler, 1999) builds on this by linking prejudice to the human need for positive self-concept through group membership. People favor in-groups to boost self-esteem, which simultaneously generates bias and discrimination against out-groups. Together, these theories explain how prejudice develops cognitively and is maintained through identity processes.

2.7.3. Cultivation Theory (Media Influence Approach)

Extending beyond individual and cognitive explanations, Gerbner's (1986) Cultivation Theory emphasizes the role of long-term media exposure in shaping social perceptions. Repetitive exposure to stereotypical or hostile portrayals of ethnic groups normalizes prejudice and reinforces in-group/out-group divisions. In the digital age, social media algorithms amplify this effect by continually presenting users with confirmatory and polarizing content, leading to the cultivation of ethnic bias. Thus, prejudice is socially and technologically reproduced through modern media environments. The Core idea is Families, peers, institutions, and media transmit norms and representations that cultivate attitudes; in the digital era, algorithmic curation and echo chambers can amplify prejudicial narratives or, conversely, expose people to counter-stereotypic contact.

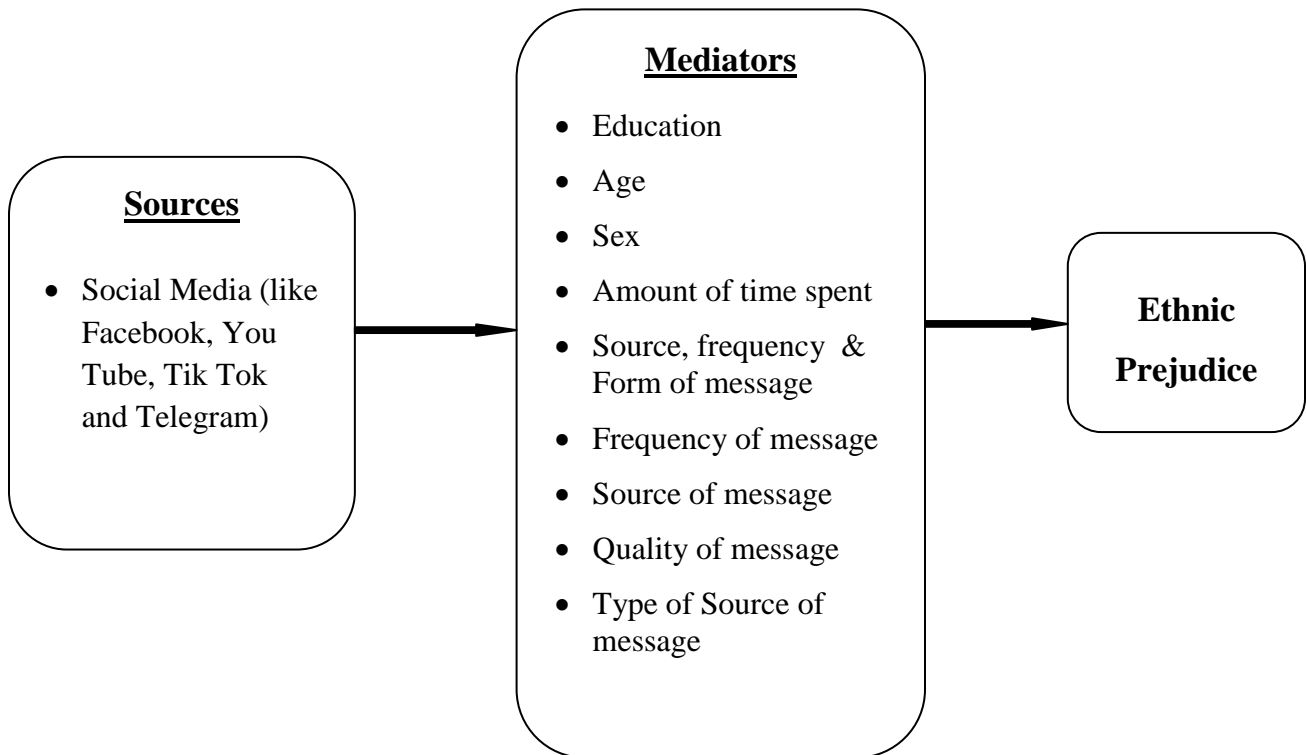
2.8. Summary

Over all the review of literature indicates that the use of social media can contribute to the development and reinforcement of ethnic prejudice, as social media platforms can facilitate the spread of biased and discriminatory content. Social media algorithms and echo chambers can further amplify and entrench existing prejudices by selectively exposing users to content that aligns with their biases. Frequent exposure to ethnic stereotypes and biased narratives on social media can shape individuals' perceptions and attitudes towards different ethnic groups. The interactive and participatory nature of social media can also enable the rapid dissemination of misinformation and hate speech, which can further exacerbate ethnic tensions and prejudice.

2.9. Conceptual Framework

A conceptual framework is an organizational structure that shows how different concepts or variables relate to one another in a study. It is useful to see how various elements contribute to the development of ethnic prejudice and how specific mediators can affect these connections. Ethnic prejudice's main causes, mediating factors that might amplify or lessen its manifestation, and its ultimate consequences will all be covered in this framework. The proposed conceptual framework for ethnic prejudice can be visualized as a multi-layered model, where causes directly influence ethnic prejudice, and mediators either strengthen or weaken this influence or directly impact ethnic prejudice itself. A conceptual framework for understanding ethnic prejudice, incorporating causes and mediators, can be structured as follows

Diagram of conceptual framework



CHAPTER THREE

Methodology

3.1. Research Design

In this study, the researcher employed quantitative and qualitative research design. Qualitative research examines the types and characteristics of issues or behaviours, relying on instruments that yield non-numerical data, such as verbal or visual information, which are analysed using non-statistical techniques. It focuses on exploring issues, understanding phenomena, and gaining insights into people's attitudes, behaviours, value systems, motivations, concerns, aspirations, culture, and lifestyles. The primary aim of qualitative research is to obtain an in-depth understanding of human experiences and the factors that govern behaviour (Wikipedia, 2019). In this study, data were collected through interviews, and a narrative data analysis approach was applied to interpret the responses.

Quantitative research is the process of collecting and analyzing numerical data. In this study the information gathered using a structured questionnaire which had numerical data and descriptive analysis is applied.

3.2. Study Site

The study was conducted in Addis Ababa city administration at the Women's, Children, and Social Affairs Bureau which is one of the forty-three bureaus under the city administration of Addis Ababa. Among the 43 bureaus the Women's, Children, and Social Affairs Bureau is chosen purposely because of the reason that the bureau is working on the vulnerable part of society meaning children, women, the elderly, and people with disability. If the staff of the bureau develops a high level of ethnic prejudice that will seriously and negatively affect the welfare of vulnerable people. In addition, the researcher has a close working relationship with the bureau, is a worker at Arada sub-city in the Women's, Children, and Social Affairs office, and used his congenial relationship with the staff of the bureau to get information. So, the working relationship has importance to get coordination and aid participants to obtain their responses. Because of all the above reasons children, women, the elderly, and the disabled are

part of people exposed to the worst social crisis, the researcher preferred to choose this bureau personnel.

3.3. Target Population

The target populations were government personnel (officers) working in government in Addis Ababa city administration at Women's, Children and Social Affairs Bureau. In the bureau, there are 266 workers and three major divisions of work departments structured according to the flow of work relationships and the fourth one is the supportive department. The four divisions or categories are Women, Children, Social Affairs, and Supportive staff. The categorization is made to control and lead tasks, human power, and finance easily. The researcher obtained the total number of workers in the four main categories from the bureau's human resource directorate to draw the study sample.

3.4. Participants of the Study

The research participants were both male and female government office workers (personnel). It was difficult to identify those who use social media from those who do not use it, but the researcher attempted to identify this by preparing and administering a checklist to distinguish social media users and non-users from all staff members. The total number of the staff is 266. The administration of the identification checklist was conducted with the support of the researcher's close bureau staff and his very close friends who helped him collect the information by distributing the checklist designed to identify social media users and non-users by going into their sitting tables in their office. Since the researcher has a long-time relationship with the staff he had a good, trusted, and very intimate relationship with many of the bureau staff and the participants were expected to give their genuine responses.

The survey instrument was only given to individuals who were active on social media, as determined by the prepared checklist. The sample for the main study was determined using the Krejcie and Morgan Table (Krejcie, R.V., & Morgan, D.W., 1970; Bukhari, 2021).

Before the main study pilot study was conducted. The reason for the pilot study was to make essential modifications before carrying out the main study. Feedback was collected from the participants to identify ambiguities and difficult questions, re-word any questions that were not answered, whether the allotted time to respond to the questionnaire is sufficient or not, etc. Based on addressing those problems found in the pilot and the data collection tools for the main study was improved. 40 participants were selected for the pilot study. The participants of the pilot study were from the Bureau of Adolescent and Sport, which is one of the bureaus under the city administration. The Bureau of Adolescence and Sport is closely linked to the Bureau of Women's, Children, and Social Affairs in terms of its workers' salaries, staff members' age, and mission. The participants were selected purposely by asking their willingness to give their responses. Prior to administering the questionnaire to the pilot participants, the researcher provided a brief description and explanation of the purpose of the data collection and the reasons for conducting the study.

The sample participants for the pilot study were selected purposively by approaching one to one of the workers by describing the purpose of the study and by asking whether they use social media or not. After distinguishing as they are users of social media the questionnaire was administered individually by asking them to give their response on comfortable time, and they took the questionnaire to their home and answered the questions carefully and the completed paper was collected by the next day.

3.5. Sampling Procedure and Sample Size Determination

Due to the large number of civil servants working in the Addis Ababa City Administration, it is not possible to reach all of them, so to facilitate the sampling, in the stratified random sampling method, the city administration government personnel are divided into three levels. This means government employees at the city level (main office or bureau), Sub-city level, and Woreda level. The bureau level was selected by lottery method.

Based on the data obtained from the human resource management department, there are 266 workers. The workers were listed and Out of the total number of workers, 216 use social media. The identification was conducted by clarifying the purpose of study to all participants and 50 of

them confirmed as they do not use social media. Using a simple random sampling technique the samples were selected. The sample size was 170 out of 216 government personnel who are working in the bureau, Addis Ababa Women's, Children, and Social Affairs. The sample was determined using the Krejcie and Morgan Table (Krejcie, R.V., & Morgan, D.W., 1970; Bukhari, 2021).

$$S = \frac{X^2 NP (1 - P)}{e^2 (N - 1) + X^2 P (1 - P)}$$

S = required sample size.
X = the table value of chi-square for 1 degree of freedom at the desired confidence level
N = the population size.
P = the population proportion (assumed to be .50 since this would provide the maximum sample size).
e = margin of error (.05).

$$\begin{aligned}
 S &= \frac{(1.96)^2 * 216 * 0.5(1 - 0.5)}{(0.05)^2 * (216 - 1) + (1.96)^2 * 0.5 (1 - 0.5)} \\
 &= 207.468 \\
 &= \frac{138.5}{1.498}
 \end{aligned}$$

$S = 139$, is the sample size, and 31 participants were randomly selected and added to control the dropout that some of the participants may not return the distributed questionnaire. Based on this the total number of the participant become 170.

3.6. Data Collection Tools for the Pilot and Main Studies

3.6.1. Content Validity based on Lawshe's Method

A panel of **5 Subject Matter Experts (SMEs)** evaluated the **items**), a **10-item Lickert-scale questionnaire** designed to measure *The Perceived Influence of Social Media on the Development of Ethnic Prejudice*. Each item was rated on a 3-point scale:

Experts rated each item using a **3-point scale**:

- **1 = Essential**
- **2 = Useful but not essential**
- **3 = Not necessary**

The **Content Validity Ratio (CVR)** was computed for each item using Lawshe's (1975) formula.

$$CVR = \frac{n_e - (N/2)}{N/2}$$

Where:

- n_e = number of experts rating an item as "essential"
- N = total number of experts (here, $N = 5$)

The result for the Scale was a CVR of 0.99.

3.7. Data Collection Procedures

3.7.1. Pilot study

To conduct the pilot study both qualitative and quantitative methods was employed to collect data. Part of the data collection tools uses Likert Scale. The scale had several statements regarding the influence of social media on ethnic prejudice and the participants were asked to indicate the degree or the strength of their attitude towards each statement on a 5-point scale. There are also open-ended interview questions which help to address the influence of social

media to ethnic prejudice and administered in the main study. The interview was conducted with 10 participants by adjusting their convenient time and place. The participants for the interview were selected purposively.

A pilot study was conducted to evaluate the feasibility and efficacy of a research methodology or intervention on a smaller scale before proceeded to the main study. For the pilot study 40 participants (19 female and 21 male) were chosen from the Bureau of Adolescent and Sport, which is one of the city administration's bureaus. After receiving a supporting letter from the Addis Ababa University School of Psychology, the researcher presented it to the bureaus for both the main and pilot investigations.

First, the administrative body of the bureau was contacted by the researcher to request authorization to gather data from the pilot participants, explaining the reason for the data collection. Then, the questionnaire was distributed to the pilot participants and they were expected to answer it on their convenient time not to consume their working office hour. Based on the results of the pilot study, participant input was gathered to identify ambiguities and challenging questions, and the length of time needed to complete the questionnaire was noted to determine whether it would be reasonable to administer the questionnaire in the main study.

In the questionnaire section, questions 21 through 23 have been updated and developed, the age and educational level interval was re-evaluated, fewer possibilities were offered, and new questions intended to determine the impact of social media on the emergence of bias have been added. The data collection instrument for the main study was adjusted based on the findings of the pilot study. Following improvements, the next course of action was taken.

3.7.2. Main study

To collect data for the main study participants were given a brief orientation by the researcher regarding the necessity for data collection, the study's goal and utility, and how to fill out the questionnaire, prior to the researcher beginning the primary data collection. Following an orientation for participants or respondents, an interview and questionnaire were used to gather data. The participants received the orientation in a hall where they had gathered for a five-minute meeting on bureau business. They were told that the questionnaire would be distributed early in the morning, with the help of ten (10) close friends, so as not to interfere with their working

hours, and they could complete it whenever it was most convenient for them. The primary study participants comprised only those who volunteered to provide their answers. Regretfully, all subjects gave their consent, and the following day, the researcher used these 10 encouraging friends to give and collect the questionnaire.

Ten (10) participants were randomly chosen for an in-depth interview that took place in their own offices during their free time (lunch and after work). After confirming their readiness, each volunteer was specifically chosen and all volunteer were included and participated.

3.8. Ethical Considerations

The participants' consent to participate in both the pilot and the main study was obtained by the researcher prior to the questionnaire being distributed. This was done in order to obtain relevant and correct information. To obtain the willingness of the participants a brief description was given and the need for the data collection was explained to them. The participants were assured of the confidentiality of their responses. Improvements were made on the basis of the pilot study's findings. No name or other identifying information was written on the instruments (questionnaire and interview) in order for them to respond to each item. The researcher expressed his appreciation and regard for the participants in both the pilot and main studies, asking them to respond honestly. Following the completion of the questionnaire, the respondents handed the paper to one of the researcher's close friends who had been chosen to assist or support him.

3.9. Data Presentation and Analysis

To conduct the study both qualitative and quantitative design was applied. The collected data through questionnaires is analysed using Statistical Package for Social Science (SPSS) version 20. The data was presented in tables based on social media type, frequency, order, percentage, and ranking for comparison. Information gathered through interview was analysed in descriptive method.

In answering the first research question the information obtained from the participants through the questionnaire was tallied. Then, the data was presented using a table according to the type of

social media used, frequency of use, ordering from highest to lowest, percentage, and ranking for comparison. The interview data was transcribed, and analysed using a deductive data analysis method. The process involved reading, coding, annotating, aligning themes, and connecting categories to provide a comprehensive understanding.

The second research question examined the extent or the level (degree) to which social media influences people, as shown by their Likert scale responses. The information gathered using the interviews is also analyzed to assess the level of influence of social media on the participants' attitudes towards other ethnic groups.

In dealing with the fifth research question, the response obtained from the participants about the relative influence of social media summarized using a table. In addressing research question number five, it also investigates the relationship between influence level, message duration, frequency, form, and source using Chi-square analysis. The research question focuses on analysing the relationship between the responses for item 34 (level of influence) and the items referring to message duration is item 7, source of message is item 19, and frequency of message is item 21, and form of message is item 24.

In analyzing the sixth research question the difference in the influence of use of social media in creating ethnic prejudice depending on the sex, educational level, and age of participants, The study questions were categorized according to the participants' age, sex, and educational level. The association between the variable and the chosen item was also examined and tested.

CHAPTER FOUR

FINDINGS

4.1. Result, Analysis and Discussion

4.1.1. Result and Analysis

This chapter discussed the results obtained through the questionnaire and interviews with respondents. The descriptions of the findings are presented in relation to the research questions. The chapter begins by indicating the demographic features of the participants. Then it presents the findings concerning each research question.

Data was collected by using both the quantitative and qualitative instruments of research. The questionnaire was distributed to 170 randomly selected participants, and an in-depth interview was held with 10 randomly selected workers (staff) of the Bureau of Women, Children, and Social Affairs. Since conducting and analyzing interviews is a costly and time-consuming process as well as to effective handling 10 participants who hoped to reflect about their individual motivations, beliefs, and experiences on the issue were chosen.

4.1.1.1. Respondents' Demographic Background

Table 1: Number of Participants by Sex

Categories		Frequency	%
Sex	Male	92	54.1
	Female	78	45.9
	Total	170	100

The above table indicates that the majority of respondents are males (54.1%) and females are (45.9%).

Table 2: Number of Participants by Age

Categories		Frequency	%
Age	40 years or Below	121	71.2
	Above age 40	49	28.8
	Total	170	100

In regard to the age of respondents, 121(71.2%) are below age of 40 and 49(28.8%) are above 40. So, the majority of the participant's age is 40 years old and below. The researcher decided to employ a cut-off age because it facilitates focused interventions suited to specific demographic needs and makes data analysis easier.

Table 3: Respondents Educational level

Categories		Frequency	%
Educational Level	Above Diploma	162	95.3
	Diploma and below	8	4.7
	Total	170	100

Table three shows the respondents' educational level. The obtained data reveals that 162(95.3%) of the participants are above diploma holders, which means they are first degree holders, and above first degree holders. The results indicate that almost all of the participants are above diploma holders. The researcher discovers that the employment position requires workers above diploma holders due to the bureau's requirements on its structure and the business reengineering process (BPR).

4.1.1.2. Type of Social Media used

In this part, research questions are mentioned and each one has been described one by one. The first research question is about the kinds of social media that the participants use and Out of the selected 170 participants, 160 (86 male and 74 female) responded to the questionnaire and an interview was carried out with 10 (6 male and 4 female) personnel.

Table 4: Most often Used SM Platform for Messaging or Following Information

Responses	Frequency	%
Facebook, Tik tok and You tube	80	47
Facebook and Telegram only	67	39.4
Facebook, Telegram, You tube and Tik tok	31	18.2
Others	2	1.2
Total	170	100

Table four is about most often used social media platform for messaging or following information by the participants. Out of the total participants 80(47%) responded “Facebook, Tik tok and You-tube”. So, Facebook, Tik tok and You-tube are the most often used social media platform for messaging or following information by the personnel. This shows that many respondents use not just one medium but two or more.

Table 5: Average Hours Spent in a Day to Track Of (Check) Messages on SM.

Responses	Frequency	%
40 min and below	77	45.3
from 41 – 50 min	26	15.3
from 51 – 60 min	25	14.7
above 60 min	42	24.7
Total	170	100

The above table indicates that the respondents' average time spent per day checking messages on social media. The obtained data confirmed that 77(45.3%) spend less than 40 minutes. The number of those who spent over 60 minutes does not take as it is insignificant.

Table 6: The Most Often Watched or Followed SM Platform by the Participants

Responses	Frequency	%
Facebook and You tube	70	41.1
Facebook and Tik tok	30	17.6
Telegram and You tube	27	15.9
Face book and Telegram	18	10.6
Face book, You tube, Telegram and Tik tok	14	8.2
Telegram and Tik tok	7	4.1
Tik tok and Instagram	4	2.4
Total	170	100

Table six is about the two most often watched or followed social media plat form by the participants. As the result indicated 70(41.1%) “Facebook and You tube” are the most often followed or watched social media platforms by the participants followed by “Facebook and Tik tok” 30(17.6%).

4.1.1.3. The degree of the influence of social media use in general on attitudes toward other ethnic groups

Below, table 7, 8, 9 and 10 indicates the response to the second research question, "To what extent have social media influenced the attitude toward other ethnic groups?" Further analysis of extra data is provided in the tables, which also show the main reasons why participants use or follow social media, including hatred toward other ethnic groups as a result of messaging on social media. The use of social media and ethnic prejudice, the impact of social media on the escalation of ethnic prejudice, the types of content posted or transmitted on social media, the dissemination of information about ethnic prejudice on social media, the type of content that exerts influence, and the recurring messages on social media.

Table 7: Influence of SM on the Creation of Ethnic prejudice

Responses	Frequency	%
Strongly Agree	35	20.6
Agree	70	41.2
Undecided	17	10
Disagree	24	14.1
Strongly Disagree	24	14.1
Total	170	100

Table seven indicates that ethnic prejudice messages watched on social media and their influence participants. Out of the total participants, 105 participants; 35(20.6%) and 70(41.2%) participants responded "Strongly Agree" and "Agree" respectively. Therefore, ethnic-based prejudice information posted on social media influenced the majority of the participants.

Table 8: The Extent of Influence of SM Ethnic Prejudice Messages (Information)

Responses	Frequency	Percent
Very high	55	32.4
High	67	39.4
Medium	14	8.2
Low	21	12.4
Very low	13	7.6
Total	170	100

Table eight indicates the extent of influence of ethnic prejudice messages (information) watched on social media. Out of the total participants, 67(39.4%) said "High" and 55 (32.4%) said "Very high". Therefore, ethnic prejudice messages (information) watched on social media have a high influence.

The extent of influence of ethnic prejudice messages (information) watched on social media is significant. Specifically, 67 of participants (39.4%) indicated that ethnic prejudice messages on

social media have a “High” influence, and 55 (32.4%) reported a “Very High” influence. This suggests that, the exposure to such messages on social media can have a substantial influence on individuals’ attitudes and beliefs towards ethnic prejudice.

Table 9: Feeling Created after Watching Messages Related With Ethnic Prejudice on SM.

Responses	Frequency	%
huff (disappointment)	50	29.4
Anger / rage, fury, huffy (disappointment) and Lack of Self control	40	23.5
Depression	39	22.9
Anger / rage, huff (disappointment) and stress	23	13.5
Other	18	10.6
Total	170	100

Table nine is about the feeling created after watching messages related with ethnic based prejudice on social media. 50(29.4%) responded huff (disappointment). The data revealed that huff (disappointment) is a feeling created on the respondents after watching messages related with ethnic based prejudice on social media.

Table 10: Change of the relationship with other Ethnic Group

Responses	Frequency	%
Yes changed	123	72.4
Not changed	47	27.6
Total	170	100

The above table asks whether the relationship with other ethnic groups changed because of prejudice messages (information) that create a negative influence which was released or disseminated on social media. 123 (72.4%) respondents said “Yes changed.” So, the relationship with other ethnic groups had been changed because of the messages or information those were released or disseminated on social media.

Table 11: The Influence of SM for the Aggravation of Ethnic Prejudice

Responses	Frequency	%
Aggravated	144	84.7
Did not aggravate	15	8.8
Not sure	11	6.5
Total	170	100

The above table indicates the influence of social media on the aggravation of ethnic prejudice. Out of the total 170 participants, 144 (84.7%) responded by saying "aggravated." So, social media has an influence on the aggravation of ethnic prejudice.

Table 12: The Extent of the Influence of SM for the Aggravation of Ethnic Prejudice

Responses	Frequency	Percent
Very high	107	62.9
High	33	19.4
Medium	11	6.5
Low	15	8.8
None	4	2.4
Total	170	100

Table twelve reveals the extent of the influence of social media on the creation or aggravation of ethnic-based prejudice. 107 (62.9%) of the participants said the extent is "very high." So, social media has a very high degree of influence on the aggravation of ethnic-based prejudice.

Table 13: Kinds of messages that have relatively more influence

Responses	Frequency	%
All	66	38.8
Information that creates conflict between one ethnic group and the other	49	28.8
Spurn against one ethnic group and reflection on the superiority of one ethnic group	22	12.9
Reflection on the superiority of one ethnic group and information that creates conflict between one ethnic group and the other	20	11.8
Insult one ethnic group and provide information that creates conflict between one ethnic group and the other.	16	9.4
Other	4	2.4
Total	170	100

Table thirteen reveals the kinds of prejudice messages (information) participants saw posted (transmitted) on social media. 66 (38.8%) responded by saying “all,” meaning to insult one ethnic group, spurn against one ethnic group, reflect the superiority of one ethnic group, and provide information that creates conflict between one ethnic group and the other. So, in relation to ethnicity, all kinds of messages listed above are posted (transmitted) on social media.

Participants witnessed messages (information) spread by prejudice on social media. From the participants of this study 66 (38.8%) response indicated that statements uploaded (transmitted) on social media with regard to ethnicity have negative impact.

Table 14: Change towards negative prejudice in the relationship to other ethnic group

Responses	Frequency	%
High	72	30
Medium	51	42.4
Low	35	20.6
Very high	12	7.1
Total	170	100

Table fourteen is about the extent or level of relationship change because of ethnic prejudice-related messages (information) that created negative influence after watching on social media. 72 (42.4%) respondents answered “High”. So, the level or extent of change in relationships is high, and the relationship with other ethnic group members has changed.

The study reveals that 72 (42.2%) of respondents experienced high level of change in their relationships with other ethnic group members after being exposed to ethnic prejudice-related messages on social media. The study only examines the relationship change in the context of ethnic prejudice-related messages, not the broader impact of social media on relationships. Findings under table 11, 12 and 13 indicated that participants perceive social media to have a high and aggravating contribution to the development of ethnic prejudice.

Table 15: Kind of information (a message) that created the influence of ethnic prejudice

Responses	Frequency	%
Information that creates conflict among ethnic groups	53	31.2
Insult one ethnic group and Information that creates conflict between ethnic groups with the other	23	6.5
Information that reflects the superiority of one ethnic group only	16	13.5
Spurn against one ethnic group and Information that creates conflict between ethnic groups with the other	13	7.6
Other	13	7.6
All	52	30.6
Total	170	100

Table fifteen indicates the kind of information (a message) that created the influence of ethnic prejudice after being watched or seen on social media. 53 (31.2%) of the participants responded, “Information that creates conflict among ethnic groups.” and participants also indicated (52 (30.1%)) that “all” messages included in the alternatives have also played a played a significant role in creating ethnic prejudice influence. So, watching such kinds of information (messages) on social media has made a great contribution to the development of ethnic prejudice.

Table 16: Number of Times Respondents watched SM

Responses	Frequency	%
Above three times	96	56.5
One time	40	23.5
Two times	19	11.2
Three times	15	8.8
Total	170	100

Table sixteen reveals the repetition of messages watched on social media and its influence in relation to ethnic-based prejudice. 96(56.5%) said “above three times.” So, the above three repeatedly watched messages on social media in relation to ethnic prejudice have created influence.

4.1.1.4. Relative Influence of Different Social Media in Creating Ethnic Prejudice

Table 15 directly revealed the response to research question three, and table 21 indicates further analysis of supplementary data revealed the two most often watched or followed social media platforms by the participants.

Table 17: Social Media Platform that Influence the Participants

SM platform and Responses		Frequency	%
Face book	Yes	86	50.6
	Yes to some degree	54	31.8
	No	25	14.7
	Do not use	5	2.9
	Total	170	100
You tube	Yes	90	52.9
	Yes to some degree	55	32.4
	No	24	14.1
	Do not use	1	0.6

	Total	170	100
Telegram	Yes	69	40.6
	No	58	34.1
	Yes to some degree	40	23.5
	Do not use	3	1.8
	Total	170	100
Twitter (X)	Do not use	104	61.2
	Yes	35	20.6
	Yes to some degree	16	9.4
	No	15	8.8
	Total	170	100
Tik tok	Yes	85	50
	Yes to some degree	44	25.9
	No	37	21.8
	Do not use	4	2.4
	Total	170	100

Table seventeen is about whether the messages or information released or posted on Facebook, Telegram, YouTube, Twitter, and TikTok have an influence on participants or not. The participants responded “yes”. That means messages (information) posted or released on YouTube 90 (52.9%) have high influence, Facebook 86 (50.6%) is the second, Tik Tok 75 (44.1%) is the third, Telegram 69 (40.6%) is the fourth influential, and Twitter 35 (20.6%) have less influence comparing to the rest social media platforms (Facebook, YouTube, TikTok and Telegram,).

On the other hand, messages (information) posted (released) on YouTube 55 (32.4%), Facebook 54 (31.8%), Tik Tok 44 (25.9%), Telegram 40 (23.5%), and Twitter 16 (9.4%) responded "Yes to some degree it created influence."

The participants responded "No" to messages (information) posted or released on Facebook 25 (14.7%), Telegram 58 (34.1%), TikTok 37 (21.8%), YouTube 24 (14.1%), and Twitter 15 (8.8%). This indicates that the participants were not influenced by the messages or information released or posted on these social media plat forms.

Out of the 170 participants who gave their responses to the questionnaire, 104 (61.2%) do not use Twitter, 4 (2.4%) do not use Tik Tok, 5 (2.9%) do not use Facebook, 1 (0.6%) do not use YouTube, and 3 (1.8%) do not use Telegram.

4.1.1.5. Difference in the influence of Social Media on Ethnic Prejudice among different groups

Table 18 : - Reliability Statistics

The internal consistency of the study's construct is measured by reliability. If the Alpha (α) value of a construct is more than 0.70, it is considered reliable or acceptable (Hair, J.F., Ringle, C.M., and Sarstedt, M. (2013)). Cronbach's Alpha was used to measure construct dependability. The researcher's produced Lickert Scale dependability results are summarized in Table 25. The outcome showed that an eight-item scale ($\alpha= 0.761$) is suitable.

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.761	0.764	8

The following tables (table 19 and 20) present analyses of the data by sex.

Table 19 : -Group Statistics

	Gender	N	Mean	Std. Deviation	Std. Error Mean
Influence of social media	Female	74	28.58	7.432	0.864
	Male	96	24.59	8.200	0.837

Table 20 : - Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Influence of social media	Equal variances assumed	0.510	0.476	3.273	168	.001	3.987	1.218	1.582	6.392
	Equal variances not assumed			3.315	163.590	.001	3.987	1.203	1.612	6.362

An independent sample t-test was conducted to compare the influence of social media on the development of ethnic prejudice for male and female. There is significant difference ($t(168) = 3.273, p = 0.001$) in scores for Male ($M = 24.59, SD = 8.200$) and Female ($M = 28.58, SD = 7.432$). The magnitude of the differences in the mean (mean difference = 3.987, 95% CI: 1.582 to 6.392) was significant.

The data analyses by age group are shown in the tables (21 and 22) below.

Table 21: - Group Statistics

	Age	N	Mean	Std. Deviation	Std. Error Mean
Influence of social media	age 40 and below	124	29.27	7.063	.634
	above age 41	46	21.24	7.953	1.173

Table 22 : - Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Influence of social media	Equal variances assumed	.444	.506	-6.365	168	.000	-8.035	1.262	-10.527	-5.543
	Equal variances not assumed			-6.027	72.904	.000	-8.035	1.333	-10.692	-5.378

An independent sample t-test was conducted to compare the influence of social media on the development of ethnic prejudice for Age below 40 years and Age above 41 years. There is significant difference ($t(168) = -6.365, p = 0.000$) in scores for Age 40 and below ($M = 29.27, SD = 7.063$) and Age above 41 years ($M = 21.24, SD = 7.953$). The magnitude of the difference in the mean (mean difference = -8.035, 95% CI: -10.527 to -5.543) is significant.

The data analyses by educational level are shown in the tables (24 and 25) below.

Table 24: - Group Statistics

	Educational Level	N	Mean	Std. Deviation	Std. Error Mean
Influence of social media	Diploma and below	6	23.33	7.659	3.127
	Above Diploma	164	26.71	6.942	.542

Table 25: - Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Influence of social media	Equal variances assumed	.111	.739	-1.168	168	.245	-3.380	2.895	-9.095	2.335
	Equal variances not assumed			-1.065	5.305	.333	-3.380	3.174	-11.399	4.639

An independent sample t-test was conducted to compare the influence of social media on the development of ethnic prejudice for Educational level Diploma and below and Above Diploma. There is no significant difference ($t(168) = -1.168, p = 0.245$) in scores for Educational level Diploma and below ($M = 23.33, SD = 7.659$) and Educational level Above Diploma ($M = 26.71, SD = 6.942$). The magnitude of the difference in the mean (mean difference = -3.380, 95% CI: -9.095 to 2.335) is non-significant.

4.1.1.6. The relationship between level of influence and length of period of use within a day, and frequency of message, form of message, and source of message

Table 26 : The relationship between length of time of use of social media per day (Duration per day) and influence on the development of ethnic prejudice.

Duration of watching		Level of influence			Total
		High	Medium	Low	
50 or less minutes	Count	15	6	29	50
	Expected Count	32.1	5.6	12.4	50.0
above 51 minutes	Count	94	13	13	120
	Expected Count	76.9	13.4	29.6	120.0
Total	Count	109	19	42	170
	Expected Count	109.0	19.0	42.0	170.0

Table 27 : Chi-Square Tests

Chi-Square Tests			
	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	44.684 ^a	2	.000
Likelihood Ratio	42.967	2	.000
Linear-by-Linear Association	43.661	1	.000
N of Valid Cases	170		
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.59.			

A chi-square test of independence was performed to evaluate the relationship between level of influence of social media and length of period of use within a day. There is significant relationship between these variables, $X^2(2, N = 170) = 44.684$, $p = 0.000$. Thus the results suggest that Social Media influence is dependent on duration of use of Social Media. Thus the results suggest that social media influence is dependent on duration of use of SM.

Table 28 : The relationship between level of influence and frequency of message and influence on the development of ethnic prejudice.

Frequency of repetition of message		Influence Level			Total
		High	Medium	Low	
three times or less	Count	5	15	39	59
	Expected Count	37.8	6.6	14.6	59.0
above three times	Count	104	4	3	111
	Expected Count	71.2	12.4	27.4	111.0
Total	Count	109	19	42	170
	Expected Count	109.0	19.0	42.0	170.0

Table 29 : Chi-Square Tests

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	122.719 ^a	2	.000
Likelihood Ratio	137.749	2	.000
Linear-by-Linear Association	115.414	1	.000
N of Valid Cases	170		
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 6.59.			

A chi-square test of independence was performed to evaluate the relationship between level of influence of social media and frequency of repetition of message on a social media. There is significant relationship between these variables, $X^2(2, N = 170) = 122.719, p = .000$. Thus the results suggest that social media influence is dependent on the frequency of repetition of message on a social media.

Table 30 : The relationship between level of influence and form of message and influence on the development of ethnic prejudice.

Form of released messages		Level of Influence			Total
		High	Medium	Low	
written word and voice	Count	5	1	3	9
	Expected Count	5.8	1.0	2.2	9.0
Image or Video	Count	104	18	39	161
	Expected Count	103.2	18.0	39.8	161.0
Total	Count	109	19	42	170
	Expected Count	109.0	19.0	42.0	170.0

Table 31 : Chi-Square Tests

Chi-Square Tests			
	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	103.466a	12	.000
Likelihood Ratio	114.195	12	.000
Linear-by-Linear Association	36.654	1	.000
N of Valid Cases	170		
a. 14 cells (66.7%) have expected count less than 5. The minimum expected count is .34.			

A chi-square test of independence was performed to evaluate the relationship between level of influence of social media and forms of messages posted on social media. There is a significant relationship between these variables, $X^2(12, N = 170) = 103.466, p = 0.000$. Thus the results suggest that social media influence is dependent on the form of messages posted on a social media.

Table 31 : The relationship between level of influence and source of message and influence on the development of ethnic prejudice.

A body released messages		Level of Influence			Total
		High	Medium	Low	
By government officials	Count	37	5	18	60
	Expected Count	38.5	6.7	18.8	60.0
By activists and Ordinary Citizens	Count	72	1.4	24	110
	Expected Count	70.5	12.3	27.2	110.0
Total	Count	109	19	42	170
	Expected Count	109.0	19.0	42.0	170.0

Table 32 : Chi-Square Tests

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.809 ^a	2	.405
Likelihood Ratio	1.813	2	.404
Linear-by-Linear Association	.754	1	.385
N of Valid Cases	170		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 6.71.

A chi-square test of independence was performed to evaluate the relationship between level of influence of social media and source of messages posted on social media. The relationship between these variables was not significant, $X^2(2, N = 170) = 1.809$, $p = 0.405$. There is no significant difference among social media posts either by activists and ordinary/other citizens or by government officials.

4.1.1.7. Interview Questions and Result Analysis

Introduction

The qualitative data for this study were collected through structured interviews, providing an in-depth understanding of participants' perspectives on the phenomenon under investigation. Due to financial constraints, the interviews were conducted, audio-recorded, and subsequently transcribed and translated into English by the researcher rather than professional translators. This approach, while resourceful, required meticulous attention to ensure that the original meanings,

nuances, and cultural contexts expressed by the interviewees were accurately captured. Following transcription, the data were systematically coded to identify key themes, patterns, and variations in participants' experiences and perceptions of prejudice. To ensure systematic analysis, the transcribed data were first coded, allowing themes and patterns to emerge organically from the participants' responses. This approach, although reliant on the researcher's direct involvement, ensured that the data accurately reflected the interviewees' views while maintaining confidentiality and integrity. The following section presents the analysed results, highlighting key themes, patterns, and illustrative excerpts from the participants' narratives.

1) What type(s) of social media do you use?

Out of the ten coded respondents, respondent code 02, 04, 05, 06, 07, 09 and 10 reported frequent use of Facebook, YouTube, and TikTok. These platforms were consistently identified as the most influential and widely accessed. Their popularity reflects the visual, interactive, and easily shareable nature of their content, which makes them powerful tools for shaping attitudes and perceptions. This aligns with earlier studies that have highlighted the centrality of visual and interactive platforms in shaping public opinion and social identity. For instance, Boulianne (2020) emphasized that social media fosters "echo chambers" where users are repeatedly exposed to similar narratives, reinforcing existing prejudices. Similarly, Pariser's (2011) concept of the filter bubble helps explain why participants reported being repeatedly exposed to ethnic insults, hate speech, and divisive messages. These algorithms often amplify sensationalist and prejudicial content.

2) Has social media had an influence for the development of ethnic related prejudice? Has it influenced you personally?

Respondent code 01, 03, 04, 05, 06, 07, 08 and 09 agreed that social media had a significant influence on the growth of ethnic-prejudice, including nationalist and extremist expressions. Respondents admitted that it affected their personal lives, often shaping their thinking and interactions with others. While one interviewee emphasized that the platform itself is neutral and that its influence depends on how people use it, the lack of age restrictions means that all groups including youth are easily exposed to harmful content

- 3) What kind of messages or information do you see on social media that influence you? Is the influence positive or negative?

All coded respondents (from code 01 to 10) noted a mix of positive and negative influences. Positive content included moral teachings, spiritual messages, and posts that promoted cultural values. These were seen as constructive and uplifting. Negative influences, however, were dominant. Respondents highlighted hate speech, images of violence, ethnic insults, tribalism, and extremist rhetoric as the most harmful. Messages often disseminated by politicians, public figures, and government officials, fuelled fear, resentment, and ethnic division. Some participants reported withdrawing from social media altogether, experiencing interpersonal conflicts, or even feelings of depression as a result of repeated exposure to prejudicial content.

- 4) Which type of social media, in your view as a respondent or informant, plays the largest role in promoting ethnic prejudice development?

Majority of coded respondents, code 01, 02, 03, 05, 06, 07, 09 and 10, identified YouTube, Facebook, and TikTok as the leading platforms in spreading ethnic prejudice. Their widespread accessibility and the speed at which prejudicial content circulates make them central in the development of negative ethnic attitudes. Messages posted by activists were viewed as more influential than those posted by government authorities or ordinary citizens, underscoring the strong role of influential voices in shaping discourse.

Overall, the interview analysis supports the conclusion that social media in Ethiopia has intensified ethnic prejudice, primarily through repeated exposure to divisive messages on highly popular platforms. The findings confirm both local and international scholarship on the role of social media in amplifying ethnic tensions, validating that while positive uses exist, the negative impacts are dominant in the current Ethiopian context.

4.7. Discussion

4.7.1. General Observations on the Results

According to the study's findings, the social media platforms that more than 47% respondents used mostly are Facebook, YouTube, and TikTok. These platforms are crucial in influencing user experiences, especially when it comes to the dissemination of biased and ethnically charged content. Facebook is the most popular platform because of its extensive accessibility and interactive features, which users share, comment, and interact with a variety of content types. YouTube is also recognized as having a significant influence, its audio-visual content that improves emotional impact and message retention. Similarly, TikTok, which offers brief and interesting video forms that quickly circulate across networks, it has grown in popularity among younger users.

The frequency analysis revealed that a large majority of respondents perceived social media as contributing to the aggravation of ethnic prejudice. For example, more than four-fifths (84.7%) of participants agreed that social media aggravated ethnic prejudice, while 62.9% reported that its influence was “very high.” Similarly, exposure to repeated messages had a compounding effect, with over half (56.5%) of respondents indicating that watching messages more than three times increased their influence. This supports interview findings, where respondents emphasized that continuous exposure to ethnic-based content such as hate speech, ethnic superiority claims, and divisive narratives created significant attitudinal shifts and strained interethnic relationships. This duality reflects earlier findings that social media is a “double-edged sword”: it can support advocacy, education, and cultural exchange but also acts as a catalyst for extremism and radicalization (Mahajan-Cusack, 2016; Rizal, 2024).

In a chi-square analysis a significant association was found between the duration of daily social media use and the influence of prejudice-related content, $\chi^2(2, N = 170) = 44.684, p < .001$, suggesting that users who spent more than 51 minutes per day on social media were more likely to be influenced by ethnic prejudice. Likewise, a significant relationship was observed between the frequency of message exposure and influence, $\chi^2(2, N = 170) = 122.719, p < .001$, indicating that repeated exposure (above three times) increased the likelihood of influence. The form of the

message also mattered, with image and video-based content exerting a stronger impact, $\chi^2(12, N = 170) = 103.466, p < .001$. These results align with media-effects theory, which argues that repeated and emotionally charged media exposure can shape attitudes and reinforce stereotypes. Interestingly, the chi-square test showed no significant relationship between influence and the source of the message ($\chi^2 (2, N = 170) = 1.809, p = .405$), suggesting that whether content originated from activists, ordinary citizens, or government officials did not affect its persuasive power.

Independent samples t-tests revealed group differences in susceptibility to ethnic prejudice messages. With respect to **sex**, females ($M = 28.58, SD = 7.43$) were significantly more influenced than males ($M = 24.59, SD = 8.20$), $t(168) = 3.27, p = .001$. This may reflect gendered differences in media use and socialization, consistent with earlier studies suggesting that women may be more responsive to interpersonal and relational messages online. In terms of age, participants aged 40 and below ($M = 29.27, SD = 7.06$) were significantly more influenced than those above 40 ($M = 21.24, SD = 7.95$), $t(168) = -6.37, p < .001$. This finding is in line with previous research that identifies younger users as more active and more vulnerable to persuasive media content, especially in digital platforms where ethnic prejudice circulates widely. Finally, with regard to educational status, no significant differences were found between diploma-and-below holders and those with higher education, $t(168) = -1.17, p = .245$. This result suggests that education alone may not shield individuals from the influence of ethnic prejudice online; contradicting some theories that higher education reduces susceptibility to biased narratives.

Taken together, these findings provide strong evidence that frequency, intensity, and form of social media messages substantially contribute to ethnic prejudice. They also highlight the moderating role of demographic factors: younger age and female gender were associated with higher influence, while educational attainment showed no significant protective effect. These results align with cultivation theory and social identity theory, both of which argue that repeated media exposure reinforces group-based divisions and attitudes, but they also challenge assumptions that higher education necessarily diminishes susceptibility to prejudice.

These findings support prior research highlighting the role of repeated exposure and online echo chambers in reinforcing prejudicial attitudes (Boulianne, 2020). The significance of message repetition aligns with cultivation theory, which posits that recurring exposure to mediated messages shapes long-term perceptions and behaviors. The stronger influence of videos and images resonates with media richness theory, which suggests that richer media forms intensify persuasive and emotional effects. In line with this, respondents reported that repeated exposure to hostile ethnic messages led to fear, resentment, interpersonal conflict, and even withdrawal from social media. Prior Ethiopian studies (e.g., Sineshaw Tilahun & Megersa Tadesse, 2023; Tadesse M. & Abebaw M., 2023) also documented how online insults, stereotypes, and superiority claims deepen intergroup divisions and fuel hostility.

Demographic differences align with existing literature. Younger users' higher susceptibility may be linked to greater daily engagement with social media and immersion in algorithm-driven platforms that amplify polarizing content (Pariser, 2011). The finding that women report higher influence contrasts with some traditional studies suggesting men are more prone to overt prejudice but may reflect gendered patterns of online engagement where women encounter higher volumes of toxic or discriminatory content. The lack of educational differences challenges the assumption that higher education necessarily shields against online prejudice, echoing Rizal (2024), who notes that even educated users are vulnerable to information overload and manipulative narratives.

Overall, the study underscores the dual role of social media as both a driver and potential mitigator of ethnic prejudice. While, exposure to prejudicial messages fosters division, misinformation, and intergroup hostility, these platforms can also provide spaces for counter-narratives, advocacy, and inclusive representation. The findings affirm earlier research on filter bubbles and echo chambers (Pariser, 2011), and extend them to the Ethiopian context, where dominant linguistic groups such as Amharic speakers exert disproportionate influence (Chala, 2023).

Thus, the results reveal a complex but consistent pattern: frequency, form, and demographic differences shape susceptibility to ethnic prejudice online, with repeated and rich media exposure

significantly amplifying its effects. Interventions aimed at media literacy, critical engagement, and promoting diverse voices are therefore necessary to reduce the harmful impact of online ethnic prejudice.

Taken together, these findings underscore that social media plays a dual role: while it fosters the dissemination of harmful stereotypes, it also has the potential to serve as a platform for advocacy, dialogue, and positive intercultural exchange. This duality highlights the necessity of responsible platform design, critical media literacy, and inclusive digital policies.

4.7.2. Practical Use and Applicability of the Findings

The practical significance of this study lies in its implication for policymakers, educators, and civil society. The findings suggest that interventions targeting media literacy and fact-checking skills are crucial, particularly for younger users who are disproportionately affected. Social media companies could also incorporate design changes that de-prioritize sensationalist and prejudicial content while amplifying diverse and constructive narratives. Moreover, civil organizations and activists can use these platforms as tools for counter-speech, tolerance campaigns, and intercultural engagement.

4.7.3. Reflections on Study Challenges

Conducting this research posed several challenges. Data collection was time-consuming, particularly because some respondents were reluctant to discuss sensitive issues like ethnic prejudice. Securing reliable and honest responses required careful procedure and follow-up, and the politically sensitive context may have limited participants' openness. Additionally, managing the timeline of both quantitative surveys and in-depth interviews proved difficult, especially given the breadth of variables under investigation. Despite these limitations, triangulation of data sources strengthened the validity of the findings.

CHAPTER FIVE

5. Summary, Conclusion and Recommendation

5.1. Summary

Types of social media most frequently used: The study found that Facebook is the most frequently used platform among Bureau personnel, followed by YouTube and Tik-Tok. These platforms were primarily used for communication, news updates, and professional networking. Facebook was preferred due to its accessibility and interactive features, while Telegram was valued for group communication efficiency.

Perceived extent of social media influence on attitudes toward ethnic groups: Respondents generally agreed that social media significantly influences attitudes toward different ethnic groups. The reported influence ranged from moderate to high, with many participants noting that repeated exposure to ethnically charged content could subtly shape perceptions, emotions, and stereotypes about other groups.

Platforms perceived to play the largest role in promoting ethnic prejudice: Facebook and YouTube were identified as the leading platforms contributing to ethnic prejudice. These were followed by Tik-Tok, which was noted for its fast-spreading and emotionally charged visual content. Respondents emphasized that ethnic bias was often intensified through comment sections, shared posts, and unverified content that reinforced stereotypes and group divisions.

Variation of influence by usage frequency, message form, and source: The degree of influence was found to increase with higher usage frequency—those spending more time on social media reported stronger attitudinal effects. Visual and video-based messages (e.g., memes, short clips) had greater emotional impact compared to textual messages. Furthermore, messages perceived to come from trusted peers or community influencers exerted more persuasive power than those from anonymous or official sources.

Differences in influence based on sex, age, and educational level: The findings revealed demographic variations in perceived influence; **Sex:** Female respondents tended to be more cautious in interpreting ethnically sensitive content, while males were more likely to engage in online discussions involving ethnic topics. **Age:** Younger personnel (under 35) showed greater

exposure and susceptibility to online ethnic narratives, likely due to heavier social media use. **Education:** Those with higher educational attainment demonstrated more critical evaluation of online content and were less influenced by prejudicial messages compared to those with lower educational levels.

The study concludes that social media, particularly Facebook and YouTube, play a powerful role in shaping ethnic attitudes among public officials in Addis Ababa. The influence is mediated by usage intensity, content form, and credibility of sources, while demographic factors such as age, sex, and education further moderate the impact. The results suggest that effective interventions to counter ethnic prejudice online should combine digital literacy training, institutional monitoring, and positive interethnic communication strategies.

5.2. Conclusion

This study concludes that social media is a major factor in the escalation of ethnic prejudice. The frequency and intensity of exposure, combined with visual and repetitive forms of communication, significantly shape individuals' perceptions and intergroup relations. Younger and female respondents were particularly vulnerable, whereas educational attainment did not provide sufficient protection.

These results emphasize that social media, while a powerful communication tool, is also a double-edged sword. Its capacity to foster tolerance and inclusivity remains underutilized, while its algorithms and patterns of use currently amplify divisive narratives. The evidence suggests that unchecked exposure to ethnic prejudice messages on social media can deepen divisions, damage relationships, and destabilize social cohesion.

5.3. Recommendations

Based on these results, future research should focus on experimental or longitudinal designs that examine how long-term exposure to prejudicial content shapes ethnic relations over time. Comparative research across different regions or places would further illuminate cultural and contextual factors in social media influence. Further investigations concerning the role of

emerging platforms in shaping younger generations' attitudes could provide deeper insights into evolving digital dynamics. Based on finding the some recommendations are listed below.

- Provide digital literacy workshops that highlight the ethical use of social platforms and the importance of cross-ethnic respect.
- Integrate bias-awareness and critical thinking training into staff capacity-building programs.
- Encourage inter-ethnic dialogue initiatives among the personnel that highlight unity, cooperation, and shared identity.
- Promote the use of social media for constructive civic engagement and community education.
- Encourage continuous professional education emphasizing digital ethics, civic responsibility, and intergroup understanding.
- Future studies should examine the long-term impacts of social media and other socio-cultural factors on ethnic relations, using both qualitative and quantitative approaches to guide evidence-based interventions.

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Appendix I

Addis Ababa University

College of Education and Behavioral Studies

School of Psychology

Dear participants I am MA student in the Department of Social Psychology, at College of Education and Behavioral studies in Addis Ababa University. This questionnaire is prepared only for the purpose of conducting a study on *the Influence of Social Medias on the Development of Ethnic Prejudice among Government Personnel*: the case of government personnel working at *Women's, Children and Social Affairs Bureau*, which is under the city administration of Addis Ababa. The study is conducted in partial fulfillment of the requirements for the award of Master of Arts in Social Psychology. I would like to express my appreciation and I am grateful for the genuine information you will provide to me, which will be very essential for this study. All the information you will provide will be kept *private and confidential*. The gathered information will be used only for this study. Therefore, I would have trust on you to receive your honest and genuine response to my questionnaire in order to achieve the major objectives of the study.

The questionnaire has *seven (7)* pages and do not write your name in any of the questionnaire pages.

Thank you for your kind cooperation.

Part one :- The questionnaires under this section are helpful in identifying respondents' personal information.

Direction 1 :- Answer the questions below as per the presentation. Explain your answer by checking (✓) in the box.

1. Sex Male Female
2. Age Age 40 or below above Age 40
3. Education level Diploma and below Above Diploma

Part Two :- The questionnaires in this section help to understand the respondents' use of social media and the impact of social media messages on the development of prejudice.

Direction 2 :- Answer the following questions according to the presentation and type of question. When answering, use the following steps.

➤ Check the box (✓) in the box containing the answer.

➤ In the blank space write the appropriate answer only.

4. In which plat form of social media most often do you watched message or information in relation to prejudice? (*you can give more than one response*)

Facebook twitter You tube
telegram tik tok Instagram

Please write if other _____

5. On average, for how many hours in a day do you keep track of (check) messages (such as videos, photos, texts, etc.) on social media?

Below 40 min from 41 – 50 min from 51 – 60 min
above 60 min

6. From the following five (5) choose social media platforms that you most often follow or watch. (*you can give more than one response*)

Facebook twitter You tube
telegram tik tok Instagram

Please write if other _____

7. Do social media have an influence for the **creation of ethnic based prejudice?**

Strongly Agree Agree
Undecided Disagree Strongly Disagree

8. If your answer for question number 7 is "***Very High or High,***" **to what extent** do social media have influence for the creation or aggravation of ethnic based prejudice?

Very high High Medium Low Very low

9. Do social media **aggravated ethnic prejudice?**

Aggravated Did not aggravate Not sure

10. If your answer for question number 9 is "***Aggravated,***" **to what extent** do social media have influence for the aggravation of ethnic based prejudice?

Very high High Medium Low None

11. In relation to ethnicity what kinds of prejudice message (information) have you seen posted (transmitted) on social media? (*you can give more than one response*)

Insult one ethnic group
Spurn (contemn) against one ethnic group
Reflection of the superiority of one ethnic group
Information that creates conflict between one ethnic-group with the other
Please mention if other _____

12. The extent or level of relationship change because of ethnic prejudice-related messages (information) that created negative influence after watching on social media?

High Medium Low

13. What kind of **ethnic based prejudice** information (message) created influence on you after you watch (see) on social media? (*you can give more than one response*)

- Insult one ethnic group
- Spurn (contemn) against one ethnic group
- That reflects the superiority of one ethnic group only
- Information that creates conflict between ethnic groups with the other
- Please mention if other _____

14. For how many times repeated message you watched on social media in relation to **ethnic based prejudice** have influenced you?

- One time two times three times
- above three times

15. Do messages or information released or posted in **Facebook** influenced you?

- Yes Yes, to some degree No Do not use

16. Do messages or information released or posted in **You tube** influenced you?

- Yes Yes, to some degree No Do not use

17. Do messages or information released or posted in **Telegram** influenced you?

- Yes Yes, to some degree No Do not use

18. Do messages or information released or posted in **X (twitter)** influenced you?

- Yes Yes, to some degree No Do not use

19. Do messages or information released or posted in **Tik-Tok** influenced you?

- Yes Yes, to some degree No Do not use

20. What kinds of feeling have been created in you after watching **ethnic based prejudice** messages on social media?

- Rage fury anger /annoyance depression
- Lack of Self-control huff (disappointment) stress
- Mention if any other _____

21. Because of an **ethnic based prejudice** related message (information) that create **Negative influence** on you, is your **relationship** with those people from an ethnic group whom you think as they released or disseminated the message (information) **changed**?

- Yes changed Not changed

22. If your answer for question number 21 “Yes changed” by what extent your relationship has been changed?

Very High High Medium Low

23. In which way released or posted **ethnic based prejudice** message on social media have been created **negative influence** on you? (*you can give more than one response*)

Message presented in written only

Message presented in audio only

Message presented in video only

Message presented both in audio and video

Message presented both in written and video

Message presented both in written and audio

Message presented in all the above ways

24. By whom or by which body **ethnic based prejudice** information (message) released on Social media does created influence on you?

By government Officials

By Known activists and ordinary Citizens

Please write if in other body _____

Direction 3 :- The following questions are helpful in understanding the negative messages of social media, so the answers to each of the questions in the table below will be explained in one of the following five (5) options, (**Strongly Agree, Agree, Undecided, Disagree, Strongly Disagree**) and select one of the option and show your response by making **thick (√)** in the box in front of the questionnaire. Please indicate your response only in one place (box).

No.	variables	Responses				
		Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1.	Because social media disseminates ethnic based prejudiced messages (information) it makes me as I have negative (hate) out look toward another ethnic group.					
2.	Even if I watched message (information) that reflects about ethnic based prejudiced on social media haven't shared or like it.					
3.	I have watched and shared (like and shared) messages that have a good (positive) effect on the basis of ethnicity that I have seen on social media.					
4.	I become upset that when I see messages expressing ethnic based prejudice on social media.					
5.	I am saddened to see prejudice messages that show only against one ethnic group on social media.					
6.	In social media, I have mostly seen messages about the supremacy of one ethnic group, so it influenced me to hate for the natives of that ethnic group.					
7.	When I saw an insulting comment that bases ethnicity posted on social media, I felt a sense of protest inside me.					
8.	Seeing positive messages (information) about my ethnicity on social media gave me a feeling of happiness and made me follow it again and again.					
9.	The message (information) I saw on social media make as my ethnic base prejudice increases.					

Interview Questions

Thank you in advance for agreeing to be interviewed. My name is Andualem Taffese. I am a master's degree student in Social Psychology in the Department of Psychology at Addis Ababa University. I am conducting this interview to collect information for my degree thesis. The study focuses on the influence of social media on the development of ethnic-based prejudice. The information is collected from employees working in government offices, *Bureau of Women, Children and Social Affairs*, which is under the city administration of Addis Ababa. All information you provide will be kept strictly confidential and will be used only for the stated research purpose and will be accessible only to me. By responding, I trust that your answers will be truthful.

1. What type(s) of social media do you use?
2. Has social media had an influence for the development of ethnic related prejudice? Has it influenced you personally?
3. What kind of messages or information do you see on social media that influence you? Is the influence positive or negative?
4. Which type of social media, in your view as a respondent or informant, plays the largest role in promoting ethnic prejudice development?

Thank you very much for your cooperation!

Appendix II

በአዲስ አበባ ዩኒቨርሲቲ

የትምህርት እና የሥነ ባሕሪ ጥናት ኮሌጅ

የሳይኮሎጂ ት/ቤት

በአዲስ አበባ ዩኒቨርሲቲ የትምህርትና ሥነ ባሕሪ ጥናት ኮሌጅ በሳይኮሎጂ ትምህርት ቤት የሶሻል ሳይኮሎጂ ትምህርት የሁለተኛ ዲግሪ (MA) ተማሪ ስሆን ይህ መጠይቅ ለሁለተኛ ዲግሪ ማሟያነት ለምሳሌው ጥናት (Theses) መረጃ መሰብሰቢያነት ብቻ የሚውል ነው። ጥናቱ የሚያተኩረው ማኅበራዊ ሚዲያ ለብሔር ተኮር ጭፍን ጥላቻ (Ethnic Prejudice) እድገት ሰላላው ተጽዕኖ ሲሆን መረጃው የሚሰበሰበው በአዲስ አበባ ከተማ አስተዳደር በመንግሥት መ/ቤት ውስጥ ተቀጥረው በመሥራት ላይ ከሚገኙ የመንግሥት ሠራተኞች ነው። ስለሆነም ይህን መጠይቅ በእውነትና በቅንነት መመለስ ሊሰራ ለታሰበው ጥናት ወሳኝ በመሆኑ በውስጥም ባለው እውነታ (ሐቅ) ላይ ብቻ ተመሥርተው ጥያቄዎቹን እንዲመልሱ በአክብሮት እየጠየቅሁ መልሱ በሚስጥር የሚያዝ ስለመሆኑ ላረጋግጥልዎ እወዳለሁ።

መጠይቁ ሰባት (7) ገጾች ያሉት ሲሆን ሁሉንም ጥያቄዎች በአግባቡ ይመልሱ ዘንድ በአክብሮት እየጠየቅሁ በየትኛውም የመጠየቁ ገጽ ላይ ስም መጻፍ አያስፈልግም።

ስለትብብርዎ ከልብ አመሰግናለሁ!

ክፍል አንድ፡- በዚህ ክፍል ስር ያሉ ጥያቄዎች መነሻ መረጃዎችን የሚያመለክቱ ናቸው።

መመሪያ 1 ፡- ከዚህ በታች የቀረቡትን ጥያቄዎች እንደ ጥያቄው አቀራረብ ይመልሱ። መልስዎን በሳጥኑ ውስጥ የራይት (✓) ምልክት በማድረግ ይግለጹ።

- 1. ስታ ወንድ ሴት
- 2. እድሜ ከ40 ዓመትና በታች ከ40 በላይ
- 3. የትምህርት ደረጃ ዲፕሎማ እና በታች ከዲፕሎማ በላይ

ክፍል ሁለት፡- በዚህ ክፍል ሥር ያሉ መጠይቆች የመላሾችን የማህበራዊ ሚዲያ አጠቃቀም ሁኔታን እና ማህበራዊ ሚዲያ በብሔር ተኮር ጭፍን ጥላቻ ዕድገት ላይ ያለውን ተጽእኖ ለመገንዘብ የሚረዱ ናቸው።

መመሪያ 2 ፡- ከዚህ በታች የቀረቡትን ጥያቄዎችን እንደ ጥያቄዎቹ አቀራረብና ዓይነት ይመልሱ። መልስ በሚሰጡበት ጊዜ የሚከተሉትን ሂደቶች ይጠቀሙ (ይከተሉ)።

➤ መልሱን በያዘው ሳጥን ውስጥ የራይት (✓) ምልክት ያድርጉ ወይም በባዶ ቦታው ላይ ተገቢውን ምላሽ ብቻ ይጻፉ።

4. **ብሔር ተኮር ጭፍን ጥላቻ መልዕክቶች (መረጃዎች) በስፋት ተላልፎበት የተመለከቱት የማህበራዊ ሚዲያ የትኛው ነው? (ከአንድ መልስ በላይ ይቻላል)**

- Facebook twitter
- telegram You tube
- tik tok Instagram

ሌላ ከሆነ ይገለጽ _____

5. **በአማካኝ** በቀን ውስጥ ለምን ያህል ሰዓት በማህበራዊ ሚዲያ የሚተላለፉ ወይም የሚለቀቁ መልዕክቶችን (እንደ ሺዲዮ፣ ፎቶ፣ ጽሑፎች፣ ወዘተ) ይከታተሉ?

- ከ40 ደቂቃ በታች ከ41 - 50 ደቂቃ ከ51 - 60 ደቂቃ
- ከ60 ደቂቃ በላይ

6. ከአምስቱ (5ቱ) የማህበራዊ ሚዲያ ዓይነት ውስጥ **የሚያዘውትሩትን ብቻ ይምረጡ። (ከአንድ መልስ በላይ ይቻላል)**

- Facebook twitter
- telegram You tube
- tik tok Instagram ሌላ ከሆነ ይገለጽ _____

7. ማህበራዊ ሚዲያ ለብሔር ተኮር ጭፍን ጥላቻ **መፈጠር (መባባስ) ተጽእኖ** አለውን?

- በጣም እስማማለሁ እስማማለሁ አላውቅም በጣም አልስማማም
- አልስማማም

8. የጥያቄ ቁጥር 7 መልስዎ "በጣም እስማማለሁ /እስማማለሁ" ከሆነ ማህበራዊ ሚዲያ ለብሔር ተኮር ጭፍን ጥላቻ መፈጠር (መባባስ) ያለው የተጽእኖ **ደረጃ ምን ያህል** ነው?

- በጣም ከፍተኛ ከፍተኛ መካከለኛ ዝቅተኛ

18. በ twitter (X) የሚተላቅ መልዕክቶች (መረጃዎች) ተጽእኖ ፈጥሮብዎታል?

ፈጥረውብኛል በመጠኑ ፈጥረውብኛል አልፈጠሩብኝም

19. በ Tik-Tok የሚተላቅ መልዕክቶች (መረጃዎች) ተጽእኖ ፈጥሮብዎታል?

ፈጥረውብኛል በመጠኑ ፈጥረውብኛል አልፈጠሩብኝም

20. በማኅበራዊ ሚዲያ የተላለፉ ብሔር ተኮር የጥላቻ መልዕክቶችን ከተመለከቱ በኋላ ምን ዓይነት ስሜት ተፈጥሮብዎታል? (ከአንድ መልስ በላይ ይቻላል)

እልህ/ቁጣ ቁጭት ብስጭት ድብርት
ራስን መቆጣጠር ማቃት ጭንቀት
ሌላ ከሆነ ይገለጽ _____

21. ብሔር ተኮር የጥላቻ ላይ የተመሠረተ ጭፍን ጥላቻ በአንተ ላይ አሉታዊ ተጽእኖ በሚፈጥርብህ መልእክት (መረጃ) ምክንያት መልዕክቱን (መረጃውን) ሲለቁት ወይም ሲያሰራጩ ከምትላቸው ብሔር ተወላጆች ጋር ያለህ ግንኙነት ተቀይሯል?

አዎ ተለውጧል አልተለወጠም

22. ለጥያቄ ቁጥር 21 የሰጡት መልስ ግንኙነቱ "አዎ ተለውጧል" ከሆነ በምን ያህል ደረጃ ነው የተለወጠው?

በጣም ከፍተኛ ከፍተኛ መካከለኛ ዝቅተኛ

23. በየትኛው መንገድ በማኅበራዊ ሚዲያ የተላለፈ ብሔር ተኮር የጥላቻ መልዕክት ነው አሉታዊ ተጽእኖ የፈጠረብዎ? (ከአንድ መልስ በላይ ይቻላል)

በጽሑፍ ብቻ የቀረበ መልዕክት
በድምጽ ብቻ የቀረበ መልዕክት
በምስል ብቻ የቀረበ መልዕክት
በምስልና በድምጽ የቀረበ መልዕክት
በጽሑፍና በምስል የቀረበ መልዕክት
በሁሉም ዓይነት መንገድ የቀረበ መልዕክት

24. በማን ወይም በየትኛው አካል የተላለፈ ብሔርን መሠረት ያደረገ የጭፍን ጥላቻ መልዕክት (መረጃ) በማኅበራዊ ሚዲያ ተመልክተው ተጽእኖ አድርገዎታል? (ከአንድ መልስ በላይ ይቻላል)

በመንግሥት ባለሥልጣን በታዋቂ አክቲቪስቶች በማንኛውም ሰው
ሌላ ከሆነ ይገለጽ _____

መመሪያ 3፦ ከዚህ በታች በሰንጠረዥ ውስጥ ለቀረቡት ለእያንዳንዱ መጠይቆች መልሳችው ከተዘረዘሩት አምስት (5) አማራጮች መካከል በአንዱ ይገለጻል። ይህም ማለት በጣም እስማማለሁ፣ እስማማለሁ፣ አቋም የለኝም፣ አልሰማማም፣ ፈጽሞ አልሰማማም በማለት የሚመለስ ሲሆን ከአማራጮቹ መካከል አንዱን በመምረጥ ከመጠይቁ ፊት ለፊት ባለው ሰንጠረዥ ውስጥ የራይት (✓) ምልክት በማድረግ ምላሽዎን ይግለጹ።

እባክዎ ምላሽዎን አንድ ቦታ ላይ ብቻ ያመላክቱ።

ተ. ቁ.	የአመለካከት ደረጃ መለኪያ መጠይቆች	የምላሽ ደረጃዎች				
		በጣም እስማማለሁ	እስማማለሁ	አቋም የለኝም	አልሰማማም	ፈጽሞ አልሰማማም
1.	ማኅበራዊ ሚዲያ ብሔር ተኮር የሆነ ጭፍን ጥላቻ መልዕክቶችን (መረጃዎችን) ስለሚያስተላልፍ ከእኔ ውጭ ላለው ሌላው ብሔር ጥላቻ እንዲኖረኝ አድርጎኛል።					
2.	በማኅበራዊ ሚዲያ ተላልፈው የተመለከትኳቸው ጭፍን ጥላቻን የሚያንጸባርቁ ብሔር ተኮር መልእክቶችን ካየሁ በኋላ አልተጋራሁም (Like ወይም share አላደረኩም)።					
3.	በማኅበራዊ ሚዲያ ተላልፈው የተመለከትኳቸው ብሔርን መሠረት ያደረጉ መልካም (አዎንታዊ) ተጽእኖ የሚፈጥሩ መልእክቶች ተላልፈው ተመልክቼ ተጋራቻለሁ (Like ወይም share አደርጊያለሁ)።					
4.	በማኅበራዊ ሚዲያ ብሔር ተኮር ጥላቻን የሚገልጹ መልእክቶች ተላልፈውበት ተመልክቼ ተበሳጭቼ አውቃለሁ።					
5.	በማኅበራዊ ሚዲያ አንድ ብሔርን ብቻ የተመለከቱ የጥላቻ መልእክቶች ተላልፈው አይቼ አዝኜ አውቃለሁ።					
6.	በማኅበራዊ ሚዲያ በአብዛኛው ስለ አንድ ብሔር የበላይነት ብቻ መልዕክት ተላልፎበት ስላየሁ ለብሔረሰቡ ተወላጆች ጥላቻ አላድሮብኛል።					
7.	ማኅበራዊ ሚዲያ ብሔርን መሠረት ያረገ ስድብ አዘል አስተያየት ተላልፎበት አይቼ በውስጤ የተቃውሞ ስሜት ተፈጠሮብኛል።					
8.	በማኅበራዊ ሚዲያ ብሔራን የተመለከተ አዎንታዊ መልዕክት (መረጃ) መመልከት የደስታ ስሜት ስለፈጠረብኝ ደጋግሜ እንድከታተል አድርጎኛል።					
9.	በማኅበራዊ ሚዲያ የተመለከትኩት መልዕክት (መረጃ) የብሔር ተኮር ጥላቻዬ ከፍ እንዲል አድርገዎታል።					

የቃለመጠይቅ ጥያቄዎች

በቅድሚያ ለቃለ መጠይቁ ፈቃደኛ ስለሆኑ አመሰግናለሁ። ሥሜ አንዱዓለም ታፈሰ ይባላል። በአዲስ አበባ ዩኒቨርሲቲ በሳይኮሎጂ ትምህርት ክፍል የሶሻል ሳይኮሎጂ የሁለተኛ ዲግሪ (ማስተርስ) ተማሪ ስሆን ይህን ቃለ መጠይቅ የማድረግልዎ ለዲግሪዬ ማሟያነት ለማድረግው ጥናት ግብዓት የሚሆኑ መረጃዎችን ለማግኘት ወይም ለመሰብሰብ ነው። ጥናቱ የሚያተኩረው ማህበራዊ ሚዲያ በብሔር ተኮር ጭፍን ጥላቻ (Prejudice) አመለካከት ዕድገት ላይ ስላለው ተጽዕኖ ሲሆን መረጃው የሚሰበሰበው በአዲስ አበባ ከተማ አስተዳደር የመንግስት መ/ቤቶች ውስጥ ተቀጥረው በመሥራት ላይ ከሚገኙ ሠራተኞች ነው። የሚሰጡኝ መረጃ ሁሉ እኔ ጋር ብቻ የሚቀር፣ በሚስጥር የሚያዝና ለተፈለገው የጥናቱ ዓላማ ብቻ የሚውል ነው። ስለሆነም ምላሽዎን ሲሰጡኝ በእውነት ላይ የተመሰረተ እንደሚሆን አምኑብዎታለሁ።

- 1) የሚጠቀሙት የማሕበራዊ ሚዲያ ዓይነት ምንድን ነው?
- 2) ማሕበራዊ ሚዲያ ለብሔር ተኮር ጭፍን ጥላቻ ዕድገት ተጽንዖ አለውን? በእስዎስ ላይ ተጽንዖ ያሳድርብዎታልን?
- 3) ማሕበራዊ ሚዲያ ላይ ምን ዓይነት መልዕክቶችን ወይም መረጃዎችን ሲመለከቱ ነው ተጽንዖ የሚያድርብዎ? ተጽንዖውስ አዎንታዊ ወይንስ አሉታዊ ነው?
- 4) እንደ እርስዎ አረዳት ወይም ምልክታ ለብሔር ተኮር ጭፍን ጥላቻ ዕድገት ከፍተኛ ድርሻ ያለው የማሕበራዊ ሚዲያ ዓይነት የትኛው ነው?

ስለትብብርዎ ከልብ አመሰግናለሁ!!