

Addis Ababa University
College of Social Sciences
Sociology Department (M.A Program)

**Fear of Ethnic-Based Violence and Associated Factors among Higher
Education Students in Ethiopia: The Case of Wolaita Sodo University,
Southern Ethiopia**

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Advisor: Taye Nigussie (PhD)

June, 2020

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**A Thesis Submitted to the School of Graduate Studies of Addis Ababa
University in Partial Fulfillment of the Requirements for the Degree of Master
of Arts in Sociology**

By: Nikol Sorsa

Advisor: Taye Nigussie (PhD)

June, 2020

Addis Ababa, Ethiopia

Declaration

I hereby declare that this thesis, titled “Fear of Ethnic-Based Violence and Associated Factors among Higher Education Students in Ethiopia: The Case of Wolaita Sodo University” is my original work and has neither been presented for a degree in any other University nor was published before and that all sources of material used for the thesis have been duly acknowledged.

Nikol Sorsa

Signature-----

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June, 2020

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School of graduate studies

This is to certify that the thesis prepared by Nikol Sorsa, entitled: “Fear of Ethnic-Based Violence and Associated Factors among Higher Education Students in Ethiopia: The Case of Wolaita Sodo University” and submitted in partial fulfillment for the requirements of the Degree of Master of Arts in Sociology complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

Signed by the examining committee

Examiner (Internal) _____ Signature _____ Date _____

Examiner (External) _____ Signature _____ Date _____

Advisor _____ Signature _____ Date _____

Chair Person _____ Signature _____ Date _____

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Abstract

In societies, such as Ethiopia, where ethnically diverse people live, some conflict on identity-based cleavage is expected. Universities are one of the contexts where ethnic tensions and conflicts occur, and there is an increasing concern that they become the major battlefields for ethnic conflict in Ethiopia. The objective of the present research was to assess the prevalence of fear of ethnic violence and associated factors among students learning in higher education institutions of Ethiopia, with particular reference to Wolaita Sodo University. Both descriptive and analytical research designs were used where quantitative and qualitative approaches were adopted. 375 undergraduate regular students were selected through stratified multi-stage cluster sampling technique to participate in a structured questionnaire. In addition, two FGDs, each containing six members, and in-depth interviews with 14 students were conducted to triangulate data collected through the survey method. Quantitative data were inserted in to SPSS version 20 and then analyzed using both descriptive and inferential statistical tools. Analysis of the qualitative data was started in the field where data presentation was made in narration after thematic analysis. Fear of ethnic violence among the research participants was found to be high but fluctuating depending on prevailing circumstances in and out of the study area. In addition, fear of ethnic violence was found to be significantly associated with students' previous victimization experience of ethnic violence (0.003, $P < 0.01$). Moreover, mutual trust among the students from diverse ethnic groups in the campus was found to be smooth and positive. While institutional ethnic-based discrimination is absent, language barriers in accessing some services in the campus were discovered. Among others, prayer was found to be the most commonly used (64%) adaptation mechanism that students use to cope with fear of ethnic violence in the campus. Above all, reforming the campus's security system, making periodic discussions with students, and addressing language barriers of accessing services are some of the interventions that the management of the University should do to make sure that student of Wolaita Sodo University feel being in the safest campus.

Key words: ethnic violence, fear, students, higher education, security system, discrimination

Chapter One: Introduction

1.1. Background of the study

Identity has an important role to play in creating and maintaining conflict. Issues encountered in the analysis such as land and resources can become embedded within a larger set of values, beliefs, identities, and culture, which means that they then take on increased symbolic significance, and compromise of any sort is considered a loss. Identity is integral to one's self-esteem and how one interprets the world. Any threat in this realm may result in persistent conflict (Maiese, 2003). According to Harris and Reilly (1998), identity differences can lend themselves to political manipulation in such circumstances where a community perceives reasons to fear the activities of other communities, or experiences its economic or social position as clearly inferior to that of other groups with little prospect of amelioration, or where its abiding experience is one of disempowerment and vulnerability.

Ethnic diversity is a common phenomenon to all continents, but most countries in Africa have more ethnically diverse population than countries in other continents, and they (for example, Burundi, Cameroon, Ethiopia, Kenya, Nigeria, and Ruanda) are also confronted with ethnically motivated conflicts (Beken, 2012). Diversity can be source of challenges that leads to less cohesiveness, less effective communication, increased anxiety, and greater discomfort, tension and conflict among diverse groups (Cox, 2001). Research also indicates that when diversity is not properly addressed or is totally ignored, it can have negative effects, such as “increased egocentrism, and negative relationships characterized by hostility, rejection, divisiveness, scapegoating, bullying, stereotyping, prejudice, and racism” (Johnson & Johnson, 2000).

Africa is a conflict prone continent and has had a history of the largest prevalence of civil wars and instabilities compared to any other region of the world. Within Africa, some countries are more conflict prone than the others. By all measures, Ethiopia qualifies as a conflict-prone country. In fact it won't be an exaggeration if one says that the history of Ethiopia is the history of war and conflicts. These conflicts are instigated and perpetuated in various ideological contexts: religion, region, ethno-linguistic and choice of socio-political paradigm (Geda. 2004).

Ethnic conflict is a conflict where ethnic identity serves as the rallying point or the mobilization agent for the manifestation of the conflicts and at least one of the conflicting parties will explain its dissatisfaction in ethnic terms (Gebregziagher, 2007). Conflict between and within ethnic groups has been, and probably will continue to be, a primary source of unrest in the Horn of Africa (Markakis, 1994). Ethnic conflicts and violence related to ethnicity are potent forces threatening the existence of states and claiming millions of lives and property (Melkamu, 2016). Although conflict hinders the attainment of one's goals, the consequences, however, might be beneficial if it brings help in the form of new insight for the groups (Bazezew and Neka, 2017).

A system of oppression and subjugation of ethnic groups, elitist manipulations for autonomy or separation, reassertion of a once predominant role, uneven regional development and other visible or putative inequalities could trigger ethnic hostilities and conflicts. Particularly, when the economic inequalities and the lop-sided distribution of political rewards in multiethnic states are attached to specific ethnic groups due to the process of state formation and expansion, the likelihood of separatist ethnic movements and conflicts could be high (Balcha, 2008). Ethnic identity and interest per se do not risk unforeseen ethnic wars; rather, the danger is hegemonic elites who use the state to promote their own people's interest at the expense of others (Gurr 2000). In societies, such as Ethiopia, where ethnically diverse people live, some conflict on identity-based cleavage is expected especially under circumstances in which freedom of expression is not restricted (Varshney, 2009).

Universities are one of the contexts where ethnic tensions and conflicts occur, and there is an increasing concern that they become the major battlefields for ethnic conflict in Ethiopia (Yirga, 2013). "So far, presumably universities in Ethiopia have not properly addressed the challenges of diversity in their own context, let alone playing a vital role in addressing the diversity-related problems of the larger society. They seem to have ignored issues of diversity despite the fact they faced with several ethnic and religious diversity challenges (Abebaw, 2014:6)." Nowadays, the conflict and tension among students belonging to various ethnic groups is getting intensified as a result of which many have lost and still losing their precious lives, physically injured, and properties damaged. Such tensions would cause mistrust between students and may put most students in a state of fear of potential ethnic-based violence.

1.2. Statement of the problem

In Ethiopia, issues of inter- ethnic conflict and strategies of resolving such conflicts have been well researched (example: Bantayehu, 2016; Dejene, 2002). Although not adequately studied, the prevalence of ethnic-based conflict and suspicion among higher education students in Ethiopia has been investigated by some researchers. For instance, Yadessa (2018), studied “Ethnic tension among students and the role of leaders in Ethiopian public Universities: experiences and reflections” and concluded that ethnic tension is a common problem among all Ethiopian Universities. The author attributed the cause to the fact that “almost all students coming from all corners of the country come to the University with some spoiled information that they may get from primary education/history/ or they come with local politics ideology”.

According to Abera (2010) the relation of students belonging to Amhara, Oromo, and Tigray ethnic groups is mostly characterized by mistrust, suspicion, fear, and at times violence. The researcher also noted that “considerable number of students views both their relations and the views of other people through the prism of ethnicity. As a result no two students belonging to different ethnic groups seem to share similar view regarding one issue (PP. 52).” On the other hand, Tilahun (2004), conducted a research on “Major causes of conflict among Hawassa University students and conflict between students and the University administration” and found that disagreements over ethnic differences constitute the major (80%) cause of conflict between students.

Another researcher, Yirga (2013), studied Causes of ethnic tension and conflict among University students in Ethiopia. The author took samples of university teachers, students, staffs and managers from Bahir Dar University and undertook depth interview and focus group discussion which was supplemented by some document reviews. He found that ethnic polarization and political rivalry between Amhara, Oromo and Tigre are some of the factors contributing to the ethnic tension and conflict among students who are members of these ethnic groups. The author further argued that the numerical dominance of students from Amhara ethnic group seems to make some students from other ethnic groups perceive Bahir Dar University (BDU) as Amhara’s university and have low sense of belonging. This indirectly affects the intergroup relations among students and at times contributes to the conflict among students. Therefore, it is worth to study whether such numerical dominance of students from one ethnic

group (which is a common practice in most regional universities of Ethiopia) breeds fear of potential ethnic violence among students from ‘minority’ ethnic groups.

Bazezew and Neka (2017), studied “interpersonal conflicts and styles of managing conflicts among students at Bahir Dar University, Ethiopia” where both quantitative and qualitative data were collected from 340 regular students. They found ethnicity to be the major (97.2%) cause of interpersonal conflict among students. In this study, the 340 students who have participated in the research were first asked whether there have been interpersonal conflicts or not among students and then if they know what caused those conflicts. Moreover, Abebaw (2014), concludes that despite students’ positive perception of diversity and attitude toward out-groups, the intergroup relations among students from different ethnic and religious backgrounds is gradually deteriorating.

Empirical studies on the prevalence of fear of ethnic violence among students learning at higher educational institutions are scarce both in Ethiopia and abroad. From the above discussion, it can be understood that literatures and empirical studies on the prevalence of fear of ethnic-based violence and associated factors among students learning in Ethiopian Universities or elsewhere is scarce. The present research, therefore, aimed at narrowing the gap by exploring the prevalence of fear of ethnic-based conflicts and associated factors among students of Wolaita Sodo University, Southern Ethiopia.

1.3. Objectives of the research

On the basis of the gap identified above which justifies the rationale to undertake a research, the present study wanted to achieve the following general and specific objectives.

1.3.1. General objective

The research aimed to explore the prevalence of fear of potential ethnic-based violence and associated factors among students learning in Ethiopian Universities during the period of the study, with particular reference to students of Wolaita Sodo University, Southern Ethiopia.

1.3.2. Specific objectives

More specifically, the research intended to:

- Explore the prevalence and magnitude of fear of potential ethnic-based violence among the research participants
- Assess students' perceptions and experiences of ethnic-based discriminations in the campus
- Examine the factors associated to fear of ethnic-based violence among the respondents
- Find out students' responses to the fear of the prevalence of potential ethnic-based violence

1.4. Significance of the study

Education in general and higher education in particular, greatly determines one's life fortune by providing the key to an individual's aspiration for an up-ward social mobility. In fact, it is understandable that entrance in to a higher education institution alone does not determine the likelihood of a person to become successful in life. Rather, it is the extent to which an individual makes an effort to convert the chance in to an opportunity and be equipped with all the essential qualities that the labor market demands that determines the fortune.

Among other things, learning requires a predictable social environment that enables learners to concentrate on the academic realm; it demands students to be psychologically stable. Moreover, the trust and confidence that learners bestow on one another encourages discussion on academic and other relevant matters that in turn assists learning. The prevalence of suspicions of other students and other people around the campus and learning under such hostile social relationship, on the other hand, greatly affects the academic performance of students.

Despite its relevance, ethnic-based violence and conflict has remained to be a neglected field by the concerned bodies of Ethiopian government. The subject hasn't also obtained adequate attention by social science researchers in Ethiopia. Consequently, enough is not known about it. The findings of researches such as the present one, therefore, are in so far as they contribute to narrow the gap identified. In addition, making the issue a topic of discussion has an implication in terms of gaining an increased attention by the concerned governmental and civil society

agencies which may end-up in serving as policy input. Above all, it also adds to sociology's horizon of describing and explaining the nature of social relationships in the academic setting.

1.5. Scope of the study

The present research was delimited to collecting quantifiable and qualitative data from systematically selected students of Wolaita Sodo University from January 5-15, 2020, regarding the prevalence of fear of ethnic-based violence and associated factors for the purpose of describing and explaining the phenomenon under consideration.

1.6. Limitations of study

Obviously, higher education institutions are academic centers where students from diverse ethno-religious backgrounds are concentrated. The same reality holds true for the participants of the present research. It implies that the process of data collection should have considered the fact that respondents can better understand and respond to the series of questions raised by the data collectors had they been communicated in their own native language. Given that it is the official language of the federal government and commonly used in Ethiopian Universities as well, the researcher translated the questionnaire in to Amharic language, assuming that it is a medium of communication for students in the study area. The motive was that students can better understand Amharic than English. Consequently, the inability of the researcher to translate the data collection tools in more than one local language might have resulted not only reduced response rate (326 of 375) of the questionnaire but also that only 258 (69%) of the returned questionnaires were found to be complete. Although it had not impacted research results, the remaining 31% of questionnaires were not fully complete and returned. Moreover, even qualitative data collection was also undertaken using Amharic language. The researcher believes that students whose mother-tongue language is not Amharic might have been restricted from expressing their full thoughts due mainly to language barrier. Additionally, the researcher was not able to see the alternative of using translators. Hence, both qualitative and quantitative data with a better quality could have been collected had it been possible for data collectors to approach respondents using additional local languages.

1.7. Organization of the paper

This paper is organized into five chapters. The first chapter presents the introductory part of the study, which consists of background of the study, statement of the problem, objectives of the study, scope of the study, significance of the study, and limitations of the study. Chapter two presents' details of literatures reviewed on the topic, chapter three contains discussions on materials and methods, chapter four presents data presentation, interpretation and discussion obtained through the methodology. The final chapter encompasses conclusion and recommendations. Moreover, references and appendices are included which contain the questionnaires and interview guides that are used to collect primary data and letter of approval from Addis Ababa University.

Chapter Two: Review of Related Literature

The purpose of this section was to review what different authors have written and found about the meaning and nature of ethnic-based violence, causes of ethnic-based violence, and theoretical frameworks related to ethnic-based violence. The chapter also aimed to review previous empirical studies so as to find out the gaps of the previously undertaken researches and inform justifications about the need to undertake a study regarding the issue under consideration. Books, journals, research findings, and reports of international organizations were intensively reviewed and detail discussions of the issue were presented in the subsequent sub-sections.

2.1. Ethnic violence/conflict: trends, causes, and consequences

An ethnic conflict is an incompatibility of goals in relation to political, economic, social, cultural or territorial issues between two or more ethnic communities. Such incompatibilities may arise as ethnic groups seek to serve their political, economic, and social interests. Conflicts arise when competition with other groups trying to achieve the same objective disagree (Mudida, 2009).

According to Marker (2013), humans have four needs in particular that are universal and non-negotiable and, therefore, should be primarily addressed as a basis for negotiating peace settlements. These needs are not hierarchical, but rather sought all together: security or safety, meaning both stability and freedom from fear; identity, defined by needs theorists as a sense of self in relation to the outside world; recognition, including the recognition of one's identity and recognition from the others; family and community; and personal development, which includes a dimension of personal fulfillment, or in other words "the need to reach one's potential in all areas of life". Identity is one of the most crucial needs identified by the basic needs theory because it is an extremely strong catalyst for social mobilization. Rothbart and Cherubin (2009), assert that identity relies on a common set of narratives, symbols, and a shared sense of group differences. This distinction between 'us' and 'them' represents a potential societal fracture. In that sense, causal analysis views conflict as the product of a strong competition among different players (Olayode, 2016).

Providing a comprehensive definition of ethnic violence or ethnic conflict is as challenging as conceptualizing ethnicity itself. According to Matsievsky (2000), it is difficult to draw a strict

border between purely social and purely ethnic conflicts; ethnic conflicts often bear some elements of social conflict and social conflicts may include some elements of ethnicity. Ethnic conflict might be defined as sustained and violent conflict by ethnically distinct actors in which the issue is integral to one ethnicity (Gilley, 2004). “Ethnic conflict can also be defined as an extreme form of competitive relation between two or more ethnic communities about mutually important political, economic, social, cultural, or territorial issues” (Matsievsky 2000: 63).

Conflicts in many African countries have often been presented as ethnic or tribal conflicts, as they were usually fought by contending ethnic groups or “tribes.” Certainly, the ethnic and tribal identities are relevant in these conflicts, but they are only secondary factors. Ethnicity and tribalism are only the lines along which wars in Africa are fought. Using ethnic and tribal affiliation as the root causes of conflict is misleading, because it hides the real causes for war. In many cases, the political choices made by states lay the foundation for ethnic mobilization. Ethnic conflicts often emerge in multi-ethnic, under-developed societies when the behavior of the state is perceived as dominated by a particular group or community within it, when communities feel threatened with marginalization, or when no recourse for redressing grievances exists. Ethnic thinking and mobilization generally emerge from the resulting inequitable access to power and resources and not from an intrinsic hatred (Olayode, 2016).

According to Lake and Rothchild (1996), the cause of ethnic conflict can be attributed to a group’s collective fear of the future and the role of ethnic entrepreneurs. When a group perceives another as a threat or danger to vital physical, economic, social, or cultural interests, the two groups are not likely to make compromise on the common issues of interests. Even the mere presence of the latter group, or the profane nature of the ideas that the group espouses become the reason to develop a sense of “we” and “they”. In addition, actors (activists in a more literal sense of the term) who cultivate those feelings and manipulate them in politics must exist. These ethnic and political entrepreneurs verbalize the beliefs in kinship bonds and common destinies, mobilize and organize people to claim themselves as a group, blame other groups as sources of problems they face, and decry acts of accommodation as a sellout of group interests.

Moser and Rodgers (2005), associate ethnic violence with four dimensions of changes: livelihoods, labor markets and natural resources, social structures and relations, political institutions, and spatial organization. According to the authors, reduced employment

opportunities as a result of globalization produces alienated, frustrated or excluded populations who may resort to both economic related gang violence and politically motivated identity conflict. The other is the violence associated to increasing inequality in access to natural resources, particularly squatter invasions and forced evictions perhaps exacerbated by changing land ownership patterns and speculative investment. Related to changing social structures and relations is the consequence of urbanization (rural-urban migration) in breeding violence among members of communities. Conflicts occur when neighbors and communities compete for scarce resources, eroding social capital and reducing participation in community-based organizations.

Global change processes have led to two major transformations of political institutions: weakening of the state and the rise of alternative forms of social governance. These have allowed for the infiltration of organized crime, facilitating the building of criminal networks which have obvious consequences for violence and the rule of law. The transformation of state institutions is reflected at the local level in the rise of new forms of spatial organization. Forms of social discrimination overlay onto the new spatial order to create instances of heightened violence (Moser and Rodgers (2005).

The World Bank's (2003:1-6) report on the "root causes of ethnic conflict in Sri Lanka" identifies language, education, employment, and issues of land holdings as the causes of ethnic conflict. It was reported that the "Sinhalese only Bill" of 1956 which gave no status of parity to the Tamil language after the independence of Sri Lanka from colonization, has served as the cause for Sinhalese-Tamil conflict. Moreover, unequal access to [higher] education between the two ethnic groups which ultimately resulted in their disproportionate representation both in the professions and civil administrations also said to have led them in to conflict. Lack of opportunities to land-based occupations on the side of the Tamils historically forced them to concentrate on education as the sole means of social mobility. This, along with their better English language skills (a language commonly used in the academia) benefited them to occupy jobs to be earned by education. However, as a result of the discrimination that has occurred in state sector employment practices over time, there is a tendency among many Tamils to perceive of themselves as generally discriminated against in employment.

The most devastating ethnic conflict between Hutus and Tutsis in Rwanda in 1994 which claimed the lives of over 800,000 peoples had its root causes in contradictory demands over the

use of land resources, skewed natural and state resources control, the absence of institutional instrument to regulate partitioning of landholdings to ensure equitable land tenure, and differential connection with the military. In a country with a predominantly rural economy, and where over-population annihilates economic progress, the state constitutes for groups of elites in power, an instrument of accumulation of wealth and of suppression of rivals of a different ethnic group. “Ethnicity in this case is therefore, a symptom of unresolved problems of ethnically skewed power control, inequitable access to natural resources, and appalling rural poverty” (Bitware, 2012:17). “In 1994 in Rwanda, approximately 800,000 men, women and children were brutally massacred within 100 days. It is estimated that in four months, 1.75 million people, or a quarter of the country's pre-war population, had either died or fled the country. The massacre escalated into a Genocide that started on April 7, 1994 resulting in the death of up to one million people. This horrifying event affected mainly agriculture, the main occupation of the population, as civil strife heightened in the middle of the growing season. NGOs estimated that the overall loss of harvesting during the period of the Genocide was as high as 60%. Rwanda, commonly referred to as the land of a thousand hills, is populated by three ethnic groups – 84% Hutu, 15% Tutsi and 1% Twa. Historically, Hutus have been mainly agricultural laborers while the Tutsis were landowners” (Batware, 2012: 1).

2.2 Ethnic conflict/violence in Ethiopia

The major post 1991 inter-ethnic conflicts observed in Ethiopia are: the Silte-Gurage conflict, the Wagagoda language conflict, the Sheko-Megengir conflict, the AnuakNuer conflict, the Berta-Gumuz conflict, and the Gedeo Guji conflict, the Oromo-Amhara conflict, the Borana-Gerri conflict, the Afar-Issa conflict, and the Oromo-Somali conflict (Teferi, 2012). Needless to mention the active role that has always been played by the ethnic entrepreneurs in instigating conflict, the major causes of ethnic conflict in Ethiopia include disagreements over the possession and use of both arable and urban land, competition over grazing land or water resources, especially around pastoral areas, regional hegemony, access to state resources such as jobs, investments and funds, and language policy in administrative and educational sectors (Aalen, 2002).

According to Bekalu (2015), the federal structure that is based on ethnicity contributes to ethnic tensions and conflicts, widening the disparities among ethnic groups in the country. Ethiopia has

been experiencing the most deadly inter- ethnic conflicts since the day of inception of ethnic federalism than ever. Ethnic conflicts between Guji and Gedeo, Amhara and Tigray, Sidama and Wolayita, Wolayita and Gamo, Amhara and kimant, Afar and Issa, Somali and Oromo are among others. The period at which Ethiopia started to be ruled under ethnic-based federal structure has witnessed ethnic based violence in many parts of the state; attacks over *Amhara in Arbagugu* and *Wollega*, attacks over *Agew and Amhara in Metekel*, the recent attack on *Gamo in Burayu* can be mentioned among others. (Ayenew, 2018), Bekalu (2015) further argued that it was the politicization of ethnic identity by rent-seeking politicians that has to be blamed for the prevalence of ethnic tensions and conflicts in Ethiopia, and not the existence of ethnicity alone.

A research undertaken by Ayenew (2018) on the dynamics of ethnicity and inter-ethnic conflicts in post1991 Ethiopia identifies three major categories of factors contributing to the post 1991 ethnic conflicts in Ethiopia: relative deprivation, identity and territory, and tensions in majority and minority relations in regional states. According to the author, the last two decades' rule by the TPLF (EPRDF) regime unfairly favored the Tigriyan ethnic group to predominantly occupy the key political, economic and financial positions which left the other ethnic groups relatively deprived. Moreover, Conflicts in the last two decades have also involved issues of identity and territory; conflict between Gamo and Welayita, Tigray and Amhara over welkayit, Amhara and Kimant, Silte and Gurage can be mentioned. In addition, the new federal arrangement was also followed by territorial changes that led to claims and counter claims of territory and competition over shared resources. Above all, majority of regional states host diverse nation nationalities in their territory. Some regional states (such as Benishangul & Gambella) categorized ethnic groups in to owners (titular) and non-owners (non-titular) in their constitution. Thus, the contradictory claims and counter claims of titular and non- titular ethnic groups are sources of deadly ethnic conflicts in such regional states.

The principal causes of the post 1991 ethnic conflicts in Ethiopia were inequitable distributions of economic, social, and political opportunities or competition for resources and political power. "Ethnic conflict may not describe the conflicts based on ethnic differences because at least one party to the conflict will claim that its distinct ethnic identity is the reason why its members cannot realize their interests, why they do not have the same rights, or why their claims are not satisfied. As it turned out, ethnicity might serve as a cover of any other conflicts between any

groups of people. Consequently, the major factor which made the post 1991 ethnic conflicts of Ethiopia appear as inter-ethnic conflicts resulting from pure ethnic variations was the previously created inter-ethnic distances” (Teferi, 2012: 68).

Yonas (2019) mentions three examples of ethnic extremism that occurred in 2018 in Ethiopia as worth mentioning to illustrate the political climate in the country. First, mass rallies had occurred in Addis Ababa for a number of months since April 2018, signaling strong support for Dr. Abiy’s reform agenda. On 23 June 2018, however, a grenade was thrown during one of these rallies, in an attempt to assassinate the Prime Minister. The attack killed two – and wounded almost a hundred – unarmed innocent civilians, who were rallying in support of the Prime Minister’s civic and citizenship-based politics, which stood in strong contrast to previous ethno linguistics-based politics. Initially, suspicion fell on the “old guard” of the regime, and many allegations were made that the attack had been due to Dr. Abiy’s ethnic background, and the story was quickly cast in the mould of ethnic conflict. Eventually, alleged Oromo Liberation Front (OLF) operatives were charged by the Federal Attorney General.

Second, there was widespread havoc and terror induced in September 2018 in Ashewa Meda, in Burayu town of Addis Ababa, where scores of civilians were killed and a five-year old girl was raped, and later died. This followed the return to the country of members of the previously outlawed OLF rebel group, by the invitation of the Prime Minister, with a view to establishing an inclusive and citizenship-based political system. On the day, Oromo youth, frequently referred to as qeerro (which loosely translates to “bachelors”) had replaced national flags in Addis Ababa with the OLF flag. This led to clashes between Oromos and non-Oromos in and around the capital, involving Guraghe and Gamo people, among others.

Third, across the country, between 2017 and 2019, there was a sharp escalation in community tensions and local clashes that led to a spike in internally displaced persons (IDPs). There was ethnic violence in the Oromia and the Somali regional states, especially along the border. Tigrayans were forced out of Amhara and elsewhere in Ethiopia; Amharas were expelled from Oromia and Benishangul. Violent conflicts between the Oromo and Gedeo ethnic groups displaced approximately 970,000 people in the western Guji and Gedeo zones of neighbouring Oromia and the Southern Nations, Nationalities and Peoples Region. On the whole, by January 2019, at least 2.33 million – but reportedly as many as 3 million – people had been internally

displaced because they are not part of, nor do they belong to, an ethnic group in a certain territory of Ethiopia, even though they had been living together since long before ethnic politics were introduced to the country in 1991 by the EPRDF.

Many have lost their lives, properties, physically injured, and lost the lives of their loved ones in the process. Furthermore, most people in the country are still insecure and living in fear of potential violence that may victimize innocents just on the basis of their ethnic identity. A study of the prevalence of fear of potential ethnic violence and associated factors, is therefore, very essential as it is directly against the wellbeing of human societies.

2.3. Trends of Ethnic conflict/violence in Ethiopian Public Universities

The empirical studies on the topic of ethnic conflict in Ethiopia mostly focused on actual conflicts between students of various ethnic groups in different Universities. Yadessa (2018), studied “Ethnic tension among students and the role of leaders in Ethiopian public Universities: experiences and reflections” and concluded that ethnic tension is a common problem among all Ethiopian Universities. The author argued that ethnic tension starts from senior Universities and diffuses to the recently established ones. In addition, he contended that the intensity of the problem is higher among first year students when compared to their senior counter parts. The author attributed the cause to the fact that “almost all students coming from all corners of the country come to the University with some spoiled information that they may get from primary education/history/ or they come with local politics ideology”.

Yirga (2013), studied Causes of ethnic tension and conflict among University students in Ethiopia. The author took samples of university teachers, students, staffs and managers from Bahir Dar University and undertook depth interview and focus group discussion which was supplemented by some document reviews. He found that ethnic polarization and political rivalry between Amhara, Oromo and Tigre are some of the factors contributing to the ethnic tension and conflict among students who are members of these ethnic groups. Marginalization of the students from Gambella ethnic group on the basis of their skin color and a sense of inequality among members of the group have also been mentioned as a reason. In addition, the study identified ordinary dispute between individuals, ethnic epithets, graffiti, government’s political interest, and problems outside the university as causes of ethnic conflicts among university students. The

author further argued that the numerical dominance of students from Amhara ethnic group seems to make some students from other ethnic groups perceive BDU as Amhara's university and have low sense of belonging. This indirectly affects the intergroup relations among students and at times contributes to the conflict among students. Therefore, it is worth to study whether such numerical dominance of students from one ethnic group (which is a common practice in most regional universities of Ethiopia) breeds fear of potential ethnic violence among students from 'minority' ethnic groups.

Bazezew and Neka (2017), studied "interpersonal conflicts and styles of managing conflicts among students at Bahir Dar University, Ethiopia" where both quantitative and qualitative data were collected from 340 regular students. They found ethnicity to be the major (97.2%) cause of interpersonal conflict among students. Arguments over claims of superiority of one ethnic group over another, religious and ethnic songs, ethnic-based federal and political system in the country, lack of conflict resolution through discussion and lack of tolerance resulted in suspicion and mistrust among the students. Furthermore, the authors found café being the major hotspot area of interpersonal conflict, and the low involvement of University leaders and guidance and counselors in conflict management.

Abebaw (2014) found that despite students' positive perception of diversity and attitude toward out groups, the intergroup relations among students from different ethnic and religious backgrounds is gradually deteriorating. The study has shown important insights about factors that challenged students' positive attitude toward ethnic and religious out groups and negatively affected their need to develop positive intergroup relations. These factors include ethnic and religious composition of students, religion-based student reception, language and ethnic-based friendships, political party membership, and prejudice, stereotype and ethnocentrism. Furthermore, it was also found that there is a more positive and strong relationship among students from different religious groups compared to those from various ethnic groups; students were observed to prefer discussing about religious issues than ethnic issues. In addition, the author stated that there are lots of ethnic tensions and conflicts in the University, and this was mostly between ethnic majority groups – the Amhara, Oromo and Tigre ethnic groups.

Abera (2010), undertook a qualitative research on "Ethnic identity and the relations of Amhara, Oromo and Tigray students at Addis Ababa University Main Campus" taking samples of

students (from Amhara, Oromo, and Tigray) and instructors ” and found that the relation of students belonging to the three ethnic groups is mostly characterized by mistrust, suspicion, fear, and at times violence. The researcher also noted that “considerable number of students views both their relations and the views of other people through the prism of ethnicity. As a result no two students belonging to different ethnic groups seem to share similar view regarding one issue (PP.52).” The author further concluded that the rift among higher education students is getting wider. On the other hand, Tilahun (2004), conducted a research on “Major causes of conflict among Hawassa University students and conflict between students and the University administration” and found that disagreements over ethnic differences constitute the major (80%) cause of conflict between students.

As presented above, the existence of mistrust, suspicion and fragile type of relationships among students of diverse ethnic groups in Universities of Ethiopia has been researched (though may not be adequate and exhaustive). Previous studies have also informed us instances in which such relationships were changed in to actual conflicts to date as a result of which numerous losses were witnessed. There is adequate reason; therefore, to hypothesize that there could be fear of potential ethnic violence among students of higher education in Ethiopia.

2.4. Theoretical framework

The theories that are to be discussed below in this sub-section are essentially criminological in their original proposition. They were mainly developed by criminologists to explain about fear of crime. But, due to lack of alternative theories developed just for the sake of explaining fear of potential ethnic-based violence among students, the author has contextually adopted the theories to fit to the purpose at hand. Accordingly, victimization, social disorganization, and social integration theories will be used to explain fear of ethnic-based violence among University students in the study area.

2.4.1. Victimization theory

Victimization theory states that people who perceive themselves as vulnerable in the community are more likely to fear crimes. Individuals can experience psychological or social vulnerability: psychological vulnerability when the ability to physically avert attacks is low and social vulnerability when the social environment gives a higher risk of being victimized (Langendoen, 2014). Based

on this perspective, females, older people, people with low socioeconomic status (SES), and minority groups have been consistently found to be more fearful of crime because of their perception of their own physical and ecological vulnerability (Brown & Benedict, 2004). Victimization theory supports that students who perceive themselves as vulnerable to violent victimization at school are likely to be more fearful of school violence (Akiba (2010). Some studies (e.g. Owens et al., 2001), on school bullying have also shown that boys are more likely to be engaged in violent behaviors than girls, whereas girls are as likely as boys to engage in indirect forms of bullying such as social exclusion and verbal threats.

The fear-victimization paradox is apparent when comparing the perceived victimization risk with the actual victimization risk: for example young men are most likely to be victimized, but they report lower levels of fear compared to the elderly and women, who are in fact least likely to be victimized (Garofalo & Laub, 1978).

2.4.2. Social integration theory

In more recent years, scholars have begun to introduce additional theoretical concepts that borrow from – but go well beyond – social ties and informal social control. These include collective efficacy, social capital, and social networks (Kubrin & Wo, 2016). Sampson, Raudenbush, & Earls (1997) address this issue in their formulation of the concept of collective efficacy, which they define as, “the linkage of mutual trust and the willingness to intervene for the common good”. According to the authors, there are two components of collective efficacy. The first component is the willingness of residents to intervene for the common good of the neighborhood. Such willingness is a necessary precursor for establishing informal social control, or the degree to which actual behaviors are undertaken by residents as a means to address and prevent crime. The second component of collective efficacy is the combination of cohesion and mutual trust. When residents are mostly self-interested and care little about the community at large, it is inherently difficult for the neighborhood to procure resources and to activate social ties to prevent crime. However, when there is cohesion and mutual trust among residents, there is a greater likelihood that residents will acknowledge problems in the community, will achieve consensus on how to address them, and will solve the problems in a more collective fashion.

Social integration theory explains that the degree of social integration, characterized by informal network and social ties that a resident enjoys, predicts the individual perception of fear of crime in a neighborhood (Adams & Serpe, 2000). Gainey and Seyfrit (2001) found that the sampled high school students who reported strong social integration, measured by items such as feeling at home in the community and familiarity with the community members, were less likely to be afraid of getting beaten up in their community or worry about someone breaking into their home.

One source in which scholars have recognized immense potential for understanding variation in community crime rates is the impact of local organizations. The notion of social capital (the investment in social relations with expected returns) presumes that local organizations conducive to pro-social interaction such as churches, youth groups, charities, civic associations, and political groups, can enhance neighborhood informal social control. This is because civic and social organizations facilitate the sharing of common values and goals among residents, thereby increasing the collective ability to disseminate information, mobilize resources, and utilize social networks towards combating crime (Peterson, Krivo, & Harris, 2000). Previous studies (example, Beyerlein & Hipp, 2005) have measured social capital using at least one of the following types of indicators: (1) a simple count of the number of civic and social organizations in the neighborhood; (2) residents' participation in these types of organizations; and (3) the level of trust among residents.

2.4.3. Social disorganization theory

“A socially organized community is characterized by (1) solidarity, or an internal consensus on essential norms and values (e.g., residents want and value the same things, such as a crime-free neighborhood); (2) cohesion, or a strong bond among neighbors (e.g., residents know and like one another); and (3) integration, with social interaction occurring on a regular basis (e.g., residents spend time with one another)”. Conversely, a disorganized community has little solidarity among residents and lacks social cohesion or integration. Perhaps the greatest difference between socially organized and disorganized neighborhoods is the levels of informal social control in those neighborhoods (Kubrin & Wo, 2016: 122).

Social disorganization theory explains that when a city grows, business and industry invade residential areas and cause a disorganization of the community as a unit of social control

(Sampson & Grove, 1989). According to the theory, certain neighborhood characteristics – most notably poverty, residential instability, and racial/ethnic heterogeneity – can lead to social disorganization. Social disorganization, in turn, can cause crime (Kubrin & Wo, 2016). The proponents of the theory have suggested that urbanization, population heterogeneity, poverty, signs of incivility and crimes (e.g. vandalism, gang presence) are important community factors that predict fear of crime (Katz et al., 2003). The effect of ethnic heterogeneity on fear of crime was empirically tested by previous researches. For instance, Langendoen (2014), found positive effect of ethnic heterogeneity on fear of crime: ethnic heterogeneity leads to higher levels of fear of crime.

2.4.4. The social construction of fear

Socially constructed reality is a mix of knowledge and realities. The basis of symbolic reality is knowledge based in sources outside of the individual, such as significant others, institutions, and the media. It is based on events that an individual does not experience directly, but rather hears about from other sources and believes to have occurred. The majority of what people believe is based on symbolic reality. In particular, the vast amounts of information available through various media channels contribute significantly to people's knowledge and the way they construct reality (Baranauskas, 2018).

According to Quinney (1970), the 'real world' is a social construction: man with the help of others creates the world in which he lives. Social reality is thus the world a group of people create and believe in as their own. Social reality, therefore, is not based on objective facts, but rather on subjective conceptions. When applying the theory to the context of the present research, fear of potential ethnic-based violence among University students can be based on subjective interpretation of realities happening in other areas/campuses of the country under circumstances in which there is no actual instance of violence in their University. The awareness that certain type of threat exists against a group possessing a particular ethnic identity is created by the media.

The above idea is consistent to cultivation theory, which argues that regular exposure to television influences the perception people have about the world in which they live. It has been found that people who watch more TV are more likely to assume the version of reality television

shows. the way humans conceive themselves, their biography, their immediate society, or the world, is also influenced by how time is spent, the roles assumed as well as the images and stories transmitted in the media (Castro et al., 2018). Frequent exposition to crime news aspects how people feel and perceive fear of crime (Shanahan & Morgan, 2003). The ever increasing accessibility of such news, especially through the social media exacerbates the subjective construction of threat and the resulting prevalence of fear of violence among the students.

Hypothesis

From the literatures reviewed above and on the basis of the specific objectives outlined in the paper, the following hypotheses have been drawn to be tested by data:

1. There is a high prevalence of fear of potential ethnic-based violence among students of Wolaiata Sodo University
2. Females, students belonging to non-Wolaita ethnic group, freshman entries, students that are highly exposed to the media, having previous experience of similar victimizations, with low social integration, and those who perceive the campus’s security as weak have relatively higher level of fear than their counter parts.

Table 2.1: Description of dependent & independents variables and their level of measurement

Description /concept	variable/s	Operationalization/ specification of variable	Level of measurement
Prevalence of fear of ethnic-based violence	Fear of violence(depende d variable)	YES/NO	Nominal
Socio-linguistic characteristics of respondents	Sex	Male, female	Nominal
	Age	10-15, 16-20, 21-25, etc	Scale
	Ethnicity	Amhara, Oromo, Wolaita, Sidama, Tigre, Gambella, etc....	Nominal

Seniority or juniority	Batch	1 st year, 2 nd year, 3 rd year, etc	Ordinal
Social construction	Exposure to social/electronic media	Number of time spent on watching or listening to TV/radio programs having violent content	Scale/ratio
Social integration	extent of feeling at home	YES/NO	Ordinal
	Level of trust	YES/NO	Ordinal
Victimization	Previous experience of ethnic- based violence	YES/NO	Nominal
Perception of campus's security	Trust on the security of the campus	YES/NO	Nominal

Chapter Three: Research Methodology

This chapter contains sub-topics that generally deal with the technical matters pertaining to how the research is undertaken. Among other things, issues related to study area and period, study design, study population, sample size determination and sampling procedure, measurement variable, data collection procedure, data quality assurance, method of data analysis, and ethical approval are included in the chapter.

3.1. Study area and Population

Wolaita Sodo University (WSU) is one of the second-generation public higher institutions in Ethiopia, located in Wolaita Sodo town, 315 km away from the capital Addis Ababa. The university was established on March 24, 2007 G.C. officially accredited and/or recognized by the Ministry of Education, Ethiopia, Wolaita Sodo University (WSU) is a coeducational higher education institution. It has been commenced teaching and learning process by ending its first batch of 801 (609 males and 192 females) students under four facilities and 16 departments. WSU is a multi-campus university functioning in four premises- Gandaba campus, Otona campus, and Tercha campus (Brief History of Wolaita Sodo University, Damota, 2018).

Wolaita Sodo University (WSU) offers courses and programs leading to officially recognized higher education degrees in several areas of study. Currently (2019), the university hosts over 33,595 (23,238 male and 10,356 females) undergraduate and post-graduate students learning in all regular, extension, and continuing modalities of the three campuses mentioned above. In addition, the University is run by 1534 (1347 males and 187 females) academic staff and 3525 (1571 male and 1954 female) administrative staffs. Above all, it has 58 undergraduate, 43 postgraduate, 6 PhD programs, 6 colleges. It was also reported that from 33,594 students learning in the three campuses of the university, 21,842 are regular, 550 are regular post-graduate, 8,989 week-end undergraduate, 633 week-end post-graduate, 939 summer post-graduate students, 281 PGDT regular, and 360 are PGDT summer students (University's communication & Public relation directorate, 2019).

3.2. Study design

The research involves both descriptive and analytical study designs. In its descriptive dimension, the research seeks to address the prevalence of fear of potential ethnic-based violence and the extent of the problem among the research participants. In addition, the distribution of fear of the violence among the students, including the things that students do to avert risks of exposure to ethnic-based violence will also be dealt under the design. The analytical design of the research is concerned with the analysis and identification of socio-demographic factors associated to the fear of ethnic-based violence and the level of significance of such associations among the respondents.

A cross-sectional study which involves both quantitative and qualitative research approaches was used in the present study. Bryman (2012: 35) defined quantitative research as, “A research strategy that emphasizes quantification in the collection and analysis of data”. It seeks regularities in human lives, by separating the social world into empirical components called variables which can be represented numerically as frequencies or rate, whose associations with each other can be explored by statistical techniques, and accessed through researcher-introduced stimuli and systematic measurement (Payne and Payne, 2004). The researcher used quantitative research approach mainly due to the reason that quantitative findings are likely to be generalized to a whole population or a sub-population because it involves the larger sample which is randomly selected (Carr, 1994). Besides sampling, data analysis is less time consuming as it uses the statistical software such as SPSS (Connolly, 2007). Accordingly, quantifiable issues such as measuring the prevalence and level of fear of ethnic based violence can be appropriately addressed in this approach. Furthermore, the association between the dependent variable (fear of ethnic-based violence) and independent variables, including the magnitude of the association was measured in quantitative terms.

Qualitative research approach, on the other hand, is interested in analyzing subjective meaning or the social production of issues, events, or practices by collecting non-standardized data and analyzing texts and images rather than number and statistics (Flick, 2014). It refers to an umbrella concept covering the range of interpretive techniques which seek to describe, decode, translate, and otherwise come to terms with the meaning, not the frequency, of certain more or less naturally occurring phenomena in the social world (Maanen, 1979 cited in Shidur, 2017). In

addition to the quantitative one, the researcher used qualitative research design because it produces the thick (detailed) description of participants' feelings, opinions, and experiences; and interprets the meanings of their actions (Denzin, 1989). Consequently, the manner in which research participants respond to fear of ethnic-based violence or ways of averting victimization, previous experiences of ethnic-based violence victimization (if any), their living situations under circumstances of fear, and perceptions of vulnerability, were explored qualitatively.

3.3. Sample size determination and sampling procedure

Wolaita Sodo University is clustered in to 3 campuses, six colleges, five schools, 58 undergraduate, 43 post-graduate, and six PhD programs. Therefore, stratified cluster sampling technique was used in the process of generating the final research participants of the study. Whereas Dawro-Tercha campus is the recently opened branch of the university and is located more than a hundred kilometers away from the main campus (Gendaba), Otona is a campus containing the university's teaching and referral hospital and it is specifically designated to teach only health science disciplines. Gendaba campus is the main campus serving as the major academic and administrative center of the university. Given its physical accessibility and being a campus entertaining diversity where about 92% of the University's students are hosted, the researcher purposively selected Gendaba campus as the initial cluster.

Moreover, from the three programs (undergraduate, post-graduate & PhD), data were collected from undergraduate regular students. The main reason was that although it is not empirically tested, one can guess that fear of ethnic violence prevails among students of the minority ethnic groups (contextually non-Wolaitas and those coming from remote areas of the country) than the ethnic majorities (in our case, Wolaitas). It usually appears that such minority-majority heterogeneities are mostly entertained among undergraduate students than post-graduate and PhD students most of whom are locals. That can be due to the fact that the University placement for undergraduate students is made by the Ministry of Science and Higher Education of Ethiopia. According to data obtained from the university's communication and public relation directorate (November, 2019), there are 9,582 (N_1) undergraduate regular students learning in various departments of Gendaba campus.

Now, from the six colleges in the campus, three colleges were randomly selected with the aim of enhancing the representativeness. Accordingly, college of social science and humanities ($N_h=1423$), college of engineering ($N_h=3834$), and college of business and economics ($N_h=851$) was selected. Because the population size is already known ($N_2=N_{h1}+N_{h2}+ N_{h3}=6,108$), the researcher uses Yemane's formula to calculate the total sample size, according to the following.

$$n = \frac{N}{1 + N \times (e)^2}$$

Where, n - the sample size

N - the population size

e - the acceptable sampling error

* 95% confidence level and $p = 0.5$ are assumed

$$n = \frac{6,108}{1+6108 \times (0.05)^2} = 375$$

Using the following formula that is used to calculate probability proportional to size sampling, the final sample size for each cluster will be calculated:

$$n_h = (N_h \times n)/N$$

Where n_h is the sample size for stratum h ,

N_h is the population size for stratum h ,

N is total population size (calculated by adding the size of the three clusters), and n is total sample size.

Accordingly, n_h of engineering college was **236**, college of social science and humanities= **87**, and for faculty of business and economics= **52**. Finally, both various departments under each cluster and the years at which the students are learning (batch) were randomly selected.

The sample size for the in-depth interview method was determined through the process of data collection. In this regard, the ultimate size of the sample was the size at which the status of data saturation has been attained. Accordingly, 14 students were interviewed. In addition, two focus group discussions, each containing six members were organized in which the researcher played the role of a facilitator.

3.4. Methods and Data Sources

First hand data were collected from research participants using both survey and in-depth interview research methods.

3.4.1. Survey

Given its advantage of enabling the researcher to undertake analysis of relationship between variables in addition to its generalizability, survey research method was preferred for this study. “Moreover, survey method has been chosen because of its inclusiveness in the types and number of variables that can be studied and requires minimal investment to develop and administer” (Bell, 1996: 68).

A self-administered questionnaire was prepared, translated in to Amharic language (to ensure better understanding of the items), duplicated and finally distributed to the survey respondents (n=375). The questionnaire items were fully developed by the researcher mainly due to the absence/inaccessibility of previous researches conducted on a similar title. The questionnaire was mainly meant to measure prevalence of fear of ethnic based violence and the factors associated to it in which the quantifiable data to be collected are statistically presented.

The prevalence of fear of ethnic based violence was measured by asking the respondents questions such as “Do you feel safe in the campus?, Have you ever been in a state of fear about the potential upheaval of ethnic based violence in the campus?, Are you afraid that one day you might be attacked on the basis of your ethnic identity etc. Then, each variable was coded using numbers (for instance, 1 for male and 2 for female; 1= first year, 2=2nd year, 3=3rd year, etc) for easiness of data entry and analysis. A Pilot study was undertaken prior to the main process of data collection on similar population but different from the actual research samples in order to check issues related to the tools of data collection. Respondents’ experience of fear of ethnic

based violence was tested against their socio-demographic characteristics of respondents, such as age, sex, ethnicity, and year of entry (batch), including other variables such as respondents' previous victimization experience of ethnic violence to check there is significant association.

3.4.2. **In-depth interview**

The other method used for data collection was in-depth interview. Being a qualitative data collection method, in-depth interviews offer the opportunity to capture rich, descriptive data about people's behaviors, attitudes and perceptions, and unfolding complex processes. "Unlike a simple questionnaire or rating scale, in-depth interview is conducted with an intention of uncovering in-depth details of interviewee's experience and perspective on a subject. Being more effective and less structured, one of the most important benefit of in depth interview is that it helps to uncover more detailed and in-depth information than other data collection methods like surveys" (Nayeem and Huma, 2017: 4).

Accordingly, the researcher has approached participants, created and maintained a good rapport, and raised unstructured questions in which the interview was made to have a form of informal-normal conversation to make interviewees feel free and provide adequate data. Questions such as "How safe do you feel in the campus?", "How do you express the nature of social interaction you have with students belonging to different ethnic identities than yours in the campus?", "What do you feel about the potential prevalence of ethnic violence in your campus?", How do you express the relationship between security situations in other Universities with the emotional stability of students in your campus?", etc were asked. Moreover, probing and follow-up questions were raised where necessary in order to further clarify questions and create better mutual understanding. The interview was conducted using a discussion guide which facilitated the flushing out of the respondent's views through open ended questioning. Probing techniques were also incorporated into the interview too.

Using the in-depth interview method, the researcher mainly has seek to collect data pertaining to research participants' perception of vulnerability, previous experiences of victimization, level of social integration with students that belong to ethnic groups different from their own, the way they respond to fear of ethnic-based violence and adaptation strategies adopted by the students in order to cope-up with the fear, and the challenges of living with such fears.

3.4.3. Focus Group Discussion

In order to further substantiate and enrich the quantitative data, Focus Group Discussions were used to generate additional qualitative data. Two separate focus groups, each containing six homogeneous members of undergraduate regular students, were organized to discuss on the topic under consideration. The sub-topics and themes on which participants of the focus groups have discussed include: the presence or absence of fear of ethnic violence in the campus, circumstances leading to the prevalence of such fears, actors playing the role of instigating the fear, and the responses of students to fear of ethnic violence, among other issues. The researcher has served as a moderator of the discussion. An effort was made to provide every participant of the group a fair opportunity to have a say on the topic. With the intention of obtaining data on which at least most members of the group agreed, the facilitator used to encourage debates and hot discussions among the members.

3.5. Method of Data Analysis

In case of the quantitative one, the collected data were checked for completeness first. Then it was inserted in to Statistical Package for Social Science (SPSS) version 20 data analysis software after coding the variables the same way they appeared on the questionnaire. The analyzed data were presented using both descriptive and inferential statistical tools, including frequency tables, percentage distributions, figures, correlations, and linear regression matrixes. Qualitative data, on the other hand, were analyzed manually where the use of data analysis software was not involved.

Because a field worker in qualitative research is supposed to simultaneously analyze the data while collecting it in the field itself, data from the field note were verbatim transcribed in to the working language of the research immediately following detachment from the interviewee. The transcribed data were organized theme after theme for easy analysis. Then, the analysed data were presented in a narrative manner, often using direct quotes of interviewees. For the purpose of enhancing the reliability of the findings, findings from the qualitative data were presented along with the quantitative ones in the way one supplements the other.

3.6. Ethical Approval

The researcher has obtained a formal letter informing all the concerned bodies to cooperate with the researcher in furnishing all the necessary data was obtained from the Department of Sociology, Addis Ababa University. An informed consent was gained by informing the research participants about the objectives and rationale of undertaking the research. Furthermore, up on collecting data, respondents were told not to write their names on the interviewer administered questionnaire in order to keep their personal identity anonymous. The researcher further ensured this by not indicating the exact names of any of the respondents on the final report paper.

Chapter Four: Data Presentation, Interpretation and Discussion

This chapter contains sub-sections in which data pertaining to the specific research objectives outlined in the first chapter of the paper are going to be presented and interpreted. Moreover, the findings of the present study will also be cross-checked against the findings of other previously undertaken researches to see consistencies and inconsistencies.

4.1. Socio-demographic Background of Survey Participants

Table 4.1 shows the frequency distribution of survey respondents in terms of their socio-demographic characteristics. From 268 respondents who returned and completed the questionnaire, 65.1% were males and 34.9% were females. The age range of 21-25 constitutes the largest (75.2%) share of survey participants followed by 17.4% who replied to belong to the 16-20 age categories. Moreover, 144(55.8%) of respondents are urban in their residential background while 44.2% are from rural areas of Ethiopia. As far as ethnicity is concerned, majority of respondents (50.4%) are Amhara, followed by Oromo (19%). The Wolaitas, an ethnic group around which the University (a study area) is established, constitute 6.6% of the survey participants in the present study. Above all, 65% of respondents reported to be followers of the faith of Orthodox Christianity, followed by 16% Protestants.

Table 4.1. Socio-demographic characteristics of Survey Respondents

Variables	Categories	Frequency (%)
Sex	Male	168(65.1%)
	Female	90(34.9%)
Age	16-20	45(17.4%)
	21-25	194(75.2%)
	26-30	14(5.4%)
	31-35	1(0.4%)
	36-40	1(0.4%)
	41-45	1(0.4%)
	46-50	1(0.4%)
	51-55	1(0.4%)

Residential background	Urban	144(55.8%)
	Rural	114(44.2%)
Religion	Orthodox Christian	169(65.5%)
	Muslim	32(12.4%)
	Protestant	43(16.7%)
	Catholic	4(1.6%)
	Atheist	3(1.2%)
	Other	7(2.7%)

Ethnicity	Wolaita	17(6.6%)
	Sidama	13(5%)
	Amhara	130(50.4%)
	Oromo	49(19%)
	Tigre	4(1.6%)
	Gamo	9(3.5%)
	Dawro	1(0.4%)
	Kefa	1(0.4%)
	Hadiya	5(1.9%)
	Kembata	8(3.1%)
	Gambella	2(0.8%)
	Somali	1(0.4%)
	Others	18(7%)

Batch	First year	26(10.1%)
	Second year	101(39.1%)
	Third year	123(47.7%)
	Fourth year	6(2.3%)
	Fifth year & above	2(0.8%)
	Total	258(100%)

4.2. The Prevalence of Fear of Ethnic-based Violence

Table 4.2 presents data pertaining to the prevalence of fear of ethnic-based violence among the survey participants. It is found that majority of the students (56.2%) reported that they do not feel safe in the campus. Moreover, 57.4% of respondents do not feel at home in the town where the University in which they are learning is established. Furthermore, 72.5% of respondents replied that they have ever experienced fear of potential upheaval of ethnic-based violence in the campus. From those who have ever been in a state of fear of ethnic-based violence, 59.3% of them believe that they are likely to be victims of potential ethnic-based violence whereas 31% perceive that will not be victimized in case of the upheaval of ethnic-based violence in the campus.

Table 4.2. The prevalence of fear of ethnic-based violence among Respondents

Variables	Categories	Frequency (%)
Do you feel at home in Wolaita Sodo town?	YES	110(42.6%)
	NO	148(57.4%)
Do you feel safe in the campus?	YES	112(43.4%)
	NO	145(56.2%)
Have you ever been in a state of fear regarding the potential upheaval of ethnic-based violence in the campus?	YES	187(72.5%)
	NO	71(27.5%)
Do you think yourself to be a likely victim in case of upheaval of ethnic-based violence?	YES	153(59.3%)
	NO	80(31%)
	Missing	25(9.7%)
Total		258(100%)

Among the areas in the campus, students' dormitory has been found to be an area where respondents feel more insecure (45.5%), followed by students' lounge (30.7%), and students' cafeteria (20.5%), as shown in table 4.3. Moreover, 17.6% of survey participants replied that they feel insecure in all areas of the campus. Class room has been found to be an area where respondents relatively feel secured (6.8%).

Table 4.3: Frequency distribution of the areas in the campus where respondents feel insecure

Areas of the campus where respondents fear more insecure	Responses		Percent of Cases
	N	Percent	
Dormitory	80	31.4%	45.5%
student cafeteria	36	14.1%	20.5%
class room	12	4.7%	6.8%
student lounge	54	21.2%	30.7%
student clinic or hospital	26	10.2%	14.8%
space or studying area	16	6.3%	9.1%
in all areas of the campus	31	12.2%	17.6%
Total	255	100.0%	144.9%

Multiple response analysis in table 4.3 presents comparison of the type of violence respondents fear both in the campus and when walking out of the campus in the town. It is found that theft/robbery is the violence that respondents fear most both in the campus (68.2%) as well as when they walk out of the campus (68.3%). Fear of ethnic-based violence occupies a second position again both in the campus (46.6%) and in the town (35.6%).

Table 4.4. Comparison of Frequency distribution of respondents in terms of type of violence

Type of violence respondents fear in the campus	Responses		Percent of Cases ¹
	N	Percent	
sexual violence	37	11.7%	21.0%
ethnic violence	82	25.9%	46.6%
robbery/theft	120	38.0%	68.2%
physical assault	46	14.6%	26.1%
murder	23	7.3%	13.1%
other	8	2.5%	4.5%

Type of violence respondents fear in the town	Responses		Percent of Cases
	N	Percent	
sexual violence	42	11.7%	20.2%
ethnic violence	74	20.6%	35.6%
robbery/theft	142	39.6%	68.3%
physical assault	61	17.0%	29.3%
Murder	27	7.5%	13.0%
Other	13	3.6%	6.2%
Total	359	100.0%	172.6%

¹ Whereas “percent” implies the percentage distribution of responses for a single response item in the questionnaire, “percent of cases” refers to the percentage distribution of responses for questions that allow multiple response items.

Total	316	100.0%	179.5%
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they fear in the campus and in the town

The finding that research participants fear theft/robbery more than ethnic-based violence has also been confirmed by qualitative data collected through focus group discussion and in-depth interview. Participants disclosed that there are organized criminals, especially around the areas surrounding the campus. For instance, a participant in a focus group discussion said:

When we walk out of the campus, there are organized perpetrators that creep especially students that came from other areas. In the town, we can't communicate through cell phone freely: when they recognize that we are not members of the local community, they approach us being in group and snatch mobiles and other possessions. As a result, you will see that many students use headset when answering calls in the town

The nature of social interaction among the respondents in the campus may help us to make a rough prediction that students would be in a good emotional state that may lead them to experience a lesser fear of ethnic-based violence in the campus. Data presented in table 4.5 reveals that respondents are less suspicious of students coming from a different ethnic identity.

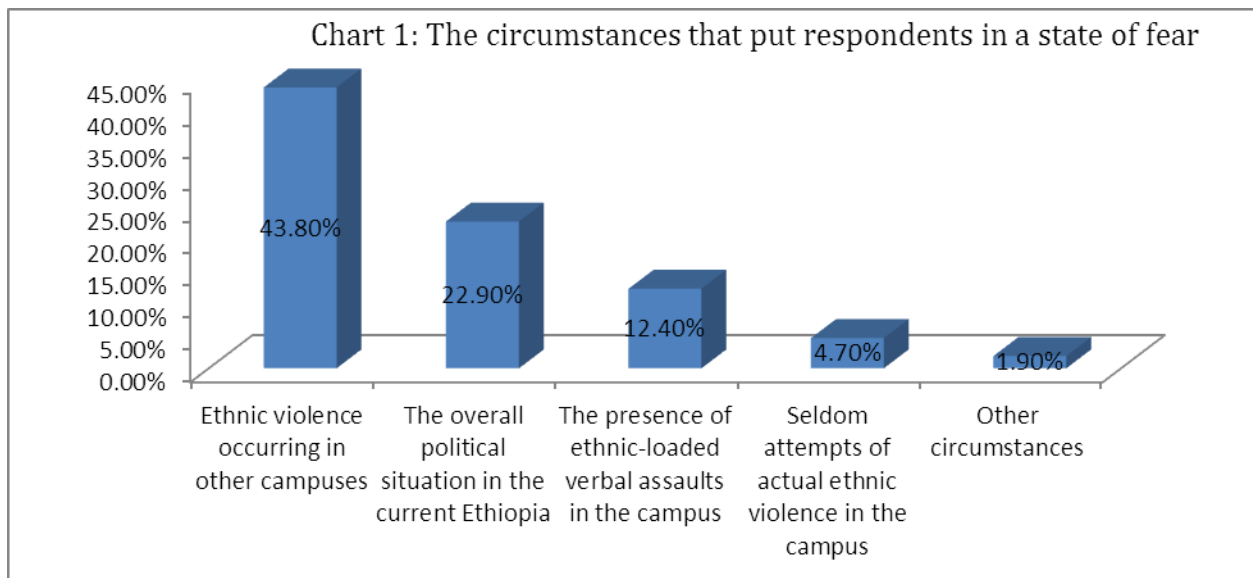
Table 4.5: Frequency distribution of respondents' nature of social interaction in the campus as measured on a likert scale

	I often fear as if someone will attack me based on my ethnic-identity	I do not trust students that have different ethnic identity than mine	I fear to spend time/sleep in the dormitory with students whose ethnic identity is different from mine.	I often need the companionship of my fellow ethnic-similar students when moving around the campus	During arguments, I care about my words when talking to people who belong to other ethnic groups than those having similar ethnicity with me.
Strongly Agree (5)	83(32.2%)	42(16.3%)	35(13.6%)	38(14.7%)	88(34.1%)
Agree (4)	50(19.4%)	48(18.6%)	31(12%)	30(11.6%)	56(21.7%)
Neutral (3)	35(13.6%)	28(10.9%)	35(13.6%)	32(12.4%)	32(12.4%)
Disagree (2)	59(22.9%)	74(28.7%)	69(26.7%)	71(27.5%)	43(16.7%)
Strongly Disagree (1)	31(12%)	66(25.6%)	88(34.1%)	87(33.7%)	39(15.1%)

Descriptive Statistics

Mean	3.3682	2.7132	2.4419	2.4612	3.4302
Median	4.0000	2.0000	2.0000	2.0000	4.0000
Mode	5.00	2.00	1.00	1.00	5.00
Std. Deviation	1.43608	1.43981	1.41095	1.43078	1.47514
Variance	2.062	2.073	1.991	2.047	2.176

Chart one shows the frequency distribution of various circumstances that put survey participants to be in a state of fear of ethnic-based violence in the study area. As shown in the chart, ethnic violence occurring in other Universities of Ethiopia has been found to be the most commonly mentioned circumstance (43.8%) putting respondents in a state of fear about the likelihood of the upheaval of the same in the campus where they are currently learning. The overall political condition in the current Ethiopia has been the second circumstance (22.9%), as displayed in chart one.



Data from both in-depth interviews and focus group discussions show that the increase or decrease of fear of ethnic-based violence among the research participants heavily relies on emerging internal and external conditions. It is found that students fear theft and robbery in the campus, especially around the dormitories, and in the town. The nature of social interaction

among the students, as expressed by the existence of trust and the absence of suspicion between students from diverse ethnic enclaves, is also found to be healthier. Nevertheless, it was found that an occasional and mostly temporary circumstances happening both in the campus and out of the campus heightens respondents' fear of ethnic-based violence. Such fears were found to emerge based on prevailing circumstances in the country outside of the campus.

For instance, students revealed that the prevalence of ethnic-based violence in other Universities would often put them in a state of fear of the possible upheaval of the same in the study area. A participant in the Focus Group Discussion noted:

On the occasion that ethnic-based violence prevailed in Woldia University, we heard a rumor that a student having Wolaita ethnic identity was killed by a student with an Oromo ethnicity. During those days, the rumor was circulating among the whole students in our campus and every student having ethnic identity different from Wolaita used to be in a state of fear about the potential prevalence of ethnic-based violence in the campus. We used to be afraid about the likelihood of students from the local community to attack others as a retaliation. In response, few students have also temporarily left the campus.

The period at which Wolaitas were aggressively claiming a regional statehood (December, 2019) was another occasion that research participants disclosed to have put them in a state of extreme fear of ethnic-based violence in the area. For instance, an interviewee disclosed: *On the walls, unknown students were posting papers warning students from other ethnic identities to leave the campus as soon as possible.* Such and other activities both in the campus and in the town used to put students in a state of fear. According to interviewees, dozens of students have left the campus as soon as reading the papers.

4.3. Factors associated to fear of ethnic-based violence

Correlation data presented in table 4.6 and linear regression statistics shown in table 4.7 reveal that the socio-demographic characteristics of survey participants (age, sex, religion, residential background, ethnicity, and batch) are not significantly associated to fear of ethnic-based violence among the respondents. On the other hand, previous experience or victimization of ethnic-based conflict has been significantly (0.003, $P < 0.01$) associated to fear of ethnic-based violence among the respondents. The positive correlations (.166) between the two variables indicate that an

increase in the independent variable has an increasing effect in the dependent variable (the higher in the respondents' previous experience of ethnic-based violence results in an increasing exposure to fear of ethnic-based violence in the study area).

Table 4.6: Correlations

	Age	sex	religio n	residenti al backgro und	Ethnic ity	Batc h	previous experience of ethnic- based violence	Being in a state of fear of ethnic violence?	
N	258	258	258	258	258	258	258	258	
Being in a state of fear of ethnic violence?	Pearson Correlation	.058	-.050	-.043	.063	.003	.043	.166**	1
	Sig. (2-tailed)	.358	.420	.488	.310	.956	.492	.008	
N	258	258	258	258	258	258	258	258	

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.7: linear regression between respondents' fear of ethnic-based violence and their socio-demographic characteristics

Independent variables	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	.834	.242		3.447	.001
Age	.050	.038	.084	1.295	.197
Sex	-.076	.060	-.081	-1.250	.212
Religion	-.018	.022	-.052	-.809	.419
residential background	.062	.057	.069	1.097	.274
Ethnicity	.003	.009	.023	.364	.717
Batch (year of entry)	-.018	.039	-.029	-.449	.654

previous experience of ethnic-based violence	.206	.069	.193	3.005	.003
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a. Dependent Variable: have you ever been in a state of fear about the potential upheaval of ethnic violence?

4.4. Perceptions and experiences of Ethnic-based discriminations

Table 4.8 presents data pertaining to the frequency distribution of survey participants on both perceived and actual experiences of ethnic-based discriminations in the campus. Accordingly, while 32.2% of respondents perceive that teachers would treat them differently just on the bases of their ethnic identity, 35.7% of them perceive that members of the surrounding community would treat them differently on the basis of the same variable. Actual previous experience of ethnic-based differential treatments both by teachers and members of the surrounding community were also found to be at its low state. The table also shows data related to respondents' distribution of perceived level of trust and expectations on the campus's security system. Whereas 36% of survey participants believe that the campus's security would act impartially in case of the prevalence of ethnic-based violence in the campus, 64% do not trust it to be impartial.

Table 4.8: frequency distribution of respondents' perceived and experienced ethnic-based discriminations in the campus

No	Variables/questions	Categories of responses	Frequency (%)
1.	Do you think teachers would treat you differently just because of your ethnic identity?	YES	83(32.2%)
		NO	174(67.4%)
		Missing	1(.4%)
2.	Have you ever experienced ethnic-based discriminations by your teachers?	YES	63(24.4%)
		NO	160(62%)
		Missing	35(13.6%)
3.	Have you ever experienced ethnic-based discrimination from the local community?	YES	49(19%)
		NO	209(81%)

4.	Do you think members of the surrounding community would treat you differently on the basis of your ethnic identity?	YES	92(35.7%)
		NO	166(64.3%)
5.	Do you think the campus's security would act impartially if ethnic violence prevails in the campus?	YES	93(36%)
		NO	165(64%)
		Total	258(100%)

Qualitative data also proved that research participants not only lack trust on the impartiality of the campus's security, but also that most believe the police of the campus is not as such capable of protecting students from threats. One of the interviewees noted:

Once, two students, one from Wolaita and the other from Oromo ethnic groups, were quarrelling around students' dining room (cafe). In the meantime, the student from the local community was so able-bodied that he harshly beat the other student and moved away. We all were shouting for help and as a result, two police men arrived. They just looked at the victim and warned the rest of us not to involve in similar actions again. Although we were begging them to catch the perpetrator, they were so reluctant that they were not willing even to call him let alone to take measures.

Participants in the focus group discussions argued that they do not believe that the campus's police is not capable (in terms of physical strength and commitment) enough to protect the students from possible ethnic-based violence in the campus. This finding is also further confirmed by looking in to the frequency distribution of survey respondents who believed that the police is capable to protect them, as shown in table 4.9. As presented in the table, 71.7% of respondents do not believe that the campus's police are not capable of protecting them from potential ethnic-based violence.

Table 4.9: respondents' perceptions about the campus security's capability to protect them from potential ethnic violence

		Frequency (%)
Do you think the campus's police is capable of protecting you from potential ethnic-based violence?	yes	73 (28.3%)
	no	185 (71.7%)
	Total	258

Table 4.10, on the other hand, deals with the frequency distribution of respondents in terms of whom do they fear to threaten them on the basis of their ethnic-identity. According to the data presented in the table, most respondents (54.7%) believe that students from a different ethnic group would threaten them on the basis of their ethnic-identity, followed by a stranger from the local community (44.4%). Teachers (6.2%) and members of supportive staffs (5.3%), on the other hand, occupied the least in the frequency distribution.

Table 4.10: frequency distribution of social groups in the campus whom respondents believe are likely to threaten them on the basis of their ethnic identity

Whom do you fear most to threaten you on the basis of your ethnic identity?	Responses		Percent of Cases
	N	Percent	
students from a different ethnic group	133	37.7%	54.7%
a stranger from the local community	108	30.6%	44.4%
teachers	15	4.2%	6.2%
campus police	43	12.2%	17.7%
administrative staff	20	5.7%	8.2%
other supportive staff	13	3.7%	5.3%
others	21	5.9%	8.6%
Total	353	100.0%	145.3%

Qualitative data from both in-depth interview and focus group discussion tools also reveal the absence of institutional discrimination in the campus. Participants, however, disclosed the presence of differential treatment of students on the basis of language. Participants of the two focus group discussions revealed that students that are able to speak the local language (*wolaitota*) are privileged in terms of accessing some services in the campus. One area where such differential treatments were reported is campus security. At the entrance of the campus, under circumstances in which students didn't carry their ID card with them, students speaking the local language are privileged to enter in to the compound without showing ID cards while those who are not able to speak the language will not be allowed an entrance unless they use alternative means such as calling and asking a friend for help.

Registrar office and student dining room (cafeteria) were another areas where ethnic-based differential treatments are observed. Interviewees disclosed that students who speak the local language are advantageous in terms of not only quickly accessing registrar services but also allowed to enter in to the offices and get the chance to maintain their privacies while others are made to contact officers only through windows. In the students' dining room too, entrance in to the room without showing a meal card under circumstances in which a student forgot to bring the card with him/her, has been reported to be a privilege given only to the students who speak the local language.

According to participants in one of the focus group discussions, similar patterns of ethnic-based differential treatments are commonly observed around the dormitories. For instance, janitors were reported to better serve the interests of students speaking the local language. A participant said:

Neither we are able to speak the language nor do the janitors willing to listen to the words of students speaking in Amharic. Often, they do not clean our rooms unless we communicate them with the help of students speaking the local language. I usually experience a sense of being an outsider and sometimes fear as if they are planning to do something on me when they speak for an extended time with the language that I do not listen.

4.5. Responses to fear of ethnic-based violence

Table 4.11 shows survey participants' answers regarding the things they do as an adaptive mechanism in response to the fear of ethnic-based violence in the campus. It is found that 64% of respondents pray followed by 23.6% of them who move in and around the campus with students having similar ethnic identities in response to fear of ethnic-based violence. Affiliating oneself with students that are presumed to be potential perpetrator of ethnic violence (20.2%) has appeared to be another adaptive mechanism against fear of ethnic-based violence among the respondents. Furthermore, 16.1% of survey participants reported that they do nothing in response to fear of ethnic-based violence. Above all, moving away from the campus when observing signs of ethnic-based violence (16.1%), trying to learn the language of potential perpetrators (12.8%), looking for transfer alternatives to Universities located around respondents' area of origin (12%), and staying in the dormitories where students having similar ethnic background with respondents are found (9.1%) are also found to be some of the things that respondents do in response to fear of ethnic-based violence.

Table 4.11: frequency distribution of types of responses adopted in reaction to fear of ethnic-based violence

	Responses		Percent of Cases
	N	Percent	
Moving in and around the campus with students having similar ethnicities with	57	11.2%	23.6%
Staying in the dormitories where students with similar ethnic background with me are found	22	4.3%	9.1%
Affiliating with students that are presumed to be potential perpetrators of ethnic violence	49	9.6%	20.2%
Affiliating with students that may protect me from ethnic-based violence	48	9.4%	19.8%
Moving away from the campus when I notice signs of ethnic violence	39	7.6%	16.1%
Looking for transfer alternatives to Universities located around my area of origin	29	5.7%	12.0%
Trying to learn the language of potential perpetrators	31	6.1%	12.8%
Praying	155	30.4%	64.0%
Nothing	39	7.6%	16.1%
Other	2	0.4%	0.8%
Total	510	100.0%	210.7%

4.6 Discussion

The objective of the present research was to assess the prevalence of fear of ethnic-based violence and the factors associated to the fear among students learning in Ethiopian Universities, taking the case of regular undergraduate students of Wolaita Sodo University, Southern Ethiopia. A self-administered questionnaire was distributed to a total of 375 students selected through multi-stage cluster sampling technique, from which 326 returned and 258 (67%) of them were found to be complete ones. In addition, qualitative data gathering tools, particularly focus group discussions and in-depth interviews were utilized to triangulate the data obtained from survey method. Quantitative data were first checked for completeness and then inserted in to SPSS version 20 after which both descriptive and analytical statistical tools were used for analysis. Furthermore, the analysis of qualitative data was started during the process of data collection in the field itself where themes and patterns were searched to organize findings accordingly and narration was used in presenting data. The purpose of this section, in particular, is to see the consistency/inconsistency of the findings of the present research vis-à-vis both the findings of previous studies and relevant theories.

It was found that 56.2% of survey respondents replied that they do not feel safe in the campus while 57.4% of them answered that they do feel at home in Wolaita Sodo town (a town where the University is established) as presented in table 4.2. Social integration theory explains that the degree of social integration, characterized by informal network and social ties that a resident enjoys, predicts the individual perception of fear of crime in a neighborhood (Adams & Serpe, 2000). Gainey and Seyfrit (2001) found that the sampled high school students who reported strong social integration, measured by items such as feeling at home in the community and familiarity with the community members, were less likely to be afraid of getting beaten up in their community or worry about someone breaking into their home.

Moreover, 72.5% of respondents reported to have ever experienced fear of ethnic-based violence in the campus from which 59.3% believed to be likely victims in case of the upheaval of ethnic violence in the campus. The fear-victimization paradox is apparent when comparing the perceived victimization risk with the actual victimization risk: for example young men are most likely to be victimized, but they report lower levels of fear compared to the elderly and women, who are in fact least likely to be victimized (Garofalo & Laub, 1978). Victimization theory states

that people who perceive themselves as vulnerable in the community are more likely to fear crimes. Individuals can experience psychical or social vulnerability: psychical vulnerability when the ability to physically avert attacks is low and social vulnerability when the social environment gives a higher risk of being victimized (Langendoen, 2014). Based on this perspective, females, older people, people with low socioeconomic status (SES), and minority groups have been consistently found to be more fearful of crime because of their perception of their own physical and ecological vulnerability (Brown & Benedict, 2004). Victimization theory supports that students who perceive themselves as vulnerable to violent victimization at school are likely to be more fearful of school violence (Akiba (2010).

Data gathered from the qualitative tools revealed that fear of ethnic violence among the research participants' increases or decreases following prevailing circumstances in and around the campus. Furthermore, from the various areas in the campus, students' dormitory has been found to be an area where respondents feel more insecure (45.5%), followed by students' lounge (30.7%), and students' cafeteria (20.5%), as shown in table 4.3.

Data presented in table 4.5 reveals that respondents are less suspicious of students coming from a different ethnic identity. As shown in chart 1, ethnic violence occurring in other Universities of Ethiopia has been found to be the most commonly mentioned circumstance (43.8%) putting respondents in a state of fear about the likelihood of the upheaval of the same in the campus where they are currently learning. The overall political condition in the current Ethiopia has been the second circumstance (22.9%), as displayed in chart one. A study conducted by Yadessa (2018) on "Ethnic tension among students and the role of leaders in Ethiopian public Universities: experiences and reflections" concluded that ethnic tension is a common problem among all Ethiopian Universities. The author argued that ethnic tension starts from older Universities and diffuses to the recently established ones. The author attributed the cause to the fact that "almost all students coming from all corners of the country come to the University with some poor information that they may get from primary education/history/ or they come with local politics ideology".

During focus group discussions, participants disclosed that the period at which Wolaitas were aggressively claiming a regional statehood (December, 2019) was another occasion that research participants disclosed to have put them in a state of extreme fear of ethnic-based violence in the

area, in addition to the prevalence of ethnic violence in other campuses. According to Lake and Rothchild (1996), the cause of ethnic conflict can be attributed to a group's collective fear of the future and the role of ethnic entrepreneurs. When a group perceives another as a threat or danger to vital physical, economic, social, or cultural interests, the two groups are not likely to make compromise on the common issues of interests. Even the mere presence of the latter group, or the profane nature of the ideas that the group espouses become the reason to develop a sense of "we" and "they". In addition, actors (activists in a more literal sense of the term) who cultivate those feelings and manipulate them in politics must exist. These ethnic and political entrepreneurs verbalize the beliefs in kinship bonds and common destinies, mobilize and organize people to claim themselves as a group, blame other groups as sources of problems they face, and decry acts of accommodation as a sellout of group interests.

Analysis of correlation data in table 4.6 and attempts to regress the association between the socio-demographic characteristics of respondents and their experience of fear of ethnic-based violence in table 4.7 show that sex, age, religion, residential background, ethnicity, and year of entry of survey participants have no significant association with their experience of fear of ethnic-based violence in the study area. It was found, on the other hand, that previous experience or victimization of ethnic-based has been significantly (0.003, $P < 0.01$) associated to fear of ethnic-based violence among the respondents. Part of the finding of the present study is not consistent to the findings of Yadessa (2018). The finding of the study suggested that the problem of ethnic violence is associated to the year of entry of the students; exposure to the problem varied among students of different batches. The author contended that the intensity of the problem is higher among first year students when compared to their senior counter parts.

Data presented in table 4.8 revealed that majority (67.4%) of the respondents disclosed that they do not perceive to be differently treated by their respective teachers just on the basis of their ethnic identity. Once again, 62% of them reported that they have never experienced differential treatments by their teachers on the basis of their ethnicity. Data presented in the same table depicts that perceived ethnic-based discrimination increases as we move from the campus to the local community while actual experiences of the same decreases. It was found that while 35.7% of respondents perceive that members of the local community would treat them differently on the basis of their ethnicity, 19% of them replied to have never experienced such treatments. Data

regarding the low level of respondents' trust on the impartiality of the campus's security system were also presented in table 4.8. It was found that 64% of respondents do not believe that the campus's police would act impartially in case if ethnic-based violence prevails in the campus.

Both data presented in table 4.9 and qualitative data collected through focus group discussion and in-depth interviews revealed that respondents believe that the campus's police is not capable of protecting students from potential ethnic-based violence. As shown in table 4.9, only 28.3% of respondents believe that the campus's police are capable of protecting them from potential ethnic-based violence.

Data presented in table 4.5 reveals that respondents are less suspicious of students coming from a different ethnic identity. Data obtained from qualitative tools also confirmed that inter-group and inter-personal relations between students from diverse ethnic groups are smooth and positive. This finding is not consistent to previous studies in Ethiopia on related topics. For instance, Abera (2010), undertook a qualitative research on "Ethnic identity and the relations of Amhara, Oromo and Tigray students at Addis Ababa University Main Campus" taking samples of students (from Amhara, Oromo, and Tigray) and instructors" and found that the relation of students belonging to the three ethnic groups is mostly characterized by mistrust, suspicion, fear, and at times violence. The researcher also noted that considerable number of students view both their relations and the views of other people through the prism of ethnicity. Abebaw (2014), found that despite students positive perception of diversity and attitude toward out groups, the intergroup relations among students from different ethnic and religious backgrounds is gradually deteriorating.

Chapter Five: Conclusion and Recommendation

The purpose of the present research was to explore the prevalence of fear of ethnic-based violence among students currently attending education in Ethiopian higher learning institutions with particular reference to students of Wolaita Sodo University, Southern Ethiopia. 375 undergraduate regular students at Gendaba (main) campus were considered to participate in the self-administered structured questionnaire. In January 2020, the selected samples from the three colleges were given the questionnaires, some of whom filled them in the class rooms and the rest were given freedoms to complete them in their dormitories. From the distributed questionnaires, 326 were returned from which only 258 were found to be appropriately completed to be inserted in to SPSS version 20 for further analysis.

In addition to the survey, qualitative data were also collected using both focus group discussion and in-depth interviews. The data were thematically analysed, interpreted and presented in a narrative manner. In chapter four, both qualitative and quantitative data were presented and interpreted in the way they suit the specific research objectives. Moreover, a discussion was presented in the same chapter where the consistency and inconsistency of the major findings of the present study were seen against the findings of previous researches and relevant theories. The purpose of this chapter (chapter five) is, therefore, to present some concluding remarks from the presented data and suggest possible recommendations.

5.1. Conclusion

From the findings of the present study, it can be generalized that there is a high but fluctuating prevalence of fear of ethnic-based violence among the research participants in the study area. The level of fear of ethnic-based violence among the respondents was found to change (becomes high and low) based on emerging circumstances that can be classified as internal and external scenarios. Elites-led movements that aim to achieve political ends, such as Wolaita's quest for regional statehood which consequently resulted in some intimidating acts both in and around the campus can be mentioned as an instance. In addition, the prevalence of certain ethnic-based violence among students in other Universities in Ethiopia was also found to heighten the level of fear of ethnic-based violence in the study area. Furthermore, students' dormitory was found to be

the most frequently reported area of the campus where students fear of potential victimizations, among other areas.

Whereas mutual trust among the students from diverse ethnic groups in the campus was found to be smooth and positive, both perceived and lived experiences of ethnic-based discriminations in the campus and by members of the local community are low. On the other hand, while systematic/institutional ethnic-based discrimination is absent, language barriers in accessing some fundamental services in the campus as well as scenarios of being privileged in accessing services on merits of being able to speak the local language (Wlaitotas) were also discovered, especially in areas of registrar, cafeteria, and security. Furthermore, students' trust on the campus's security system to act impartially in case of potential prevalence of ethnic-based violence in the campus was also found to be at its low state. Above all, students also perceive that the campus's police are generally not capable enough to protect them from any possible violence that may prevail in the campus.

The socio-demographic characteristics of survey respondents- age, ethnicity, sex, religious affiliation, residential background, and batch or year of entry- were found to have no association to respondents' fear of ethnic-based violence. Previous experience of victimizations of ethnic-based violence among the respondents was found to have a significant and positive association to fear of ethnic-based violence as tested by both correlation and regression statistics. In other words, an increased previous experience victimization of fear of ethnic-based violence leads to an increased exposure to fear of ethnic-based violence among the respondents.

Several ways of responding to the fear of ethnic-based violence among the respondents was also discovered in the present study. Whereas prayer was found to be the predominantly used way-out, trying transfer opportunities to Universities situated near around the areas of origins of students, leaving the campus and moving to relatives and families when noticing signs of ethnic violence in the campus, affiliating with students that may protect them from ethnic-based violence, trying to learn the language of potential perpetrators, moving in and around the campus with students having similar ethnicities with them, and often doing just nothing were also found to be other alternative means that students use to cope with fear of ethnic violence in the study area.

5.2. Recommendation

5.2.1. Strengthening the campus's security system

In order to restore students' trust on the campus's security to be capable in protecting them from any possible threats, it is highly essential that the University perform some empowerment tasks such as facilitating relevant trainings for the existing security personnel. In addition, the reform may include replacing the old security staffs by new ones that are able-bodied, young, and well trained to effectively perform any difficult operations to safeguard the safety of the students. Following the prevalence of ethnic-based violence in most Universities of Ethiopia since recent times, it is known that the federal government of Ethiopia has recently passed a decision that Universities throughout the country shall be guarded by the federal police for unspecified period of time. This is a necessary decision that helps to reduce students' fear of ethnic-based violence and maintains the trust that an organized and capable security system exists that may save the students. In addition, the reform on the campus's security system should also include a mechanism by which the trust of the students on the security's impartiality can be maintained.

5.2.2. Addressing language barriers of accessing services

The presence of a situation in which some group of students are privileged in unfairly accessing services just on merit of speaking a certain language and others are disadvantaged due to lack of such ascriptive qualities will leave many in a state of frustration. Being a federal academic institution, Universities should be an area where the interest of all members is at least fairly entertained and access to advantageous positions be granted on the basis of achievement alone. The consideration that organizations should give priority to members of the local community in terms of creating job opportunities should never compromise this reality. When hiring personnel on both administrative and supportive positions, the University should consider being multi-lingual as an essential quality. Furthermore, orientations should be provided to existing staffs to make them cultural-relativists when working in such a setting in which students from diverse cultural backgrounds are represented.

5.2.3. Undertaking periodic discussions with students

One important finding of the present research is the point that there are times at which fear of ethnic violence reaches at peak and becomes low in another period following the emergence of certain conditions in and out of the campus. By undertaking periodic discussions with students, the University can assure the students that the campus still remains peaceful albeit the prevalence of ethnic violence in other Universities. In addition, it is also helpful to identify the presence of some potential students in the campus that are likely to serve the political interests of certain local elites mainly by instigating violence among the students.

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Appendices

Addis Ababa University
School of Graduate Studies
Department of Sociology (MA Program)
Questionnaire Consent Form

Dear Respondent!

My name is Nikol Sorsa. Currently, I am attending my graduate program in sociology at Addis Ababa University. As a second year student, I am supposed to undertake a research on a particular topic as a partial fulfillment of obtaining master's degree. Accordingly, now I am conducting a study entitled as "Fear of potential ethnic-based violence and associated factors among higher education students in Ethiopia: the case of Wolaita Sodo University."

The prime objective of the research is to explore and find out whether students of higher education institutions in Ethiopia are suffering from fear of potential ethnic-based violence and the factors associated to such fears during the period of the study, with particular reference to students of Wolaita Sodo University, Southern Ethiopia.

Dear respondent, the objective of the research can only be attained when you are willing to provide your genuine responses to the series of questions appear in this questionnaire. I will assure you 100% that your responses will never be used for any other purposes other than the research. For this, some documents, such as ethical approval are attached as testimonials witnessing that the candidate (me) is belong to the institution indicated above and that the research is being done only for the specified purpose.

Please bear in mind that you will not be paid for the sake of participating in the research since it will be considered as purchasing data which is ethically unacceptable. However, I can assure you that participating in the study will never cause any physical, moral/psychological, financial or material damage to you other than letting you sacrifice some of your time.

This is a consent form urging you to sign on the space provided for you here under to show your agreement and willingness to participate in the study. By signing, you demonstrated that you have agreed to the terms and conditions mentioned above. Thank you in advance!

Respondent's sign.: _____ Date: _____ Enumerator's sign. _____ Date: _____

PART ONE: SOCIO-DEMOGRAPHIC BACKGROUND OF RESPONDENTS

INSTRUCTION ONE: please encircle the number containing your appropriate responses

No	Variables	Categories of responses
1.	Age	1. 10-15 2. 16-20 3. 21-25 4. 26-30 5. 31-35 6. 36-40 7. 41-45 8. 46-50 9. 51-55 10. 56-60 11. 61-65 12. 66 & above
2.	Sex	1. Male 2. Female
3.	Religion	1. Orthodox Christian 2. Muslim 3. Protestant 4. Catholic 5. Jehova's witness 6. Atheist 7. Other
4.	Residential background	1. Urban

		2. Rural
5.	Ethnicity	1. Wolaita 2. Sidama 3. Amhara 4. Oromo 5. Tigre 6. Gamo 7. Dawro 8. Kefa 9. Hadiya 10. Kembata 11. Gambella 12. Somali 13. Harari 14. Others
6.	Batch	1. First year 2. Second year 3. Third year 4. Fourth year 5. Fifth year & above

PART TWO: QUESTIONS RELATED TO PREVALENCE OF FEAR OF ETHNIC-BASED VIOLENCE

Instruction two: please encircle the numbers containing your appropriate responses

No	Variables	Categories of responses
1.	Do you feel at home here in Wolaita Sodo town?	1. Yes 2. No
2.	Do you feel safe in the campus?	1. Yes

		2. No
3.	If your answer is “NO”, what kind of violence victimizations do you fear in the campus? (<i>multiple response is allowed</i>)	<ol style="list-style-type: none"> 1. Sexual violence 2. Ethnic-based violence 3. Theft/robbery 4. Physical assault 5. Murder 6. Others
4.	If your answer above is “No”, which area of the campus do you feel more insecure? (<i>multiple response is allowed</i>)	<ol style="list-style-type: none"> 1. Dormitory 2. Cafeteria 3. Class room 4. Student lounge 5. Student clinic/hospital 6. Space (studying area) 7. Everywhere
5.	Have you ever been in a state of fear about the potential upheaval of ethnic-based violence in/around the campus?	<ol style="list-style-type: none"> 1. Yes 2. No
6.	If your answer above is “YES”, do you think yourself to be vulnerable/likely victim of such violence?	<ol style="list-style-type: none"> 1. Yes 2. No
7.	If your answer is “Yes” for question number 5, what are the circumstances that put you in such fear?	<ol style="list-style-type: none"> 1. The presence of ethnic-loaded verbal assaults in the campus 2. Ethnic violence occurring in other campuses 3. Seldom attempts of actual ethnic violence in the campus 4. The overall political situation in the current Ethiopia 5. Other circumstances
8.	Whom do you fear most to threaten you on the basis of your ethnic identity?	<ol style="list-style-type: none"> 1. Students with other ethnicity 2. Strangers from the local community

	<i>(multiple response is allowed)</i>	3. Teachers 4. Campus police 5. The administrative staffs 6. Other supportive staffs 7. Others
9.	Do you think teachers treat you differently just because of your ethnic identity?	1. Yes 2. No
10.	If your answer above is “ Yes ”, have you ever experienced ethnic-based discriminations from your teachers?	1. Yes 2. No
11.	Have you ever experienced ethnic-based discriminations by other staffs of the campus?	1. Yes 2. No
12.	Do you feel safe when walking out of the campus?	1. Yes 2. No
13.	If your answer is “ NO ”, what kind of violence do you fear when walking out of the campus? <i>(multiple response is allowed)</i>	7. Sexual violence 8. Ethnic-based violence 9. Theft/robbery 10. Physical assault 11. Murder 12. Others
13.	Do you think members of the local community treat you differently just because of your ethnic identity?	1. Yes 2. No
14.	Have you ever experienced ethnic-based discrimination by members of the local community?	1. Yes 2. No
15.	Do you think that the campus’s security is capable of protecting you from ethnic-based violence?	1. Yes 2. No
16.	Do you think the campus’s police would	1. Yes

	act impartially if ethnic violence prevails in the campus?	2. No
17.	Have you ever been a victim of ethnic-based violence before?	1. Yes 2. No
18.	Do you keep yourself informed about the security status of other Universities?	1. Yes 2. No
19.	If your answer above is “ Yes ”, does the prevalence of ethnic violence in other campuses puts you in a state of insecurity in your own campus?	1. Yes 2. No

INSTRUCTION THREE: put a tick “√” mark in the boxes containing your appropriate responses

(SA(5)= **Strongly Agree**, A(4)=**Agree**, N(3)=**Neutral**, DA(2)=**Dis Agree**, SDA(1)=**Strongly Disagree**)

No	Question	SA (5)	A (4)	N(3)	DA (2)	SDA (1)
1.	I often fear as if someone will attack me based on my ethnic-identity					
2.	I do not trust students that have different ethnic identity than mine.					
3.	I fear to spend time/sleep in the dormitory with students whose ethnic identity is different from mine.					
4.	I often need the companionship of my fellow ethnic-similar students when moving around the campus					
5.	During arguments, I care about my words when talking to people who belong to other ethnic groups than those having similar ethnicity with me.					

**PART THREE: QUESTIONS RELATED TO STUDENTS' RESPONSE TO FEAR OF
POTENTIAL ETHNIC-BASED VIOLENCE**

(The following questions are applicable only to respondents who fear the prevalence of ethnic-based violence?)

Instruction: please encircle the number/s containing your appropriate responses

1. What do you do to cope up with your fear of potential ethnic-based victimizations in the campus? *(multiple response is allowed)*
 1. Moving in and around the campus with students having similar ethnicities with me
 2. Staying in the dormitories where students with similar ethnic background me are found
 3. Affiliating with students that are presumed to be potential perpetrators of ethnic violence
 4. Affiliating with students that may protect me from ethnic-based violence
 5. Moving away from the campus when I notice signs of ethnic violence
 6. Looking for transfer alternatives to Universities located around my area of origin
 7. Trying to learn the language of potential perpetrators
 8. Praying
 9. Nothing
 10. Other: _____

Addis Ababa University

School of Graduate Studies

Department of Sociology (MA Program)

In-depth Interview Guiding Questions

Basic information

1. Sex: _____
2. Batch: _____
3. Ethnicity: _____

1. How safe do you feel in the campus?

Probe: What features/aspects of the campus made you to feel/not to feel safe?

2. How secured do you feel when moving out of the campus/in the town?
3. How do you express the nature of social interaction you have with students belonging to different ethnic identities than yours in the campus?

Probe: *What is the ethnic composition of students in your dormitory?*

** Do you feel comfortable to sleep with students having ethnic identities different from yours?*

** Do you consider individuals' ethnicity when choosing close friends, dorm-mates, etc, and if yes, do you have a reason for that?*

4. What do you feel about the potential prevalence of ethnic violence in your campus?

Probe: ** Do you fear about the prevalence of potential ethnic violence in the campus?*

** What are circumstances that put you in such fear?*

** Have you ever observed tangible situations that may lead to ethnic-based conflicts in the campus?*

** (If s/he fears about the prevalence of ethnic violence...) how do you cope up with your fear of the prevalence of ethnic-based violence?*

** What do you do to protect yourself from possible victimizations of ethnic-based violence in the campus?*

5. How do you express the relationship between security situations in other Universities with the emotional stability of students in your campus?

Probe: * *Does the prevalence of ethnic violence in other Universities puts you in a state of fear while you being here in your own campus (under circumstances where there are no symptoms of such violence here)?*

- *Do you think the media, especially the social media, plays a role of instigating fear of ethnic violence in the campus?*

6. What is the position/role of ethnicity in various endeavors of social interaction (teaching learning, accessing student services, etc) in the campus?

Probe: * *Does ethnic identity play a role of benefiting or harming students in different areas of campus life?*

- *Have you or do you know someone ever experienced such advantages/disadvantages just on the basis of your ethnic identity here in the campus?*

7. How far do you trust employees of the campus (such as campus police, administrative staffs, and other supportive staffs) in terms of protecting/defending you against any possible ethnic violence?

Probe: * *Do you think the campus's security is capable enough to protect you from potential harm caused by ethnic violence?*

- *Do you believe they can act impartially in case ethnic violence prevails in the campus?*

Addis Ababa University

School of Graduate Studies

Department of Sociology (MA Program)

Focus Group Discussion Guiding Questions

Basic information

1. Place of FGD:_____

2. Number of Participants:_____

3. Start & end time:_____

1. How safe is the campus?
2. How is the nature of social interaction among students of diverse ethnic backgrounds expressed?
3. What do you feel about the potential prevalence of ethnic violence in your campus?
Probe: to what extent does fear of ethnic violence prevail among students in the campus?
4. How do you express the relationship between security situations in other Universities with the emotional stability of students in your campus?
5. What is the position/role of ethnicity in various endeavors of social interaction (teaching learning, accessing student services, etc) in the campus?
6. How far do you trust employees of the campus (such as campus police, administrative staffs, and other supportive staffs) in terms of protecting/defending you against any possible ethnic violence?

አዲስ አበባ ዩኒቨርሲቲ

የድህረ-ምረቃ ትምህርት ቤት

ሶሲዮሎጂ ት/ት ክፍል (ሁለተኛ ዲግሪ መርሐ-ግብር)

መጠይቅ ላይ በፍቃደኝነት ለመሳተፍ የሚደረግ ስምምነት ቅፅ

ውድ የዚህ መጠይቅ ተሳታፊ፡

ስሜ ኒኮል ሶርሳ ይባላል። በአሁን ወቅት፡ በአዲስ አበባ ዩኒቨርሲቲ፡ በሶሲዮሎጂ ትምህርት ክፍል የሁለተኛ ዲግሪ ትምህርቴን በመከታተል ላይ ስሆን፡ ለዲግሪው ማሟያ የሚሆን የመመረቂያ ጽሑፍ፡ “Fear of potential ethnic-based violence and associated factors among higher education students in Ethiopia: the case of Wolaita Sodo University” በሚል ርዕስ ጥናት እየሰራሁ ነው። የጥናቱ ዋና ዓላማ፡ በኢትዮጵያ ውስጥ ባሉ የተለያዩ ክፍተኛ ትምህርት ተቋማት ውስጥ በአሁን ወቅት እየተማሩ ያሉ የመደበኛ ተማሪዎች፡ በተቋማቱ ውስጥ ምናልባት ሊነሱ ከሚችሉ ብሄር-ተኮር ግጭቶችን በተመለከተ ያላቸውን ፍርሃት እና ተያያዥ ጉዳዮችን መዳሰስ ነው። ይህንኑ አላማ ለማሳካት የተዘጋጀው መጠይቅም፡ ለትምህርታዊ ጽሁፍ አላማ ብቻ የሚውል ይሆናል።

በዚህ ጥናት እንዲሳተፉ የተመረጡበት ዋና ምክንያት ከሚደረገው ጥናት ጋር ቀጥተኛ ግንኙነት ስላለዎት ሲሆን፡ በጥናቱ ላይ መሳተፍ ሙሉ በሙሉ በፍቃደኝነት ላይ የተመሰረተ ነው። ለጥናቱ መሳካትም የእርስዎ እውነተኛ ስሜትዎን የሚገልጸውን ምላሽ መስጠትዎ ከፍተኛ ሚናን ይጫወታል። ስለዚህም በአክብሮትና በሙሉ ትህትና ይህን መጠይቅ ለመመለስ እንዲተባበሩ እጠይቃለሁ።

ውድ የዚህ ጥናት ተሳታፊ፡ ለጥናታዊ ጽሑፍ ግብዓትነት እንዲያገለግል ታስቦ በተዘጋጀ መጠይቅ ለሚሳተፉ ግለሰቦች ገንዘብ መክፈል፡ ከሙያ ሥነ-ምግባር አንጻር ስለማይፈቀድ፡ በጥናቱ ላይ በመሳተፍዎ ምክንያት፡ ምንም ዓይነት ክፍያ እንደማይከፈልዎ በቅድሚያ እያሳሰብኩ፡ ነገር ግን፡ በዚህ ጥናት ውስጥ መሳተፍ ምንም ዓይነት አካላዊ፣ ስነ-ልቦናዊ፣ ወይም ቁሳዊ ጉዳት እንደማይደርስዎ አረጋግጥልዎታለሁ።

ይህ ቅጽ፡ እርስዎ በዚህ ጥናት ውስጥ በፍቃደኝነት ለመሳተፍ መስማማትዎን የሚገልጽ ሲሆን፡ ይህንንም ለማረጋገጥ፡ ክታች በተዘጋጀው ቦታ ይፈርሙ እና በፍቃደኝነት ለመሳተፍ መስማማትዎን ያረጋግጡ። ጊዜዎን ሰውተው ይህን መጠይቅ ለመሙላት ፍቃደኛ በመሆንዎ ከልብ አመሰግናለሁ።

ማሳሰቢያ፤

- ሚስጥርዎን ለመጠበቅ ሲባል፡ መጠይቁ ላይ ስም ወይም የእርስዎን ማንነት የሚገልፁ ነገሮችን አይጻፉ
 - መልስ የሚሰጡት በሚስጥር ስለሆነ፡ እርስዎ በግል ምን አይነት መልስ እንደሰጡ ማንም ሊያውቅ አይችልም
 - መልስ በሚሞሉበት ጊዜ፡ አንዱ ተማሪ የሌላውን መልስ መመልከትም ሆነ፡ በመመካከር ተመሳሳይ መልስ መስጠት አይቻልም
 - ስለዚህ፡ ያለአንዳች ፍራቻ ክታች ለሚነሱ ጥያቄዎች በሃቀኝነት ብቻ እውነተኛውን መልስ ይስጡ
- 🌈 ጥያቄ ወይም እንዲብራራ የሚፈልጓቸው ነገሮች ሲኖሩ፡ መረጃ ሰብሳቢውን ይጠይቁ

የ ተሳታፊው ፊርማ ----- ቀን ----- የ ሚጃ ሰብሳቢው/ዋ ፊርማ ----- ቀን -----

ክፍል አንድ፡ የ ተሳታፊዎች ጠቅላላ ሚጃን የተመለከቱ ጥያቄዎች

መመሪያ፡- እባክዎን የእርስዎን ትክክለኛ ስሜት የሚገልጸውን ምላሽ የያዘውን ቁጥር በማክበብ ይምረጡ።

ተ.ቁ	ጥያቄዎች/ተለዋዋጮች	የምላሽ አማራጮች
1.	ዕድሜ	1. 10-15 2. 16-20 3. 21-25 4. 26-30 5. 31-35 6. 36-40 7. 41-45 8. 46-50 9. 51-55 10. 56-60 11. 61-65 12. 66 እና ከዛ በላይ
2.	ፆታ	1. ወንድ

		2. ሴት
3.	ሐይማኖት	1. ኦርቶዶክስ ክርስቲያን 2. ሙስሊም 3. ፕሮቴስታንት 4. ካቶሊክ 5. የጃሆዋ ምስክሮች 6. ሀይማኖት የሌለው/ት
4.	ያደግክበት/ሽበት አካባቢ	1. ከተማ 2. ገጠር
5.	ብሄር	1. ወላይታ 2. ሲዳማ 3. አማራ 4. አሮሞ 5. ትግሬ 6. ጋሞ 7. ዳውሮ 8. ከፋ 9. ሃዲያ 10. ከምባታ 11. ጋምቤላ 12. ሶማሌ 13. ሐረሪ 14. ሌላ
6.	ባች (ስንተኛ አመት ነዎት)	1. አንደኛ አመት 2. ሁለተኛ አመት 3. ሶስተኛ አመት 4. አራተኛ አመት 5. አምስተኛ አመት እና ከዚያ በላይ

ክፍል ሁለት፡ የከፍተኛ ትምህርት ተቋማት ተማሪዎች፡ ለብሄር ተኮር ግጭቶች ያላቸውን ፍርሃት/ስጋት የተመለከቱ ጉዳዮችን የሚዳስሱ ጥያቄዎች

መመሪያ፡- እባክዎን የእርስዎን ትክክለኛ ስሜት የሚገልጸውን ምላሽ የያዘውን ቁጥር በማክበብ ይምረጡ።

ተ.ቁ	ጥያቄዎች/ተለዋዋጮች	የምላሽ አማራጮች
1.	በወላይታ ሶዶ ከተማ ውስጥ ስትኖር የባይተዋርነት/ የሰው ሃገር-ሰው-ነት ስሜት ይሰማሃል/ሻል?	<ol style="list-style-type: none"> 1. አዎ 2. አይሰማኝም
2.	በካምፓስ ውስጥ ደህንነት/ህ/ሽ የተጠበቀ ያክል ስሜት ይሰማሃል/ሻል?	<ol style="list-style-type: none"> 1. አዎ 2. አይሰማኝም
3.	መልስ/ሽ አይሰማኝም ከሆነ፡ ምን አይነት ጥቃት ሊደርስብኝ ይችላል ብለህ/ሽ ትፈራለህ/ሽ? (ከአንድ በላይ መልስ ማክበብ ይፈቀዳል)	<ol style="list-style-type: none"> 1. ያታዊ ጥቃት/ትንኮሳ 2. የብሄር ጥቃት 3. ዘረፋ/ስርቆት 4. ድብደባ/አካላዊ ጥቃት 5. ግድያ 6. ሌላ
4.	ለሁለተኛው ጥያቄ መልስዎ አይሰማኝም ከሆነ፡ በካምፓስ ውስጥ ካሉት ቦታዎች፡ በየትኛው አካባቢ ይበልጥ የደህንነት ስጋት/ፍርሃት ይሰማሃል/ሻል? (ከአንድ በላይ መልስ ማክበብ ይፈቀዳል)	<ol style="list-style-type: none"> 1. በዶርሚተሪ 2. በተማሪዎች መመገቢያ 3. በመማሪያ ክፍል 4. በተማሪዎች መዝናኛ 5. በተማሪዎች ክሊኒክ/ሆስፒታል 6. በማጥኛ ቦታዎች 7. ካምፓሱ ውስጥ ባሉ ሁሉም አካባቢዎች
5.	በካምፓስ ውስጥ/አካባቢ፡ ብሄር-ተኮር ግጭት ሊነሳ ይችላል የሚል ፍርሃት/ስጋት አድሮብህ/ሽ ያውቃል?	<ol style="list-style-type: none"> 1. አዎ 2. አያውቅም
6.	መልስ/ሽ አዎ ከሆነ፡ ብሄር-ተኮር ግጭት ቢነሳ ተጠቂ/ተጋላጭ ልሆን እችላለሁ ብለህ/ሽ እራስህን/ሽን ታስባለህ/ሽ?	<ol style="list-style-type: none"> 1. አዎ 2. አላስብም

7.	ለአምስተኛው ጥያቄ፡ መልስህ/ሽ አዎ ከሆነ፡ ምን ዓይነት ሁኔታዎች ናቸው የብሄር ግጭት ሊነሳ ይችላል ብለህ/ሽ እንድትፈራ/ሪ ያደረገህ/ሽ?	<ol style="list-style-type: none"> 1. ብሄር-ተኮር የቃላት ምልሶች/ብሽሽቆች በአምፓስ ውስጥ መኖር 2. በሌሎች ዩኒቨርሲቲዎች የሚከሰቱ የብሄር ግጭቶች 3. አልፎ አልፎ በግቢው ውስጥ ሲሞክሩ የነበሩ የብሄር ግጭቶች 4. በኢትዮጵያ ያለው ወቅታዊ የፖለቲካ ሁኔታ 5. ሌሎች ሁኔታዎች
8.	በብሄር ማንነተህ ምክንያት ሊያጠቃኝ ይችላል ብለህ/ሽ ይበልጥ ማንን ትፈራለህ/ሽ? (ከአንድ በላይ መልስ ማክበብ ይፈቀዳል)	<ol style="list-style-type: none"> 1. የሌላ ብሄር ተማሪዎች 2. ማንነቱ የማይታወቅ ሰው 3. መምህራን 4. ካምፓስ ፖሊስ 5. የአስተዳደር ሰራተኞች 6. ሌሎች ድጋፍ ሰጪ ሰራተኞች 7. ሌላ
9.	መምህራን በብሄር ማንነትህ/ሽ የተነሳ ጥቃት/መድሎ ሊፈፀሙብኝ ይችላሉ ብለህ/ሽ ታስባለህ/ሽ?	<ol style="list-style-type: none"> 1. አዎ 2. አላስብም
10.	ለፀተኛው ጥያቄ መልስህ/ሽ አዎ ከሆነ፡ ከዚህ በፊት ብሄር-ተኮር ጥቃት/መድሎ ከመምህራኖችህ/ሽ አጋጥሞህ/ሽ ያውቃል?	<ol style="list-style-type: none"> 1. አዎ 2. አያውቅም
11.	በሌሎች የግቢው ሰራተኞች በኩል ብሄርን መሠረት ያደረገ መድሎ/ጥቃት ደርሶብህ/ሽ ያውቃል?	<ol style="list-style-type: none"> 1. አዎ 2. አያውቅም
12.	ከግቢ ውጪ ስትንቀሳቀስ፡ ደህንነትህ/ሽ የተጠበቀ ያክል ይሰማሃል/ሻል?	<ol style="list-style-type: none"> 1. አዎ 2. አይሰማኝም
13.	መልስህ/ሽ አይሰማኝም ከሆነ፡ ምን አይነት ጥቃት ሊደርስብኝ ይችላል ብለህ/ሽ ትፈራለህ/ሽ? (ከአንድ በላይ መልስ ማክበብ ይፈቀዳል)	<ol style="list-style-type: none"> 1. የታዊ ጥቃት/ትንኮሳ 2. የብሄር ጥቃት 3. ዘረፋ 4. ድብደባ/አካላዊ ጥቃት

		5. ግድያ 6. ሌላ
14.	የአካባቢው ህብረተሰብ፣ ብሄር-ተኮር ጥቃት ሊፈፅምብኝ ይችላል ብለህ/ሽ ታስባለህ/ሽ?	1. አዎ 2. አላስብም
15.	ከዚህ በፊት፣ በአካባቢው ህብረተሰብ ብሄር-ተኮር መድሎ/ጥቃት ደርሶብህ/ሽ ያውቃል?	1. አዎ 2. አያውቅም
16.	የካምፓሱ ፖሊስ፣ ብሄር-ተኮር ግጭት ቢነሳ ተማሪውን የመጠበቅ ብቃት አለው ብለህ/ሽ ታስባለህ/ሽ?	1. አዎ 2. አላስብም
17.	የብሄር-ተኮር ጥቃት ቢነሳ፣ የግቢው ፖሊስ ገለልተኛ ይሆናል ብለህ/ሽ ታስባለህ/ሽ?	1. አዎ 2. አላስብም
18.	ከዚህ በፊት ብሄር-ተኮር ጥቃት በካምፓስ ውስጥ ደርሶብህ/ሽ ያውቃል?	1. አዎ 2. አያውቅም
19.	በሌሎች ዩኒቨርሲቲዎች ውስጥ ያለውን የፀጥታ ሁኔታ በየቀኑ ትክታተላለህ/ሽ?	1. አዎ 2. አልከታተልም
20.	ከላይ ለተነሳው ጥያቄ መልስህ/ሽ አዎ ከሆነ፣ በሌሎች ዩኒቨርሲቲዎች የሚከሰተው ረብሻ፣ እዚህም ሊፈጠር ይችላል የሚል ፍርሃት/ስጋት ውስጥ ያስገባሃል/ሻል?	1. አዎ 2. አያስገባኝም

መመሪያ ሶስት፡ ትክክለኛ መልስዎን በያዘው ሳጥን ውስጥ የ“√” ምልክት በሚደረግ፡ ከታች ለሚ ሱ ጥያቄዎች ምላሽ ይስጡ

[(5, በአ = በጣም አስማዝሁ)፣ (4, አ = አስማዝሁ) (3 ገ = ገለልተኛ)፣ (2 አ = አልሰማም)፣ (1, በአ = በጣም አልሰማም)]

ቁ.	ጥያቄዎች	በአ (5)	አ (4)	ገ(3)	አ (2)	በአ (1)
1.	ብዙ ጊዜ፡ የሆነ ሰው በብሄር ማንነቱ ምክንያት ብቻ ጥቃት እንዳይፈፀምብኝ እፈራለሁ					
2.	ከእኔ ሌላ የብሄር ማንነት ያላቸውን ተማሪዎች አላምንም					
3.	ዶርም ውስጥ፡ የሌላ ብሄር ተማሪዎች ጋር ጊዜ ማሳለፍ/መተኛት ያስፈራኛል/ለደህንነቴ ያስጋኛል					
4.	በግቢ ውስጥ/ውጪ ስንቀሳቀስ፡ ከእኔ ጋር ተመሳሳይ ብሄር ካላቸው ተማሪዎች ጋር ካልሆነ በቀር እፈራለሁ					
5.	ከእኔ ጋር ተመሳሳይ የብሄር ማንነት ካለው ሰው ይልቅ፡ የሌላ ብሄር ማንነት ካላቸው ሰዎች ጋር ሳወራ ለቃላቶቼ እጠነቀቃለሁ					

ክፍል ሶስት፡ የክፍተኛ ትምህርት ተቋማት ተማሪዎች፡ ለብሄር-ተኮር ግጭት ፍርሃት የሚሰጧቸውን ምላሾች የተመለከቱ ጥያቄዎች

(የሚከተሉት ጥያቄዎች የሚመለከቱት፡ የብሄር-ተኮር ግጭት ፍርሃት እያደረግባቸው ያሉ ተማሪዎችን ብቻ ነው)

መመሪያ፡- እባክዎን የእርስዎን ትክክለኛ ስሜት የሚገልጸውን ምላሽ የያዘውን ቁጥር በማክበብ ይምረጡ።

1. የብሄር-ተኮር ግጭት ፍርሃት ህን/ሽን ለመቋቋም፡ ምን ታደርጋለህ/ሽ? (ከአንድ በላይ መልስ መስጠት ይቻላል)

1. ከእኔ ጋር ተመሳሳይ የብሄር ማንነት ካላቸው ተማሪዎች ጋር መንቀሳቀስ
2. ዶርም ውስጥ በብሄር ከሚመስሉኝ ተማሪዎች ጋር መተኛት/መቆየት
3. ብሄር-ተኮር ጥቃት ሊፈፀሙብኝ ከሚችሉ ተማሪዎች ጋር መግባባት

4. ከብሄር-ተኮር ጥቃት ሊጠብቁኝ ይችላሉ ብዬ ከማስባቸው ተማሪዎች ጋር ጓደኛ መሆን
5. የትውልድ አካባቢ ወዳሉ ዩኒቨርሲቲዎች ዝውውር መሞከር
6. ትንሽ የሚያሰጉ ሁኔታዎችን ስመለከት፡ ቶሎ ወደ ቤተሰብ ወይም ዘመድ ጋ መሄድ
7. ብሄር-ተኮር ጥቃት ሊፈፀሙብኝ ይችላሉ ብዬ የማስባቸውን ሰዎች ቋንቋ መለማመድ
8. መፀለይ
9. ምንም አላደርግም
- 10.ሌላ: _____

DEPARTMENT OF SOCIOLOGY

አዲስ አበባ ዩኒቨርሲቲ
አዲስ አበባ: ኢትዮጵያ



ADDIS ABABA UNIVERSITY
ADDIS ABABA, ETHIOPIA

Date: January 06, 2020

To Whom It May Concern

This is to certify that Mr./Ms. Nikol Sorsa is currently an MA program student in the Department of Sociology, Addis Ababa University. He/She is conducting a research entitled:

"Fear of Ethnic Based Violence and Associated Factors among Higher Education Students in Ethiopia: The case of Wolayita Sodo University"

under the supervision of Mr./ Ms. Dr Taye Nigussie, a staff member of the Department of Sociology and he/she needs to collect data from your organization.

I am hereby requesting your kind cooperation to the student.

Sincerely yours,

Addisu Meseret
Head, Department of Sociology
Sociology



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