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**Addis Ababa University**  
**College of Educational and Behavioral Studies**  
**Department of Civics and Ethical Education**

**Assessing Youth Involvement in Peace Building: The Case of  
Fagita Lekoma Woreda, Awi Administrative Zone, Amhara  
National Regional State**

**By**

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August, 2020

Addis Ababa, Ethiopia

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**A Thesis Submitted to the Department Civics and Ethical Education in Partial  
Fulfillment of the Requirements for the Degree Master of Education in Civics  
and Ethical Education Department**

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**August, 2020**

**Addis Ababa, Ethiopia**

## DECLARATION

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

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The thesis entitled “Assessing Youth Involvement in Peace Building: The case of Fagita Lekoma Woreda, Awi Administrative Zone, Amhara National Regional State” by Mr. Yosef Beyene submitted for defense with my approval as his research advisor.

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## LIST OF ACRONYMS AND ABBREVIATION

ANRS	Amhara National Regional State
AU	African Union
AYR	African Youth Report
FGD	Focus Group Discussion
FLWADO	Fagita Lekoma <i>Woreda</i> Agriculture Development Office
MYSCE	Ministry of Youth, Sports and Culture of Ethiopia
NGO	Non-Governmental Organization
NIDIA	National Institute Development for International Affairs
PCYB	Positive Change Youth Behavior
SC	Social Constructivism
SPP	Social Psychology Perspectives
SPSS	Statistical Package for Social Sciences
SDDP	Social Security Development Policy
UN	United Nation
UNDAP	United Nation Document Agenda for Peace
UNDP	United Nation Development Program
UNFPA	United Nation Population Fund Agreement
USAID	United States Agency for International Development
WHO	World Health Organization
WWII	World War Second
YCAO	Youth and Child Administration Office

## **ABSTRACT**

*The aim of this study is to assess youth involvement in peace building in selected kebeles of Fagita Lekoma woreda in Amhara National Regional state. Simple descriptive research design was used for the study. Simple random or lottery method and purposive sampling techniques were used in order to select respondents, interview and discussants respectively. Accordingly 130 respondents, 21 interviewees and 12 discussants were selected from 3800 study population. Quantitative and qualitative data were gathered through the questionnaire, interview and FGD. The collected data were analyzed by using descriptive statistical and thematic analysis. The results of the study revealed that the youths in Fagita Lekoma Woreda identify as they have the ability to build peace in their areas. The findings indicate that the youth in the study area play great roles in peace building. They are open-minded, dynamic, influential, decision maker, and involved in peace building practices regardless of age, gender, and religion. The study revealed that the youth have various challenges in their peace building practices such as unemployment, inferiority feeling, alcoholism, inadequate youth communication platform and lack of awareness creation on peace building. The findings showed that there were no different opportunities created for the youth to be involved in peace building practices including access to education, self-esteem empowerment, and the availability of youth leagues. Therefore, various points were recommended based on the major findings of the study.*

**Key words:** Assessment, Youth, involvement, and Peace building

# CHAPTER ONE

## INTRODUCTION

### 1.1. Background of the Study

Without limiting time and space, conflict exists everywhere in the world. Peace building is a process that facilitates the establishment of durable peace, and tries to prevent the recurrence of violence by addressing root causes and effects of conflict through reconciliation, institution building, and political as well as economic transformation. McEvoy-Levy (2006) argues that peace building refers to a crucial and distinct phase in a conflict when both violence prevention and social reconstruction challenges co-exist and overlap, and conflict management, conflict resolution and conflict transformation measures are required in an effort to construct a sustainable peace.

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

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

Furthermore, while acknowledging the limitations of current indigenous approaches and the need for improvement, Abbink (2006) highlights the significance of youth involvement into the peace building procedures. McEvoy-Levy (2006) emphasizes the significance of examining how youth senses about and around issues of conflict, post-conflict and the peace building. Despite the

significant lack of adequate research on the roles of youth in peace building, there are a wide variety of studies concerning youth in conflict, and the relationship between youth and conflict causation (Schwartz, 2008).

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

## **1.2. Statement of the Problem**

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

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

In spite of the abundance of literature available on the roles of youth in conflict, the effects of a large youth population during the post-conflict reconstruction period has been largely understudied. In other words, there are significant gaps to understand how the post-conflict

reconstruction process affects young people, and the role of youth play in determining the success of the peace building. Most of the research on youth in conflict focuses on young men, suggesting that a large proportion of male youth were increase the likelihood of instability, but does not consider the youth population's role in peace building.

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

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

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

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

youth participation and increasing acceptance of children and youth as agents of change and peace builders (Bista and O’Kane, 2015).

As long as these studies were conducted outside Ethiopian context, their findings couldn’t clearly show the local or Ethiopian youth context. Although various indigenous researches were conducted in Ethiopia on various peace building mechanisms performed by elders. Such as; Mohammed (2018), had conducted on “Assessing the role of Elders in Preserving peace and Security”: A Case Study in South Wollo, Ethiopia. Nevertheless, the researcher didn’t focus on youth involvement in peace building processes. Besides various researchers conducted regarding youth involvement on political participation. For instance; Bacha E. (2009) had conducted on “youth and politics in post-1974 Ethiopia: An intergenerational Analysis,” However the researcher has not focused on to investigated the youth involvement in peace building. Gofie S.M (2016) studied the state of political culture of the youth in post 1991 Ethiopia taking the capital however the researcher didn’t focus on assessing of youth engagement in peace building. Yihenew (2016), had also studied on the practice of political. participation of the rural people with a particular case study of Mecha Woreda, Bahirdar University. But Yihenew had not assessed the youth engagement on peace building. Alemayehu (2011) had studied “Understanding and reflecting information of youth in Dessie Town”. However, he was not in a position to look at the peace building involvement of youth.

As it has seen from the above some of the researchers focused on political participation and elders peace building. Then to fill the aforementioned studies gap, the researcher initiated to conduct a study on assessing youth engagement on peace building in Awi Zone Fagita Lekoma Woreda in Ethiopia to contribute the researcher’s participation on behalf of peace building in Ethiopia.

Based on the researcher’s working experience and the information gained from Fagita Lekoma Woreda youth and children office, three *kebeles* were frequently experienced in conflict. These *kebeles* frequently host conflicts when they are compared and contrasted with other 27 *kebeles* in the study area.(these *kebeles* are Dimama, Fagita, and Chiguli *kebeles*).These conflicts become an alarming issue in the woreda and have serious negative impacts on the life of the community in general as well as peaceful wellbeing’s. The causes of the conflicts were due to grazing land, irrigation water use, alcoholism, and others. The conflicts were resolved by the

actors of local elders, religious fathers, youth, and elderly mothers which is not that much practiced in other *kebeles*. Thus, the researcher has purposely selected the aforementioned *kebeles* to the current study. Though the youth in the *woreda* have parts in conflicts, they also have great roles in the peace building process.

Besides, the local sensitive issue consideration and absence of previous studies conducted on the involvement of youth in peace building in the study area or the concern of the current study was not studied yet. The researcher was aimed to assess youth involvement in peace building in Fagita Lekoma *Woreda*, Awi Administrative Zone, Amhara National Regional State.

### **1.3. Research Questions**

The research questions for the study were the followings:

1. What are youth perception on peace building in, Fagita Lekoma *Woreda*?
2. How do youths practically involved in peace building process in Fagita Lokoma *Woreda*?
3. Are there different opportunities of youth involvement in peace building process in Fagita lokoma *Woreda*?
4. What are the challenges of youth involvement in peace building process in Fagita Lokoma *Woreda*?

### **1.4. Objectives of the Study**

#### **1.3.1. General Objective**

The main objective of this study is to assess youth involvement in Peace building in the case of Awi Zone Fagita lokema *Woreda*.

#### **1.3.2. Specific Objectives**

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

- To explain the perceptions of youth on peace building in Fagita Lokoma *Woreda*.
- To assess the actual practices of youth in peace building in Fagita Lokema *Woreda*.
- To investigate the opportunities of youth involvement in peace building process in Fagita Lokema *Woreda*.

- To explore the challenges of youth involvement in peace building process in Fagita Lokema *Woreda*.

## **1.5. Significance of the Study**

The Study was significantly important to assess youth involvement on peace building. The researcher hopes that the study was expected to provide explicit information about youth perception, actual practice, and challenges and opportunities to involve in peace building. Thus, the findings of the study were enable peace and security stakeholders like community policing officers and peace building elders in Awi zone, Fagita Lokoma *Woreda* to improving and strengthen youth involvement in their peace building activities. The study was also benefit the community policing officers found in Awi zone, Fagita Lokoma *Woreda* to understand the youths' peace building ability and to work with them for sustainable peace and security.

In addition, the result of the study supports the local peace building elders and religious fathers in Awi zone, Fagita Lokoma *Woreda* to identify the youths' capability of peace building, and to work with them for the better peace building practice. Most importantly, the study also empower the youths for future peace building practices as long as the focus of the study is on the youths' significant roles of peace building.

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

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

## **1.6 Scope of the Study**

This study may be delimited with the time span that conflicts has been made and resolved. In line with this issue, among various conflicts which has been made and resolved by youth in the study area, this study considered conflicts that has been resolved during March 2020- June 2020 excluding other conflicts resolved both before and after the stated period of time because this period is assumed to show youths' up-to-date involvement in peace building practices. Geographically, this study was delimited to Chiguali, Fagita and Dimama kebeles found in Fagita Lokoma *Woreda*, Awi Zone because these kebeles are the places where conflict and peace building are mostly practiced.

## **1.7. Limitation of the Study**

The study will be conducted on the assessment of youth peace building involvement in Amhara National Regional State with reference to Awi Zone in Fagita Lokoma *Woreda*. The limitation of this study were financial constraint, lack of experience, large number of sample size, and the knowledge background of participants to give generic information regarding youth involvement in peace-building.

## **1.8 Operational Definition of Key Terms**

**Youth:** The term youth in this study describes a distinct phase between childhood and adulthood or it refers to any productive age group between 13 and 30 years old.

**Peace building:** Peace building in this study refers to the act of fostering economic and social cooperation with the purpose of building confidence among previously warring parties, developing the social, political and economic infrastructure to prevent future violence, and laying the foundations for a durable peace.

**Involvement:** involvement, in this study, refers to the participation of youth in peace building.

## **1.9 Organization of the Study**

This research report is organized into five chapters. The first chapter is mainly concerned on the background of the study, statement of the problem, research objectives, and research questions, significance of the study, and scope and limitation of the study.

The chapter that follows next is chapter two which presents the review of related literature. In this chapter, previous works about the nature of peace building, approaches of peace, peacekeeping, peacemaking, peace building, youth perceptions on peace building, youth actual practices in peace building, challenges and opportunities of youth involvement in peace building process, and the theoretical and conceptual framework of the study are discussed.

The third part, which is chapter three, comprises the research methodology. It includes description of the study area, research design, samples and sampling design, data collection instruments, data analysis, etc. the fourth chapter is analysis and discussion. This chapter mainly focuses on analyzing and discussing the collected data in its logical order.

The last chapter which is chapter five is the conclusion and analysis part. Accordingly, it concludes the most important points of the study, and recommends some actions to be done in the future. In general, this research report is organized in five consecutive chapters with the list of references and appendices

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

#### **2.1. Youth and Peace Building**

##### **2.1.1. Conceptualizing of Youth**

Youth is an important period of physical, mental and social maturation, where young people are actively forming identities and determining acceptable roles for themselves within their community and society as a whole (World Youth Report, 2005). Secondly, youth are defined as a social construct which characterized according to certain specific social attributes that differentiate them from other groups in society with respect to age, authority, social position, power, ability, rights, dependence/ independence, knowledge and responsibility (Durham, 2000). Thirdly, youth are defined from a psychological perspective. Social-psychological definitions suggest that phases of human growth and development are characterized by particular traits and patterns, consequently incorporating indicators such as cultural context, political, economic, and social factors (Cursi, 2017). The terms youth has been also defined as it is part of a biological stage process, as an established age group related to socio cultural aspects in the society, or as separate from the rest of the society, in this sense a group that has its own culture, value, rules and standards (Christiansen et al., 2006).

An age group within population which is relational and culturally structured is often referred to as “youth” (Durham, 2000). If the youth will be identified as a culturally entity the youth will identify with world views, language, practices and perspectives instead of an age limit or a social status, thus making it up to identify whether or not they are you. When defining youth it is important to understand that youth are defined differently in different countries, societies and cultures making it important not to generalize the definition in such ways as limiting it to a certain identified group (Durham, 2000).

To the above argument the term of “youth” have multiple meanings and different authors wrote different meanings for youth but not unique.

According to, Ministry of Youth, Sports, and Culture of Ethiopia, 2004 (MYSCE) report, various communities and cultures in Ethiopia and other countries maintain different views and outlooks

about youth depending on the level of other social and economic development. This being the case, there is no single definition for the word “youth”. Some countries define the word “youth” as young persons whose age bracket ranges between the end of childhood and the beginning of adulthood. Others refer to young people as “youth” when they start to engage themselves in activities that are considered by the community to be expression of adulthood.

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

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

## **2.2 The Nature of Peace Building**

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

### **2.2.1 Approaches’ of Peace**

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

#### **2.2.1.1 Peacekeeping**

Peacekeepers head to the area of recent conflict and through the threat of force-though some times the use of force as well-encourage the former combatants to comply with the terms of the

cease-fire. Peacekeeping mandates often include protection of civilians as part of the mission. While peacekeeping is about to control the actors so that they at least stop destroying things, others and themselves, In other words, peacekeeping comprises third-party intervention to reduce direct violence, or maintain the absence of it. As well as peacekeeping is the activity of preventing war and violence, especially using armed forces not involved in a disagreement to prevent fighting?

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

### **2.2.1.2 Peacemaking**

Peacemaking is describes the negotiation procedures between different stakeholders aiming for truce or agreement, peace agreement, or peace resolution towards specific conflicts. Peacemaking seeks to achieve full reconciliation among adversaries or disputants and new mutual understanding among parties and stakeholders. Peacemaking is the several types of mediation, usually between two parties and involving a third, a facilitator or mediator. /Douglas Noll/states that peacemaking is a complicated concept because peace can be defined in so many different ways. For our purposes peacemaking is not a process of passive acceptance of mistreatment, a turning of the other cheek in the face of clear injustice or abuse or other weak images of meekness or nonresistance. Instead, peacemaking is a vibrant, powerful concept. At its best, peacemaking creates relational and structural justice that allows for social and personal

wellbeing. This is an ideal objective, perhaps not attainable in all conflicts. Nevertheless, peacemaking implies the use of cooperative, constructive processes to resolve human conflicts, while restoring relationships. Peacemaking does not deny the essential need for adversary processes, but peacemaking places adversary processes into a larger perspective.

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

### **2.2.1.3 Peace Building**

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

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

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

Peace building is traditional definition of peace concerns the absence of war. Modern concepts are broader and including creation situations that guarantee positive human conditions-as positive peace ultimately needs to be obtained by changing the very societal structures that are responsible for suffering and conflict (Jeong, 2000:23). This is very different from the traditional definition of peace, in which the absence of direct, clear violence (such as war) is sufficient. Peace building is practiced in many conflict-torn nations throughout the world. However, the term peace building does not have a set of definition. Peace building is a very widely used term and it differs according to the individuals and contexts. Different writers and organizations have different opinions on what peace building is and what tools it encompasses. According to the United Nation Document Agenda for Peace (UNDAP), peace building consists of a wide range of activities associated with capacity building, reconciliation, and societal transformation (Boutros-Ghali 1992).

## **2.3 Theoretical and Conceptual Framework**

On this section of the study theoretical and conceptual framework have been reported respectively.

### **2.3.1 Theoretical Framework**

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

### **2.3.1.1 International Relations Perspectives**

It covers different specific peace building mechanisms, but the most common one is the Michael Lund's preventing strategy that develops to prevent violent international conflicts. Michael Lund's book *Preventing Violent Conflicts* develops a strategy for preventing violent international conflicts. The core of preventive diplomacy is the concept that crises can be better addressed as they emerge rather than when they have already deepened and widened.

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

### **2.3.1.2 Social Psychology Perspectives**

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

The organizational approach to rebuilding relationships is more structural than psychological. Its proponents look at damaged or absent community structures and organizations and seek to develop or repair them. Some examples are developing community advocacy groups, the

democratization and community development. These two approaches are often blended in practice. Both require detailed knowledge of local language, culture, and society in order to be effective.

### **2.3.1.3 Theory of Social Constructivism**

Centers on the development of jointly constructed understandings of the world that form the basis for shared assumptions about reality. As Lederach (1997) postulates peace building is understood as a comprehensive concept that encompasses, generates, and sustains the full array of processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships. The term, thus involves a wide range of activities that both precede and follow formal peace accords (Hartmann, 2016). Peace is seen not merely as a stage in time or a condition, rather it is a dynamic social construct. In the whole process of peace building, conflict transformation is seen as a holistic and multidimensional framework directed to violent conflicts in all stages of trajectory; it characterizes conflict transformation as an ongoing process towards peace (Lederach 1995). Peace building is undertaken through social participation with a multi-layered and contextualized nature of human experiences. The transition from violent conflict to negotiated settlement and the creation of new types of relationship are complex issues and require comprehensive, multi-dimensional and multi-level approaches for effective conflict transformation (Michelle, 2006). The theoretical framework of this study lays on social constructivism because peace building is a combined effect of social construct depending on the activities and actors shaping it. Most importantly, the constructivist approach is holistic that incorporates various peace-building elements. The rationale behind selecting social constructivism is the assumption that, in any conflict situation, active participation of the youth is vital to facilitate localization of the peace process. Positive Changes in Youth Behavior (PCYB), including acceptance of nonviolence by internalizing the peace building norms and values, are considered a prerequisite to peaceful and non-violent societies. Since the youth are considered the key to post-conflict forms, and the transition from crisis to development, they should be seen as an indispensable target group in achieving sustained progress towards peace and end of armed conflicts. (price,et al., 1998)

### 2.3.2 Conceptual Framework

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

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

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

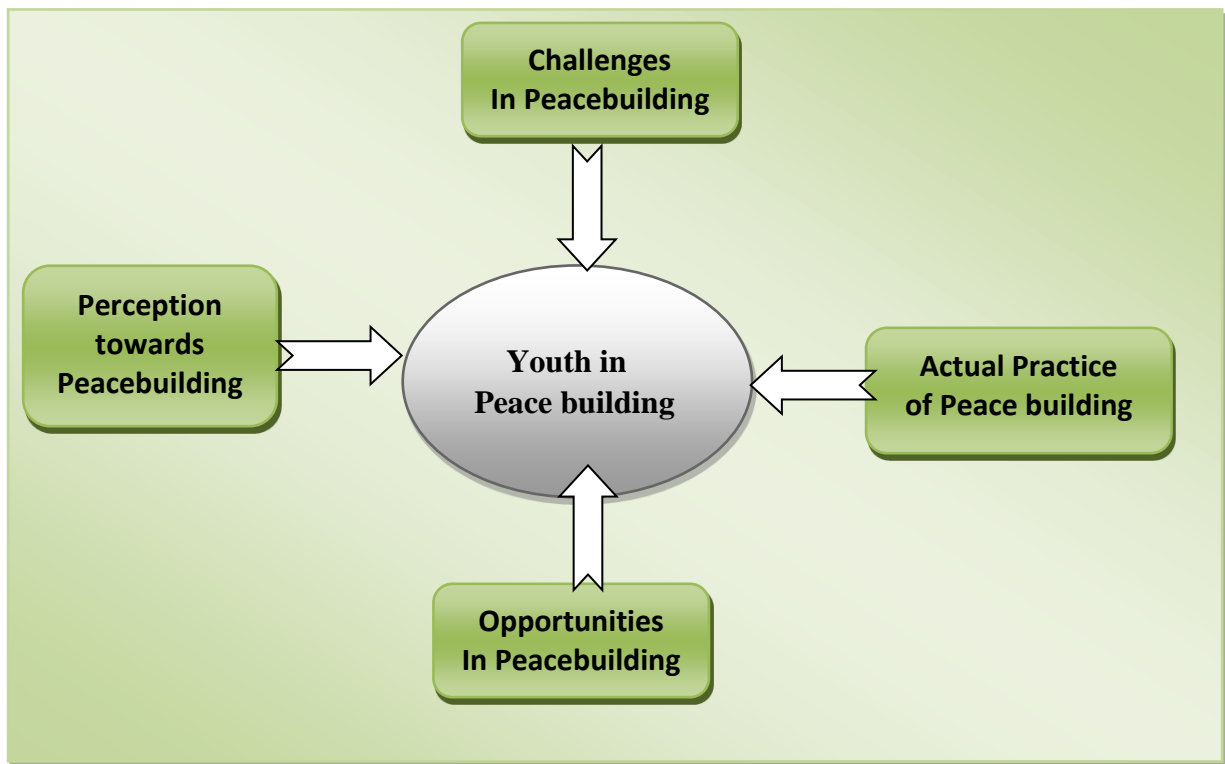


Figure 2.1: Conceptual Framework

## **2.4 Youth Perceptions on Peace Building**

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

Galtung (1975) defines the creativity and open-mindedness of youth to “transcend” structures and attitudes, which promote conflict as their greatest strength in peace building. On his study he explores that the relationship between youth and peace building, examining how youth approach peace building differently than other age demographics. Young people tend to be the shock absorbers of social change and are profoundly affected by the different forms of violence-direct, cultural and structural (Galtung 1969). In addition, in post conflict periods the effects continue to evolve. Like all human beings, youth need the basic human needs of `security, identity, recognition, and space for development (Miall, Ramsbotham and Woodhouse 1999). When young people are not able to obtain these necessities, they more likely to turn to violence. Since the young people of today will be the leaders, facilitators and stakeholders of the future, it is pertinent to engage them in the peace process, peace building and shaping their peace building attitudes and skills.

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

A study done by McEvoy-Levy(2001), states that a neglect of adolescents and older young people is shortsighted and counterproductive in terms of peace building, particularly in the crucial post-accord phase with its twin challenges of violence prevention/accord maintenance and societal reconciliation and reconstruction .So, youth`s accomplishment towards assure peace building and fight challenges are uncountable participants consider to their perception but the main hindrance is societal misconception that is fusing to understand the value of youth participation in peace building. However, youth`s perception towards create peace building is very constructive.

Youth's self-perception and their relationship with the society as important to peace building, "Rather than defining youth according to norms or assessing their `values` in war economics, this approach thus demands from international organizations to listen to youth's voices and support youth in implementing their ideas (Newman 2005). Therefore, without youth engagement especially developing countries, like that of Ethiopia affirmation of peace building is impossible. Due to this justification every stakeholders must be maintenance youth perception in order to free from any venturesome.

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

## **2.5 Youth Actual Practices in Peace Building**

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

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

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

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

Youths of one country are not only a vital source of the state but also a change agent. The youth are pioneers of economic, social, and cultural as well as peace building transformation and change driving force. This class remains as an important assets of the nation because of courage, innovativeness and high level of self-confidence, which is also considered to be a main source of nation building (Benson et al, 2004). Youths who have participated in clubs and peace building initiatives described significant positive changes in the way they think about themselves, and the way they communicate and behave with their peers and adults. With increased knowledge and awareness on peace building and human rights, and youth are more active in violence prevention and peace building. They are communicating more respectfully with elders, and have taken personal responsibility to change their personal behavior to prevent fighting and violence. Youths have increased their analytical skills and are more interested and engaged in social work. Youth are often targeted during periods of conflict. While can victims, witnesses, and child are vulnerable and should be protected rather than be active participants in the society (Machel 2001). Youth today are involved in various activities throughout the world. They are on the forefront in any kind on revolution and are the key drivers of change. According to Glinkski," the youth generation is traditionally seen as one of the most dynamic mediums of social change. This is because the young often play an important and even dominant role in social movements which are usually the driving force behind the changes" (1998). These argument identifies that youths are agents of mediators, bridges, communicators, wrestler ,proponent, skillful, founders,

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

Young people have the potential to act as greater forces for positive social change and to build the foundation for a just and peaceful world. Building peaceful, cohesive and resilient societies requires the full and meaning full participation of young people United Nation Population Fund

Agreement (UNFPA: 14 August, 2017) reveals that According to the above idea in case of youths related to the present study stance youths are forefront in respect and responsible to veneration world and national anniversaries towards affirmation of peace building for their on society.

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

## **2.6 Challenges and Opportunities of Youth Involvement in Peace Building**

### **Process**

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

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

to further social and political participation (Walton 2010). To do so, youth need to get quality education and other vocational trainings so that they get required skills, and get into jobs. If youth are brought together like in a vocational school, that would promote peace because this would bring youth together and this would create avenue for supporting one another and building longer relationship, apart from skilling them. The demanded possibility of technical and vocational

Schooling is understandable since such training aims to link education to employability and can lead to poverty reduction.

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

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

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

and violence, and insufficient representation in decision-making processes, to name only a few factors.

Information collected from the mass media can also reduce voters' reliance on traditional social identities and increase their ability to choose freely which parties to support (Norris 2004). The Medias and providers of information should provide the public with unbiased and objective information to youth.

## **CHAPTER THREE**

### **METHODOLOGY**

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

#### **3.1 Description of the Study Area**

##### **3.1.1. Location**

The study was conducted at Fagita Lekoma *Woreda*, Awi Zone of Amhara National Regional State. It locates between latitudes of 10°01'0' and 11°11'0"N and Longitudes of 36° 41'30'' and 37°50' 0"E. It is found at about 105 km from Bahir Dar, the capital of Amhara National Regional State and 447 km from Addis Ababa the capital city of Ethiopia. The area is bordered in the south by Banja Woreda and Gogusa Shikudad Woreda, in the West by Gogusa Shikudad Woreda, in the North by Dangila Woreda and in the East by Sekele Woreda. The towns in Fagita Lekoma Woreda district include Addis Kidam, Chigole and Fagita. The study has an area of 65338.341ha, of this 0.5 ha is covered by water bodies 12256.27 ha is forest land, 19026ha is annual crop cultivated land, 3356 ha is grazing land 1526.57 ha is used to settlement and 352.06 ha are covered by degraded by water erosion. More than 97% of the population is engaged in agriculture (FLWADO, 2020).

##### **3.1.2 Climate**

The agro climate of Fagita Lekoma Woreda falls within the Woina Dega 25% and Dega 75%. The mean daily temperature is 17.30 °C. The monthly mean maximum temperature varies from 32 °C in May to 18 °C in August month. The monthly average minimum temperature varies from

7 °C in June to 11 °C in March. The mean annual rainfall of the area is between, 1500-2000 mm. It has uni modal rainfall distribution. The rainy season for the area is starting in May and extends to the end of October (FLWADO, 2020).

### **3.1.3. Natural Vegetation**

Natural vegetation has almost disappeared in FagitaLekoma area, although some bushes and woody trees can still be observed. These include Hageniaabyssinica (Koso in Amharic), Acacia S.P. (Grar), Bamboo (Kerkaha), Rubusaretalus (Enjor), Scheffleraabyssinica (Getem), Augariasal icifolia (Koba), Polystacha (Anfar), Erythrinatomentosola (Koma), EmbeliaSchimperia (Enkok), Bersamaabyssinica (Azamer ) and Rosa abyssinica ( kega).

### **3.1.4. Soil**

The study area consists of three different soil sub groups. The main soil types within the study are black soil which covers 10 %, brown soil which consists 30% and red and clay soil that cover 60% of the overall area (FLWADO, 2020).

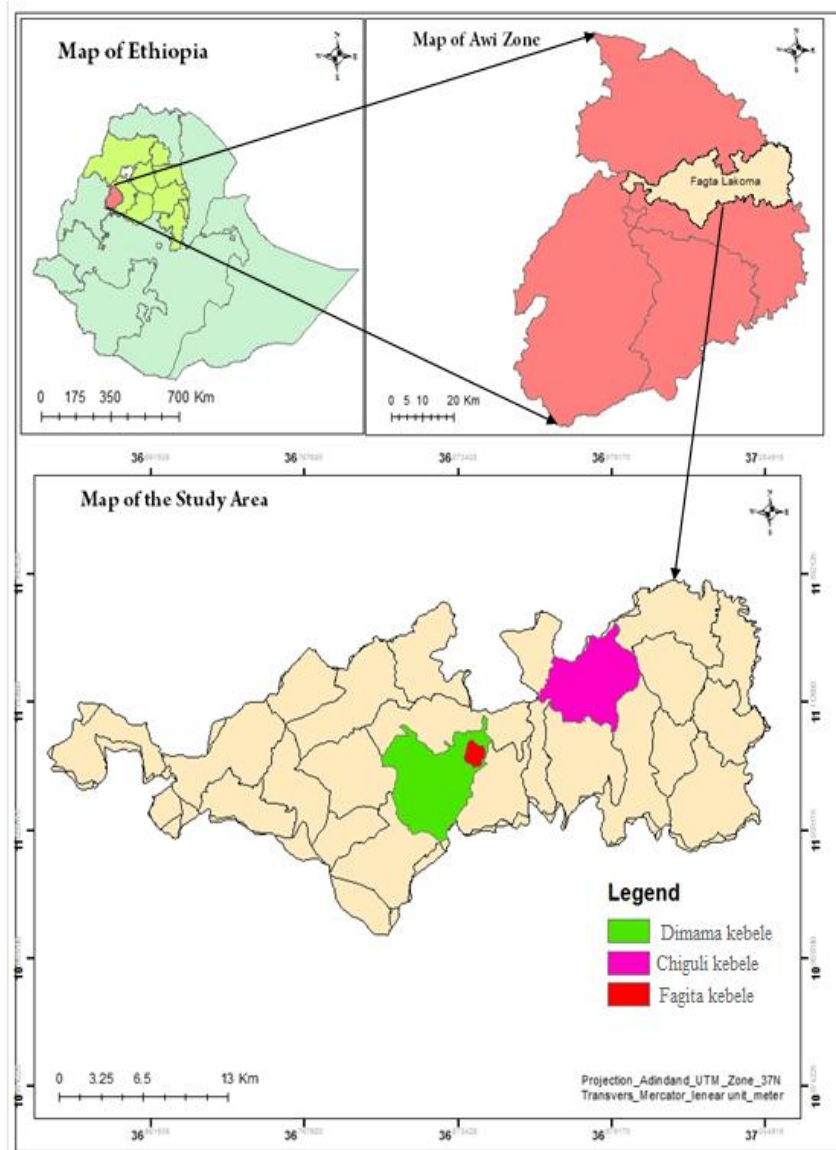
### **3.1.5. Topography**

The topography of the Fagita Lekoma Woreda includes 23% mountains 14.5% valley, 0.5% covered by water, and 23% undulated sloped. Although the mean altitude of Fagita Lekoma area is about 1850- 3500 masl (FLWADO, 2020)

### **3.1.6. Livelihood Activities**

The study area has a total household population of about 21821, of which 18785 are Males and 3036 are females (CSA, 2007). The people of the area practice various livelihood and income generating activities. Among these are crop cultivation, livestock production, forest production and off and non-farm activities. Forest production is used to charcoal production for cash income and filed crops; livestock are mainly used for households, consumption.

The major crops grown in the study area includes potato, teffe, wheat and oat. The major livestock in the area include cattle, equine poultry, horse, goat, mule, hen, honey bee and sheep, but the productivity of livestock is low because of lack of breeding, lack of integration of crop-livestock with sustainable land resource management, Inadequate infrastructure for access of marketing and prevention disease.



**Figure 3.1: Map of study area**

### **3.2. Research Design and Approach**

A researcher employed both mixed quantitative and qualitative research method for this study. Employing both qualitative and quantitative methods in a single study enables the researcher to see the research issue in multidimensional directions. According to Morse (2003) a mixed approach is the incorporation of various qualitative and quantitative strategies within a single study. The choice of mixed approach helps the researcher to assess the nature of assessment of youth involvement in peace building encountering or meet via collecting diverse types of data.

In this study, a descriptive research design was employed for describing the existing situation in study area. Nunan (1992) states that survey study is the most commonly used simple descriptive research design when the investigator uses questionnaires, interviews and FGD for data collection. In addition, Cresswell (2009) suggests that in surveys are employed to study knowledge and claims with questionnaires. Therefore, the researcher in this study used mixed methods to assess youth involvement in peace building.

The qualitative method used for conceptual development at the early stage and for interpretation, clarification and illustration of the findings as well as the collection and analysis of subjective opinions, attitudes and views of people during interview and focus group discussion (FGD). The qualitative information extracted from interview and FGD has been grouped into thematic categories and analyzed qualitatively. This could support quantitative data which has been collected using questioner and analyzed using descriptive and inferential statistics. This together will support the line of arguments and strength the data sets from various sources by cross checking evidence. The reason for using this method is to maximize the strength of each method by enabling the researchers to gather dependable information.

### **3.3. Sampling Technique and Sampling Size**

According to the report obtained from Fagita Lekoma *Woreda* the total population of Fagita Lekoma *Woreda* is estimated to be 163075. Among these there are 3800 youth is from three selected kebeles (Fagita, Dimama and Chiguli) of the *woreda* which is the study population. Two sampling methods were used in the study: Purposive sampling method for qualitative data and simple random or lottery method for quantitative data gathering. The aim of the study is to assess youth involvement in peace building at Awi Zone in Fagita Lokoma *Woreda*. The study focuses on youth. According to United Nation's definition of youth the term youth describes a distinct phase between childhood and adulthood that incorporates age levels between 13 and 30 years old. However, considering the ethical issues in Ethiopian context, this study included youth whose ages are between 18 and 30 years old.

The sample of this study has been selected using purposive sampling methods. As long as the geographical delimitation of the study is Awi Zone, Fagita Lokoma *Woreda*, the samples have been selected from this area. While Awi Zone has 12 *woredas*, the samples of this study were selected from Fagita Lekoma *Woreda* because the researcher has an experience to see peace

building youth in the stated *woreda*; it makes him to research on the issue under discussion. Apart from this, as long as the researcher is working in Fagita Lokoma *Woreda*, it could be easy to gather accurate data from the stated *woreda* than other places. i.e. the stated *Woreda* was purposely selected to be included in this study. Based on the researcher's preliminary study, while Fagita Lokoma *woreda* has 27 kebeles, among the above stated the three kebeles are the places where conflict and peace building are mostly practiced. Thus according to the information gained from Fgita Lokoma *Woreda* youth and children office, the kebeles that frequently experienced conflict are Chiguali, Fagita and Dimama. These conflicts have negative impacts on the society's economic, social, political as well as peaceful wellbeing. The expected causes of the conflicts are grazing land, irrigation water use, alcoholism, and others.

In order to appropriately select the participants from these three *kebeles*, lottery method was used. This is because assigning lottery method to each kebele is important to fairly or give equal chance to select participants from the above mentioned kebeles.

According to the data gained from Fagita Lokoma *Woreda* Youth and children office, there are about 1500 youth in Chiguali *kebele*. Similarly, as the data gained from the aforementioned office shows, there are about 1200 youth in Fagita *kebele*. Finally, there are about 1100 youth in Dimama *kebele*. The total numbers of target youth in three *kebeles* are expected to 3800. Using this information, the sample size is determined in the following way.

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

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

Whereas:

n= sample size

$Z_{\alpha/2}$  = Standard normal value at 95% confidence interval (1.96)

p = sample proportion in the target population, estimated to have the characteristics being measured (0.5)

q = 1-p

N = size of the target youth

e = the estimated standard error within 7% of the true value of (0.07).

By using the above formula

$$n = \frac{(1.96)^2 * (0.5) * (1 - 0.5) * 3800}{(0.07)^2 * (3800 - 1) + (1.96)^2 * (0.5) * (1 - 0.5)}$$

$$n = \frac{3.84 * 0.5 * 0.5 * 3800}{0.0049 * 3799 + 3.84 * 1 - 0.5}$$

$$n = \frac{3650}{28}$$

$$n = 130$$

Based on the above formula, a total of 130 youths were sampled for the questionnaire survey from the three selected kebeles by using systematic random sampling techniques based on the sampling frame obtained from the Youth and Children Administration Office (YCAO). In this study, to determine sample size different factors such as cost, time, accessibility and availability of transport facilities were taken into consideration. Therefore, the systematic random sampling was employed by the following formula. In such systematic sampling the size of the sample selected from each sub group in the entire youth.

$$\frac{\text{Target of kebele's youth X sample size of youth}}{\text{total target of the 3 kebeles youth}}$$

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

<i>Kebele</i>	<b>Number of Youth</b>	<b>Sample Youth</b>	<b>Percentage</b>
<b>Chiguli</b>	1500	51	39.2
<b>Dimama</b>	1100	38	29.2
<b>Fagita</b>	1200	41	31.6
<b>Total</b>	3800	130	100

In this sample a total of 130 participants were selected from the three kebeles by simple random sampling in quantitative research and, the chairman of each three kebele, one peace building experienced elder from each kebele, and one community policing officer from each kebele were purposely selected and participated in this study in addition to the youth. In other words, 9

participants other than youth were selected for the purpose of this study still to data saturation for qualitative research. The researcher used snowball sampling method to select the peace building experienced elder participants from each kebele. The snowball sampling method enabled the researcher to find youth who has been participated in various peace building scenarios. It enabled the researcher to specifically point out youth involvement on peace building in their communities. According to Bhattacharjee (2012), snowball is a sampling technique that enables researchers to begin data gathering with pre-identified participants who match the criteria for inclusion in the study, and then ask them to recommend other individuals they know who also meet the selection criteria.

### **3.4. Data Gathering Instruments and Data Source**

#### **3.4.1 Questionnaire**

The questionnaire in this study is needed to collect data regarding youths' perception towards peace building, actual practice, challenges and opportunities of youth in peace building activities. This questionnaire comprises both close-ended and open-ended items. The close-ended items are a five point Likert scale questions ranged from strongly agree to strongly disagree. The open-ended items will be used to gather qualitative data on the challenges and opportunities of involved in peace building. The questionnaires were distributed to 130 participants of the study. Among these participants, 51 of them are from Chiguali *Kebele*, 41 of them are from Fagita *Kebele*. The remaining 38 participants are from Dimama *Kebele*.

#### **3.4.2. Interview**

The interview is needed to collect data on youths' perception and actual practice in peace building, and the challenges and opportunities of youth to involve in peace building.

The nature of the interview was semi-structured interview as long as it gives more chance to the interviewee to provide detailed information. The interviewees were selected using purposive sampling method as long as the participants were in three different kebeles. The interview has been conducted by audio recorder. In the interview, 12 participants, 4 youth from each selected kebele, were involved in case of happened data saturation from three kebeles. In addition to the youth, the chairman of each three kebele, one peace building experienced elder from each kebele, and one community policing officer from each kebele were interviewed. In other words,

the total numbers of 9 people that are not youths were interviewed for qualitative research. To put it in other terms, a total numbers of 21 participants were interviewed for the purpose of this study for qualitative methodology.

### **3.4.3 Focus Group Discussion**

A Focus Group Discussion (FGD) is defined as a carefully planned group discussion designed to obtain perceptions on a defined environment (Smithson, 2009). It enables the researcher to explore youths' perception, challenges and opportunities to be involved in peace building activities. There are several reasons, according to Bryman (2004: 247-8), for using focus group discussion as a data collection tool. Among other things conducting an FGD help the researcher to develop an understanding about why people think the way they do, members of the focus group can be bring forward ideas and furthermore the interactions found in group dynamics are closer to the real life process of "sense making" and acquiring understanding. Focus group discussion usually consist about 8-12 people with similar interests. But because of the pandemic COVID-19 and to respect state emergency of Ethiopia on this study only 4 FDG participants were incorporated in each kebele and a total of 12 individual were involved.

## **3.5. Data Collection Procedure**

### **3.5.1 Pilot Study**

The data gathering procedure were started with piloting the data gathering instruments. A pilot study provides an opportunity to gain preliminary experience of the research areas as well as an opportunity for the researcher to perform reliability and validity tests of the study (Roche, 1999). Accordingly, the researcher in this study conducted pilot on the questionnaire, interview and focus group discussion items with other similar youth. The instruments were administered to 17 youth who have been participated in peace building activities to gather suggestions, and to modify items which were vague or confusing. Based on the results of the pilot study, except one question attempts will be done to ensure that the questions will be understandable and expressed in a suitable way.

### **3.6. Data Analysis Methods**

In order to attain the set research objectives and answer the research questions, the collected data has been systematically organized and interpreted. The interviews and questionnaire replies were translated into English and an attempt will be made to keep the original version. The questionnaire was initially developed in English Language, and then translated to Amharic to be distributed for informants selected from target population via convenient/accidental sampling. The use of questionnaire is not as a stand-alone data source rather it is to examine the magnitude of youth participations in the selected peace building activities to support the qualitative data accessed from interviews and FGD which will be conducted. The sense of the meaningfulness of the themes and patterns will be illustrated based on the findings of the study. Basically, the data collected has been analyzed and presented qualitatively as well as simple descriptive analysis was utilized in order to analyze the data from questionnaire replies.

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

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

### **3.7. Validity and Reliability of the Instruments**

To assure the validity of instruments for data collection, expertise opinions will be solicited from different professionals and documents regarding developing of the questionnaires, interview and FGDs guidelines. Reliability will be maintained by pretesting or pilot study. Due emphasis has been given to make questionnaire and guidelines standard. Testing and retesting of the materials will be done prior to the data collection. In order to assure reliability cross checking will be done in order to reduce the error and clear and simple questions has been be prepared according to the peace building practice of the respondents.

### **3.8. Ethical Considerations of the Study**

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

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

## CHAPTER FOUR

### ANALYSIS AND DISCUSSION

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

#### 4.1 Participants' Background Information

This sub section mainly focuses to discuss the research participants' background information including their gender, age, level of education, and their respective *kebele* in *Fagta lekoma* *Woreda*. The total participants of the study were 130 individuals who were selected from three different *kebeles*.

**Table 4.1: Sex of the respondents**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Female	40	30.8	30.8	30.8
Male	90	69.2	69.2	100.0
Total	130	100.0	100.0	

As the table shown above among the total number of the participants 90 (69.2%) were males and the remaining 40 (30.8) were females. It shows that most of the participants were males though the number of females is not that much small

**Table 4.2: Age of respondents**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 18-20	63	48.5	48.5	48.5
21-25	20	15.4	15.4	63.8
26-30	47	36.2	36.2	100.0
Total	130	100.0	100.0	

With regard to the participants' age, most of them (48.5%) or 63 participants were aged from 18-20 years old, (15.4%) or 20 were aged from 21 – 25 years old. The rest 47 participants (36.2%) were aged from 26-30 years old. From this information we can understand that most of the participants were youths though there were some elders.

**Table 4.3: respondents' education level**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid illiterate	6	4.6	4.6	4.6
adult education	9	6.9	6.9	11.5
primary	52	40.0	40.0	51.5
secondary	36	27.7	27.7	79.2
certificate	6	4.6	4.6	83.8
diploma	7	5.4	5.4	89.2
Degree	14	10.8	10.8	100.0
Total	130	100.0	100.0	

On this study the participants have different level of educations. Among the total number of the participants, 9 of them were followed adult education, 6 of them were illiterate, while 52 of the participants attended their primary education, and other 36 participants were completed secondary school. 6 of the participants were certificate holders. 7 of the other participants were diploma holders. 14 participants were degree holder. There was no master holder in this study.

The participants were selected from three different *kebeles* namely Chiguli, Fagita, and Dimmama *Kebele*. From the whole research participants, 51 individuals were from Chiguli *Kebele*, 41 individuals were from Fagita *Kebele*, and 38 individuals were from Dimmama *Kebele* in Fagita lekoma *Woreda*.

## **4.2. Actual Practices of Youth in Peace Building**

This sub section is reserved to present the youths' actual practices of peace building in Fagita lekoma *Woreda*. It mainly focuses to discuss the youth ability in peace building. In the present sub section, the youths' actual peace building practice is discussed. It thematically discussed the data gained through questionnaire, interview and focus group discussion.

**Table 4.4: Youth Actual Peace building ability in practice**

No	Youth Actual Peace building Ability in practice	Strongly dis agree		Dis agree		Undecided		Agree		Strongly agree	
		No	%	No	%	No	%	No	%	No	%
1	I have good qualities of peace building	10	7.7%	8	6.2%	3	2.3%	40	30.8%	69	53.1%
2	I created strategies in peace building processes	11	8.5%	6	4.6%	5	3.8%	21	16.2%	87	66.9%
3	I am open-minded to transform conflicts	11	8.5%	4	3.1%	7	5.4%	31	23.8%	77	59.2%
4	I am dynamic in a peace building process	8	6.2%	14	10.8%	3	2.3%	20	15.4%	85	65.4%
5	I have got trainings on peace building	66	50.8%	31	23.8%	12	9.2%	16	12.3%	5	3.8%
6	I have influenced decisions about peace building in my community	16	12.3%	13	10%	13	10%	18	13.8%	70	53.8%
7	I involved in peace building regardless of age, gender, and religion	6	4.6%	9	6.9%	10	7.7%	37	28.5%	68	52.5%

As it can be seen in the above table, most of the respondents 69 (53.1%) replied that they have good qualities of peace building. And some of the participants (30.8%) reported that they have somewhat good qualities of peace building. 2.3% of the participants remain undecided to mention whether they have good qualities of peace building or not. However 8 respondents were dis agrees about good qualities of peace building and 7.7% of youth were having no good qualities of peace building. From this data, we can understand that the youths in Fagita lekoma *woreda* have good qualities of peace building. Similarly, the data gained from the interview and focus group discussions show that the youths have good qualities in building peace in their *kebeles*. The following information which is gained from Interviewee – F strengthens this fact.

*Youth are near to conflict in my kebele. However, I mostly try to resolve those conflicts when my friends got into conflict in football games, grathing area and*

*work places. I involved in solving local kebele boarder conflicts, “Ikub” and “Idir” conflicts, and societal team work conflicts through negotiation using the rules and regulations.*

In addition to this, the focus group discussion participants also emphasized that the youths in Chiguli, *Fagita* and *dimama Kebele* were actively engaged in peace building with the help of kebele community policing officers and the peace committee members of each *kebele*.

Table 4.4 also shows that, the majority of youths who were participated on this study 66.9% responded that they have created strategies in peace building processes, 16.2% of the respondents were agree about creating strategies in peace building processes, 3.8% of youth were keep silent to respond whether they create strategies in peace building processes or not to strategies in peace building processes, among youths 4.6% were replied dis agree to strategies in peace building processes and 8.5% of the respondents reported that they did not created strategies in peace building processes. Similarly, 59.2% of the respondents strongly agreed that they were open-minded to transform conflicts. 15.4% of the respondents were agree about they were open-minded to transform conflicts, 5.4% of youth were keep silent to respond whether they were open-minded to transform conflicts or they were not open-minded to transform conflicts, among youths 3.1% were replied dis agree that they were open-minded to transform conflicts and 8.5% of the respondents reported that they were not open-minded to transform conflicts.

The study is consistent with the finding of Kemper, (2005) which stats that youth are seen as resilient, creative, open, energetic, dynamic and resourceful to peace building.

The information gained from the focus group discussion participants stated that the youngsters in *Fagita Lekoma Woreda* were working on peace building by creating their own peacemaking strategies. Not only the focus group discussion but also the data collected through the interview indicates that the youths were creating peace building strategies in their peacemaking scenarios. The following quote taken from Interviewee – D approves this fact.

*I have involved in various peace building practices with the combination of the other members of the community in my kebele. Mostly, I have participated in solving conflicts such as kebele level border conflict, grazing land usage clashes,*

*irrigation water usage disagreements, natural resource usage conflicts, and others.*

The above table also shows that most of the respondents (65.4%) claim that they are dynamic in a peace building process. 15.4%, 2.3% and 10.8% of youths were agree, undecided and disagree respectively regarding to their dynamic in peace building process. However, 6.2% of the respondents were not dynamic in peace building process. The finding of this study is related with what of Kemper,(2005), McEvoy-Levy (2006) and Danesh (2008) which identified that youth are creative, open, energetic, dynamic and resourceful. Such qualities can be important both for themselves and for the society if they are addressed in the right way. They are even seen as the likely leaders of peace building efforts.

Regarding to youth training on peace building, the large number of youth (50.8%) replied that they have not got trainings on peace building and very small numbers of youths (3.8%) were got training in peace building. The above table 4.4 also states that among the respondents 53.8% were strongly agreed that they have influenced decisions about peace building in their community, 13.8% of the respondents agreed as they have influenced decisions about peace building in their community, 10% were responded undecided to as they have influenced decisions about peace building in their community or not and 12.3% of youth in the study were have no influenced decisions about peace building in their community. In the same manner, the records gained through the interview and focus group discussion also assures this data. For example, interviewee – C says the following:

*When the people in my kebele and my friends got into conflicts in sport training, and other entertainment places, I tried to accomplish the conflicts and made peace among them. In Chiguli Kebele, some people got into conflict due to credit interest, disagreements between workers and bosses, and land and house rents. When this case happens, most of the youths including me and sometimes the elderly fathers of the kebele resolve conflicts together and make peace among the conflicting parties then the people in my kebele becomes peace.*

Lastly, 52.3% of the questionnaire respondents reported that they were engaged in peace building regardless of age, gender, and religion. 28.5%, 7.7% and 6.9% of the respondents were engaged in peace building regardless of age, gender, and religion. However, the remaining 4.6%

of the participants reported that they never engaged in peace building regardless of age, gender, and religion. From this finding, we can deduce that the youth in Fagita Lekoma *Woreda* have actual peace building ability.

The focus group discussions and interview result of this study also confirmed that the youth in Fagita Lekoma *Woreda* have the abilities in peace building regardless of age, gender, and religion. For instance, Interviewee – B mentioned the following idea his peace building ability:

*In our kebele, different people go to conflict like colleagues, family members, and neighbors for various reasons; we are going to resolve those conflicts with peace advisor committee members. I have peace building experience, when people got into conflict due to various reasons like language difference, money credit, misunderstanding among family members and neighbors; we the youngsters together resolved conflicts with peace advisor committees and police officers using various strategies.*

Therefore, from the result of this study, it can be interpreted that most of the youth have good qualities of peace building, they create strategies in peace building processes, and they are open-minded to transform conflicts and dynamic in a peace building process. Youths have influenced decisions about peace building in their community and also they greatly involved in peace building regardless of age, gender, and religion. However in the *woreda* most of the youths did not get training in peace building process.

### **4.3 The Perception of Youth Towards Peace Building Involvement**

This section of the study presents and interprets the data that focuses on the view of youth towards peace building involvement which were collected through questionnaire, interview and focus group discussion.

**Table 4.5: The perception of youth towards peace building involvement**

No	Perception of youth on peace building	Strongly dis agree		Dis agree		Undecided		Agree		Strongly agree	
		No	%	No	%	No	%	No	%	No	%
1	I can come up with new ideas to address conflicts	9	6.9%	7	5.4%	3	2.3%	22	16.9%	89	68.5%
2	I can play a vital role in peace building process	12	9.2%	7	5.4%	4	3.1%	33	25.4%	74	56.9%
3	Youth can transfer their war capacities to peace promotion	9	6.9%	9	6.9%	8	6.2%	54	41.5%	50	38.5%
4	Youth are important actors in the peace building process	14	10.8%	9	6.9%	11	8.5%	36	27.7%	60	46.2%
5	Youth are creative, open-minded and dynamic in peace building	12	9.2%	9	6.9%	19	14.6%	49	37.7%	41	31.5%

The table 4.5 shows us, the large number of youths (68.5%) responded that they can come up with new ideas to address conflicts to be involved in peace building practices, 16.9% of the respondent replied that they agree with that they can come up with new ideas to address conflicts to be involved in peace building practices but 2.3% were undecided. 7 respondents (5.4%) were dis agree with that they can come up with new ideas to address conflicts to be involved in peace building practices, However, the remaining 6.9% of the respondents reported that they did not come up with new ideas to address conflicts to be involved in peace building. The following information which is gained from Interviewee – A Dimama *kebele* strengthens this fact. Her idea was generalized as follows:

*In Dimama Kebele, the opinion of youth towards youth peace building involvement is positive and constructive because most of the youths believe that they are the tool for peace building and peace development. As a result, most of*

*the people in this kebele support youths in advice and finance for peace development.*

The finding of this study is consistent with the finding Visser (2015) which states youths are the generation that can either heal the world or destroy society and everything in a nation. So that youth perception towards peace building is highly influential to the existence of sustainable peace in developing countries, like Ethiopia.

The above table 4.5 also shows that, the large number of the youths (56.9%) responded that youth can play a vital role in peace building process, 25.4% of the respondent replied that they agree with that of youths can play a vital role in peace building process. but 3.1% were undecided. 7 respondents (5.4%) were dis agree with youths can play a vital role in peace building process, However, the remaining 9.2% of the respondents reported that the youths can play a vital role in peace building process. In the same way, the data gained from the participants' interview indicates that the youths are positive thinker for peace building involvement. For instance, Interviewee – D from Dimama Kebele stated the following information:

*In some years back, some youths were considered as the source of conflict. Youths consider them self as here when they make conflict. But, now a day, they have changed their minds and believe as youth are peacemakers. As a result, the people of the kebele and youth help each other to resolve conflict in their area.*

Similarly, interviewee - F who was interviewed from Fagita Kebele responded as follows:

*Previously, the youth in my kebele was seen as the cause of conflict rather than peacemaker and the society do not respect them, however, since the people knows and accepts that youth are actors of peace and development, the society provides ideological and financial supports to the youths of the kebele.*

Regarding to peace promotion, table 4.5 shows that, large number of the respondents (38.5%) strongly agreed that Youth can transfer their war capacities to peace promotion. 41.5%, 6.2%, 6.9% of the respondents were agreed, undecided and dis agreed about youth can transfer their war capacities to peace promotion respectively. However, 6.9% of the respondents did not think

that youth cannot transfer their war capacities to peace promotion. In line with the above findings Interviewee – E from Chiguli *Kebele* also strengthened as follows:

*The establishment of the right of people to speak by the government is a very good chance for youth peacemakers as well as peace promotion and gives a chance to competitive from different types of jobs.*

The above table also indicates that 46.2%% of the participants believe that youth are important actors in the peace building process while 37.7% of the respondent were agreed to youth are important actors in the peace building process and 14.6% were undecided. 9 individuals (6.9%) were dis agreed about youth are important actors in the peace building process. But the other 9.2% of the respondent reported that youth are not important actors in the peace building process. Likewise, interviewee – D from Dimaam *kebele* also underlined that there were possibilities to be peace builders in *the kebele* since youth are important actors in the peace building process. It was organized as follows:

*The youths were important actors of Dmama Kebele to build peace. The interviewee says that he believes that if youth are encouraged and promoted by different activities they are involved to keep and promote peace in their area. And also most of the people believe that youth are chapter one actors of peace, conflict management and they have the ability to manage conflicts.*

The focus group discussion participants found in Dimama *Kebele* also mentioned that as long as the community policing office and the local elders supports the youths, most youths have the possibilities to strong peace builders. The finding is consistent with a study done by McEvoy-Levy(2001) which states that a neglect of adolescents and older young people is shortsighted and counterproductive in terms of peace building, particularly in the crucial postaccord phase with its twin challenges of violence prevention/accord maintenance and societal reconciliation and reconstruction .So, youth`s accomplishment towards assure peace building and fight challenges are uncountable participants consider to their perception but the main hindrance is societal misconception that is fussing to understand the value of youth participation in peace building. However, youth`s perception towards create peace building is very constructive.

The final question regarding to perception of youth was youth's creativity, open-minded and dynamic in peace building. Table 4.5 shows that, among the respondents 31.5% of youths strongly agreed that they were are creative, open-minded and dynamic in peace building but large number of respondents (37.7%) were agreed they were creative, open-minded and dynamic in peace building process while 5.4% were respond undecided. 4% of the respondents disagreed on the youths' creativity, open-minded and dynamic in peace building process and 8.5% of the respondents disagreed on the youths' creativity, open-minded and dynamic in peace building process. Besides this questionnaire data, the focus group discussion participants and the interviewees further explained that youth have various perceptions in analyzing conflicts. The following information taken from Interviewee – L can be seen as an example:

*In Fagita Kebele, people clash due to marketing competition, tax payment, and village border. Thus, I have involved in analyzing and resolving such types of conflicts based on the rules and regulations of each cases. In addition to this since youth in this kebele are creative, and open minded most of the conflicts occurred in fagita kebele were solved by youth participation.*

The focus group discussion participants found in Fagita Kebele also mentioned that youths were creative, open-minded and dynamic in peace building process. The finding is similar with the study of Galtung (1975) defines the creativity and open-mindedness of youth to “transcend” structures and attitudes, which promote conflict as their greatest strength in peace building. On his study he explores that the relationship between youth and peace building, examining how youth approach peace building differently than other age demographics. The result is also consistent with the finding of Wuerth, (2015) which states that young people are openness, energetic, creativity, and they are especially well-positioned to come up with new ideas to address community problems. They can play a vital role in the peace building process by modeling alternatives to violence and showing that change can be made peacefully.

Based on these results, therefore, we can interpret as follows in Fagita Lekoma *woreda* most of the youths can come up with new ideas to address conflicts and they perceive that they play a vital role in peace building process, transfer their war capacities to peace promotion and they also perceive that they are important actors in the peace building process. Youth in the *woreda*

are creative, open-minded and dynamic in peace building that the youth in Fagita Lekoma Woreda have the abilities in analyzing and resolving various conflicts.

#### 4.4 Challenges of Youth Involvement in Peace Building Process

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

**Table 4.6: Challenges of Youth involvement in Peace building Process**

No	Challenges of Youth Engagement in Peace building Process	Strongly dis agree		Dis agree		Undecided		Agree		Strongly agree	
		no	%	No	%	No	%	No	%	No	%
1	Unemployment hinders youth from peace building Involvement	12	9.2%	15	11.5%	16	12.3%	34	26.2%	53	40.8%
2	Inferiority feeling is a challenge to youth peace building involvement	16	12.3%	11	8.5%	8	6.2%	27	20.8%	68	52.3%
3	Excessive alcohol consumer youths lack peace building mechanisms	8	6.2%	8	6.2%	9	6.9%	29	22.3%	76	58.5%
4	In adequate youth communication platform challenges peace building	9	6.9%	6	4.6%	15	11.5%	39	30%	61	46.9%
5	Inadequate awareness creation challenges peace building	9	6.9%	12	9.2%	8	6.2%	42	32.3%	59	45.4%

The above table 4.6 shows that, most of the questionnaire respondents (40.8%) or 53 youths reported that unemployment hinders youth from peace building involvement. 34 (26.2%) of the respondent were replied that they agreed unemployment hinders youth from peace building involvement. However, 12.3% of youths were undecided to unemployment hinders youth from peace building involvement. 11.5% of respondents were dis agreed that unemployment hinders youth from peace building involvement whereas 9.2% of respondents replied that unemployment

did not hinder youth from peace building involvement. Thus, based on this data it can be inferred that the majority of the participants believe as unemployment hinders youth from peace building involvement.

In a similar ways the above tables shows that, large number of the respondents 68 (52.3%) were claim that inferiority feeling is a challenge to youth peace building engagement while 20.8% of the respondents were agreed that inferiority feeling is a challenge to youth peace building engagement. Nevertheless, the other small number of the participants (6.2%) or 8 youth claim that they were undecided that inferiority feeling is a challenge to youth peace building engagement. 16% of youths were replied that inferiority feeling is not a challenge to youth peace building involvement. Therefore, it implies that inferiority feeling is a challenge to most of the youth to involvement in peace building practices.

In the above table, 76 respondents (58.5%) agreed on excessive alcohol consumer youths lack peace building mechanisms, the other 22.3%, 6.9%, and 6.2% respondents were agreed, undecided and dis agreed on excessive alcohol consumer youths lack peace building mechanisms. however 8 respondents (6.2%) strongly disagreed as excessive alcohol consumer youths lack peace building mechanisms. From this we can understand that excessive alcohol consumer youths lack peace building mechanisms.

In the same manner table 4.5 states that, most of the participants (46.7%) or 61 youth strongly agreed that inadequate youth communication platform challenges peace building. 30% youths were agreed that inadequate youth communication platform challenges peace building and 11.5% of were replied undecided about inadequate youth communication platform challenges peace building . However, in contrast to this view, some of the participants (4.6%) and 6.9% youths believe that inadequate youth communication platform do not challenges peace building. Accordingly, it can be concluded that inadequate youth communication is a challenge for most of the youth to involve in peace building activities.

Finally as it can be seen in the table shown above, more of the respondents (45.4%) or 59 youth strongly agreed that inadequate awareness creation challenges peace building. 32.3% of the respondents were agreed about inadequate awareness creation challenges peace building. Nonetheless, a small number of the respondents (6.2%) or 8 youth were undecided about whether inadequate awareness creation challenges peace building or not. 9.2% and 6.9% of youths were

dis agree and strongly dis agree about inadequate awareness creation challenges peace building respectively. As a result, the above result shows that inadequate awareness creation challenges peace building in the study area.

In addition to the questionnaire data, the interviewees and focus group discussion respondents also reported that there are various challenges in peace building practices. The participants replied that there are many challenges for peace building practice like lack of strong and non-corrupted leaders, lack of quality awareness creation, and excessive number of unemployment of youth in the *kebele* are the prominent challenges.

One of the interviewees from *Fagita Kebele* spoken that:

*In Fagita Kebele the common challenges of peace building were Lack of quality education, inferiority, lack of effective peace building training manual, drinking too much alcohol, and unemployment.*

The interviewees more explained that, unemployment, lack of budget to the youth for job creation and drinking much amount of alcohol are the prominent challenges. And also another challenge is that rather than solving conflicts by youth sometimes some conflicting parties believe as conflicts should be solved only through court.

In addition to this, the other interviewee said that:

*In my kebele peace building experience, I faced different challenges. When conflicts occur many people want to report or applicants their easy conflicts to police and court rather than solving it with the local youths. Beside to this, some of the people in the kebele did not want to accept their problems due to different kind of reasons for instance some of them did not listen to our elders due to inferiority comple. Moreover, lack of knowledge and budget from the concerned bodies were also the major challenges.*

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

In the same way, another respondent forwarded that “there is lack of job opportunity in the *kebele* and many youths are job less. In addition, some people who got into conflict lack willingness to make peace. Apart from these, I do not have deep knowledge and skills of conflict resolution”.

The following speech was reported from one of the interviewee from *chiguli kebele*:

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

Regarding to challenges of peace building the following points were mentioned by one female interview participant, she states as follows when she tried to negotiate some conflicting parties, they considered her as a kid who is not able to make peace, and voiced her “grow slowly still you become an elder”. The conflicting parties thought that only elders make peace excluding the youths’ role of peace making. Some conflicting parties denied negotiations unless their ideas are accepted. Apart from this still some others leave the role of peace for their future life. Finally, the interviewees stressed that youths’ emotionality and unemployment are the most challenging problems in *Chiguli, Fagita and Dimama Kebeles*.

The focus group discussion participants also mentioned that there are many challenges faced by youths while involving in peace building activities. Accordingly, some government officials believe that some conflicting parties need to be negotiated by only religious fathers excluding youth peace builders. In addition, they replied that some peace maker youths become hopeless when the conflicting parties oppose each other during reconciliation.

As one of the government employed participant speak out:

*In my openio, in Fagita kebele lack of knowledge and experience in peace building are the challenges of youth peace builders. The kebele and woreda level leaders are unable to provide adequate budget and trainings on peace and security. some individuals demoralize the youths during the negotiation process. Lack of rule of law and lack of budget are the other challenges. In other terms,*

*some people did not respect the rules and regulations of the Youth Association. Some conflicting parties are unable to come to the negotiation place due to lack of willingness.*

The above finding of the study was discussed as follows with different scholars, in line with this point Sellevold (2012) revealed that youth have various challenges which hinder them from full engagement of peace building activities, and essential factors that promote them to participate in various peace building activities. The biggest challenges for promoting youth participation in peace building are poverty and unemployment.

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

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

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

The main challenges for greater youth participation in peace building are related with unemployment, poverty, alcohol abuse, and inferiority feelings. Moreover, alcoholism which often results in violence is a hindering factor to unable to participate in peace building. Excessive

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

Generally, based on the above result the researcher conclude that unemployed youths are exposed to make conflict, youths feeling inferiority were not participated in peace building activities. Intake of excessive alcohol has direct influence on youth's involvement of peace building. In addition, insufficient youth communication platform and inadequate awareness creation about the necessary of peace to the community are the main challenges of youth involvement in peace building.

#### 4.5 Opportunities of Youth involvement in Peace building Process

The data gathered through questionnaire, interview, and focus group discussion on the opportunities of youth involvement in peace building process have been presented respectively in this sub section of the study.

**Table 4.7: Opportunities of Youth Engagement in Peace building Process**

No	Opportunities of Youth Engagement in Peace building Process	Strongly dis agree		Dis agree		Undecided		Agree		Strongly agree	
		no	%	No	%	No	%	No	%	No	%
1	Youth have access to education which empower them to practice peace building	70	53.8%	30	23.1%	9	6.9%	8	6.2%	13	10%
2	Youth are empowered to gain self-esteem and embrace peace building approaches	74	56.9%	23	17.7%	13	10%	15	11.5%	5	3.8%
3	There are job opportunities which promotes youth peace building involvement	79	60.8%	24	18.5%	11	8.5%	12	9.2%	4	3.1%
4	There are unities of youth which promote peace building involvement	91	70%	19	14.6%	6	4.6%	9	6.9%	5	3.8%

Table 4.7 shows that most of the respondents (53.8%) or 70 youth reported that youth have no access to education which empower them to practice peace building. 23.1% of the respondents replied that they were dis agreed about access to education empower them to practice on peace building. 12% or 14 youth were undecided whether they have access to education which empowers them to practice peace building or not while 6.2% of them were agreed. However, the remaining respondents (10%) or 13 youth reported that youth have access to education which empower them to practice peace building. Therefore, it can be understood that most of youths have no access to education which empowers them to practice peace building.

The above table also indicates that, most of the questionnaire respondents (56.9%) or 74 youths strongly dis agreed that youth are empowered to gain self-esteem and embrace peace building approaches. 17.7% of the respondents replied that they were dis agreed about youth are empowered to gain self-esteem and embrace peace building approaches. 10% or 13 youth were undecided whether youth are empowered to gain self-esteem and embrace peace building approaches or not and 11.5% of them were agreed. However, small number of questionnaire respondents (3.8%) or 5 youth reported that they agreed that youth are empowered to gain self-esteem and embrace peace building approaches. Based on the above information, we can understand that most youths were not empowered to gain self-esteem and embrace peace building approaches.

Regarding to job opportunities the result on table 4.7 shows that, most of the participants (60.8%) or 79 questionnaire respondents strongly dis agreed that there are job opportunities which promotes youth for peace building involvement, and (18.5%) or 24 respondents dis agreed about that there are job opportunities which promotes youth peace building involvement. 8.5% or 11 respondents were not sure as there are job opportunities which promote youth for peace building involvement or not. However the small number of respondents (3.1%) were strongly agreed that, there are job opportunities which promotes youth for peace building involvement and the remaining 9.2% were agreed about there are job opportunities which promotes youth for peace building involvement. Thus, it can be concluded that there are no adequate job opportunities that promote youth peace building involvement in fagta lekoma *woreda*.

Finally, large number respondents (70%) or 91 youth strongly dis agreed that there are unities of youth which promote peace building involvement. 14.6% of the respondents were dis agreed

about that there are unities of youth which promote peace building involvement while 4.6% of youths were undecided whether there are unities of youth which promote peace building involvement or not. However, the remaining 6.9% and 3.8% of the respondents were agreed and strongly agreed about there are unities of youth which promote peace building involvement respectively. Therefore, considering this result we can conclude that there are no unities of youth which promote peace building engagement in the study area.

Generally, access to education, job opportunity, self-esteem empowerment, and unities of youth were not given for youths to involvement in peace building process.

Regarding the opportunities of youths in involving on peace building practices, the youth interviewees reported that even though there are various peace building opportunities in chiguli kebele including the availability of peace committee, community policing, and peace advisors they are not work properly. As they reported, most importantly, since the police officers work with the community, it helps us to work on peace building efficiently. The interviewee from chiguli Kebele stated that:

*Even though, adult education, training and the availability of youth leaders in the kebele are the good things for youths' peace building involvement. Most of the youths in Chiguli Kebele do not get these opportunities. In addition, some youths are organized in various developmental teams which can be taken as opportunities. Apart from these, there are still inadequacies, the kebele and woreda leaders provide trainings on peace building, the police officers work with youth, and the society share farming land to some youth.*

Similarly, the interview participants further explained that the access for various communication technologies like cell phone, radio and Television are good opportunities. But there is no additional availability of various educational institutions in the kebele. The existence of elderly fathers and mothers who regularly provide advices is also an opportunity to work on peace building. One of the respondents from Fagita Kebele reported that:

*The good opportunity for youth involvement in peace building practice that I found is the society's good acceptance to the youths' peace building engagement. Most people of Fagita Kebele have accesses to mass media like Newspaper,*

*Television, and radio. The access to these mass media can be taken as opportunities to our peace building practice in the kebele.*

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

Similarly, one of the government officials voiced that:

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

The focus group discussion participants from Dimama kebele expressed that, mutual understanding of youth peace builders, having youth association and the availability of peace and security concerned bodies in the kebele are the good opportunity for peace building. Likewise the availability of societal support, having plowing land, and the provision of quality adult education in the kebele can be considered as opportunities of peace building in Dmama Kebele.

Regarding to youth opportunities in peace building involvement, the finding of the study has been discussed with different scholars' findings as follow. The study was consistent with Hartmann (2016) who conducted a study on youth participation in peace building in Gulu District, Northern Uganda: Opportunities and challenges revealed that the common opportunities to promote greater youth participation in peace building are access to education and job opportunity to economically empower them which later entail them to open up new perspectives for social and political participation. Furthermore, youth views unity with their peers as one key

to enhance participation in peace building. Many young people view unity with their peers as one opportunity to promote greater involvement in peace building activities, and to contribute to a peaceful coexistence.

Therefore, from the result of this study, it can be interpreted that in Fagita Lkoma *Woreda* most of the youth have no access to education which empower them to practice peace building. In the *woreda* youths were not empowered to gain self-esteem and embrace peace building approaches.

There is no much job opportunities which promotes youth peace building involvement and youths are not unite to promote peace building involvement in Fagita Lekoma *Woreda*.

## CHAPTER FIVE

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

#### 5.1. Summary

The study assessed youth peace building involvement in Amhara National Regional State in the case of Fagita Lekoma *Woreda*, Awi zone. This study mainly focused on investigating the youths' perception on peace building, actual practice of youth in peace building, challenges of youth in peace building process, and opportunities of youth in peace building process and some socio demographic characteristics of youth.

The result of the study revealed that most of the participants were males though the number of females is not that much small. Regarding to age of the respondents, most of the participants were youths though there were some elders and the majority of the youths were complete their primary and secondary level of education.

On this study youth in Fagita Lekoma *Woreda* play great roles in peace building. Accordingly, most of the youths perceive that they have peace building abilities. The youth were dynamic, open-minded, can influence peace building decisions, and involve in peace building practices regardless of age, gender, and religion. They were participating and have the abilities in analyzing and resolving various conflicts.

Most of the youths have positive views towards peace building involvement. Hence, the youth have new ideas to address conflicts and play a vital role in peace building process. Youth were important actors in the peace building process. In addition to this youth are creative, open-minded and dynamic in peace building process.

The study assessed various challenges which were faced by Fagita Lekoma *Woreda* youth in their peace building activities. Unemployment and inferiority feeling is a challenge to most of the youth to engagement in peace building practices. Drinking excessive Alcohol is a challenge for most of the youth to involve in peace building activities. Similarly Inadequate awareness creation challenges peace building in the study area. Generally, unemployments, inferiority feeling, alcoholism, inadequate youth communication platform and inadequate awareness creation are the challenges of youth involvement in peace building.

The findings revealed that in Fagita Lekoma *woreda* opportunity creation for the youth to engage in peace building practices were less. The youths in the *Woreda* have no access to education which empowers them to practice peace building. There are no unities of youth which promote peace building involvement in the study area. Likewise, youth were not empowered to gain self-esteem and embrace peace building approaches. In general, even though, access to education, job opportunity, self-esteem empowerment, and unities of youth were the opportunities of youth in peace building involvements process but youth in this *woreda* did not get the opportunities.

## **5.2. Conclusion**

Based on the findings gained, the following conclusions were made.

- The youth in Fagita Lekoma *Woreda* perceive as they have the skill to build peace in their areas. They perceive that they have peace building skills.
- The youths have positive views towards peace building involvement. Accordingly, they provides with socio-economic opportunities to be engaged in peace building;
- The challenges which were faced by Fagita Lekoma *Woreda* youth in their peace building practices were unemployment, inferiority feeling, intake of more alcohol, inadequate youth communication platform and inadequate awareness creation are the challenges of youth involvement in peace building.
- however, the youth in Fagita Lekoma *Woreda* has no the opportunities of having access to education, self-esteem empowerment, and unities of youth are the opportunities of youth involvment in peace building process

## **5.3. Recommendations**

Based on the findings of this empirical study, the researcher forward the following recommendations for the concerned bodies, institution, individuals and for the society at large; the major constructing factor, policy makers at all stages of the society should design supportive polices, strategies and allocate appropriate resources.

- The government should reform the policy towards peace building process considering the role of youth in the country for sustainable stability
- Societies need to support the role in which youth are playing for peace building process,

- All stake holders including private and governmental organizations should pay more attention to youth peace building involvement apart from the elders' of indigenous conflict resolution mechanism; they have to support them in terms of idea, experience sharing and logistics.
- Various opportunities like workshops and trainings towards peace buildings should be provided for youth.
- The youth need to strengthen their platforms with the help of kebele and *woreda* officials, by giving different responsibilities, encourage them to participate in the community services and working with youths.
- It would be better if the youths share their experiences to other youths who live in various kebeles and *woredas*, sharing experience like peace building process, community participation, how to take responsibilities, how to live with another and how the youth help each other.

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# APPENDICES

## Appendix –I

**ADDIS ABABA UNIVERSITY**

**DEPARTMENT OF CIVICS AND ETHICAL EDUCATION**

### **Youth Questionnaire**

Dear youth,

I am a postgraduate student at Addis Ababa University, Department of Civics and Ethical education. Currently, I am conducting a study on the assessment of youth peace building involvement in Amhara National Regional State; the case of Awi Zone, Fagita Lekoma Woreda.

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

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

*Thank you in advance for your cooperation!*

### **PART 1: RESPONDENTS' BACKGROUND INFORMATION**

1. **Gender:** Male \_\_\_\_\_ Female \_\_\_\_\_
2. **Age:** Less than 20 \_\_\_ 20 - 30 years \_\_\_ 31- 40 years \_\_\_ 41-50 \_\_\_ Above 50 years \_\_\_
3. **Level of Education:** Illiterate \_\_\_ Adult education \_\_\_ Primary \_\_\_  
Secondary \_\_\_ Certificate \_\_\_ 1st Degree \_\_\_ Master's degree \_\_\_ Other, please specify \_\_\_\_\_

## Part 2: youth peace building ability

**Direction:** the following questions are regarding youth peace building ability and please tick in the table from the given alternatives which is suitable for you.

**1 = Strongly disagree, 2 = Disagree, 3 = Undecided, 4 = Agree, and 5 = Strongly Agree**

<b>I</b>	<b>actual practices of youth in peace building</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
1	I have good qualities of peace building					
2	I create strategies in peace building processes					
3	I am open-minded to transform conflicts					
4	I am dynamic in a peace building process					
5	I have got trainings on peace building					
6	I have influenced decisions about peace building in my community					
7	I involve in peace building regardless of age, gender, and religion					
<b>II</b>	<b>Perception of youth on peace building</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
1	I can come up with new ideas to address conflicts					
2	I can play a vital role in peace building process					
3	Youth can transfer their war capacities to peace promotion					
4	Youth are important actors in the peace building process					
5	Youth are creative, open-minded and dynamic in peace building					
<b>III: challenges of youth involvement in peace building process</b>		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
1	Unemployment hinders youth from peace building involvement					
2	Inferiority feeling is a challenge to youth peace building involvement					
3	Excessive alcohol consumer youth lack peace building mechanisms					
4	Inadequate youth communication platform challenges peace building					
5	Inadequate awareness creation challenges peace building					
<b>IV: opportunities of youth involvement in peace building process</b>		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
1	Youth have access to education which empower them to practice peace building					
2	Youth are empowered to gain self-esteem and embrace peace building approaches					
3	There are job opportunities which promotes youth peace building engagement					
4	There are unities of youth which promote peace building involvement					

## OPEN ENDED ITEMS

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

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

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

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- What opportunities do you have in your peace building process?

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## **Appendix – II**

**ADDIS ABABA UNIVERSITY**

**FACULTY OF SOCIAL SCIENCE AND BEHAVIORAL STUDY**

**DEPARTMENT OF CIVICS AND ETHICAL EDUCATION**

### **Interview Guideline**

**(Youth’)**

1. How do you express the effectiveness of your peace building practice?
2. In what kind of conflicts do you involve in peace building?
3. What are your challenges in your peace building process?
4. What opportunities do you have in your peace building process?
5. What is the view of youth towards peace building involvement?
6. Do you have any other idea about youths’ peace building?

## **Appendix – III**

**ADDIS ABABA UNIVERSITY**

**FACULTY OF SOCIAL SCIENCE AND BEHAVIORAL STUDY**

**DEPARTMENT OF CIVICS AND ETHICAL EDUCATION**

**INTERVIEW GUIDELINE**

**(Elders and Government Officials)**

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

## **Appendix –IV**

**ADDIS ABABA UNIVERSITY**

**FACULTY OF SOCIAL SCIENCE AND BEHAVIORAL STUDY**

**DEPARTMENT OF CIVICS AND ETHICAL EDUCATION**

**Focus Group Discussion Guideline**

**(Youths)**

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

## Appendix V

አዲስ አበባ ዩኒቨርሲቲ

ማህበራዊ ሳይንስ ፋክልቲ

ስነ ዜጋ ና ስነ ምግባር ትምህርት ክፍል

የጽሑፍ መጠይቅ

ውድ ወጣቶች፡-

እኔ በአዲሱ አበባ ዩኒቨርሲቲ የስነ ዜጋ ና ስነ ምግባር ትምህርት ክፍል የሁለተኛ ዲግሪ ተማሪ ነኝ። በአሁኑ ሰዓት በአማራ ክልል የሚገኙ ወጣቶች የሠላም ግንባታ ሚና፣ ከአዊ ዞን ፋግታ ለኮማ ወረዳ አንጻር በሚል ርዕስ ጥናት እያካሄድኩ እገኛለሁ። በመሆኑም ይህ የጽሑፍ መጠይቅ የተዘጋጀው ለዚህ ጥናት ግብዓት የሚሆን መረጃ ከእናንተ ከወጣቶች ለመሰብሰብ ነው። በጽሑፍ መጠይቁ የምትሰጡት ማንኛውም መረጃ በጥንቃቄ የሚያዝ ሲሆን መረጃውም ለዚህ ጥናት ዓላማ ብቻ የሚውል ይሆናል። ስለዚህ ጥያቄዎቹን በማንበብ በጥንቃቄ ትመልሱ ዘንድ በትህትና እጠይቃለሁ።

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

ስለትብብርዎ በቅድሚያ አመሰግናለሁ!

ክፍል 1፡- የተሳታፊዎች አጠቃላይ መረጃ

1. ያታ፡- ወንድ  ሴት
2. ዕድሜ፡- ከ18 - 20 ዓመታት  ከ20 - 25 ዓመታት  ከ25- 30 ዓመታት
3. የትምህርት ደረጃ፡- ያልተማረ  የጎልማሳ ት/ት  የመጀመሪያ ደረጃ ት/ት   
ሁለተኛ ደረጃ ት/ት  ስርተፊኬት  ዲፕሎማ   
ዲግሪ  ማስተርስ

ሌላ ከሆነ እባክዎ ይግለፁ \_\_\_\_\_

**ክፍል 2: የወጣቶች የሥላም ግንባታ ግንዛቤ**

መመሪያ: ከዚህ ቀጥሎ ያሉ ጥያቄዎች የወጣቶችን የሥላም ግንባታ ግንዛቤ የሚጠይቁ ሲሆኑ በተሰጠው ሰንጠረዥ ውስጥ ከተዘረዘሩት 1 እስከ 5 አማራጮች ውስጥ ለእርስዎ ተስማሚው ቦታ ላይ የራይት ( √ ) ምልክት ያድርጉ።

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

I የወጣቶች የሥላም ግንባታ ሚና በተግባር		1	2	3	4	5
1	በሥላም ግንባታ ላይ የመሥራት አቅም አለኝ					
2	ግጭትን በመፍታት ላይ የተለያዩ ዘዴዎችን ማፍለቅ እችላለሁ					
3	ግጭትን ለመፍታት የሌሎችን ሃሳብ የመቀበል ዝንባሌ አለኝ					
4	ግጭትን በመፍታት ላይ ከሌሎች ሰዎች ጋር የመግባባት አቅም አለኝ					
5	በሥላም ግንባታ ዙሪያ ስልጠናዎች ወስጃለሁ					
6	በአካባቢዬ ባለው የሥላም ግንባታ ላይ አወንታዊ ተፅዕኖ አሳድራለሁ					
7	ያለእድሜ፣ ያታ እና ኃይማኖት ገደብ በሰላም ግንባታ ላይ እሳተፋለሁ					
II ወጣቶች ለሰላም ግንባታ ያላቸው እይታ		1	2	3	4	5
1	ግጭትን ለመፍታት አዳዲስ ሀሳቦችን የማመንጨት ችሎታ አለኝ					
2	ሰላምን በመገንባት ዙሪያ ትልቅ ድርሻ አለኝ					
3	ወጣቶች የጦር ችሎታቸውን ለሰላም ግንባታ ማዋል ይችላሉ					
4	ወጣቶች ለሰላም ግንባታ ወሳኝ ተዋናኞች ናቸው					
5	ወጣቶች ለሰላም ግንባታ ጥሩ የፈጠራ ችሎታ፣ ታታሪ እና የተሻለ አስተሳሰብ አላቸው					
III: በወጣቶች የሥላም ግንባታ ላይ የሚያጋጥሙ ተግዳሮቶች		1	2	3	4	5
1	ሥራ አጥነት የወጣቶችን የሥላም ግንባታ ተሳትፎ ያደናቅፋል					
2	የበታችነት ስሜት የወጣቶችን የሥላም ግንባታ ተሳትፎ ያደናቅፋል					
3	አልኮል የሚያዘውትሩ ወጣቶች ሥላም የማስፈን አቅም ያንሳቸዋል					
4	የወጣት ለወጣት የውይይት መድረኮች ማነስ የወጣቶችን የሥላም ግንባታ ተሳትፎ ይቀንሳል					
5	የግንዛቤ ፈጣሪ እጥረት የወጣቶችን የሥላም ግንባታ ተሳትፎ ይቀንሳል					
IV: የወጣቶችን የሥላም ግንባታ ተሳትፎ የሚያበረታቱ መልካም አጋጣሚዎች		1	2	3	4	5
1	የወጣቶችን የሥላም ግንባታ ተሳትፎ የሚያጠናክር የትምህርት እድል አለ					
2	ወጣቶች በራስ የመተማመን አቅማቸው እንዲጎለብት እና የሥላም ግንባታ ሥልቶችን እንዲያዳበብሩ ተደርጎላቸዋል					
3	የወጣቶችን የሥላም ግንባታ ተሳትፎ የሚያጠናክሩ የሥራ እድሎች ተስፋፍተዋል					
4	የወጣቶችን የሥላም ግንባታ ተሳትፎ የሚያጠናክር የወጣቶች ኅብረት ተፈጥሯል					

**ማብራሪያ የሚሹ ጥያቄዎች**

**መመሪያ: የሚከተሉትን ጥያቄዎች ያንብቡና መልስዎን በተሰጡት ባዶ ቦታዎች ላይ ይጻፉ።**

- የእርስዎን የሰላም ግንባታ ተሳትፎ ውጤታማነት እንዴት ይገልፁታል?

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

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

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### **የወጣቶች የቃለ መጠይቅ ጥያቄዎች**

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

### **ለወጣቶች የቡድን ውይይት መነሻ ነጥቦች**

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

ከወጣቶች የሰላም ግንባታ ተሳትፎ ጋር በተያያዘ መናገር የምትፈልጉት ሌላ ሃሳብ አላችሁ?

### **የሀገር ሽማግሌዎች እና የመንግስት አካላት የቃለ መጠይቅ ጥያቄዎች**

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

## Appendix-VI

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

#### 1. Semi-structured interviewee

Table-1 *Chiguli Kebele* Participants

<b>No</b>	<b>Interview code given</b>	<b>Sex</b>	<b>Participants</b>	<b>Place of interview</b>	<b>Date of interview</b>
1	A	M	Youth	chiguli kebele Office	16/05/2020
2	B	M	»	Residence	16/05/2020
3	C	M	»	Football station	16/05/2020
4	D	F	»	Fetching water	16/05/2020
5	E	M	Elder	chiguli Administration Office	29/05/2020
6	F	M	Police officer	Community Police office	29/05/2020
7	G	M	Chairman	Public Administration Office	29/05/2020

**Table -2 Dimama kebele Participants**

<b>No</b>	<b>Interview code given</b>	<b>Sex</b>	<b>Participants</b>	<b>Place of Interview</b>	<b>Date of interview</b>
<b>1</b>	<b>A</b>	<b>M</b>	<b>Youth</b>	<i>Dimama Kebele School</i>	<b>19/05/2020</b>
<b>2</b>	<b>B</b>	<b>M</b>	»	<i>Football station</i>	<b>19/05/2020</b>
<b>3</b>	<b>C</b>	<b>M</b>	»	<b>His Residence</b>	<b>19/05/2020</b>
<b>4</b>	<b>D</b>	<b>F</b>	»	<b>Kebele Administration Office</b>	<b>19/05/2020</b>
<b>5</b>	<b>E</b>	<b>M</b>	<b>Police officer</b>	<b>Community policing office</b>	<b>05/06/2020</b>
<b>6</b>	<b>F</b>	<b>M</b>	<b>Elder</b>	<b>Church</b>	<b>05/06/2020</b>
<b>7</b>	<b>G</b>	<b>F</b>	<b>Chairman</b>	<b>Public Administration Office</b>	<b>05/06/2020</b>

**Table-3 Fagita Kebele Participants**

<b>No</b>	<b>Interview code given</b>	<b>Sex</b>	<b>Participants</b>	<b>Place of interview</b>	<b>Date of interview</b>
<b>1</b>	<b>A</b>	<b>M</b>	<b>Youth</b>	<i>Fagita Kebele</i> <b>Administration Office</b>	<b>12/06/2020</b>
<b>2</b>	<b>B</b>	<b>M</b>	»	<b>Football station</b>	<b>12/06/2020</b>
<b>3</b>	<b>C</b>	<b>F</b>	»	<b>School</b>	<b>12/06/2020</b>
<b>4</b>	<b>D</b>	<b>F</b>	»	<b>Church</b>	<b>12/06/1020</b>
<b>5</b>	<b>E</b>	<b>M</b>	<b>Police officer</b>	<b>Community policing Office</b>	<b>14/06/2020</b>
<b>6</b>	<b>F</b>	<b>M</b>	<b>Chair man</b>	<b>Public Administration Office</b>	<b>14/06/2020</b>
<b>7</b>	<b>G</b>	<b>M</b>	<b>Chairman</b>	<b>Public Administration Office</b>	<b>14/06/2020</b>

## 2. FGD Discussants

Table-4 *Chiguli, Fagita and Dimama Kebele* Group Discussants

No.	FGD Participants Code given	Amount of Group participants	Group Of Participants	Place of Discussion	Date of Discussion
1	FGD 01	4	Youth	<i>Chiguli Kebele</i> Farmers Training Center	21/06/2020
2	FGD 02	4	»	<i>Fagita Kebele</i> Administration Office	23/06/2020
3	FGD 03	4	»	<i>Dimama Kebele</i> Farmers Training Centre	27/06/2020
<b>Total</b>	<b>3</b>	<b>12</b>	<b>12</b>	<b>3</b>	<b>3</b>