The Influence of Inter-ethnic Attitude on Inter-ethnic Quality of Interaction among A.A.U. Main Campus Oromo, Amhara and Tigray Students

By

Abera Teferi

A Thesis Submitted to Institute of Psychology in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Social Psychology

Addis Ababa University

June, 2010

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Acknowledgments

Above all, from the deepest of my soul, I thank my God and Saint Marry who stand against the challenges and obstacles I encounter.

My profound thanks go to my thesis advisor Dr. Teka Zewdie who rendered unreserved scholarly constructive comments and technical advice early from the design of the proposal till this level.

I owe my unlimited thanks to my respondents for their cooperation in giving me genuine and pertinent information.

My greatest and heart felt thanks also goes to Zebib for her secretarial support with speed and accuracy.

It is also with deepest earnestness that I would like to express my thanks to Brhanu Weldie, an instructor at Mekelle University, Geda Tolera, Tamirat Mulugeta, Gemechu Gishe for their support in statistical methods and analysis. I would also like to thank Aschalew Zebene, Mitike Asrat and Tadesse Abera for their moral and support in data collection.

Leyou has special credit for completion of this thesis through her lovely and enthusiasm encouragement.

My sincere appreciation and thanks goes to all my family members as they have been beside me throughout my academic life.

Finally, I want to thank all individuals who in one way or another, contributed to the completion of this thesis.

Acronyms

EPRDF	Ethiopian Peoples Revolutionary Democratic Front
SIT	Social Identity Theory
AAU	Addis Ababa University
TRA	Theory of Reasoned Action
TPB	Theory of Planned Behavior
CCT	Cognitive Consistency Theory
MGP	Attitude and Minimal Group Paradigm
SIS	Social Interaction Scale
SPSS	Statistical Package for Social Science
FGD	Focused Group Discussion
ANOVA	One Way Analysis of Variance
LSD	Least Significant Mean Difference

Abstract

The main objective of this study was to investigate the influence of inter ethnic attitude on inter-ethnic quality of interaction among the three ethnic groups of Ethiopia (Oromo, Amhara and Tigray).

The research methodology employed in this study was survey and qualitative. Accordingly, item, interview and FGD guidelines were used. Pilot test was conducted on 27 students. 280 students were participants composed of 110 Oromo, 110, Amhara, 60, Tigray for the main study. Stratified random sampling was employed to select the sample participants. Self report questionnaire was dispatched and questionnaire not properly filled were discarded. Results obtained were analyzed using T-test, multiple regression analysis, bivariate correlation and ANOVA.

To this end, answers pertaining to the basic questions unveiled that statistically significant sex difference was found on attitude but not on interaction. Among the ethnic Oromo, Amhara and Tigray students statistically significant difference of attitude and interaction responses was found. More negative inter group attitude and less positive previous interethnic contact were related to more negative expectancies, negative emotional responses and greater desire to avoid interethnic interactions. Previous experience of contact, anger and out group attitude are best and powerful predictors of desire to avoid cross-ethnic interaction for the three ethnic groups of Oromo. Amhara and Tigray.

The data obtained through interview and FGD disclosed that the triggering factor for relationship dissolution elucidated were, misunderstanding among ethnic groups, differing political ideology, perceived and real threat, pejorative and demeaning labeling of others and bitter hatred that plague the bulk of the university community. Ultimately, among the suggested remedies for such strained relationship by participants were, open – dialogue, open-mindedness, developing culture of tolerance, cross-ethnic ties and formation of friendship. Based on the results, the recommended notions were intensive work on accommodation and sensitivity, advocacy of differences and designing policies that lay foundation for the development of multiculturalism and basic interaction skills that remind people.

CHAPTER ONE

1. Introduction

The world has become a global village and more and more people with diverse cultural backgrounds interact with each other constantly.

A series of reports on interethnic relations' that appear in several main stream papers testify the importance of the issue. For example, Tajfel (1982) explain that inter-group relations represent in their enormous scope one of the most difficult and complex knot of problems with which we confront in our times.

Ethiopia is one of ethnically diversified countries inhabited by more than 80 ethnic groups. Those ethnic groups have long history of interaction.

Currently ethnic related issues and inter-ethnic attitudes are becoming a common language of many people and grip the mind of the public too. This puts its influence, positively or negatively on the world which we are living and on Addis Ababa University when it comes to the present study. In terms of ethnicity, the main campus seems to host most ethnic groups existing in the country.

As interaction is inevitable throughout the dawn of human history, inter ethnic interaction is not always expected to be mundane or healthy. It is sometimes smooth, other times sharp (Plant, Butz & Tartakovsky, 2008; Berguson & Valeri, 2007). This suggests that lack of acceptance of diversity has a strong tendency to lead to negative attitude towards other ethnic groups, negative prejudice and negative behavior against these groups.

Among the determinants of ethnic relations, ethno-centralism stands out as a particularly, significant one. Ethnocentrism both in the form of derogation of the out groups, greatly influences inter-group perceptions so long as boundaries differentiating some social groups exists and loyalty is required within boundaries (Mackie & Smith, 2002).

There are an emerging unhealthy relationships among some section of the university community especially among the three ethnic groups (Oromo, Amhara and Tigray) is not something new and doesn't involve the entire community (Assefa, 2009).

1.1. Background of the Study

For various reasons, societies around the world are, or are increasingly becoming, ethnically and culturally diverse. This increased diversity has important consequences as members of different ethnic groups with different skills, knowledge, language, beliefs, and values come into contact with each other.

The multiethnic settings in AAU offer a unique opportunity to test the influence of interethnic attitude on interethnic quality of interaction. Each ethnic group holds to its own religion, culture and language, and ideas and ways.

The above things may have influence in their interaction with out groups be it healthy or unhealthy relationship according to the differential circumstances. The three ethnic groups of Oromo, Amhara and Tigray in the Campus therefore come across with strained relationship other times even to conflictual level.

It has been theorized that such difficulties in interethnic interaction are due in part to the tension and distress people may feel when interacting or anticipating interactions with a person from a different ethnic group. Stephan and Stephan (1985), suggest that people may be uncertain about proper code of conduct for interacting with members of other groups or may feel negative reactions.

An attitude, a learned predisposition to respond in an evaluative (from extremely favorable to extremely unfavorable) manner toward some object include cognitive, affective and behavioral components. Atitudes have great impact in determining our interaction with others (David, Thompson, 1980

cited in Smith, Eloit, 2007). Attitudes, therefore, create expectations for others' behavior. Our expectations are derived from our stereotypes of people of other groups and our inter-group attitude toward others.

Butz and Plant (2006) proposed that expectation centered on one's ability to perform well in inter-ethnic relations (i.e., self-efficacy and expectancy) determined people's anxious and avoidance reactions.

Social identity theory enhances identification among the competing groups brings about group categorization, in-out group treatment reactions, and avoidance behaviors in favor of own groups. It results in the negative attitude towards out group (Turner & Reyonolds, 2001).

Promoting intercultural communication sensitivity and multiculturalism is possible measures to overcome ethnocentrism and reduce conflicts among inter-group interactions (Qingwen, Kenneth, Christine, 2009). Contact across-ethnic groups theoretically facilitates familiarization with other cultures, and in turn promotes cross-ethnic understanding, sensitivity, accommodation and in general positive attitude as purported by social contact theory (Valenty and Syivia, 2004 cited in Tamam, Natali and Ressel, 2008).

Identification with groups` influences the cognitions, emotions, and behaviors of people that interpret events based on group membership and relations that existed between in-groups and out-groups (Tapias, Glasser, keltner, Vasquez, Wickens, 2007).

Pettigrew's review suggests that the process of developing affective ties, changing stereotypes, and how people think about others take reported encounters in facilitative conditions overtime (Dixon and Resenbaum, 2004).

Power relations among the political elite coming from different nationalities and our perspective about the state and its values have a clear impact on the

relationships among the student community in higher education institutions (Assefa, 2009).

When in-group identification becomes high enough, inter-group bias, stereotyping, prejudice, and ethnocentrism will be prevalent eventually lead to social distance between and among differential ethnic groups (Spears, Doosje & Elleners, 1997).

As people encounter information about an attitude object (either by interacting with it, seeming it associated with other like or disliked objects, or by hearing about it from friends, family, teacher, or the media), they build mental representations of it (Smith and Eloit, 2007).

This representation can include cognitive, affective, behavioral information associated with the object (Ostrom, Shearan; Zanna &Rempel cited in Smith & Eloit, 2007).

Ethnocentrism is a view where one's own ethnic group is the center of every thing, and others are measured with reference to it (Sumner,1906: cited in Johan & Vander Dennen, 1987). Accordingly, ethnocentrism is taken as an individual disposition involving negative feelings toward some or all elements of others could be considered as an unwillingness to engage in social interaction with other ethnic groups to the same extent as with one's own ethnic group: In this sense, ethno centrism could be seen as a direct measure of prejudice.
By and large, inter group relationships are influenced by complex interactions of social beliefs, competition, belongingness to group identity, behavioral and emotional repertoires, and cognitive processes (Frey & Troops, 2006).

1.2. Statement of the problem

To date ethnic related issues are matters of urgency needing attention. They are not trivial, but matters of life and death. Interethnic attitude and its influence

on quality of inter ethnic interaction is a delicate issue and timely variable for Ethiopia and specifically for-in-campus life of University students.

Currently the climate of ethnic accommodation is at risk, as ethnic polarization has plagued universities for long period of time, and is not about to go away (Kandarajah cited in Tamam, 2009).

Signs of accommodation are under threat or interethnic relations fare under stress (Qingwen, Kenneth. and Christine, 1995). So far, there has hardly been any research on naturally occurring every day interaction and, no studies to date has directly examined relationships between ethnic groups every day interactions to the best knowledge of the researcher.

Hence, such a paradox is worth studying. In other words, it is vital that continuous efforts be made to improve the quality of cross-ethnic harmony and solidarity, along side regular assessments of the state of interethnic attitude and relationships.

1.3. Objective of the Study

1.3.1. General Objective

The general goal of the current study was to examine the influence or differential effect of inter ethnic attitude on quality of inter ethnic interaction among (Oromo, Amhara, Tigray), AAU main campus students.

1.3.2 Specific Objective

1. To identify the variables that influence quality of their interaction among Oromos, Amharas and Tigreans.
2. To examine if there are significant differences in the degree of inter ethnic attitude and interethnic interaction among the three ethnic groups of Oromo, Amhara and Tigrai students.
3. To assess the sex difference on cross-ethnic attitude and interaction, among the Oromos, Amharas and Tigrians main campus AAU students.

4. To examine the influence of attitude on quality of inter-ethnic interaction with regard to expectancy, emotion and behavioral intention.
5. To identify factors that contribute to interethnic relationship dissolution and
6. Assess some solvable mechanisms to reduce such strained relationship that plague the mind of student.

1.4. Significance of the Study

It seems that university students are more likely to have a wider span of multi-ethnic interactions. Therefore, it is inevitable to encounter favorable and unfavorable climate during interaction in such center. It would be farfeched to tell convincingly that there is healthy relation ships among the students. As one could expect, ethnic tension and prejudice grip the mind of students mistrust and feeling of animosity among students of different ethnic groups.

Deplorably, prevailing trend of the university community seem to be overemphasizing ethnicity in their walk of life even when it is not necessary and proper.

Ethno-centirists perceive that the group they belong to is better in every sphere of life but others and their culture is useful for nothing.

Such a situation is imminent in resulting in social distance and contributing to fragile ethnic relations.

The influence of attitude on quality of inter ethnic interaction is worth studying. Because the findings are supposed to provide useful evidence to researchers, politicians, educators and students. Researchers will continue to explore this highly social impact areas to develop theoretical as well as practical solutions to deal with cross-ethnic attitudes and interactional issues.

This study is believed to contribute a lot to schools, neighborhoods, community and other locations to move away from negative attitude (mind set) and be sensitive for others, in order to decrease prejudice, and make our interaction

climate fine in our daily interaction with others. It would be really insightful for other researchers who want to engage in this delicate and pillar issue. To sum up, this study is expected to bring about psychological, social, political and cultural significances.

1.5. Scope, Limitation and Future Direction of the Study

The study was delimited to study the attitude components that influence interethnic quality of interactions among the three ethnic groups (Oromo, Amhara and Tigray) students of main campus Addis Ababa University. The sex and ethnic differences were examined but differences across year level in college and across age group were studied. Students out side the campus, and interethnic interaction across different universities in the country were not included due to resource and time constraints.

Although the current work provides important insight into the factors that contribute to quality of interethnic interactions, extensive work is still needed on the issue.

The current findings provides some insight regarding how to improve interethnic interactions. Clearly, it is essential to extensively do on how to reduce strained relationship among differential ethnic and this study is informative in this respect.

1.6. Operational Definition of Terms

Self-efficacy responses: Students ability to perform well in their inter ethnic interactions in campus.

Response expectancy: how much students are open/in considering interethnic interactions in perceiving out groups in their interactions.

Previous contact: Experience of past relationship whether it was harmonious or distressing.

Attitude: Students' positive or negative evaluation of out-ethnic groups among the Oromos, Amharas and Tigres.

Attitude Components: The beliefs, emotions and intentions the Oromos, the Amharas, and the Tigrians have toward each other andin their interaction among themselves in their interaction among the three.

Interaction responses: The response of students in their interethnic interaction in a strained or harmonious manner.

Interethnic interaction: Interaction that occur intentionally or as a matter of coincidence among the ethnic groups of Oromo, Amhara and Tigray in the AAU main campus.

Quality of interethnic interaction: is the cross-ethnic interaction of Oromo, Amhara and Tigray students in a strained or healthy manner.

Multiculturalism: The degree of co-existence, i.e., mutual acceptance, respect for identity and diversity among Oromo, Amhara and Tigray AAU main campus students on the main campus accordingly coexist together.

CHAPTER TWO

2. Review of Literature

Inter group relations represent in their enormous scope one of the most difficult and complex knots of problems which we confront in our times. This is why their study in social psychology (and in other disciplines) has been more a matter of "approaches" or perspectives than of tight theoretical articulations (Tajfel, 1982). As Sherif cited in Tajfel (1982) wrote: "our claim is the study of relations between groups and intergroup attitude of their respective members. Many countries around the world are multi ethnic. Therefore, real life inter group relations involve an array of groups that differentiate in ethnic background and in which ethnicity or related characteristics such as race, ethnicity, language, and religion are criteria for group status (Felmilee, 2000). Ethnicity, may, therefore, be an issue in our interaction with others, even when we are not aware of it (Leonard, Mehara and Katerberg, 2008).

2.1. Theoretical Perspectives on Attitudes and Inter-group Relationships (Bird's eye view).

Social psychologists define the term attitude in different ways through out the historical trends of the discipline.

The term 'attitude' is part of our common sense language. Such fashionable concept becomes the center of much controversy in the century ahead and is the social psychology indispensable concept in its historical trend (Hoggs & Grahams, 2005). The word attitude is derived from the Latin *aptus*, which means, fit and ready for action. This ancient meaning refers to something that is directly observable (Hoggs & Grhams, 2005).

A radical behavioral view would emerge to argue that an attitude is merely an imaginary figment that a person invents to explain behavior that has already occurred (Myers, 2005;Fazio, 2006).

To day, however, researchers view 'attitude' as a construct that, although not desirable, precedes behavior and guides our choices and decisions for action (Smith & Eliot, 2007).

> *Attitude is (a) relatively enduring organization of beliefs, feelings and behavioral tendencies toward socially significant objects, groups, events or symbols. (b) A general feeling or evaluation positive or negative about some person, object or issue (Hoggs, 2004, PP-150).*

According to the above definition, attitude consists of affective, cognitive and behavioral responses towards an object.

The affective variable represents sympathetic nervous responses and verbal statements of affect, the cognitive variable represents perceptual responses and verbal statements of belief; and the behavioral variable represents overt actions and verbal statements concerning behavior.

Attitudes are pervasive in human life, and without having it people would have difficulty in constructing and reacting to events, in trying to make decisions and in making sense of their relationship with others in everyday life. It is viewed as an automatic reaction, and evaluation of virtually any aspect of the social world (Fazio 1998; Tesser & Martin, 1996).

We acquire attitude from other persons through the process of social learning or many of our views are acquired institutions in which we interact with others or merely observe behavior (Baron and Byrne, 2004).

Hearing others state negative views about this group might actually lead you to adopt similar attitudes without even meeting a member of the group in question (Tapias, Glasser, Keltner, Vasquez & Wickens, 2007).

In general attitudes can be formed through several processes such as classical conditioning (learning based on association), instrumental conditioning, social

learning, social comparison (Franzoi, 2000; Hoggs, 2005, Baron and Byrne, 2004).

Attitudes serve a number of useful functions. First they seem to operate as scheme mental frame works that help us to interpret and process many kinds of information. Moreover, they strongly color our perception and thoughts about the issue, persons, objects, or group to which they refer (Myres, 2005).

In addition to this knowledge function, attitudes have self-expression or self-identity function-they permit us to express our central value or beliefs. Attitudes serve a self esteem function, helping us to maintain or enhance our feelings of self-worth, expressing these people to feel superior to others (Franzoi, 2000).

Attitudes also sometimes serve an ego-defensive function cited in Baron and Byren, 2004, helping people to protect themselves from unwanted information about themselves. Finally, attitudes also serve an impression motivation function.

2.2. Theories of Attitude

A number of attitude models have been developed, but some three theories pertinent to this study are discussed below.

2.2.1. The Theory of Reasoned Action (TRA)

The theory of Reasoned Action (TRA) conceptualizes attitude, toward behavior using an expectancy value model (Ajzen, 1996). This model implies that attitudes toward a behavior are the evaluation of those consequences. Usually, this requires eliciting multiple, potential consequences of a single behavior.

The model comprises three broad processes of beliefs, intentions and action (Ajzen, 1996). Theory of reasoned action is a cognitive model of human behavior. It posits that attitudes affecting behavioral intentions are influenced by the extent to which individuals associate behavior with positive or negative outcomes. In this framework, attitudes are directly proportional to the strength

of the individuals belief that an outcome will occur and the individuals evaluation of the outcome (Lujig, Marco & Anna, 1999).

Similarly, the TRA proposes that subjective norms are directly proportional to beliefs about how others expect us to behave and the motivation to comply with these expectations (Aizen, and Fishbein, 1980).

The TRA model implies that attitudes toward behavior are formed from the interaction of an individual's belief about the consequence of the behaviors. Fishbein developed TRA to link beliefs to intentions to behavior (Lulng, Marco & Anna, 1999).

2.2.2. Theory of Planned Behavior (TPB)

TPB is an extention of TRA, suggesting that, in addition to attitudes toward and given behavior and subjective norms about it, individuals also consider perceived behavioral control-their ability to perform the behavior (Ajzen, 1991).

As Ajzen (1985) point out, perceived behavioral control is strongly linked to the concept of perceived self-efficacy.

Since its introduction the concept of self-efficacy has been increasing its importance as a significant variable in prediction of individual behavior self-efficacy is defined as a persons belief in their own ability to excute successfully a certain course of behavior Bandura, (1982).

Perceived behavioral control is hypothesized as directly influencing both intention and behavior in such a way that the greater the perceived behavioral control, the more positive the behavioral intention and the more likely the performance of behavior (Aizen, 1985).

A reservation that can be applied to both TRA and TPB is their assumption that attitudes are rationale and that socially significant behavior is intentional, reasoned and planned (Aizen, 1985).

2.2.3. Cognitive Consistency Theory (CCT)

The tenet of cognitive consistency theory seems to suggest that imbalanced attribution of favorable characteristics to members of a group reflects positive attraction and an implicit willingness on the part of the respondent to be identified with that group (Hoggs, 2005, Smith & Eloit, 2007).

The consistency motive constrains the individual to respond favourably to anything that he perceives as being positively linked with him/her self, and to evaluate negatively anything. When this principle is extended to the realm of intergroup relations, it means that the individual who is positively identified with an in group should hold perceptions of out groups that are consistent with the nature of relations between the in group and each of the other groups. i.e. friendly relation would be accompanied by negatively biased trait attributions (Hoggs & Grhams, 2005; Smith and Eloit, 2007). Attitudes are said to have positive, neutral, or negative direction.

2.2.4. Building Blocks of Attitude

As people encounter information about an attitude object (either by interacting with it, seeing it associated with other linked or disliked objects, or by hearing about it from friends, family, teacher, or the media), they build a mental representation of it (Smith, and Eloit 2007).

This representation can include cognitive, affective, behavioral information associated with the object (Ostrom, Trafimo & Sheeran, cited in smith, and Eloit(2007).

Smith and Eliot (2007), and Hoggs & Abrahams (2005) and Franzoi (2000) Explain the following components of attitude;

1. **Affective information**: consist of how people feel about the object the feelings and emotions the attitude object arouse.
2. **Cognitive information:** is what people know about an attitude object-the facts and beliefs they have about it.

3. **Behavioral information:** is knowledge about people's past, present or future interactions with attitude object.

2.2.5. Attitude and the Minimal Group Paradigm (MGP)

In the field of social psychology the issue of national or ethnic identity has received little theoretical reflection and investigation. From their very conception, two major theories have dominated research in this field and despite all the criticisms that these theories have received, the fact that they continue to influence the direction of research investigation undertaken in this field (Tajfel, 1982).

Henri Tajfel's classic identity theory articulates three social processes: social identity, social comparison and social categorization. According to Tajfel, social identity can be positive or negative, depending up on whether belonging to a certain group contributes, or not, in a satisfactory manner, to the individual's self-image (Hogg; Abrams, Otten, & Hinkle, 2004).

Individuals try to achieve a satisfactory image of themselves and, in particular, of the groups to which the, belong. Moreover, according to the, social comparison establishes the relation between the concepts of social categorization and social identity, considering that the comparison between the endogroup and the relevant exogroups in each situation would influence the status of "superiority" or "inferiority" of their own group. According to the author, the sequence social categorization → social identity → social comparison may lead to intergroup behavior that creates/preserves social differentiation (Hong, Olman, Chan & Wong, 2004).

The minimal group paradigm occupies a central place among the different experiments and theoretical development of, Dobbs & Crano, (2001) and was a reaction against the realistic conflict theory illustrated by Greenland, (2000). Sherif's theory of social conflict considers that conflicts of interest between

groups are a necessary condition for discrimination to occur (Turner and Reyonolds, 2001).

Developing Tajfel's theory further, Leonardell and Mehra, (2003) considered that there is a tendency for individuals to positively evaluate the different characteristics of the category to which they belong, to claim closer identification with the group norms and to consider themselves superior to members of other groups.

2.3. Interethnic Interaction in Ethiopia

Informal relations between members of different ethnic groups have been the focus of sustained study for decades. A key reason that the study of ethnic relations moving from the margins to central place is people around the world has become markedly more diverse, and this has fueled vigorous interest in the consequences of ethnic diversity in different settings (Yusof, 2006).

Ethiopia is known as "Museum of peoples" by writers such as Conti Rosini, and contains 80 ethnic groups (CSA, 1998).

Group actions are social actions that emanate from the social identity formed groups, (Mackie, Devos and Smith 2000) revealed that identity performance is the core of group behavior.

Social identity is individual knowledge that he belongs to certain social groups together with some emotional and value significance him/her of this group membership (Hogg, et al, 2004).

Generally, these theoretical perspectives is one of the plausible explanation of inter group process in children and adolescents (Gini, 2007). It enhances identification, in-out group treatment reactions, and avoidance behaviors infavor of own groups (Hoggs, 2004, Tajfel, 1982).

These ethnic groups have long history of interaction and national representation (Ziegler, 1972).

Beginning with the TPLF-led national conference in 1991, which set up the frame work of the transitional government, the EPRDF immediately set about restructuring political power in Ethiopia through a policy of 'ethnic federalism" (Assefa Jaleta, 2000).

The EPRDF's policy of ethnic federalism has given the appearance of autonomy to Ethiopia's ethnic groups, while at the some time eroding the political power and future viability of the EPRDF's ethnic based political parties.

According to the author even though ethnic based associations and political affiliation have mushroomed which would probably create ethnic tension; violence and conflict, building culture sensitive and multiculturalists society is the most and indispensable choice for Ethiopia.

Multiculturalism ensure that all citizens can keep their identities, can take pride in their ancestory and have sense of belonging. Acceptance gives a feeling of security and self-confidence making them open to and accepting of diverse cultures (Berry, 2001; Bissoondath; Schjesigner, 1992).

Since many problems in Ethiopia is viewed as originating from ethnic conflict and ethnicity becomes a predominant interpretation of many of the social relationships that went wrong through out history and upcoming threats, the remedy in general is multicultural ties (Assefa, 1998).

Multiculturalism has been criticized on several grounds (Brewer, 1997). For example, has suggested that multiculturalism can lead to reified group distinctions that become "fault lines for conflict and separatism. Similarly others have argued that multiculturalism endanger social unity and cohesion (Schalk-Soakar, Sakia, Vijfer, Hoogsteder, 2004).

Even though multicultural ideology is politically, socially and academically contested, it is expected to have positive effects on ethnic group identification and inter group relations. Because it fosters understanding and appreciation of

ethnic diversity (Schalk-Soakar, Saskia, Vijfer, Hoogsteder, 2004). Multiculturalism is an effective intervention in reducing interethnic conflict and improving inter group relations (Berry, 1999).

The debate about these conflicting ideological positions is an ongoing one and also differs somewhat between countries (Vermesslen and Slijper, 2003).

Assefa Fisha (2009) on his research "on campus unrest" AAU students proved the contention that the emerging unhealthy relationship among some sections of the student community in universities is not something new and doesn't involve the entire community. The bulk of the university staff and student community have had a harmonious relationship and will continue to have such relationship giving rise to various interactions across ethnic and religious boundaries. The author explain that the emerging crisis among some in the student community, which in some sense has long existed.

From the above reviews some facts pertinent to this study can be drawn.
First, Ethiopia is a multi ethnic country having long history of interaction. Second, as compared to the past the present constitution seems to explicitly protect the cultural rights of Ethiopian citizens. This leaves no doubt that the rights in the constitution are intended to foster a culturally diverse nation. And finally multiculturalism is indispensable for Ethiopians to live together respecting our differences and to build "unity in diversity".

2.3.1. The Three Major Ethnic Groups in Ethiopia

Form historical perspective, multiple identity is not unique to our country, but a characteristics of many large (and not so large) states. Within the majority of modern states, a multinational character is a historically established fact (Gudykuns, 2005).

National issues are also becoming more important through globalization, where interethnic borders are erased. During the last century the world faced "ethnic

cleansing", aggressive separatism, declaration of self-determination and problems arising from them (Gudykunst, 2005).

Ethnic and multi-ethnic forces have engaged in a serious competition to capture political, economic and cultural domination especially, among these "major" ethnic groups through out Ethiopian history (Merera Gudina cited in proceedings of the XIVth international conference of Ethiopian Studies, 2000).

Indeed multi-ethnic Ethiopia polity created through the use of force over the years under a condition where the dominant ethnic group had continued to impose its own culture, language, etc, on others (Merera Gudina, 2000).

(Assefa Fisha as edited by Ulrich Muller_Scholl 2009). The state structure and its values, therefore, have been engineered along the "nation state" model with its slogan" one language, one religion, one flag, one people". This had had its own political and cultural consequences. Multiculturalism, that is acceptance of the existence of diverse language identities, religions and accommodation and promotion of this diversity is considered to be anti Ethiopian and tribal.

There are genuine worries about the fact that some groups may use this new political and cultural space as a means for promoting "narrow nationalism" (Assefa Fisha, edited by Muller_ Scholl, 2009). From the above assertions some pivotal points can be flagged. First, these three major ethnic groups struggle for power, the urge to be dominant, historically. Second problem in the matter of ethnicity is that a conflict between the dominant ethnic groups and the minority often results in external involvement.

As the research conducted by Collier (2000) indicates, if a country or a state consists of dominant ethnic group which constitute between 45% and 90% of the total population, it enables the dominant ethnic group to control.

Assefa Fisha put his contention that the core of the state crisis and political stability that reigned for the most of 20th C in Ethiopia is the concentration of power and resources at the center as well as the state's failure to accommodate the diverse groups in the political process. The state also forced various groups via the "melting pot" and "nation state" ideologies to melt into its narrowly defined religious and linguistic values.

2.3.2. Ethnicity and Ethnic Identity

Ethnicity is never far beneath the surface of ordinary routine encounters in societies like Ethiopia as a country of extra-ordinary diversity. Ethnicity is all around us, a part of who we are and how we operate. It is outside on our street and inside ourselves. It is part of the way the world operates. It couldn't be closer to home or further away (Knowles, 2003).

Ethnicity can be based on national origin, race, or religions (Gordon, 1964) cited in (Gudykust, 2004) Race is based on biological characteristics, and ethnicity is based on cultural characteristics shared by people of a particular race, national, origin, or religion. The researcher's focus here, therefore is, flag the issue of ethnicity, not race.

There are many ways to define ethnicity, for example it can be viewed as involving individuals using some aspect of a group's cultural background to separate themselves from others (Devos, cited in Gudykunst, 2004). It also can be viewed as "those individuals who identify themselves as belonging to the same ethnic category" (Giles and Johnson, 1981 cited in William B. Gudykunst, 2004).

There are three primary ingredients that can be used in defining ethnic groups, "(1) are perceived by others in the society to be different in some combination of the following traits; language, religion, race, or ancestral homed with its related culture; (2) the members also perceive themselves to be different; and (3) they

participate in shared activities built around their (real or mythical) common origin and culture " (Yinger, 1994, cited in Abaineh Worque, 1978).

Many researchers (for instance, Fraye, 1992; Weber, 1997; Smith, 1997) include religion in the list of the ingredients of ethnicity. Nevertheless, it is difficult to suppose that religion is always a component of ethnicity simply because religion may serve as an element of ethnicity for some ethnic groups but definitely not for others. In Ethiopia for instance religion is not a building block for the Oromos.

2.3.3. Ethnic Identity in Ethiopia

> *Asserting our ethnicities helps us define who we are. Our ethnicities offer community in language, a series of customs and symbols, a style, rituals, and appearance, and so forth, which can penetrate life in many ways. These trappings of ethnicity are particularly attractive when one is continually confronted by others who live differently . . . If, I see and experience my self as a member of an ethnic category or group, and others fellow members and outsiders recognize mean such, "ways of being' become possible for me that set me apart from the outsiders. These ways of being contribute to the content of my self-perceptions. In this sense, I become my ethnic allegiance; 1 experience any attack on the symbols, emblems, or values (cultural elements) that define my ethnicity as an attack on my self. (Roosens, 1989, pp. 17-18) cited in William B. and Gudykunst, 2004).*

In this view, our ethnicities are important social identities that influence the way we view ourselves and others.

Ethiopia has more than 80 ethnic groups. In to day's Ethiopia, ethnicity-grouping of people according to common characteristics is an important issue and the frame work of "ethnic Federalism" set up by the transitional government in 1991 (Assefa Jaleta, 1998).

Though there seems an overlap between concepts of language and ethnicity, the recognition/identification of ethnic identity in Ethiopia is controversial issue. The reason for this may be among the development of ethnic identities that

explain identification based on where they born, where these extended families live, origin, family experiences, (William .B and Gudykunst, 2004).

In general, it was reported that ethnic identification of Ethiopians natural as the colour of Skin (Bjeren, 1985). As Demoz (1997) states some facts pivotal to this study are as follows: First, Ethiopia is a multi lingual country whose languages are used as measures of ethnic identification. Second, the ethnic groups are naturally identified. Third, these ethnic groups have got a long history of interaction.

Since the subjects of the study are the three major ethnic groups, it is worth to flag some issue on each.

The Oromo is predominantly in the western, southern, and the eastern areas of to day's Ethiopia. It is Ethiopia's largest ethnic group.

The Central Statistics Agency 2008 estimates that the Oromo constitute 34.49% of the Ethiopian population. Although many social, economic, religious differences exist among the Oromo people, the Oromo are united by a common linguistic tradition. Also, the Oromo share strong sense of ethnic and national identity.

The Amharas on the other hand were estimated to constitute about 26.89% of the Ethiopian population (CSA, 2008).

Amharic is spoken nationally and in its original place of Amhara, in Addis Ababa, and sizeable pockets elsewhere in Ethiopia (Abraham, 1983).

The Tigrians, live amiably together in the north and scattered throughout the country. The 2008 Ethiopian census shows them at 6.07% of the whole Ethiopian population (SCA, 2008).

These three major ethnic groups are supposed to constitute the majority of the Ethiopian people and the university students.

2.4. Inter Ethnic Attitude vis-à-vis Rivalry of the groups

"An attitude is a learned pre disposition to respond in an evaluative (from extremely favorable to extremely unfavourable) manner toward some attitude object" (Davidson and Thompson, 1980; Franzoi, (2000) Smith and Eloit, 2007).

Attitudes, therefore, create expectations for others behavior. The study flag these specific attitudes that effect our interaction with others in this section, ethnocentrism, prejudice and stereotype.

One of the important trends of theory and research in the recent revival of interest in inter group behavior has focused up on the role played by general cognitive process in determining the individuals "ideas" about in-groups and out-groups Stally brass's cited in Johnson and Dennen (1984) definition of a stereotype is "an oversimplified mental image of (usually) some category of persons, institution or event which is shared, in essential features, by large numbers of people . . . Stereotypes are commonly, but not necessarily, accompanied by prejudice, i.e. by a favourable or unfavourable predisposition toward any member of the category in question". (Hewstone, Griffiths, Milne & Brown, 1994).

According to Blummer cited in (Hewstone, et al, 1994) a "sense of group position" is the basis for prejudice. Blumer suggests that prejudice can be understood from a relational perspective, where one's own group should stand in the social order in relation to another group. The dominant group believes it is superior to the subordinate groups.

A core feature of prejudice and conflict is the existence of unavoidable stereotypical out-group attitude. Such attitude are enshrined in widespread social categories and are maintained by lack of access to information that may

disconfirm or improve negative attitude (Tajfel, 1982). The term prejudice literally means' prejudgment' (from the latin *prea* and *judicum*), is a popular discourse tied to negative attitudes.

Prejudice has been defined by Gordon Allport as "thinking ill of others without sufficient warrant. Prejudice can be defined more precisely as antipathy based upon a faulty and inflexible generalization. (Tajfel, 1982).

It may be felt or expressed, it may be directed toward a group as a whole, or toward an individual because he/she is a member of that group.

Prejudice is here viewed as involving a negative feelings or attitude toward the out group and inaccurate belief as well. It has both emotional and cognitive aspects. Here in lies the paradox: prejudice is socially undesirable, yet it is pervades social life. It is responsible for or associated with much of the pain and human suffering in the world, ranging from restricted opportunities and narrowed horizons to physical violence and genocide. It has always been with us, and it is a depressing through that it may remain with us a fundamental part of the human condition (Hogg, et al, 2005).

Adding another layer, most people in liberal democratic societies consider prejudice a particularly unpalatable aspect of human behavior, with terms such as, racist' and 'bigot' being reserved as insult. Yet almost all of us experience prejudice in one form or another.

Ethnocentrism is "the view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it". According to Mackie & Smith (2002), two facets of ethnocentrism can be isolated. One involves our orientation toward our in-groups. If we are highly ethnocentric, we see our in groups as virtual and superior, and we are values as universal.

The second facet of ethnocentrism involves our orientation toward out-groups. If we are highly ethnocentric, we see out groups as contemptible and inferior.

We reject out-groups' values, we blame out-groups' values, we blame out-groups for in-group troubles, and we try to maintain social distance from out groups.

- *Empirical evidences in interethnic attitude*

Ethnocentrism, endangers national unity and inter ethnic relations and interactions especially in multiethnic countries like Ethiopia.

A former study on students of the former Be-ede Mariam and Haile Sellasie I university (Ziegler et al; 1972), has found that those subjects were not ethnocentric in the strict sense of the term. Recently, however, Demoz (1997) has found ethnocentric attitude of AAU and Bahirdar Teachers' College.

Demoz (1997) further found that in-group and out-group bias also influence in the peer formation where those subjects select peers from their own ethnic groups in their campus activities including group and assignment works.

The literature on inter group attitude suggests that there may be some important differences between black/white interactions and Hispanic interactions. Abaineh Workqe (1978) in his study of, minority group perception of the Amharas, Tigres, and Oromo found unique characteristics of each groups.

The Amharas were described as greedy, secretive, faithful, conservative, ambitious, revengeful, and jealous.
The Tigres were distinctively characterized as being quick-tempered, competitive, closed-group, and unreliable.

The Oromos were uniquely characterized as being democratic, quite, submissive, likeable, straight forward, and honest.
According to Demoz (2005), there is no gender and interaction-significant difference in mean ratings between the Amhara, Oromo, Tigre and Gurage ethnic groups.

White people hold different stereotype about Hispanics and Blacks. For example, Jackson et al. (1996) found that white people's perceptions of Black people focused on traits such as rebellious, noisy and angry, where as their perceptions of Hispanic people focused on as being underprivileged, poor, and less educated than whites.

According to Hurst as cited in (Yusuf, 2006), social interaction can be affected by several factors, such as ethnicity, gender, and social class. In general, ethnicity plays a huge role because it regulates the way the environment is perceived by providing a foundation for what is right and acceptable. From the above finding, as argued by Hurst pivotal for this study was that there is sex difference in social interaction

Ethnicity becomes a medium through which every experience is measured and thus controls what effect on perceptions of social interaction (Joyner & Kao, 2000).

Phinney and Ferguson (1997) stressed that children develop expectations of how members of their own group interact, how other groups will react to certain situations. These stylistic differences can be a source of social discomfort and wariness, and may be a factor in increasing ethnic cleavage in schools (Schofield, 1981).

We tend to develop close relationships with members of our own cultures and members of our ethnic groups (Gudykunst, 2004). Our expectations with strangers can create self-fulfilling prophecies. Negative expectations can lead us to want to avoid interacting with strangers or keep our interactions as short as possible. Positive expectations, in contrast, can lead us to look for positive aspects of our interaction with others we find positive aspects of interaction, we want to interact more. Positive expectations for others behavior reduces our uncertainty and anxiety about interacting with them (Hubbert et al., 1999).

Expectations involve our anticipations and predictions about how strangers will communicate with us. Our expectations are delivered from social norms and emerge from our stereotypes of people of other groups and our inter group attitudes towards others. (Burgoon and Hale, 1988, P. 61). Cited in Gudykunst, 2004)

> *We often believe our expectations have been fulfilled when we interact with others, regardless of how strangers behave. There are exceptions, however, interacting with strangest "is enjoyable when the interaction is brief, when the differences are few and on peripheral beliefs, and when the chance of rejection is small, i.e when the costs of pursuing dissimilar relations are negligible relative to rewards" (Knapp, cited in Stephan and Stephan 1985).*

Both the perceived in groups and out groups bring expectations to inter group encounters. We expect interpersonal interactions (e.g, interactions with members of our in groups) to be more agreeable and less abrasive than our interactions with others (Hoyle, 1989). Our interaction and communication with others usually is based on negative expectations.

> *Actual or anticipated interaction with others, for example, leads to anxiety, "inter group anxiety often has a basis in reality. People sometimes make embarrassing mistakes, are taken advantage of, and are rejected by in groups and out group members" (Stephan and Stephan, 1985, P. 160).*

This recent theory, integrated theory (Stephan, 1989) incorporates inter group anxiety as a major factor explaining our prejudice. Integrated theory suggests that there are four "threats" that cause our prejudices: intergroup anxiety, realistic threats, symbolic threats, and negative stereotypes.

Intergroup anxiety leads to "amplified cognitive, affective, and behavioral responses, most of which are negative in intergroup contexts" (Stephan, 1985).

Realistic threats are threats to the existence of our in-groups and/or threats to our well being. "The perception of threat can lead to prejudice, regardless of whether the threat is read", symbolic threats' involve perceived differences in

values, customs, attitudes, morals, and so forth between our in groups and out groups (Ridgeway and Johnson, 1990).

Negative stereotypes are the final threats leading to prejudice. These are threats because they lead to negative expectations for others. They lead to negative expectations for others behavior (Hewstone,&Greenland, 2000).
Several factors influence whether we perceive that these four threats exist. The more positive our prior contact with strangers, the less likely we are to perceive the threats (Stephan and Stephan, 1996).

One of the emotional reactions we have to our expectations of strangers being disconfirmed is that we become frustrated. "Frustration involves feelings of intense discomfort stemming from the blockage of paths toward goals. . . Frustration, in turn, often leads to aggressive behavior when people try to vent their negative feelings" (McCoy et al., 2003).

- *Empirical evidence on quality of interaction.*

Mackie and Smith, (2002) argued that people who perceive their in group as weak primarily experience fear-related emotional reaction (i.e. anxiety) as opposed to anger in response to powerful out groups.

It is possible that the power differential experienced by peoples' ethnic group membership is more salient and long standing than perceptions of power based on attitudes and, as a result, may have a stronger impact on peoples emotional experiences (Keltner, Gruenfeld, and Anderson, 2003).

Butz and Plant (2006) expanded upon previous models of inter racial interactions that focused on the role of negative expectancies in predicting interracial negative emotional responses (Voraver and Kumhyr, 2001; Voraver, main, and O' Connell, 1998) and argued that anxiety and anger may be differentially associated with specific types of negative expectations regarding interracial interactions.

Butz and Plant (2006) proposed that expectations centered on one's ability to perform well in interracial interactions (i.e. self-efficacy expectancies) determined people's anxious and avoidant reactions. By contrast, anger and hostile responses in interracial interactions stem from perceiving out-group members as not open to interracial interactions (i.e. negative response expectances). In considering intergroup interactions, negative response expectancies reflect people's concern that even if they behave in a non biased, friendly manner, the interaction will not go well because their interaction partner is not open to the interaction and expects racial bias from them, a concept similar to Voraur and College's construct of meta-stereotyping (Voraur and Kumhyr, 2001: Voraus, 1998).

Frey and Tropp, (2006) recently argued that interracial interactions may be particularly distressing because rejection by racial or ethnic group members may be perceived as both a personal rejection and the rejection of one's ethic group.

Consistent with this argument, Butz and Plant (2006) demonstrated that white participants reported more anger when they anticipated that an interracial (i.e. white) interaction partner was not open to an interpersonal interaction.

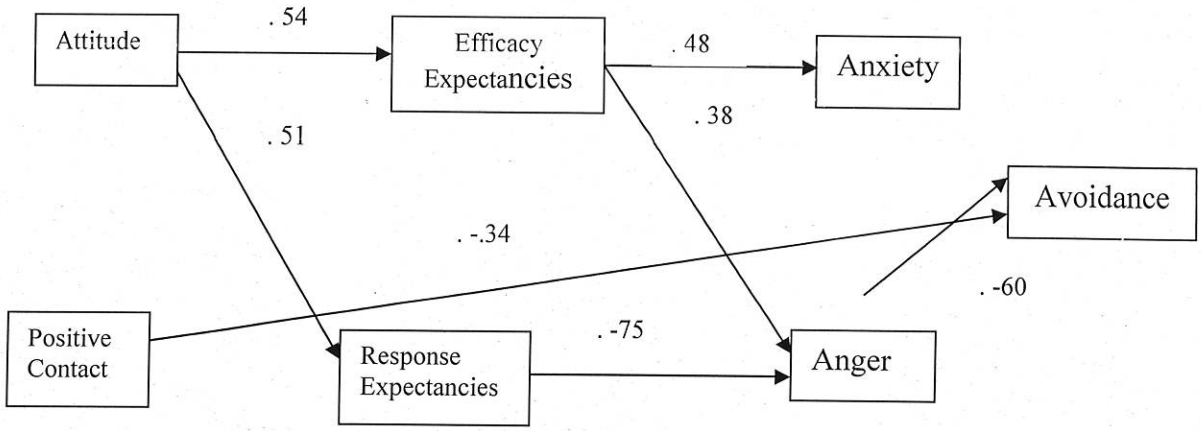
Avoidance of interracial interactions is typically linked to anxiety (Plant and Devine, 2003; Stephan and Stephan, 1985). Anger in the context of inter group interactions may motivate people to withdraw from the aversive situation.
Together, this previous work suggests that both anger and anxiety may determine people's avoidance of inter ethnic interactions but that anger may be particularly important in predicting white people's avoidance of Hispanic people (Butz and Plant, 2006).

In general from the above literature and empirical reviews the vantage points regarding white /Black interactions, negative expectation associated with anger and anxiety in inter ethnic interactions. Negative emotional responses, in turn,

were associated with negative behavioral intentions. Anxiety was the key predictor of avoidance for Hispanics (Plant and David, 2008).

Interracial Interaction Model (By Plant and Butz, 2006)

White Particpants



Hispanci Participants

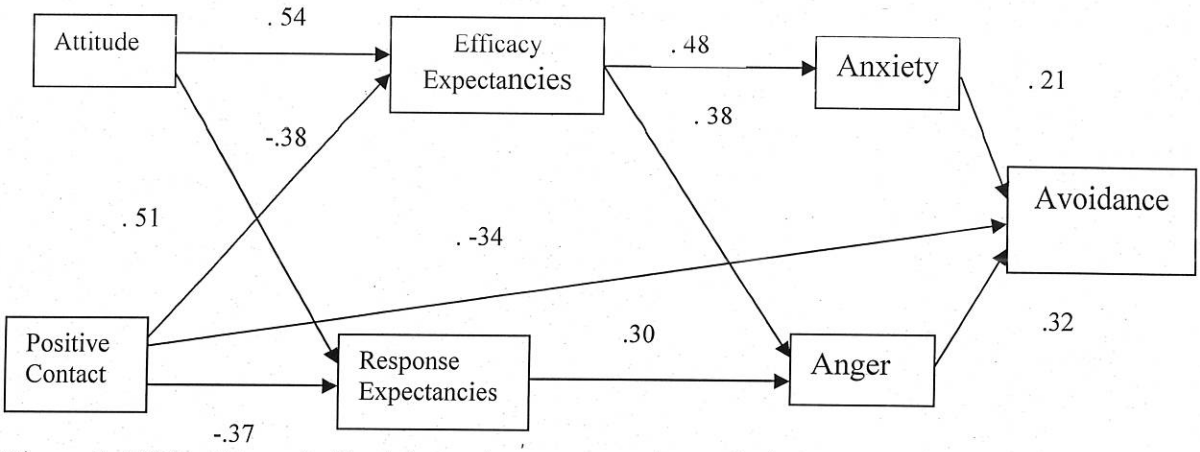


Figure 1. White Hispanic Participants' response to interethnic interactions (Study 1). All included paths were significant at $P < .05$.

2.5 Contact hypothesis and the quality of Inter ethnic relationships

Social Contact Theory holds that increased interaction produces familiarity that leads to acceptance (Valenty and Sylvia, 2004).

In the realm of inter ethnic relations, many have argued that inter ethnic contact fosters a positive attitude, support for integration, and a decreased perception of hostility (Dixon and Resenbaum, 2004;Pettigrew,1986; Pettigrew and Troop, 2000).

This expectation will have positive result if certain conditions prevail (All- port, 1954) cited in Tajfel (1982). The contact situation embodies: equal status between groups, common goals, cooperation rather than competition and authority sanction for the contact.

The findings in multi ethnic university settings in Malaysia provide further empirical evidence of social contact theory as mentioned above.

On the other hand, studies on the relationship between group identification (ethnic or social) and constructs that are possibly related to out group contact (e.g., out group attitude) have yielded inconsistent results. (Brewer, Duckitt,&Callaghan, 2008), Also generally believed that inter ethnic contact is more anxiety producing and therefore less rewarding than intra ethnic contact. For example, in a questionnaire based study, Rodgers and McGovern (2002) found that American College students felt uncomfortable, impatient, and frustrated when interacting with foreign students on their campus, and comparable results have been found in studies in which participants were asked to imagine how they feel during interaction encounter (Pettigrew, 1998).

Moreover, laboratory studies have shown that, when given the choice, people tend to avoid inter ethnic interactions (Plant and Devine, 2003; Towles Schwen and Fazio, 2003).

Although most of the studies have been performed among ethnic majority members it is likely that ethnic minority members will experience similar reactions. When interacting with majority group members ethnic minority members may have negative expectations about interactions with majority group members because they are concerned about being rejected (Bourgeois & Leary, 2001). This, in turn, may negatively affect their attitudes toward and hence their interactions with them (Tropp, 2007, and Pettigrew, 1998, Troppe et al, 2006).

These expectations were also based on the premise that interactions with ethnic group members are likely to be more predictable and to be better understood than interethnic interactions , and the fact that similarity, in attitude, demographic characteristics background, values and believes, has generally been found to increase inter personal attraction (Byrne, Schawartz.R as cited in Yusuf, 2006).

2.6. Attitude Influence and Interethnic Interaction in a Nutshell

Henri Tajfel's classic social identity theory that articulates three social processes: social categorization, social identity and social comparison is the central and key assumption in inter-group relationship under scrutiny.

Most theoretical discussions and empirical investigations in the domain of inter group evaluations tend to narrate that our attitude influence our interaction without groups. People divide people in to members of in group and out groups in their interaction. First we have a tendency to expect members of our in-groups to behave and think similarly the way we do. Second, individuals tend to perceive out-groups as relatively homogenous and see more variability in their in groups than out -groups. Third, we have less anxiety about interacting with members of our in groups than about interacting with members of out-groups. Fourth, we tend to be more accurate in predicting the behavior of

members of out in group than we are in predicting the behavior of members of out-groups.

SIT, as major constructions to the study of inter-group relations, focus on its powerful explanations of such phenomena as in group bias, intra group homogeneity and stereotyping. It goes further to point out, its simulative role for theoretical elaborations of the contact hypothesis as a strategy for inter-group attitude.

The core idea of SIT further posits that people strive to achieve or maintain a positive social identity, but derogate out-groups that bring, about inter-group conflict.

Adding another layer to our understanding of the impact of identity group memberships on interaction, expectations have cognitive basis rooted in experiences.

Conceptions of out-group stereotypes are generated in their social and historical contexts and then transmitted to individual members of out groups and widely shared through the variety of channels of social influence. These conceptions and attitude have components of an adverse impact on our quality of interactions.

Such variables as common fate, the anticipation and the attitude we have affect the quality of inter-group interaction that lead to different diversity related behavioral manifestations.

The evaluations are most of the time, albeit always, unfavorable that lead to further complications in the group process. Eventual interplay of these variables leads to avoidance of interaction.

In Ethiopia ethnic factors played significant political and social roles. Specifically problems occur in our interaction with people if we categorize them based on ethnicities when they do not see their ethnicities as relevant. That is

ethnicity by itself do not have problem but the paradox is the operation we have on people's mind.

The phenomena of depersonalization, dehumanization and the social stereotyping are instances that affect inter-group relations.

Even though there are perennial questions on inter-ethnic relations in Ethiopia, to the best knowledge of the researcher locally conducted research outcomes find no more than piecemeal answer.

This study deemed to be the first on the influence of attitude components on quality of inter-ethnic interaction in group processes and relationships, specifically among the three 'major' ethnic-groups of AAU main campus.

CHAPTER THREE

3. Research Methodology

3.1. Population and participants of the study

The population of this study comprised the Oromo, Amhara and Tigray ethnic students of Addis Ababa University main campus.

Participants included in the main study were Addis Ababa University main campus students of ethnic Oromo, Amhara and Tigray which included both males and females regular students of 2010 academic year.

The number of participants who took part in this study was 280. Of these, 9 discarded because of incomplete answers, 4 were unidentified by ethnicity, and 4 didn't return the questionnaires. Therefore, only of 263 participants were analyzed.

3.2. Research Setting

Addis Ababa University is a mixture of differential entiativity. Thus students do engage in inter ethnic contact willingly or as a matter of coincidence.

It seems that university students are more likely to have wider span of interethnic interaction, greater opportunity for inter cultural interaction on campus. However, one of the most classical problems this higher institution encountered is a pervasive strained interaction espoused by ethnic related factors. Despite the fact that Addis Ababa University has immense contribution to the country through intellectual and educated out-put, this birth place of unity and center of social and political change has also been the victim of unrest year after year. Thus studying such a delicate and timely issue in multi-ethnic university convincingly is of paramount importance. It is for all the above pertinent rationale that Addis Ababa University was preferable and selected.

The quality of interaction which is thought to be influenced by attitude was measured in their interaction in the campus.

3.3. Sample and Sampling Technique

To select participants of this study from each ethnic group, probability sampling technique was employed. Of the probability sampling techniques, stratified sampling technique was used in accordance with the principle of stratified proportional allocation. At the outset, the sample size was determined to be 280 from a population of 1530 students. Using this principle, participants were allocated within their respective ethnic groups. Then the following formula was used to determine the number of the three ethnic groups take part in the study.

$$Ni = \frac{Ni}{N} X\ ni$$

ni = is sample of each club
Ni = population size of each club
N = Total population
N = Sample size

From the total population of 1530, 600 were Oromo ethnic group, 600 Amhara ethnic group and 330 of them were from Tigray ethnic groups. Then originally 110 from Oromo, 110 from Amhara and 60 from Tigray ethnic groups were drawn. However, 17 questionnaires were discarded due to an unidentified ethnicity, incomplete Reponses and didn't return. Therefore, the questionnaire of 263 participants was analyzed.

Before the cultural center began its program, the questionnaire were, then, dispatched to the participants in accordance with the programme of each ethnic group. This was done for three consecutive weeks for the main study per se.

The questionnaire was distributed randomly jumping one chair after another before their issue started for randomization purpose after the first seats were being selected using lottery technique. It was done for Amhara, Oromo and

Tigray students while they attend arts, literatures, cultural and costume shows with their respective ethnic groups in the cultural center of AAU main Campus. However, for the interview and FGD part purposive sampling technique was made applicable. The key informants were taken purposely assuming that they have an active role on the issue at question and for the FGD as well.

3.4. Pilot Study

The main objective of the pilot study was to improve the instrument of data collection, to select items for the scale using fundamental item analysis and to find reliability for each scale. Before the pilot study, the items were translated into the three languages of Oromiffa, Amharic and Tigrigna by three post graduate students who were thought to have language proficiency. The pilot test was conducted on 26 participants considering each ethnic group; ten participants from Oromo ethnic group, nine from Amhara and seven from Tigray ethnic groups.

All of the items for the pilot test were taken from all with minor modifications for the final study.

Then the responses of the participants were scored and the reliability of the items was computed, using SPSS programme.

The unstructured interview was tested with one volunteer key informant from each ethnic group.

Finally, pilot test was made also for focused group discussants by the engagement of six volunteer participants from Tigray, seven from Amhara and Eight from Oromo ethnic group.

3.5. Instruments of the study

In an attempt to achieve the objectives of this study, the required and relevant information was gathered through a questionnaire, interview and FGD in the participants own language for simplicity and clarity.

3.5.1. Questionnaire

In this study questionnaire was intensively used and was preferred to other tools for its simplicity for such large sample, for the nature of the study and for ease of collecting data.

The questionnaire had several parts that met each objective

Social Interaction Scale (SIS)

In order to assess quality of previous contact, self-efficacy and response expectancies, anxiety, anger and desire to avoid inter ethnic interactions, the social interaction questionnaire (SIQ; Plant and Devine, 2003) was modified (See Appendix a for scale items) for ease of presentations and consistency to the study respondents and sites. The scale had a total of 28 items.

The researcher adapted the instrument by simply replacing "Hispanic", or "White" by *other ethnic* groups. The items were identical for all ethnic groups to keep its consistency. Items with five Likert scale ranging from 1 (not at all) to 5 (always).

Questions that measured previous contact, self-efficacy, response expectancies, emotional responses and desired avoidance were combined for ease to the respondents and few items from attitude scale were dropped due to irrelevance for the current study. Others were modified so as to make the language easy and unambiguous.

Reliability of responses on previous contact, expectancies, self-efficacy expectancies, anxiety, anger and finally desire to avoid interaction was (α = .861, α = .703, α = .763, α = .679, α = .668 and α = .79) respectively. A result of (α = 72, α = .74, α = 73, α = .78 and α = .83) respectively as a result which were indeed, for all variables was almost congruent with the original reliability.

Sample items that included" Items measure in self-efficacy were such statements as; (e.g, "I am confident that I can respond without prejudice when interacting with other ethnic groups") and "sometimes stereotypes coming to my mind when interacting with a other ethnic groups, even when I whish they wouldn't") 6 items measure response expectancy were for example such statements as (" I expect my interaction partner is open to interacting with me") ("I anticipate that my interaction partner will view me as prejudiced no matter what I do") 8 items in general measure anxiety were for example such statements as ("I get anxious when interacting with other ethnic groups"), and 3 for Anger were for instance, (" I would find interacting with other ethnic groups frustrating"). Finally the SIS consisted of 5 items that measured respondents desire to avoid inter ethnic interaction ("If given the option, I would avoid having this interaction").

The items had a strong reliability as shown by Cronbach (α = .83). The adoption of the scale was made by three post graduate school students from psychology department that represented the three ethnic groups of Oromo, Amhara and Tigray. As to language difficulty, some modifications were made as to suggest alternatives. Translation was made in the three languages.

3.5.2. Interethnic Attitude Scale

Plant, Devine and Tartakovsky (2008) developed social interaction scale (SIS) to measure interracial attitude during interactions. This scale consists of a total of 29 items. This scale was adapted into inter ethnic attitude among the three ethnic groups of Oromo, Amhara and Tigray and to have had 22 items (See Annex, IA, IIA, IIIA, IVA).

All items were rated on Five Likert Scale from 1 (Strongly Disagree) to 5 (Strongly Agree). Some items were included that tapped inter ethnic attitude (e.g., other ethnic groups are power hungry) A few items that reduce the reliability of the measure were dropped and this resulted in 22 items index that

has highly reliable (α = 0.87) despite the original reliability was (α = 0.96). It is almost similar and closed.

3.5.3. Interview Guides and Focus Group Discussion

To triangulate the study unstructured interview and focused group discussions were also employed though they were not the main tools in the study. It was found imperative to use these tools as there were also emotions that are hard to quantify. It was also believed to bring about a great deal of nearly complete response.

Unstructured Interview

The researcher developed interview guides for the Oromo, Amhara and Tigray participants (See Annexes IB, IIB, IIIB, IVB). The content of the guides used were identical but translated into the respondents own language for simplicity, create honesty and clarity by language experts and relevant information was gathered from the key informants. Key informants were numerically six.

Focused Group Discussion (FGD)

Finally, Focused group guidelines were designed to conduct group discussion with those persons who had an active role on the issue at question. 3 important items were used to collect relevant information in the three sessions for each ethnic group.

As far as the selection of participants was concerned it was purposive and numerically participants of each ethnic group were equivalent for utmost care. Each FGD consisted of 7 participants; three female and four male. Beside participants were from different departments.

3.6. Procedure of data collection

The researcher had to; first, get permission from the students' Dean directed by the letter of collaboration from the Institute of Psychology. Then the researcher communicated with the chairman of each ethnic group in the cultural center,

the venue where the three ethnic groups have a one-day-a-week activity of offering some arts, literature and cultural ceremonies of their own ethnic group.

To ensure anonymity, participants of the questionnaire were informed that it was needless to write names, and were asked to respond genuinely and honestly as their response serve for the research purpose only. Participants were also informed that their response will be treated strictly confidential.

Therefore, only information from participants who answered all questions was used in the analysis.

Information from participants who provided partial responses or refused to answer some of the questions and participants with unidentified ethnicity was discarded. During the dissemination of the actual data 3 data collectors were engaged.

The questionnaire was dispatched to the participants after the participants took a seat as the situation of the environment needed some caution.

To establish guidelines for the interview and FGD and ensure the safety of the interviewee as well as the safety of being interviewed, a working oral contact, which outlined the purpose of the interview procedure and means for ensuring confidentiality and anonymity, was presented at the start of the interview.

Furthermore, participants of the interview were also informed that the purpose for the research on the three ethnic groups was not to gather information for the government or for other organizations.

Participants were informed that conversation would be recorded only if the person being interviewed gave permission.

Surprisingly, the initial number of each ethnic group who agreed to participate in the interview and questionnaire were large. However, once the questionnaire

distribution began, not every one who had originally agreed to participate felt comfortable due to the time of election fever. Some refused to answer questions or decided they don't want be "recorded".

The researcher encountered difficulty of working with fringe groups and overcoming feelings of distrust and tension.

On top of this, the researcher assistants played a major role in identifying participants, explaining each questions when necessary and recording pertinent points that were raised during interview and FGD sessions in the participants own language.

3.7. Analysis of Data

The data gathered was analyzed using both qualitative and quantitative method. For the quantitative part of study, the statistical package for the social sciences (SPSS) version 15 was used. Descriptive statistics was employed for computation so as to obtain demographic characteristics and to see the rate of responses for some variables in the study.

T-test was computed to see sex difference and bivariate correlation was used to see relationship among and between variables. One way ANOVA was conducted to look if there was significant effects and differences among the three ethnic groups on their inter-ethnic attitude and inter ethnic interaction responses. It was also used to see if there were statistically significant differences on their level of attitude, previous contract, anxiety, anger and desire to avoid upcoming interethnic interactions. When ANOVA was found to be significant Scheffee Test was done to further identify which ethnic groups were significantly different among the three ethnic groups.

Multiple regression analysis was also used to determine which of the variables contributed in predicting the criterion variable (Desire to avoid upcoming inter

ethnic interactions) in further analysis, to identify the more powerful predictor variable, stepwise regression analysis was conducted.

Finally, for the qualitative part of the study, interview and FGD were used to analyze some responses of participants that incorporated emotions that were difficult to quantify. The results were presented using narration.

CHAPTER FOUR

Results

4.1. Background and Characteristics of Participants

The following tabulation shows the general information of participants of the study.

Table 1. Cross Tabulation of Ethnicity, Sex and Year in College

Variables		Ethnic groups in N and Percentage with in Ethnic groups			Total
		Oromo	Amhara	Tigray	
Sex	Male	75 (28.6)	68 (25.88%)	34 (12.88%)	177 (67.3%)
	Female	33 (12.6%)	40 (15.22%)	13 (4.92%)	86 (32.7%)
	Total	108 (41.1%)	108 (41.1%)	47 (17.8%)	263 (100%)
Year in college	2nd years	26 (9.895%)	56 (21.3%)	19 (7.3%)	108 (38.4%)
	3rd years	32 (12.178%)	30 (11.4%)	2d0 (7.6%)	82 (31.3%)
	4th years and above	5 (19.028%)	22 (8.47%)	8 (35)	80 (30.4%)
Total		108 (41.1%)	108 (41.15)	47 (17.9%)	263 (100%)

Table-1 comprises of the three ethnic groups of Oromo, Amhara and Tigray, sex and their stay in college in a cross tabulation form. There were 108 second year, 82 third year and 80 fourth year and above participants in the study, shown in, Table 1. of these participants, 26 (9.9%), 56 (21.3%) and 19 (7.3%) were Oromo, Amhara and Tigray participants were Oromo, Amhara and Tigray from 82 (31.3%) of third year participants. 50 (19.1%) of the fourth and above year participants were from Oromo ethnic groups. Overall, out of the total of 263 participants of the study surprisingly Oromo and Amhara ethnic groups account equal number of participants i.e 108 for each while participants of Tigray were much less than Oromo and Amhara participants, they accounted 47. This is may be because the total population of Oromo and Amhara obviously and markedly out number red other ethnic groups in Ethiopia. This circumstance might stretch its wings to the university as well.

Table 2. Summary of T-test Result for Sex Mean Difference in Inter-Ethnic Attitude and Inter-ethnic Interaction Responses

Variables	Sex	N	Mean	SD	df	T-obt	T-crt
attitude	Male	165	67.6970	15.5322	261	2.426*	
	Female	98	63.1857	12.8323		2.546*	±1.96
Interaction response	Male	165	67.5273	15.3927		1.186	
	Female	98	65.3065	13.4113		1.228	

* P < 0.05 Attitude towards other ethnic group
P > 0.05 Inter ethnic interaction response
SD = Standard deviation
N = number of participants
Df = degree of freedom
T – obt = T – obtained value
T – crt = T – table value

The simple descriptive statistics mean of interethnic attitude and interethnic interaction responses revealed that males have more negative interethnic attitude and more negative interethnic interaction responses than females. M = 67.6979, Sd = 15.5322 males and M = 63.1857, SD = 12.8323 females respectively account for interethnic attitude with regard to interethnic interaction responses M = 67. 5273, Sd = 13.411 3 males and M = 65.3061, SD = 13.4113 females have been displayed.

However, the t-test result in the above Table 2, revealed that it was interethnic attitude that showed significant mean difference between males and females with M = 67. 6970, df = 261 T- 2.426, whereas mean difference of interethnic interaction responses was not statistically significant though. It did show differing levels. The small mean difference between males and females was not a guarantee in their interethnic interaction response. Surprisingly, males did exhibit almost the same mean on both variables i.e males have more negative attitudes that encompasses and prejudice towards out ethnic groups and strained interethnic interaction responses than females did as shown in the Table-above.

Table 3: Mean and Standard Deviation of Attitude and Interaction Responses among the Oromo, Amhara and Tigray in their Interaction

Ethnicity		Variables	
		Attitude	Interaction responses
Oromo	Mean N SD	69.3796 108 15.2840	72.0000 108 16.2181
Amhara	Mean N SD	63.4815 108 14.0110	61.9074 108 11.1552
Tigray	Mean N SD	66.0152 47 14.7226	66.6996 47 14.6989

The simple descriptive statistics mean of attitude and interaction responses among the three ethnic groups showed that Oromo ethnic groups have more negative out group attitude and distressing interethnic interaction responses towards other ethnic groups with M = 69.3796, SD = 15.2840 and M =72, SD= 16.2181 respectively. Next, Tigray ethnic group exhibit negative interethnic attitude and interaction responses with M = 66.0152, SD = 14.7226. Amicably, Tigreans showed that relatively the same mean for both interethnic attitude and interethnic interaction responses. Finally Amhara ethnic group had relatively less interethnic negative attitude and interaction responses.

One way analyses of variance (ANOVA) was calculated to see if the mean difference among the three ethnic groups with respect to interethnic attitude and interethnic interaction responses was statistically significant.

Table 4: Summary of One way ANOVA Table for the Difference of Attitude Towards out Group and Interaction Responses among the Three Ethnic Groups

variable	Sources of variation	Sum of squars	df	mean square	F-obt	F-crt
Out groups Attitude	Between group within groups Total	2198.822 54306.789 56505.610	2 161 163	1099.411 216.362	5.081	3.06
Interaction responses quality	Between ?group within groups Total	5578.494 51028.776 56607	2 161 163	2789.247 196.265	14.212	3.06

* P < 0.05 F – obt = obtained F F – cv = critical value of F

As shown in table above, the ANOVA test of significance showed that statistically significant mean difference was found among the three ethnic groups with F (2,261) = 5.081, and f (2, 261) = 14.212, P < 0.05 in their negative interethnic attitude and mundane interethnic interaction responses respectively. For further elaboration though these ethnic groups showed differing levels to evaluate their counter ethnic groups negatively and showed ethnocentrism, and prejudice in favor of giving special credit for their own ethnic kins. Following this line of thought these ethnic groups displayed mundane and strained interaction responses having negative expectations and negative emotional responses and even the desire to avoid interaction with others.

As shown in Table 5 below there is a significant difference of attitude among inter-ethnic interactions and attitude towards each other among the participants. This is evident by the Fisher's LSD test that Oromo ethnic group participants attitude towards other ethnic groups significantly differed from Amhara ethnic participants (MD – 9.401, P< 0.01) and those Amhara ethnic group participants differ from that of Oromo ethnic group participants (MD = 9.401, P < 0.01). On the other hand there is no significant difference of Tigrians from those Oromo and Amhara ethnic group participants on attitude towards each other.

Coming to the inter-ethnic interaction responses, the LSD reveals that Amhara ethnic group participants significantly differed in how they interacted or in their inter-ethnic interaction responses with other ethnic groups from Oromo participants (MD = -11.888, P < 0.01) and the Oromo participants significantly differed towards Amhara ethnic group (MD = 11.888, P < 0.01) inter-ethnic interaction with Tigrians for both cases.

Table 5: Multiple Comparisons of Inter Ethnic Attitude and Desire to avoid upcoming Inter-Ethnic Interactions among the Three Ethnic Groups

Variable		Ethnic group	1	2	3
Attitude	1	Oromo	-		
	2	Amhara	-9.401*	-	
	3	Tigray	-3.209	6.192	-
desire to avoid interaction	1	Oromo	-		
	2	Amhara	11.888*	-	
	3	Tigray	-7.054	-4.834	-

- The mean difference was significant at the 0.05 level

Generally, speaking even though statistically significant difference of inter ethnic attitude and desire to avoid upcoming inter ethnic interaction was found among Oromo and Amhara ethnic groups towards each other, no significant difference on both variables was found among Tigrians towards Oromo and Amhara ethnic groups and vice versa.

Coming to the inter-ethnic interaction responses, the LSD reveals that Amhara ethnic group participants significantly differed in how they interact or in their inter ethnic interaction responses with other ethnic groups from Oromo participants (MD = 11.888, P < 0.01) and the Oromo participants significantly differed towards Amhara ethnic group (MD = 11.888, P< 0.01) but no significant difference in their inter-ethnic interaction with Tigrians for both cases.

Table 6: Multiple Comparison of Mean Difference of the Variables among the Three Ethnic Groups

Variables		Groups	1	2	3
Anxiety	1	Ororrmo	-		
	2	Amhara	-2.740*	-	
	3	Tigray	1.610	-1.130	-
Anger	1	Ororrmo	-		
	2	Amhara	-3.628*	-	
	3	Tigray	1.533		-
desire to avoid interaction	1	Ororrmo	-		
	2	Amhara	-4.035*	-	
	3	Tigray	-3.344*		-
inter-ethnic attitude	1	Ororrmo	-		
	2	Amhara	-9.401*	-	
	3	Tigray	3.209	-.691	-

* The mean difference is significant at the 0.05 level.

The multiple comparison of fisher's LSD (List Significant Difference) test shows that Amhara ethnic group participants towards Oromo ethnic group anxiety (MD = 2.740, P <0.01), anger (MD = 3.628, P < 0.01), and attitude (MD = 9.401) and Oromo ethnic group towards Amhara ethnic group significantly differ in their anxiety (MD of -2.740, P < 0.01), anger (MD = -3.628, P<0.01), inter ethnic attitude (MD = 9.401, P< 0.01) respectively. However, there was no significant difference in anger, attitude, anxiety and desire to avoid inter ethnic interaction towards Tigrians and vice versa.

Nonetheless, Oromo participants showed a significant desire to avoid interethnic interaction with Tigrian (MD = - 3.344, P <0.01).

Table 7.1-7.4 Model Summaries for Multiple Regression Analysis for the Three Ethnic-Groups

Ethnicity: Oromo

Model	R	R' square	adjusted R squar	Std. Error of the estimate	Change Statistics				
					R squar change	F change	df1	df2	sig.
1	0465	.216	.208	3.961	.216	28.119	1	102	.000
2	.512	.262	.254	3.543	.262	34.454	1	97	.000
3	0.262	.069	.0601	4.0127	.069	7.596	1	103	.000
4	.544	.296	.282	3.519	.080	11.463	1	101	.007
5	.597	.357	.343	3.324	.095	14.143	1	96	.001
6	.64	.410	.391	3.202	.053	8.489	1	95	.004

A. Predictor Variables:- - Previous contact, expectancy, attitude, anxiety -efficacy responses, anger

B. Criterion variable; desire to avoid inter ethnic interaction responses

Table 7.1 Ethnicity: Amhara

Model	R	R' squar e	adjusted R squar	Std. Error of the estimate	Change Statistics				
					R squar change	F change	df1	df2	sig.
1	.540	.291	.285	3.703	.291	43.596	1	106	.000
2	.320	.102	.094	4.168	.102	12.058	2	106	.001
3	.589	.347	.334	3.572	.056	8.925	1	105	.0047
4	.651	.424	.419	3.337	.424	78.132	1	106	.000
5	.610	.372	3.65	3.376	.372	55.075	1	93	.000
6	.634	.402	.389	3.313	.030	4.582	1	92	.035

A. Predictor variables:- - Previous contact, expectancy, attitude, anxiety
- efficacy responses, anger

B. Criterion variable: desire to avoid inter ethnic interaction Tigray

Ethnicity: Tigray

Model	R	R' squr	adjusted R squar	Std. Error of the estimate	Change Statistics				
					R squar change	F change	df1	df2	sig.
1	.569	.324	.308	3.998	.324	19.672	1	41	.000
2	.250	.062	.041	4.593	.062	2.923	1	44	.094
3	.377	.142	.121	4.505	.142	6.781	1	41	.013
4	.476	.227	.210	4.147	.227	13.578	1	45	.001
5	.515	.266	.247	4.198	.266	14.471	1	40	.000
6	.266	.069	.046	4.693	.069	3.026	1	41	.089

A. Predictor variables:- - Previous contact, expectancy, attitude, anxiety
- efficacy responses, anger

B. Criterion variable: desire to avoid inter ethnic interaction

4.1.1. Multiple Regression Analysis for the Influence of Interaction

For all of the cases, the multiple regression analysis was computed make use of the desire to avoid interethnic interaction index as criterion variable and previous contact, attitude, efficacy responses, expectancy responses, anxiety and anger that were entered step wise as predictor variables. Multiple regression analysis was used to examine which of the factors contributed to predicting desire to avoid inter-ethnic interaction. In addition, multiple regression analysis was used to test the best predictor to avoid inter-ethnic interactions for the three ethnic groups independently to examine if there was a significant difference among the variables in the model in predicting desire to avoid interethnic interaction.

Succinctly, as portrayed in the Table 5.1 to 5.4 below, among the Oromo ethnic group, the value of multiple correlation coefficient (R) was.460, a value that indicate a high correlation between the degree of desire to avoid inter ethnic interaction reported by participants and the extent predicted for them by anger.

These values, R = .651 for Amhara, R = .569 for Tigrians also display high correlations of response expectancy about the openness of out group members to interethnic interactions and experience of previous contact with desire to avoid inter ethnic interactions respectively.

The values of R square (R^2) for the Oromo ethnic group (R^2 = .410), for the Amharas (R^2 = .424), and for the Tigrians (R^2 = .442) indicate the proportion of the variance in desire to avoid inter ethnic interaction (the criterion variable) accounted for by the predictor variables in the model. Nonetheless, R square tends to somewhat overestimate the applicability of the model when it comes to the reality on the ground. Hence, an Adjusted R square value was calculated which takes into account the number of variables in the model and the number of participants in the study.

The adjusted R^2 value for the Oromos was. 391, for the Amharas was .419, and for Tigrians was .308. These values indicated that approximately 39.1% 41.9% and 30.8% of the variance in the criterion variable (desire to avoid inter ethnic interaction) was attributable to the variance is the best and powerful predictor variables among the Oromos, the Amharas and the Tigrians respectively. This indicates that the variables have closely related predictive power for all cases.

In a further explanation, it was observed that participants upcoming interaction was mainly influenced by Anger for the Oromo ethnic group, negative expectancies about the openness of out group members to inter ethnic interactions for Amhara ethnic group and past experience or previous experience of have interaction with other ethnic groups for Tigrians.

On the contrary, Table 7.1 to 7.4 displayed that ability to perform well in an interethnic interaction predicted less, 6% accoutered (Adjusted R^2 = .060) among the Oromos, past experience only 9.4% (adjusted R^2 = .094) among the Amharas and anger 4.1% (Adjusted R^2 = .041) respectively.

Finally, it was worth to note that in an overall assessment of the significance of these models, analyses of variance (ANOVA) were computed, from the results it was understood that the underlying distribution of these tests were F distribution. For the Oromos (F = 11.415), for Amharas (F 6,94 = 13.782), for Tigrians (F 6,4, = 4.637).

Besides the computation of correlation indicates (Beta) coefficients that were measures of the contribution of each variable to their respective models. Therefore, the higher beta value was observed in previous contact .357 for the Oromo ethnic group, .614 negative expectancy responses of openness in inter ethnic interactions for Amharas and .514 anxiety for Tigray ethnic group participants.

These Beta value convey the information that a large value indicates that a unit change in these predictor variables has a large effect on the criterion variables.

In a further analysis, that and sig. (p) values gave an indication of the impact of each predictor variables in the model. Hence, it can be concluded that the predictor variable previous contact for the Oromos. Amharas and Tigray participants was significant contributor to the regression with t-values t = -4.104, t =7.541, and t= 3.325 respectively and were significant at P = .000.

The value of anger among the Oromos (t = 5.967, at P = 00) and among the Amharas (t = 2.108 at P < .037) was significant contributor for the regression respectively. The other predictor variable anxiety for Tigrians (t = 4.020 at P = .000) and for Oromos (t = 3.664 at P < .00) were respectively significant. Self-efficacy variable that is the ability to perform well in an inter-ethnic interaction was significant contributor for Tigrians (t = 1.197 P < 0.05) and expectancy response that is how much members of other ethnic groups are open in an interaction (t= 4.177 P < 000) were significant for Amhara ethnic – group respectively.

Using the Enter Method, Multiple Regression analyses reveals a significant model ($F_{5,161}$ 161 = 19.049, P < 0.01) with adjusted R square = .359. The multiple regression analysis display that 35.9% of variation of desire to avoid inter ethnic interaction is explained by distressing previous contact, exhibiting irritation and anger and the negative attitude accompanied by ethnocentrism, prejudice and stereotype they have toward each other accounts for avoidance during their inter ethnic interactions.

From the predictors of desire to avoid inter ethnic interaction below in Table 8, the stepwise regression analysis revealed that previous contact of participants was the best predictor of desire to avoid inter ethnic interactions. In other words, previous contact i.e. past experience of interaction accounted for desire

to avoid among the interaction of the participants from other ethnic groups, F3, 159 = 6.400,β = -314, P < 0.05 and P< 0.01.

Table 8: Stepwise Regression Beta value of Previous contact, Anger and Attitude

Predictor variables	Beta value	P-value
Previous contact	-.209	P < 0.01
Anger	.292	P < 0.01
Attitude	.197	P < 0.01

Though previous contact, involving a havoc relationship in the past, negative expectancy responses about the openness of out group members in interethnic interaction Anger (irritation during interethnic interaction) and anxiety (perceived or real foment tension) during interaction with other ethnic groups) significantly predicted desire to avoid inter ethnic interaction responses. (2, 261= 2.66.823, P < 0.01. They accounted for 83.4% of and had significant effects on interethnic interaction responses.

Convincingly speaking, anger and attitude were best predictors of desire to avoid inter-ethnic interaction among the three ethnic groups. With β = .292 and B = . 197, P < 0.01, respectively. This indicated that exhibiting irritating, and annoying feelings in cross-ethnic interaction responses on the one hand and disparaging, others, prejudgment and negatively evaluating other ethnic groups for no pertinent reason paves the way for strained relationship and then flair up the desire to avoid interethnic interactions.

However, both predictor variables of negative expectancy response in an inter-ethnic interaction were not significant predictor for both Tigray and Oromo ethnic groups and efficacy response was not also significant contributor for regression for both Amhara and Oromo ethnic groups.

From the above out-comes, it can be concluded that, for Oromo ethnic group Anger (39.1%) contributed better for desire to avoid, interethnic interactions;

negative expectancy response that is, how much out group members are open to inter ethnic interaction (41.9%) for Amhara ethnic group participants and previous experience of contact with other ethnic groups (30.8%) influenced the desire to avoid the upcoming inter-ethnic interactions.

Table 9: Inter correlation Between Variables

	Variables	Inter correlations						
		1	2	3	4	5	6	7
1	Previous contact	-	-	-				
2	Attitude (out-group)	-.560**	-					
3	efficacy expectancies	.259*	.281**	-				
4	response expectancies	.58*6	.582**	.379**	-			
5	Anxiety	.593*	.518**	.429**	.678*	-		
6	Anger	.634	.329**	.271**	.512**	.536**	-	
7	Avoidance	.684	.409**	.387**	.486**	.593**	.398**	-

P* > 0.05 P> 0.01** correlation is significant

The above table 9 presented the correlation between the variables for the three ethnic groups. As it is revealed more negative attitudes and less positive previous inter-ethnic contact were related to more negative expectancies, negative emotional responses, and a greater desire to avoid interethnic interactions, among the three ethnic groups of Oromo, Amhara and Tigray. More negative expectancies were related to more negative emotional reactions and greater avoidance. Finally, more negative emotional responses were related to a stronger to avoid interethnic interactions among Oromos, Amharas and Tigray Ethnic groups.

Table 10.1-10.3 Inter Correlations among the Major Variables

I. Ethnicity : Oromo indices		1	2	3	4	5	6	7
1	Previous contact	-						
2	Attitude (out group)	.851**	-					
3	Efficacy responses	.391*	-.028	-	-			
4	response expectancies	.308*	.573*	.013	-.079	-		
5	Anxiety	.092	.486*	.682**	-.004	.403*	-	
6	Anger	.674**	.523*	.451*	0.104	.382*	.014	-
7	Avoidance	.701**	.682**	514*	0.389*	.509*	.446*	.603**

* Significant at 0.05 ** Significant at 0.01

II. Ethnicity : Amhara								
indices		1	2	3	4	5	6	7
1	Previous contact	-.						
2	Out group attitude	-.351*	.-					
3	Self efficacy expectancies			-				
4	Response expectancies	-.620**	.792**	.753 **	-	-		
5	Anxiety	-.654**	.500*	.622**	.517*	-	-	
6	Anger	-.517*	.568*	.491*	.594*	.559*	-	
7	Avoidance	-.626**	.735**	.420*	.656**	.726**	.551*	-

* Significant at 0.05 ** Significant at 0.01

III. Ethnicity : Tigray								
indices		1	2	3	4	5	6	7
1	Previous contact	-	.					
2	Attitude	-.731**	-					
3	Self efficacy expectancies	.340*	.465*	-				
4	Response expectancies	-.418*	.581*	.439*	-			
5	Anxiety	.572*	.583*	.109	.562*	-		
6	Anger	.359*	.376*	.361*	.435*	.542*	-	
7	Avoidance	.692**	.492*	.476*	.750**	.791**	.825**	-

* P < 01 (2 – tailed) * Significant at 0.05 ** Significant at 0.01

As it is indicated or in the table above the intercorrelations among the variables considered in this study were ground to be significant for some variables and not for the others. The significant correlation coefficients range from .308 to. 851 for the Oromos from .351 to. 792 for Amharas, and from .340 to 0.825.for Tigrians.

Among the variables the inter correlations were found to be moderate to high, and statistically significant (P < .01 and P< .05). The highest correlation coefficient (r = .85) was obtained for the relation between out group attitude and previous contact among the Oromo ethnic group, (r = .825) for the relation between anger and avoidance among the Tigray ethnic groups and (r = .792) the relation between response expectancy and anxiety among the Amhara ethnic group.

The Table 10.1-10.3 above represented the correlation between the variables for the three ethnic groups (i.e Oromo, Amhara, Tigray) separately.

Tigrean participants who were angry about interethnic interactions tended to exhibit their desire to avoid these interactions with other these ethnic groups.

For participants of Amhara ethnic group revealed that students who have negative expectancy about the openness of out group members to inter ethnic interaction strongly related to anxiety towards their out-group members.

For participants of Oromo ethnic group, less positive previous contact strongly related to their negative out group attitude ($r = .85$).

Nonetheless, Oromo participants showed a significant desire to avoid inter ethnic interaction with Tigrian ($MD = -3.344$, $P < 0.01$).

4.2 Analysis of interview and FGD Data

Besides the questionnaire, the researcher also conducted an interview with 6 students (2 from each ethnic groups) and 21 FGD participants (7 for each ethnic group) to generate additional and supportive information for this study. Of the total of 27 participants, 12 participants were females and the other 15 constitute males respectively.

Regarding the ethnic composition of participants, 10 were members of Oromo ethnic group, 9 were from Amhara, and 8 from Tigray ethnic group.

1. Ethnic Related Factors for fragile relationship among students

An attempt was made to pinpoint what ethnic related factors made the relationship of Oromo, Amhara and Tigray, which were notoriously mundane and miserable in the campus. This delicate and timely issue has been discussed with participants extensively.

Firstly, question was espoused to respondents that if their ethnicity influence their relationships with other ethnic groups. As to the participants, ethnicity per se can be triggering factor for relationship dissolution, and gets special attention this time in this campus. As to them ethnicity is nothing but

belonging to this or that culture or some section of the society. In their ethnicity by itself have deceptive nature for instance; people have free will, to belong to any ethnic groups. The prevailing stand among students seems to be equal emphasizing ethnicity.

But at the same time, kinds of boundaries between people are ingrained in the mundane interactions and sometimes humorous.

> *No. . . one is brought to this world belonging to this or that ethnic group in his/her choice. But nature made that way, so it is simply one of natural scenarios among the world's happening. In my contention it is a single amicable colour among the many followers Nothing more (Oromo interview participant).*

This brought about ethnic tension that exacerbates a mind of students to animosity and even conflict. In their opinion, the miserable and notorious thing is not ethnic diversity in it self. But the operations of ethnicity in ethnic clashing are serious and perplexing issues, with the implication in more lethal and inhuman consequence (Oromo FGD Participants).

Tigrian FGD Participant commented that:

Currently, ethnicity is about a series of connections, it is not something to be thrown out of window as some people explained . . . but it seems a matter of life and death and is for all. They just want first to give special credit for this key issue because it is all around us and inside ourselves (X FGD Tigrean student participant).

Another participant further explain that:

> *For my astonishment, ethnic identity sentiment is likened sheathing cauldron, students in the campus . . . are highly emotionally charged. By the way pal, " I am not blaming, favoring and being close to own ethnic groups, being, I believe, that it is universal human nature, but when it given special attention in every sphere of life even when not necessary it creates impeding danger (Amhara interview participant).*

The above interviewee conveys that it is not ethnicity per se that can bring about fragile interaction among students but people over emphasizes it to the extent that can come pathological.

Deplorably, it creates mess as well as it may pave the way to disintegration by loosening national feeling. This is the departure point for our journey (Amhara interview participant).

On the other hand, another interviewee stated, there are infinite and tantamount factors for unhealthy relation of Oromo, Amhara and Tigray students that dilute the existing humorous interaction for centuries. But the participant he said that the pillar factor is the preconceived idea they have toward each other.

The interviewee ascribe factors for students strained relationships related to ethnicity was short and precise but pivotal.

The pervasiveness of ethnic or identity sensitivity and ethnic cleavage is a global fact according to him this paradox has not only been a scenario in Ethiopia but also in many countries around the world as well. In his view:
At a global level, specially in Africa, sizeable number of the population give due respect for their own identity, stand for their ethnic superiority, uphold the overriding belief that their culture is best. However, desperately have astounding degree of ignorance, hatred and even disdaining others (X, Oromo participant interviewee).

For the above participant it is ethnocentric thinking that plague the mind of students mainly contribute for polluted interaction.

The FGD participants noticed that the prevailing circumstance in AAU campus between these three ethnic group is something uncomfortable.

It is widely observable that most of the Amhara students solemnly try to tell us that they have national aspirations . . . that they have national feelings, stand for unity. . . oh! Jesus . . . it is really disappointing . . . you know they belief the destiny of the country is on their hands, unless and otherwise others follow their philosophy, Ethiopia will be the victim of disintegration. Nonetheless, it was and is one of the most notorious hate group in the Ethiopian histor".

Another participant interview support the above notion in that it has political implication and ethnic identity sentiment explaining historical accounts that Amhara ethnic group deviantly have superiority underpinnings that serve as igniting factor shunning ethnic interaction (Tigrean interviewee).

She recalled the point in her lengthy saying; the political statement is leaned with ethnic identity. Their fore-fathers narrated as if they were God's representative in the earth, trying to deceive the people into thinking that they are the true inheritors of God's promises. What rather worries me is that many students appreciate this evil thought.

Currently, they are not in a position to accept diversity full heartedly, but they narrate about 'unity', 'solidarity' you know "they talk the talk but didn't walk the walk." So this forced someone to distance him/her self from interaction even sometimes stir-up conflict.

The succinct expression by Amhara student participant unveiled that students in the campus threat, suspicion and fear preoccupied their mind. This is because substantial number of students see relations through the lens of ethnicity.

On the other note, FGD participants from Tigray remarked that they will not be astonished if they dare to say that there is division, discontent and hatred among students that resulted from ethnic slurs, derogatory and pejorative expressions even sometimes there is some sort of direct attack to a certain group. By the same token, this strained relation among Oromo, Amhara and

Tigrean students is the direct impact of stereotypes, gossip, rumors Shrewd, Sly, Stubborn, deceitful and rehetorics either in written or speech form. (FGD Tigrian Participants).

Another female participant supported the above notion saying:
It is really amazing to see different hate writings in different corners with in the campus. Even outside the campus if you have heard some perceived 'funny' things through cell phones, the content and purpose is obvious i,e to look down on others. Most are directed towards Tigreans, Oromo and Debub vis-à-vis that of Amharas. This seemingly easy things made the relationship thorny and later is likened as an active volcano about to erupt as well as end up with avoidance or dangerous tripple effects (X female Oromo FGD participant).

The above participant pinpoint that seemingly little lines of thought can be brought about perplex havoc the then difficult to handle.

Some think that we all Tigreans are cadres and have direct contact with the existing ruling party. So, when they come into contact with us having this misunderstanding, as to what our perspective is as far as alliance. There are some out there who would like to imply that we are now extremists, and this is erroneous. Every body has fever especially when election is upcoming. Many students prefer to distance themselves from us because they hold the alleged perception that we all have conspiracy and consider us as envoy of the government (Z, Tigrean interview).

To sum up, all participants invariably unveiled that, students team-up with students from same ethnic group for reasons of security. Currently, ethnicity is overemphasized and gets special attention even become pathological, this made the humorous interaction to be polluted and students develop animosity, avoidance and eventually flare-up into violent conflict.

One participant noticed that it is not diversity or ethnicity per se that brought about mundane relationships but the operation students have.

In addition, participants exposed that campus unrest and strained relationship is the direct result of cross-ethnic demeaning expressions, rhetoric, misperception and anxiety that controlled the mind of students of these three ethnic groups in the main campus.

Finally, respondents said that though we can dare to say that there is fragile relationship among these three ethnic groups in the campus but we shouldn't amplify the issue of ethnicity but rather bridge differences.

Slight touch upon the influence of negative attitude on relationship with others, was expressed by FGD participant most eloquently.

Looking down upon other ethnic groups where its fountain is ethnocentrism and prejudice triggered by aspirations to pursue superiority claims, this disturbs to life of amicable interaction.
One Tigrean FGD student-participant Fervor succinctly on his side.

> *"Most tellingly, the benchmark of relationship dissolution and negative attitude, and hatred is the preconceived attitudes that control the mind of students."*

For instance, some refer as ጨካኝ or አረመኔ (heathens) to qualify others. The focused group discussants also notice that garbled account of what has happened engender mutual hatreds and uncompromising assertion that result in neglect and social distance.

Viewing Others

Here the view of students towards their out groups were attempted to be identified among the three ethnic groups of Oromo, Amhara and Tigray students in the main campus.

Participants of the interview asserted that due to the expectancy, negative feelings and real or perceived tension and threat as well they hold stereotypical and pejorative labeling.

Oromo FGD discussants asserted their view and other ethnic groups as:
Honestly, Tigreans are committed to their work. However, as we all are fallible human beings, we may account different personalities. However, they are deviantly more hot-tempered, unreliable, secretic, emotional, and closed groups. What disappointed as is that almost all are ardent supporters and cadres. To be more frank most of us feel discomfort to talk anything when they are around. Because we feel they may report to the concerned body then accuse us. They put themselves as special agents of government the fact that government is for all.

While you become their friend they frequently nagging you narrating their struggle and adventure did. They also nominate themselves as security agents. They further emotionally vent out by saying about Amharas:

The Amharas are . . . Ahh . . . tell me what . . . they are like a balloon filled with air and when you press it will burst out. They simply boast out of the blue, they are deplorably, ethnocentric, conservative and don't want to hear the voice of others, espouse hatred messages toward others but surprisingly try to preach about tolerance, peace this and that . . . that it is not with in them. They have compulsion with social desirability everywhere.

The female informant from Tigray seemed to explain:
She think it is difficult to generalize, because it is something personal. However, eventhough it is not explanatory for every one majority of the Oromo students are extremists, are touchy and nervously say every where *Oromia! Oromia! Oromia!*

Let's tell you something I have ever encountered before, the graduate class (GC) convincingly agreed to prepare T-shirt. Later they deviate themselves and prepare another T-shirt which is written in Oromifa, Finfine, this and that.

Another participant also goes to recalled one classic incident that has happened recently with in the campus and say:

I have never seen such ashamed and insignificant incident which the reason is something silly one. Oromo student lost his cell phone and then he considered the Tigrean student as thief and immediately this minor event took ethnic pattern then violent conflict happened. Oh! It is something miserable, destitute students miss their tooth, others seriously hurt their body . . . when they fight they don't seem they learn together, live together, in human consequences occurred. I think this is the immediate cause; it is their preexisting hatred that brought about this. All this happened on April 2, 2010, it was calm a little bit immediately after the entry of the federal police. The federal police collect us together at night and give us some advice and even ዛቻ (intimidation) but when after they release us some students emotionally surged and pushed each other on the way to go to our dormitory.

This female participant noticed that there exist hatred between these ethnic groups. Another Tigrean interviewee hold that:

You know most of them have wrong perception of us, we seem them most privileged, they spread gossip and rumors about us. Regarding Amharans I think it is jealously that emanate from alleged dream they have to be and fantacy for dominance and discontinue her and replaced by equality and democracy.

By the same token he said that:

There is one stupid thing he have ever observed from Amharas. They always narrate that they are the Paragon of brevity; they perceive that they have social network skill and sociable but the reality lace the curtain is to be dominant and to get unique credit.

The Amhara interview participant asserted that:

There are a lot of malpractice with in the campus by these ethnic groups. Both of them gave special significance for their ethnicity *"ይገርምሃል በጥባጭ ሳለ ማን ዋሩ ይጠግል አለ።።"* (we can't have peaceful coexistence for they pollute it) we can't learn because of their nagging by one side the Oromo ethnic groups interpreted everything in a negative and abusive way in our interaction and kindle it to conflict, they can't accommodate.

On the other side, Tigreans become our supervisors. They politicize every speech and put themselves as they play pivotal role players in the political, ideological and religious freedom. This is not their creation, this is written there in the constitution but they hate you and develop animosity if you follow different stand and they see you at a glance and conceive something wrong on you ideology. Therefore, university community mistrust, and have shunned interacting with them having the belief that they are unreliable.

To sum up the discussion; reflection of student-participants, they hate each other for real or perceived perceptions they hold about each other. The main campus, where students with different backgrounds interact is filled with to stuck between us and them, alleged tension, mistrust and pejorative expressions. Some sections from among the three ethnic groups are firm and ardent political elites, others complain for that they can not have their own ideology. In general the three ethnic groups worried that they misunderstood each other in the main campus.

Solving differences and creating harmonious relationships

In this section, attempts have been made to briefly and extensively discover pivotal ways to bridge differences and to bring harmonious relationship in the bulk of the university community in various interactions across different backgrounds at any time and in the event of disagreement.

From the preceding sections, the study unveil that students from those three ethnic groups exhibit ethnic tension, threat, ethnocentric thinking accompanied by prejudice, conscious and unconscious utterance of demeaning expressions, followed by strained interaction and then minor disagreements flare-up to violent clashes. This is becoming a common phenomenon in the main campus.

Participant students of focused Group Discussants, on their part, explained certainly the ever before and the upcoming mundane and strained interaction among some section of the university community is seem tainted with wrong perception of out groups and alleged chauvinist thought of their own ethnic group. Hence, if one is to minimize this paradox He/She should stand on the shoes of others i.e empathetic understanding . . . then tolerance and acceptance of others with out prerequisite.

The Amhara Focused group Discussion participants' offer same notion. For instance, what immediately appear in to our mind is although division and wrong perception of ethnic pathology among Amhara, Oromo and Tigray is more pronounced year after year, we do have still a glimpse of hope to solve this perplexing issue by being sensitive, preparing open discussion, forming friendship across ethnic lines and if and only if positive we hold positive picture of others.

> *It is a matter of reciprocity "በሰፈርከው ቁና ይሰፍርብሃል ነው ነገሩ" ወይንም "አንተ ላይ እንዲደረግ የማትፈልገውን ሁሉ ሌሎች ላይ አታድርግ" you will be respected if only you respect others. (don't do what you don't need to do un to you) (Amhara Ethnic group FGD Particpal).*

Participants of the Tigray Focused group discussants Signify their suggestion Like this:

We don't know what to say it is becoming headache but what astonished us is that haven't seen any guidance from the side of the university administration. It should be given due attention and wash the dirty though incorporated in the

mind of students by giving common courses related to this, orientation and amend wrong perception that plagued the mind of freshmen students in their entry.

After creating awareness it legal to take drastic measure for those intentionally exacerbate campus unrest.

Oromo Focused Group Discussants strengthen this strain of thought. In their respected view:

Nowadays any issue is unnecessary shift and apparently, immediately characterized by narrow group or ethnic thinking. This is a red light that show chaotic and havoc is up coming. Hence, we prefer "preservation is better than cure" i.e. we observe that all endeavors to clam all the incidents is after they just occur. We shouldn't wait until it goes happened, rather it might be very effective in overcoming prejudices by taking discrepancies in to account, in all aspects, be it cultural, ideological, religious or even the political view of believers all this things in to be considered think are vantage points things to strengthening harmonious relation and avoid social network problems.

In conclusion, messages espoused from participants revealed that if the relation between the three ethnic groups is to be "humorous" and healthy in the main campus than having sour ethnic interaction, the perceived negative attitude should be avoided.

Even though, ethnocentrism, prejudice and the "we-them" reference is universal human behavior, there is a glimpse of hope to at least to minimize and normalize through various interventions. Among the remedies explained by participants of FGD was, students should develop Empathy, sensitivity, tolerance, accommodation understanding their discrepancies of human nature.

On the other hand, the university should take the responsibility in orienting students how to live with diversity, giving common courses related to culture and educate how to develop social network skills and accepting of others.

Finally, one participant stated students should avoid contaminated "heart" and "mind" i.e. prevention before minor disagreements form tripple effect.

To sum up, in the assessment of factors that influence interethnic interaction, it was discovered that factors related to ethnicity, social identity, development of ethnocentrism, prejudice have strong effects.

Furthermore, flattered and over emphasizing ethnicity (ethnic pathology) hostility, security, havoc quest, conservatism, and unreliability have immense contribution for rejection and distressing relationships.

Specifically, strong feelings of ethnocentrism were observed to account the major contribution to rejection. The more ethnocentric an indivudal is, the more vulnerable individual is to prejudice and hostile interethnic relationship. Therefore, the finding of the study, convincingly disclose that ethnocentrism is a becoming a threat in inter group relations in the university particularly.

CHAPTER FIVE

5. Discussion

In this part of the study, the main findings that attest the assumption of the study shall be seen in the comparison and contrast of previous research findings in the literature.

5.1. Sex difference in Interethnic Attitude and Quality of Interethnic Interaction

As per the current research finding, statistically significant mean difference was found between males and females in their inter-ethnic attitude. This was consistent with Demoz (1997) in his research on ethno-centrism and peer relation among Addis Ababa University and Debub university students.

Concerning sex difference in interethnic interaction, though empirical local research was not found, statistically significant mean difference was not evident between males and females with regard to quality of interethnic interaction. As argued by Hurst (2003), gender has its effect on social interactions and was consistent.

5.2. Difference in Interethnic Attitude and Interethnic Interaction Responses among the Three Ethnic Groups (Oromo, Amhara and Tigray)

Here statistically significant mean difference was revealed on inter-group attitude and interethnic interaction responses of the three ethnic groups. This was assured using higher level statistical analysis of ANOVA and Post hoc. According to the main finding of this study these three ethnic groups have differing levels of negative evaluation of out groups in acting as, downgrading others and touchy for their ethnic group that is ethnocentrism, blind hatred and negatively labeling people for not sufficient reason or prejudging other ethnic groups and being immersed in "hot" competition.

The above finding was congruent with Demoz (2005), on his finding of ethnocentrism among the four ethnic groups of Oromo, Amhara, Tigray and Gurage ethnic groups that these ethnic groups exhibit statistically significant difference on their ethnocentric attitude and prejudice they have toward each other.

A former study on students of the former Be-ede Mariam and Haile Sellasie I university (Ziegler, M, et al., 1972), has found that those subjects were not ethnocentric in the strict sense of the term. This was incongruent with the present finding as well as Demoz (2005). This might be attributable to the then aspiration of unity among students was strong while this time ethnic identity has gained special emphasis to foment tention among the competing groups. This is due to the unnecessary political, economic, and ideological differentiation. Currently even associations that are widespread throughout the country are ethnically formed and interviewed.

Interview participants also indicated that the issue of ethnic identity is becoming over extended and pathological. The FGD participants also elucidated that students through their ethnic groups feel "superior", lookdown others, suspicious of each other and therefore, stereotypical and prejudicial. For instance, Tigrians are labeled as competitive, conspiring, unreliable, hot-tempered, closed, whereas Amharas as conservative, boast (over confident), ethnocentric. Finally, Oromos were labeled as nationalist and closed-groups. The above interview and FGD result was nearly consistent with Abayneh Worque's (1978) research on minority group perception of Oromo, Amhara and Tigre.

Statistically significant difference of anxiety, anger, attitude and desire to stop the upcoming interaction was portrayed between Oromo and Amhara ethnic group participants. However, there was no significant difference of anger, anxiety, out-group attitude and desire to avoid interaction toward Tigrians and

vice versa. This was not supported by previous findings as there is no prior research finding in Ethiopian case.

There was statistically significant difference of attitude toward each other among the participants of the three ethnic groups. This was evident by Fisher's LSD test that Oromo ethnic group participants attitude toward other ethnic group differ from Amhara ethnic group participants. On the other hand there was not significance of Tigreans from the Oromo and Amhara ethnic group participants on attitude toward each other.

When we single out the Tigrain case it would appear inconsistent with Demoz (1997) because in line with the present finding there was no statistically significant difference of Tigrians on their attitude toward Amhara and Oromo and vice versa.

The literature on intergroup attitudes Butz and Plant (2008) suggests that there may be some important differences between Black white attitude in their interaction. For instance, Jackson et al. (1996) found white perceptions of Black people focused on traits such as rebellions, noisy, and angry where as their perceptions of Hispanic people focused on Hispanics as being under privileged, Poor, and less educated than whites. Here too, social identity theory (Tajfel, 1982) was found to be true, that it articulate ethnic groups identify with their own group, create in-out treatment, favoring own group and considering that the comparison between the endogroup and exogroup in each situation would influence the status of "Superiority" or "inferiority" of their own ethnic groups which obviously took the pattern of ethno centrism. Thought, fear of being stereotyped, bitter hatred, anxiety of out groups, prejudice and generally kindle each ethnic group to negatively evaluate toward each other. In another fashion Klein, spears and Reicher (2007) elucidate that group actions are social actions that emanate from the social identity formed groups. Coming to the inter ethnic interaction responses, the LSD reveals that Amhara ethnic group participants significantly differ on how to interact with other ethnic group from

Oromo ethnic group participants and vice versa but no significant difference in their inter-ethnic interaction with Tigrians. However, there was no tenacious local evidence with regard to this.

5.3. The Influence of attitude on Interethnic Interaction With Regard to Expectancy, Emotion and Intention

Many prior findings pinpointed factors that influence quality of inter ethnic interaction to mention some, negative attitude viz prejudice, ethnocentrism. Sow the seeds of quest for security, anxiety, anger, lack of openness of out group members in an inter- ethnic interaction, negative inter group, prior contact experience (Butz and Plant, 2008; Stephan, 1996).

The present finding also elucidate that the relationship of students of these ethnic groups in the main campus was influenced by those causal factors as foment tension, the preconceived idea they have negative expectancy or picture they have about out groups and historical accounts.

The multiple regression analysis portrayed that participants' upcoming interaction was mainly influenced by anger for the Oromo students, negative expectancies about the openness of members of out groups to inter ethnic interaction for Amharas and previous experience of contact for Tigrians.

The case of Oromo was consistent with white people's avoidance of Hispanics. Previous work suggests that anger and anxiety may determine people's avoidance of inter ethnic interactions but anger may be particularly important in predicting white people's avoidance of Hispanics (Butz & Plant, 2008).

Our expectations with strangers can create self-fulfilling prophecies. Negative expectations can lead us to want to avoid interacting with others or keep our interaction as short as possible, because our uncertainty and anxiety rich at its pick about interacting with others (Hubbert et al., 1999). This was true only for Amhara ethnic groups that their negative expectancy about the openness of out

group members lead them to strengthen their desire to avoid upcoming interactions with other ethnic groups. A concept similar to this was in considering inter group interactions, negative inter group expectancies reflect people's concern that even if they behave in a non-biased, friendly manner, the interaction will not go well because their interaction partner is not open to the interaction and expects racial bias from them (Voraur and Kumhyr, 2001: Voraus et al., 1998).

Rotheram and Phinny (1983) stressed that children develop expectations of how members of their own group interact, how other groups will react to certain situations. This stylistic differences can be a source of social discomfort and wariness, which rather than consciously formed preference.

This therefore, communicate that most of the Amharas conceive that others are not open in interaction and this conception leads them to stop interaction with others.

The final phase of analysis of Tigrians desire to avoid inter ethnic interaction was most importantly predicted by previous contact. Most importantly, the other remaining variables influence quality of interaction. This was supported in the literature that the more negative previous experience of contact resulted in more desire to avoid interethnic interaction to escape from the aversive condition (Stephan and Stephan, 1996).

The further analysis of stepwise regression analysis for the three ethnic groups revealed that previous contact of participants was best predictor of desire to avoid inter ethnic interactions.

This reminds us that participants' negative prior experience was evident for all the three ethnic groups and become a common predictor of avoidance for Oromo, Amhara and Tigray. This might be attributable to their competition for supremacy, their previous historical account and long history of political

competition and nagging. Hence, convincingly, aversive pervious contact has massive influence to withdraw from interaction with other ethnic groups.

This was congruent with Stephen and Stephan, 1996; but incongruent with (Plant and David, 2008) as best predictor. Next to prior contact anger and attitude also are highly influential.

Factors to want to stop inter ethnic relations. Participants who exhibit irritation and annoyance feelings, who disparage others and participants who have negative evaluation of others have fantasy of ignoring to interact with other ethnic groups.

The above result was consistent with the previous work of Plant and David, 2008 Stephan and Stepha, 1996) that suggests both anger and anxiety may determine people's avoidance of inter-ethnic interactions but that anger may be particularly important in predicting people's avoidance of Hispanic people.
The third important and influential factor that affect inter ethnic interaction response was attitude. Participants who act negatively toward other ethnic groups, Viz, those who have inaccurate beliefs, considering their group as virtual and superior, those who and downgrading others believe better to quite the relationships with others.

Surprisingly, it was congruent with (Levine and Campbell, 1972), if we are highly ethnocentric, we see out groups as contemptible and inferior, we reject out groups 'values, we blame out groups for in group troubles and we try to maintain social distance from out groups.

5.4. Mechanisms of Bridging Differences and Building Healthy Relationships among the Three Ethnic-groups

Participants of interview and FGD informants forwarded that forming friendship across-ethnic lines, contact, cooperation rather than competition among and between differential ethnic groups could be best ways to revamp ethnic

polarization and students would appear to be positive thinkers and avoid perceived threats and anxiety about out groups.

The above, pertinent notion as a solving mechanism of notorious and aversive relationship across-ethnic groups of Oromo, Amhara and Tigray were supported by contact hypothesis. Social contact theory postulated that increased interaction produces familiarity that lead to acceptance (Valenty and Sylvia, 2004).

Further, in the realm of inter ethnic relations, many argued that inter ethnic contact fosters a positive attitude, support for integration and decreased perception of hostility (e.g, Dixon and Resenbaum, 2004); Lopez, 2004; Pettigrew and Troop, 2000).

This expectation will have positive result if certain conditions persue (Allport, 1954) cited in Tajfel (1982). The contact situation embodies: equal status between groups, common goal, and cooperative rather than competitive, authority sanction for the contact. Hence, Addis Ababa University students are at equal status being all fall at relatively the same age group and are students, being their to learn, finally there are many opportunities for cooperation to study together, work group assignments etc.

The intended message to be communicated here is that contact hypothesis is a workable solving mechanism of distressed ethnic interactions with in the campus compound.

Congruent to this line of finding, further empirical evidences of social contact theory in multi ethnic university in Malaysia have yielded consistent results. However, in questionnaire based study, Spencer Rodgers and McGrovern (2002) found that American college students felt uncomfortable, impatient, anxious and frustrated when interacting with foreign students on their campus, and comparable results have been found in studies in which participants were

asked to imagine how they feel during interaction encounter (e.g, Tropp, Stout, Boatswain, Wright, and Pettigrew, 2006).

Finally, contact hypothesis show consistent and inconsistent results according to the context and area.

The other suggested possible solutions were development of mutual tolerance and understanding, opportunities of open-dialogue among students; dispel pejorative phrasings and father and appreciation and advocacy of ethnic diversity to mention some.

Multiculturalism ensures that all citizens can keep their identities, can take pride in their ancestry and have sense of belongingness. Acceptance gives a feeling of security and making people open and accepting of diverse cultures. (Berry, 20201: Bissoondath; Schdlesinger, 1992). Assefa (2008) also put his contention that since every problem in Ethiopia is originating from ethnic related upcoming threats, the remedy in general is multicultural ties.

The interview and FGD results of the current study was congruent to the above prior literature that participants also reported tolerance, mutual respect and understanding, dispelling ethnocentrism, prejudice, hatred that are becoming dangerous and point of departure. This in other words preach the development of multiculturalism to improve inter ethnic interaction is the best choice.

Nonetheless, multiculturalism has been criticized on several grounds (Brewer, 1997), for example, can lead to reified group distinctions that become "fault lines for conflict and separatism. Similarly, others have argued that multiculturalism endangers social unity and cohesion generally, multiculturalism ideology is politically, socially and academically contested (e.g. Arends _Toth and Vande vijver, 2003). This is found to be inconsistent o the present result.

5.5. Intercorrelation of Variables of Interaction Responses for the Ethnic-Groups

The literature on there intercorrelation of variables of inter ethnic interaction responses elucidate that more negative attitudes and less positive previous contact were related to more negative expectancies, negative emotional responses, and greater desire to avoid interactions. This was consistent to the present finding for the three ethnic groups participants who negatively evaluate out groups and who experience less previous contact show more on expectation of out group members are not open in interaction, this in turn, was strongly related to participants to respond in an anxious and annoyance way in their interaction with other ethnic groups and finally, those participants who exhibit irritation and frustration desire to avoid upcoming inter ethnic relations.

Generally, speaking, less previous contact, negative expectancy, negative emotional responses and desire to avoid interethnic relationship were concomitant that appear one after another and have moderate to relationships.

CHAPTER SIX

6. Summary, Conclusions and Recommendation

6.1 Summary

The main intention of this study was to investigate the influence of attitude on inter-ethnic interaction, among the Oromo, Amhara and Tigray ethnic groups of Addis Ababa University main campus students. There are a lot of scenarios that call for the study to be conducted. In the case of Addis Ababa University main campus, the bulk of the university community in reference to the ethnic Oromo, Amhara and Tigray, there are negative attitudes (deeminering or use of pejorative terms) that are a typical behaviors that serve as a benchmark of departure were exhibited.

It is understandable that negative attitudes (Ethnocentrism, prejudice) appear consciously or unconsciously among competitive groups. As far as there are ethnic boundaries, people identify with the ethnic groups they belong and get affiliated that trigger prejudicial attitudes. The prejudicial and ethnocentric attitudes in turn, bigots contaminated "mind" and "heart" accompanied by negative expectancy, negative emotional responses and threat among students from different ethnic background. All these attitude components griped the mind of students to the extent that they can't form friendship with individuals from other ethnic groups with regard to social identity theory, identification with own ethnic group Identification with groups influence the cognition, emotions and behaviors that interpret people based on groups membership. Open the door for ethnocentrism i.e. (derogating others) or belief that own ethnic group is the center of attention and universal, prejudice, and threat hatred for other ethnic group the escalated by the endorsement of in-out group treatment.

This brought about debilitating fragmentation and relationship dissolution among differential ethnic backgrounds in their encounter.

It is believed that stand for ethnic identity, ethnocentrism and prejudice among different ethnic groups is a universal phenomenon and can't be eliminated but the endeavor is in an attempt to minimize it.

The issue of ethnic identity is becoming flattered and overemphasized, ethnic associations are currently spread enough, ethnic politics as well. Directly targeted at attacking a certain ethnic group, pejorative phrases some to let out and vent their conscious and unconscious hatred and denigrating expressions. These demeaning expressions and negative attitudes rocked the harmonious and healthy relationships or in other words, are indicative of strained relationships.

Multiculturalism is thought to bring about humorous relationship among differential ethnic groups and in multiculturalists country like Ethiopia. Since the ideology of multiculturalism postulates, be sensitive for the sensitivity of others and acceptance of other cultures, mutual tolerance. It can be a walking stick and then best choice ever to live together and to preserve "unity with diversity".

Despite its contribution, some criticize this ideology for they think that it diminish aspiration of unity and may sow the seed of group thinking and escalate hatred among groups. In order to find out the influence of attitude components on the relationships among the three ethnic groups, about 263 participants took part in the survey study and 27 were participating in the qualitative part of the study. The method employed in selecting participants from the three ethnic groups was stratified sampling followed by simple random sampling for the questionnaire respondents and purposive sampling technique for the interview and FGD participants. The tools of the study were questionnaire, that comprises items for pervious contact, efficacy responses, and response expectancies, emotional responses and desire to avoid interaction to measure inter ethnic interaction, and out group attitude scaled for the

quantitative part and unstructured interview and FGD guides for the qualitative one.

The results of the study disclosed that more negative attitudes and less positive previous inter ethnic contact were related to more negative expectancies, negative emotional responses and greater desire to avoid inter ethnic interactions.

Statistically significant mean differences of attitude and interaction quality were found. The difference for both variables of attitude and interaction was statistically significant for the three ethnic groups.

Though previous contact, attitude and anger significantly contribute the desire to avoid upcoming inter ethnic interactions anger was the best and powerful predictors.

6.2. Conclusions

Based on the results of the study the following conclusions were found pertinent to the study:

1. Male students have more negative attitude towards other ethnic group members compared to female participants and was statistically significant. However, with regard to inter ethnic interaction responses significant sex differences were not displayed though they did show differencing levels of inter-ethnic interaction quality.
2. The three ethnic groups show differing levels of inter-ethnic attitude and inter ethnic interaction quality among and between them. Nonetheless, higher level tests (ANOVA and post hoc) indicated that there were no significant difference of Tigrians from Oromo and Amhara on out group attitude and inter ethnic interaction responses toward each other. The difference on both out group attitude and inter ethnic interaction responses between Oromo and Amhara was significant.

3. The study disclosed that approximately 39.1%, 41.9% and 30.8% of the variance on the criterion variable (Desire to avoid upcoming inter ethnic interactions) were attributable to powerful predictor variables (Anger, expectancy and previous contact) among the Oromos, Amharas and Tigreans respectively. However, the best predictor variables of desire to avoid upcoming interethnic interaction for the three ethnic groups was previous contact, anger and attitude respectively according to the result of stepwise regression analysis.
4. The inter correlation among the variables showed that more negative inter group attitudes and less positive previous inter ethnic contact were related to more negative expectancies, negative emotional responses and greater desire to void inter ethnic interactions.
5. The relationships of variables for each ethnic group separately indicate that the relation between anger and desire to avoid for Tigreans, inter ethnic interaction was high, relation between responses expectancy and anxiety for Amhara ethnic group and relationship between previous contact and negative out group attitude for Oromo ethnic groups were observed high.
6. The data obtained through interview and FGD were pertinent to this study. Participants were asked questions in which they were supposed to suggest on what they thought about the triggering factors and bridging the debilitating inter ethnic relationship dissolution. The majority of the interviewees and FGD participants disclose that misunderstanding other ethnic groups, differing political ideology, using sexy words (pejorative labeling and demeaning others), real and perceived threat and anxiety that grip the mind of the bulk of the university community and target attack to a certain ethnic groups were among the elucidating route factors that brought about strained relation and unpleasant feelings, plague the mind of students for upcoming interactions.

In another fashion response of students for the quest that ask how do they view others was that they solemnly have negative evaluation such as bitter hatred, fear of being labeled prejudiced that lead to inter ethnic distancing unreliable, conservative deceitful, shrewd, arrogant, aggressive conceited, stubborn, sly, emotional that they label against each other and this prejudiced ethnic labeling may elucidate inter-group distancing.

Finally, questions posed on how to improve inter ethnic interaction. Among the proposed remedies by participants included, developing the culture of tolerance and intensively work on the elucidating factors in advance before it flare up, open-mindeness, advocacy of different cultures, giving orientation to freshman students during their entry to the university. One of the widely proposed notions was the enhancement of contact and forming friendship across- ethnic lines. This point has remained to be the most espoused among many scholars accordingly, it was highlighted by students too as a best intervention to reduce ethnic prejudice.

6.3. Recommendations

It is imperative to say that the purpose of social psychological research is beyond identification of social problems. It is to design pertinent mechanisms to wipe out the paradox problems intentionally or as a matter of coincidence. The emergence of behavioral ramification and conflict is enviable when different groups come into contact but the vantage point to be taken in to account is finding possible remedies. In this research, too, attempts were made to suggest ways of improving inter ethnic interaction based on the results obtained.

1. Even though the ostensibly natural desire of affiliating towards own group is universal scenario, the society in general and the public specifically, should quit pejorative labeling, denigrating of others that bolster strained inter-ethnic interaction of students and the social fabric in general, through deliberate policy measures and laying the foundation for multiculturalism.

2. The university community should be mindful of differences, understand the existence of others, develop open mindness, acceptance of others, being sensitive to the sensitivity of others, and develop to transcend the ethnic divide and appreciate their communities as a students as well as civic citizens.
3. The curriculum should incorporate courses that reflect multiculturalism, such as cross-cultural psychology, civic education that inform of differential ethnic groups with their distinctive culture and keeping their identity.
4. Different channels should be used as instrument to proliferate ideas of peaceful coexistence, respect ideological and political differences and rectifying the igniting factors for inter-group distancing, and advocacy of diversity as blessing.
5. As the finding of the study revealed there were no ways where students discuss and revamp disagreements. Therefore the University Administration should create opportunities for open-discussion, creating awareness, giving orientation and exerting active efforts to dispel these preconceptions for a healthy dialogue to take place.
6. Reminding people of basic interaction skills, improving inter group friendship, positive inter group contact that facilitate campus environment accommodate diversity before gloomy future come in to being, inter group contact on an equal basis, which has should be fostered in students of different ethnic back ground in classrooms, dormitories and in all campus life.

To summarize, changing attitude for out groups, creates positive expectation, by getting rid of all the stumbling blocks of aspiration and creating union, instead of making student trapped and narrowly defined ethnic views and ethnic lense only.

Addis Ababa University can and should do a lot to bring the dream of improving inter-ethnic interaction through advocacy and promotion of different ethnic groups.

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Appendices

Appendix- IA

Addis Ababa University
School of Graduate Studies
Institute of Psychology

Questionnaire

Dear Respondents,

This questionnaire is intended to study inter ethnic attitudes and interaction quality of the three ethnic groups (Amharas, Oromos and Tigrians). The questionnaire has three parts, which are supposed to be completed by you respected participants.

There are general information questions about the participants in the first part. The second part consists of measures of interaction quality. Third there are questions that deal with the attitude you have towards other ethnic groups.

The information and responses you will be giving is strictly treated confidential, and is going to serve for the research purpose only. Thus, feel free to give your responses genuinely that it will be of immense importance for the study. Your anonymity is kept for the success of the study and you are not expected to write your names. Once again be genuine the maximum possible you can.

Thank you for cooperation.

Part I

General background

1. Sex Male ☐ Female ☐

2. Ethnicity 1. Oromo ☐ 2. Amhara ☐ 3. Tigray ☐

3. Year in College 1. 2nd year 2. 3rd year 3. 4th year

Part-II

Inter-ethnic Interaction Scale

Imagine yourself with the following statements while in your course of interaction with other ethnic groups. There is no right or wrong answer.

The word "others" referrers to Amhara, Oromo and Tigray ethnic group.

Please mark your responses using (√) on the given box

1= Not at all 2 = Rarely 3 = Sometimes 4= Usually 5 = Always

No	Item	Response				
		1	2	3	4	5
1	In the past, my experiences with those two ethnic groups have been pleasant.					
2	I have had many positive experiences with those two ethnic groups					
3	Over the course of my life, I have had many friends from those two ethnic groups					
4	I am unsure how to behave towards other ethnic groups in order to convey a non prejudiced impression.					
5	When interacting with a person from other ethnic groups I would be unsure how to act in order to show him/her I am not prejudiced.					
6	I am confident that can respond without prejudice when interacting with a person from other ethnic group.					
7	Sometimes stereotypes come to my mind when interacting with other ethnic groups, even when I wish they wouldn't.					
8	I am concerned that my partner from other ethnic group expects me to be prejudiced.					
9	I think my interaction partner from other ethnic group will view me as prejudiced no matter what I did.					
10	I anticipate that my interaction partner from other ethnic group is biased against people of my ethnicity.					
11	My interaction partner from other ethnic group will expect me to be biased toward him/her during interaction.					
12	Stereotypes about my ethnic group will affect how my partner view me.					

No	Item	Response				
		1	2	3	4	5
13	I expect that my partner won't like me due to my ethnicity.					
14	Regardless of my behavior, my interaction partner from other ethnic group will view me as prejudiced.					
15	I expect that my interaction partner from other ethnic group will look for reasons not to like me.					
16	I get anxious when interacting with other ethnic groups.					
17	I would feel awkward when interacting with other ethnic groups.					
18	I would feel uncomfortable when interacting with other ethnic groups.					
19	When interacting with other ethnic groups, I would feel relaxed					
20	When interacting with other ethnic groups, I would feel nervous/upset					
21	I would find interacting with other ethnic groups frustrating.					
22	I would find interacting with other ethnic groups annoying.					
23	Interacting with a person from other ethnic-group would be irritating.					
24	If given the option, I would rather not interact with other ethnic groups.					
25	I wish I did not have to participate in this interaction.					
26	I like interacting with persons from other ethnic groups					
27	I would look forward to interacting with people from other ethnic group.					
28	I would want to avoid interacting with people from other ethnic groups.					
29	I expect that my interaction with other ethnic groups is discouraging					

Part III

Attitude towards other ethnic group scale

The following series of statements measure your attitude towards other ethnic groups please indicate your agreement/disagreement on the box provided using (√) sign

1 = Strongly disagree 2 = disagree

3 = Can't decide 4 = agree 5 = strongly disagree

No	Item	Response				
		1	2	3	4	5
1	I feel other ethnic groups are arrogant					
2	I feel other ethnic group are closed-minded about other cultures.					
3	Other ethnic groups are more aggressive than an average group of us.					
4	It seems to me that other ethnic groups usually prefer to interact with members of their own ethnic group than with people from other ethnic groups (are closed)					
5	Many other ethnic groups don't seem interested in becoming friends with individuals outside of their ethnic group.					
6	Some individuals from other ethnic groups are overly proud of their culture					
7	Generally, other ethnic groups are not as smart as our ethnic group.					
8	Some other ethnic group are so sensitive and touchy about their ethnicity that it is difficult to get along with them.					
9	I feel that many out group peoples misunderstand us.					
10	Many other ethnic groups are biased toward us.					
11	I feel closer to people of my own culture than to others.					
12	I would rather have friends from out groups other than my ethnic groups.					
13	Many other ethnic groups are not accepting of our ethnic group.					
14	Many of the other ethnic groups have incorrect perception of us.					
15	I would feel uncomfortable being the only indivudal in a room full of other groups.					
16	From my experiences with other ethnic groups I find that they are un reliable.					
17	The other ethnic groups are generally lazy .					
18	Other ethnic groups are generally trouble markers.					
19	Many of us fear those two ethnic groups will being violence to others.					
20	Other ethnic groups often assume the worest about our ethnic group.					
21	Other ethnic groups are power hungry.					
22	Other ethnic groups are quick-tempered.					

Appendix- IIA

አዲስ አበባ ዩኒቨርስቲ

የድሕረ-ምረቃ መርሀ ግብር

የሳይኮሎጂ ትምህርት ተቋም

ውድ የጥናቱ ተሳታፊዎች:

ይህ መጠይቅ በአዲስ አበባ ዩኒቨርስቲ የድህረ ምረቃ ዲግሪ ማሚያ መጠይቅ ነው። የመጠይቁ ዓላማ በኦሮሞ፣ በአማራና በትግራይ ብሔረሰብ መካከል በዩኒቨርስቲ ግቢ ውስጥ አንዱ ለሌላው ያለው አመለካከት በግንኙነታችን ላይ የሚያመጣውን ተፅዕኖ ለማጥናት ታስቦ ነው። መጠይቁ በአንተ/ቺ የሚሞላ የተለያዩ ክፍሎች አሉት። የመጀመሪያው ክፍል የተሳታፊዎች አጠቃላይ መረጃ ነው፣ ሁለተኛው የመጠይቅ ክፍል በእነዚህ ሦስት ብሔረሰቦች መካከል ያለውን ግንኙነት የሚለካ ሲሆን ሦስተኛው ክፍል በብሔረሰቦቹ መካከል ያለውን አመለካከት የሚለኩ መጠይቆችን የያዘ ነው።

የምትሰጠው/ጭው ምላሽ ለጥናቱ ከፍተኛ የሆነ አስተዋፅኦ ስላለው በቅንነትና በግልፅነት እንደትሞላ/ይልን በትህትና እጠይቃለሁ።

ማሳሰቢያ፡- የምትሰጠው/ጭው ምላሽ ሚስጥራዊነቱ የተጠበቀ ስለሆነ ስም መፃፍ አያስፈልግም። በድጋሚ በተቻለህ/ሽ መጠን በቅንነት እንድትመልስ/ሽ እጠይቅለሁ።

ስለትብብርህ/ሽ አመሰግናለሁ።

ክፍል I

የተሳታፊዎች አጠቃላይ መረጃ

መመሪያ፡- ለሚከተሉት ጥያቄዎች መልስህ/ሽን በመክበብ፣ ወይንም √ በመጠቀም መልስ/ሽ።

1. ፆታ ወንድ ☐ ሴት ☐
2. ብሔረሰብ ሀ. ኦሮሞ ለ. አማራ ሐ. ትግራይ
3. በኮሌጅ የቆይታ ግዜህ/ሽ
   ሀ. 2ኛ ዓመት ለ. 3ኛ ዓመት ሐ. 4ኛ ዓመት

ክፍል II

የብሔረሰቦች የግንኙነት መለኪያ

የሚከተሉት ጥያቄዎች የአንተ/ቺን የግንኙት ሁኔታ የሚለኩ ናቸው። ለሚከተሉት ዐ.ነረሮች እራስህን/ሽን በግንኙነት ወይንም ከግንኙነት በኋላ እንደሆንክ/ሽ አስብ/ቢ። ከዚህ በታች ያሉት ጥያቄዎች አንተ/ቺ ከሌላ ብሔረሰብ ጋር ያለህን/ሽን የግንኙነት ሁኔታና ስሜት የሚመለከቱ ናቸው። ትክክል ወይንም ስህተት የሚባል መልስ የለም።

አባክህን/ሽን የ √ ምልክትበመጠቀም መልስ/ሺ።

1 = በፍፁም 2 = እምብዛም 3 = አልፎ አልፎ

4 = በአብዛኛው 5 = ሁል ጊዜ

ተ.ቁ	ጥያቄዎች	መልስ				
		1	2	3	4	5
1	ባለፉት ግዜያት ከሌሎች ብሔረሰቦች ጋር የነበረኝ የግንኙነት ሁኔታ አስደሳች ነበር።					
2	እኔ ከሌሎች ብሔረሰቦች ጋር አወንታዊ ግንኙነት ነበረኝ።					
3	በሕይወቴ ሙሉ ከሌሎች ብሔረሰቦች ጋር ብዙ ጓደኞች ነበሩኝ					
4	ሌሎች ብሔረሰቦች መጥፎ የሆነ አመለካከት እንደሌለኝ ለማሳየት ምን ማድረግ እንዳለብኝ አላውቅም።					
5	ከሌላ ብሔረሰብ አባል ጋር በማይቀየር ሁኔታ እንደማይጠላኝ/ትጠላኝ ለማሳየት ምን ማድረግ እንዳለብኝ ግራ ይገባኛል።					

ተ.ቁ	ጥያቄዎች	መልስ				
		1	2	3	4	5
6	ከሌላ ብሔረሰብ አባል ጋር በምገናኝበት ወቅት ጥሩ የሆነ ምላሽ እንደሚኖረኝ እርግጠኛ ነኝ።					
7	አንዳንዴ ከሌላ ብሔረሰብ አባል ጋር ስገናኝ የማይለወጥ መጥፎ እንዳልሆኑ እያወቅኩ መጥፎ ጥላቻ አእምሮ ላይ ይመጣል።					
8	ጓደኛየ ምክንያታዊ ያልሆነ መጥፎ ጥላቻ ያለኝ እንደማይመስለው አስባለሁ።					
9	ያገኘሁት ሰው ምንም ላድርግ ምን ምክንያታዊ ያልሆነ ጥላቻ እንዳለሁ አስባለሁ።					
10	የሌላ ብሔረሰብ ሰው ለኛ ብሔረሰብ ሰዎች የተሳሳተ ግንዛቤ እንዳለው እገምታለሁ።					
11	በግንኙነት ወቅት ያገኘሁት ሰው ለነሱ ብሔረሰብ ሰው የተሳሳተ ግንዛቤ እንዳለኝ ይጠብቃል/ለች።					
12	የኛ ብሔረሰብ ቡድን ያላቸው ምክንያታዊ ያልሆነ መጥፎ ጥላቻ ማንኛው ሰው ለኛ ያለው እይታ ላይ ተፅዕኖ አለው።					
13	ጓደኛየ በብሔሬ ምክንያት እንደማይወደኝ እጠብቃለሁ።					
14	የሌላ ብሔረሰብ ሰው ባህሪዬን ከግምት ውስጥ ሳያገባ/ሳታስገባ የማገኘው ጓደኛየ ምክንያታዊ ጥላቻ እንዳለኝ አድርጎ ያየኛል።					
15	የማገኘው ግለሰብ እኔን ላለመውደድ ምክንያት እንደሚፈልግ እጠብቃለሁ።					
16	ከሌሎች ብሔረሰብ አባላት ጋር ስገናኝ በጣም እፈራለሁ።					
17	ከሌላ ብሔረሰብ አባላት ጋር ስገናኝ ይደብረኛል።					
18	ከሁለቱ ብሔረሰብ አባላት ጋር ስገናኝ ደስ የማይል ስሜት ይሰማኛል።					
19	ከሌሎች ብሔረሰቦች አባላት ጋር ስገኛኝ ዘና ያለ ስሜት ይሰማኛል።					
20	ከሌሎች ብሔረሰብ ቡድን ጋር ስገኛኝ አበሳጫለሁ።					
21	ከሌሎች ብሔረሰቦች ጋር ስገናኝ የፍርሀት ስሜት ይሰማኛል።					
22	ከሌሎች ብሔረሰብ ቡድን ጋር መሆን ያስደነግጠኛል።					
23	ከሌሎች ብሔረሰብ ቡድን ጋር መሆን ያናድደኛል።					
24	ምርጫ ቢኖረኝ ከሌሎች ብሔረሰብ ቡድን ጋር ባልገናኝ እመርጣለሁ።					
25	ከሌሎች ብሔረሰቦች ባለው ግንኙነት ላይ ባልሳተፍ እመኛለሁ።					
26	ከሌላ ብሔረሰብ ሰው ጋር መገኘት እወዳለሁ።					
27	ከሌላ ብሔረሰብ ሰዎች ጋር መገናኘት እፈልጋለሁ።					
28	ከሌላ ብሔረሰብ ሰዎች ጋር ያለን ግንኙነት እንዲቀር እፈልጋለሁ።					
29	ከሌላ ብሔረሰብ ያለኝ ግንኙነት አበረታች አይደለም።					

ክፍል ሦስት

ለሌላ ብሔረሰብ ቡድን ያለ አመለካከት መለኪያ

በተሰጠው መለኪያ መሰረት ለተሰጡት ዐረፍ-ነገሮች መስማማትህ/ሽን መይንም አመለስማማትህን/ሽን አስቀምጥ/ጭ። መልሱን በባዶ ቦታ ላይ የ√ ምልክት አስቀምጥ/ጭ። "ሌሎች" የሚለው ቃል የአማራ፣ የኦሮሞ እና የትግራይ ብሔርን ይወክላል።

1= በጣም አልስማማም 2= አልስማማም 3= መወሰን አልችልም
4= እስማማለሁ 5= በጣም እስማማለሁ

ተ.ቁ	ጥያቄዎች	መልስ				
		1	2	3	4	5
1	ሌሎች ብሔረሰቦች ትዕቢተኞች እንደሆኑ ይሰማኛል					
2	ሌሎች ብሔረሰቦች ከኛ የበለጠ ጠባቦቹ ናቸው					
3	የሌላ ብሔረሰብ ቡድኖች አብዛኞቹ ከኛ ይልቅ በአማካይ ግልፍተኞች/ጠባ ጫሪዎች/ናቸው					
4	የሌላ ብሔረሰብ አባላት ብዙውን ግዜ ከሌላ ብሔረሰብ አባል ጋር ከመገናኘት ይልቅ ከእራሳቸው ብሔር ሰው ጋር መገናኘትን ይመርጣሉ					
5	አብዛኞቹ የሌላ ብሔረሰብ ቡድኖች ከሌላ ብሔረሰብ አባል ጋር ጓደኛ መሆንን አይፈለጉም					
6	አንዳንድ ሰዎች ለብሔራቸው ከመጠን ያለፈ ኩራት አላቸው።					
7	በአጠቃላይ የሌላ ብሔር ቡድኖች እንደኛ ብሔረሰብ ጥሩ አይደሉም					
8	አንዳንድ የሌላ ብሔር አባላት በጣም ስሜታዊ ስለሆኑ ከእነርሱ ጋር መሆን አስቸጋሪ ነው።					
9	ሁሉቱ ብሔሮቹ እኛን እንደማይረዱን ይሰማኛል።					
10	ሁሉቱ ብሔረሰቦች ለኛ የተሳሳተ ግንዛቤ አላቸው።					
11	ከሌላ ይልቅ ከራሴ ባህል ጋር ቅርብ እንደሆንኩ አስባለሁ።					
12	ከራሴ ብሔር ሰው ጋር ጓደኛ ከምሆን ይልቅ ከሌላ ብሔረሰብ ሰው ጋር ጓደኛ ብሆን እመርጣለሁ።					
13	ሌሎች ብሔሮች የኛን ብሔረሰብ አይቀበሉም					
14	አብዛኞቹ የሁሉቱም ብሔር ሰዎች እኛ ላይ የተሳሳተ ግንዛቤ አላቸው።					
15	የሌሎች ብሔረሰብ አባላት ብቻ ባሉበት ዶርም ውስጥ ብቻዬን ብሆን ደስ አይለኝም					
16	ሌሎች ብሔር ጋር ካለኝ ልምድ አንባር የማይጨበጡ ናቸው					
17	ሌሎች ብሔረሰቦች በአጠቃላይ ሰነፎች ናቸው					
18	ሌሎች ብሔረሰቦች በአጠቃላይ ችግር ፈጣሪዎች ናቸው					
19	አብዛኞቻችን እነኝህ ሁለት ብሔረሰቦች ለሌሎች ረብሻ ያመጣሉ ብለን እንሰጋለን					
20	እነኝህ ሁለት ብሔረሰቦች ለኛ መጥፎ እንደሚመኙ እንገምታለን					
21	ሌሎች ብሔረሰቦች የስልጣን ጥማት አላቸው					
22	ሌሎች ብሔረሰቦች ጨካኝና ወግ አጥባቂ ናቸው።					

Appendix- IIIA

አዲስ አበባ ዩኒቨርስቲ
ናይ ድሕረ-ምረቓ መርሀ-ግብሪ
ትካል ትምህርቲ ሳይኮሎጂ

ክቡራን ናይዙይ ፅንዓት ተሳተፍቲ፡

እዙይ መጠይቕ ብአዲስ አበባ ዩኒቨርስቲ ናይ ድሕረ-ምረቃ መርሀ-ግብሪ መማልኢ ዘገልግል እዩ። ዕላማ እዙይ መጠይቕ አብ መንጮ ኦሮሞ፣ አምሓራን ትግራይን ብሔረሰባት አብ ውሽጢ ዩኒቨርስቲ ክራኸቡ ከለው ዘለዎም አመላኻክታ አብ ርክቦም ዘምፅኦ ፅልዋ ንምርኣይ ተሓሲቡ እዩ። እቲ መጠይቅ ሰለስተ ክፍላት ዝሐዘ እዩ። ናይ መጀመሪያ ክፍል ናይ ተሳተፍቲ ጠቅላላ ሓበሬታ ዝሐዝ እዩ። እቲ ካልኣይ ክፍል አብ መንጮ እዚኦም ስለስተ ብሔረሰባት ዘለው ናይ ርክብ ኩነታት ዝሐዘ እንትኸውን እቲ ሳልሳይ ድማ አብ መንጮ እዚኦም ብሔረሰባት ዘለው አመላኻኽታ ዝልክዑ ሕቶታት ዝሐዘ እዩ።

ዝትህቦ/ብዩ መልሲ ነቲ ፅንዓት ዝዓዘዘ ጥቕሚ ሰለዘለዎ ብቕንዕነትን በግልፅነትን ንኽት ምልስ/ሲ ብትሕትና ይሓትት።

መተሓሳሰቢ፡ ዝትህቦ/ብዮ መልሲ ምሽጥራዊነቱ ዝተሐለዎ ስለዝኾነ ሽም ምፅሓፍ አየድልይን። ብተወሳኺ ብዝትኽአለካ/ኪ መጠን ብቕንዕነትን ብግልፅነትን ንክትመልስ/ሲ ይሕትት።

ንምትሕብባርካ/ኪ አዝየ የመስግን።

ቀዳማይ ክፍል

ናይ ተሳተፍቲ ጠቕላላ ሓበሬታ

መምርሒ፡ ትሕት ኢሎም ንዘለው ሕቶታት መልስኻ/ኪ በምኽባብ፣ ወይ ካዓ ናይ "√" ምልክት ብምጥቃም መልስ/ሲ።

1. ፆታ ሀ. ተባዕታይ ☐ ለ. ንል አንስተይቲ ☐

2. ብሔረሰብ ሀ. ኦሮሞ ለ. አምሓራ ሐ. ትግራዋይ

3. ናይ ኮሌጅ ዓንሒት ሀ. 2ይ ዓመት ለ. 3ይ ዓመት ሐ. 4ይ ዓመት

ካልኣይ ክፍል

ናይ ብሔረሰባት ርክብ መለክዒ

ቀጺሎም ዘለው ሕቶታት ንስኻ/ኺ ምስ ካልኣት ብሔረሰባት ዘለካ/ኪ ናይ ርክብ ኩነታትን ስማዒትን እንታይ ከም ዝመስል ዝድህሰሱ እዮም። ዓርስኻ/ኺ አብ ርክብ ከም ዘላኻ/ኺ ወይከዓ ድሕሪ ርክብ ከም ዝኾንካ/ኪ ሕሰብ/ቢ።

በጀኻ/ኺ ናይ √ ምልክት ብምጥቃም መልስ/ሲ።

ናይ "ካልኣት" ዝብል ቃል ንናይ ኦሮሞ፣ አምሓራን ትግራይን ብሔር ይወክል።

1= ፈጺሙ 2 =ብዙሕ አይኮነን 3= ሓሓሲፉ

4= ብበዝሒ 4= ኩልኻዕ

ተ.ቁ	ሕተታት	መልሲ				
		1	2	3	4	5
1	አብ ዝሐለፍ ዓመታት ምስ ካልኣት ብሔረሰባት ዕቡቅዝኾነ ርክብ ነይሩኒ፡					
2	አነ ምስ ካልኣት ብሔረሰባት አወንታዊ ዝኾነ ርክብ ነይሩኒ።					
3	አብ መላእ ህይወተይ ምስ ካልኣት ብሔረሰባት ብዙሓት መሓዙት ነይሮምኒ።					
4	ንካልኦት ብሔረሰባት ዕቡቅ ዘይኾነ አመለኻኽታ ከም ዘይብለይ ንምርአይ እንታይ ምግባር ከምዘለኒ አይፈልጥን።					
5	ምስ ካልኣት ብሔረሰባት ዘይልወጥ ዕልኣት ከምዘይብለይ ንምርአይ እንታይ ምግባር ከምዝለኒ ይደናገር።					
6	ምስ ካልኣት ብሔረሰባት ክራኽብ ከለኹ ዕቡቅ ዝኾነ ምላሽ ክም ዝህልዎኒ ርግፀኛ እየ።					
7	ሐደ ሐደ ግዜ ምስ ካልኣት ብሔረሰባት ክራኽብ ከለኹ ንካልኣት ምኽንያታዊ ዘይኮነ ዕልኣት ከምዘይብሉም እንዳፈለጥኩ ሕማቅ ዕልኣት ናብ ሐንጐለይ ይመፅእ።					
8	ናይ ካሊእ ብሔረሰብ አባል ዝኾነ ዓርከይ ምክንያታዊ ዘይኾነ ዕልኣት አለዎ ኢሉ ከይሓሰብ ይፅበ ።					

ተ.ቁ	ሕተታት	መልሲ				
		1	2	3	4	5
9	ዝረኽብክሞ ሰብ ዝገብርኹ እንተገበርኹ ፅልኣት ከምዘለሞ ይሓስብ፡					
10	አብ ውሽጢ እዚኦም ብሔረሰባት ዝረኽብክሞ ሰብ ንናይና ብሔረሰብ ዝተሳሓሓተ ግንዛበ ከምዘለሞ ይግምት፡፡					
11	ካልኦት ብሔረሰባት ንናይና ብሔረሰብ ዝተሰሓሓተ ግንዛበ ከም ዘለዎም ይግምት፡፡					
12	ናይና ብሔረሰብ ሰባት ንካልኦት ዘለዎም ፅልኣት ዝኾነ ሰብ ንዓና ንዘለሞ ኣርኣእያ ፅልሞ ኣለዎ፡፡					
13	ናይ ካሊእ ብሔረሰብ አባል ዝኾነ ዓርከይ ወይ ከዓ ዝረኽብክሞ ሰብ ናይዚ ብሔረሰብ ተወላዲ ብምኻነይ ጥራሕ ከምዘይፈትውኒ ይፅበ፡፡					
14	ናይ ካሊእ ብሔረሰብ አባል ዝኾነ ሰብ ናተይ ባህርይ አብ ውሽጢ ግምት ከየእተወ ሱቕኢሉ ከምዝፀልኦ ገይሩ ይርኢ፡፡					
15	ናይ ካሊእ ብሔረሰብ አባል ዝኾነ ሰብ ንዓና ንምፅላእ ኾነኢሉ ምኽንያት ከምዝደሊ ይፅበ፡፡					
16	ምስ ካሊእ ብሔረሰባት አባላት ክራኽብ ከለኹ ብጣዕሚ ይፈርሕ፡፡					
17	ምስ ካሊእ ብሔረሰብ አባላት ክራኽብ ከለኽ የፅልኣኒ፡፡					
18	ምስዚኦም ብሔረሰብ አባላት ክራኽበ ከለኩ ደስ ይዘይብል ስምዒት ይሰማዐኒ፡፡					
19	ምስዚኣም ብሔረሰብ አባላት ክራኽብ ከለኹ ዝንህ ዘብል ስምዒት ይስምዓኒ፡፡					
20	ምስዚኣም ብሔረሰብ አባላት ክራኽብ ከለኹ ይበሰጨው					
21	ምስ ካልኦት ብሔረሰባት ምኻን የደንግፀኒ፡፡					
22	ምስ ካልእ ብሔረሰባት ምኻን የብሳጭወኒ፡፡					
23	ምስ ካልኦት ብሔረሰባት ሰባት ምኻን የንገሽግሸኒ፡፡					
24	አማራዊ ተዛልዮኒ ምስ ካልኦት ብሔረሰብ ሰባት ተዘይራከብ ይመርፅ፡፡					
25	ምስዚኦም ብሔረሰባት አብ ዝግበር ርክብ ተዘይሳተፍ ይመርፅ፡፡					
26	ምስ ካልእ ብሔረሰብ ሰባት ርክብ ምግባር ይፈቱ፡፡					
27	ምስ ካልእ ብሔረሰብ ሰባት ርክብ ምግባር ይደሊ፡፡					
28	ምስ ካልእ ብሔረሰብ ሰባት ርክብ ምግባር ክቅፅል አይደልን፡፡					
29	ምስ ካልእ ብሔረሰብ ሰባት ርክብ ምግባር ዘየበረታትዕ እዩ፡፡					

ሳይሳይ ክፍል

ንካልኦት ብሔረሰባት ዘሎ አመላኻክታ መለክዒ

ብዝተወሃበ መለክዒ መሰረት ንዝተወሃቡ ሙሉእ-ሓሳባት ምስምዕማዕካ/ኪ ወይ ከዓ ዘይምስምዕማዕካ/ኪ አቐምጥ/ጢ።

እቲ መልሲ በቲ ዝተዋህበ ባዶ ቦታ ናይ √ ምልት ብምጥቓም አመልክት/ቲ።

1 = ብጣዕሚ አይሰማምዕን

2 = አይስማምዕን

3 = ምውሳን አይክእልን

4= ይሰማ ዕማዕ

5= ብጣዕሚ ይሰማዕማዕ

ተ.ቁ	ሕቶታት	መልሲ				
		1	2	3	4	5
1	ካልኦት ብሔረሰባት ተዕቢተኛታት ከምዝኾኑ ይሰማዓኒ።					
2	ካልኦት ብሔረሰባት ካባና ዝበለፀ ፀቢቲ እዩም።					
3	ናይ ካሊእ ብሐረሰባት አባላት መብዛሕቲኦም ካባና ብዝበለፀ ብቕሊሉ ዝናደዱን ነገረኛታታን እዮም።					
4	ናይ ካሊእ ብሔረሰብ ሰባት መብዛሕቲኡ ግዘ ምስ ናይ ካሊአ ብሔረሰብ አባል ካብ ምርኻብ ምስ ናይ ባዕሎም ብሔረሰብ ሰባት ምርኻብ ይመርፁ።					
5	መብዛሕቲኦም ናይ ካሊእ ብሔረሰብ አባላት ምስ ካሊአ ብሔረሰብ አባል ምሓዛ ምኻን አይደልዮን ።					
6	ሐደ ሐደ ናይ ካሊእ ብሔረሰብ አባላት ንብሔሮም ካብ መጠን ዝሐለፈ ኩርዓት ይሰማየም።					
7	ብአጠቓላሊ ናይ ኻሊእ ብሔረሰብ አባላት ከምናይና ብሔር ፅቡቕ አይኮኑን።					
8	ሐደ ሐደ ናይ ካሊሕ ብሔረሰብ አባላት ብጣዕሚ ስምዒታዊ ስለዝኾኑ ምስዚኦም ምኻን አፀጋሚ ‘ዩ።					
9	ካልኦት ብሔረሰባት ንዓና ከምዘይርድኡና ይሰምዓኒ					
10	ካልኦት ብሔረሰባት ንዓና ዝተሰሓሓተ ግንዛበን አድልዎን አለዎም።					
11	ካብ ካሊእ ብዝሐሸ ኩነታትን ናተይ ባህሊ ቁሩብ ከምዝኸኩ ይሰምዓኒ።					
12	ካብ ካሊእ ብዝሐሸ ኩነታት ንናይ ባዕለይ ባህሊ ቅርበት ንዘለዎም ሰባት ዝቐረብኩ ከምዝኾንኩ ይሰምዓኒ።					
13	ምስ ናይ ባዕለይ ብሔር ዓርኪ ካብ ዝህልዎኒ ኮታስ ካብ ካሊእ ብሔረሰብ አባል ዓርኪ እንተሃለወኒ ይመርፅ።					
14	እዚኦም ክልተ ብሔረሰባት ንናይና ብሔረሰብ አይቐበሉን።					
15	ናይ ካሊሕ ብሔረሰብ ውልቀሰባት ብበዝሒ አብ ዘለውዎ ገዛ በይነይ ተኾይነ ደስ እብለንን።					
16	ካብ ዘለኒ ተሞክሮ ካልኦት ብሔረሰባት ዘይሜዩዎ እዮም።					
17	እዚኦም ብሔረሰባት ብአጠቓላሊ ሰነፋት እዩም።					
18	መብዛሕቲና ናይ ካሊእ ብሔረሰብ አባላት ንካልኣት ረብሻ ከምፅኡ እዩም ዝብል ሰግኣት አሎና።					
19	እዚኦም ክልተ ብሔረሰባት ብአጠቓላሊ ፀገም ፈጠርቲ ‘ዩም					
20	እዚኦም ክልተ ብሔረሰባት ንዓና ሕማቕ ከምዝምነውልና ንኣምን					
21	እዚኦም ክልተ ብሔረሰባት ናይ ሰልጣን ፅምዓት አለዎም					
22	እዚኦም ክልተ ብሔረሰባት ጨካናትን ፅቡያትን እዩም . . .					

Appendix- IVA

Yunivarsitii Finfinnee

Sagantaa Qorannoo Digirii Lammaaffaa

Dhaabbata Saaykooloojii

Gaafannoo barattootaan Guutamu

Kaayyoon qorannoo kanaa ilaalcha fi haala walitti dhufeenya qomoowwan ykn sablammoota garagaraa (Amaara, Oromoo, fi Tigraayi) gidduu jiru qayyabachuu ta'aa.

Waan kana ta'eef isin akka qomoo tokkoootti walitti dhufeenyi ykn ilaalchi isin qomoolee ibsaman kan biraa lamaan waliin qabdan baruuf jecha gaaffileen gosa sadii ofkeessaa qabuu dhiyaatee jira.

Kutaa isa duraa keessatti, gaafilee walii gala wa'ee hirmaattootaa, kutaa lammaffaan immoo waa'ee walitti dhufeenya sablammoota yoo ta'u kutaa inni xumuraa waa'ee akkaataa ykn amala walitti dhiyeenya ilaalchisee duraa duuben tarreffamanii jinu.

Ragaan isin nuu laattan hundumtuu iccitiidhaan waan eegamuuf shakkii tokko malee raga haqa irratti hundaa'ee kennuun firii qorannoo kanatiif ga'ee guddaa taphata. Kanaaf, dursinee kabajaan kan isin gaafannu odeeffannoo haqa qabuu akka nuuf laattani dha.

Yaadachiisa. Maqaa barreessuun hinbarbaachisu.

Galatoomaa!

***Kutaa 1ffaa*: Odeeffannoo walii galaa**

Gaaffii waa'ee hirmaattotaa

1. **Saala** Dhiira ☐ Dhalaa ☐

2. **Sablammummaa** A. Amaaraa ☐ B. Oromoo☐

C. Tigree ☐

3. **Turtii Universiitii Keessan**

A. 1ffaa B. 2 ffaa C. 3 ffaa

Kutaa 2ffaa

Gaaffii waa'ee walitti dhufeenya sablammoota gidduu jiru ilaalatu

Gaafileen armaan gadii haala wal quunnamtii fi ilaalcha isin sablammoota biroo waliin qabadan ilaalchise kan barreefame dha. Kanaaf waa'een himoota barreefamani kun yoo isin ilaallaatee mallattoo '√' kana saanduqa himoota fuuldura jiru mallattoo gochuun agarsiisaa.

1. Gonkumaa
2. Yeroo xiqqoof
3. Darbee darbee
4. Yeroo baayyee
5. Yeroo hunda.

Gaaffiiwwan (himoota) armaan gadi jiran keesatti jechi *"sablammoota biroo"* jedhu qomoo yookin gosa (Amaaraa, Tigree, Oromoo) Bakka bu'a.

Lakku	Kimoota	Deebii				
		1	2	3	4	5
1	Baroota darban keessatti muuxannoon ani sablammoota biroo wajjiin qabu gaarii dha.					
2	sablammoota lamaanii wajjin walitti dhufeenya gaggaarii qabaadheera.					
3	Jireenya koo keessatti hiriyyoo tan sablammoota lamaan ibsaman kessaa qabadheera.					
4	Qoodamu ykn jibam balleessuuf jecha akkan sablammoota biro itti waliin ta'u hinbeeku.					
5	Yeroon nama sablammoota biraa waliin quunnamtii godhuu akkam godhee akkan isaan hin qoodne ykn hin jibbine agarisiisuu hinbeku					
6	Akkan jibba tokko malee sablammoota biraaf deebii (jalaa qabu) ofiittan amana.					
7	Yeroo tokko tokko yeroon sablammoota biraa waliin quunnamtii godhu utuun hinjaalatin sammuu koo keessa jibbi naanna'a					

Lakku	Kimoota	Debii				
		1	2	3	4	5
8	Waa'een hiriyaan koo naqooduu yaadu na yaachisa					
9	Hiriyoonni an walitti dhufeenya qabu sablammoota kootiif ilaalcha gaarii hin qaban jedheen yaada					
10	Hiriyaan waliin quunnamtii godhu akkan jibba sababa malee isaanii qabutti na yaadu.					
11	Waa'een namni sablammii koo hammeessu (maqaa balleesuuf) ilaalcha hiriyyoonni koo naaf qaban irratti dhiibbaa qaba					
12	Sababa sablammii kootiif jecha hiryooni koo hin jaallatan jedheen yaada					
13	Sababa amala koo utuu hin ta'iin hiriyooni koo akkasumatti na jibbu					
14	Hiriyoonni waliin quunnamu sababa barbadani na jibbu jedheen shakka					
15	Yeroon sablammoota kanneen wajjin wal quunnamu baay'een sodaadha.					
16	Yammuun sablammoota kanneen wal quunnamu yaadni bitaa natii gala					
17	Yammuun sablammoota kanneen waliin haasaa godhu natti hin tolu					
18	Yammuun sablammoota kanneen waliin haasa'u nan bashannana ykn nan bohaara					
19	Yammuun sablammoota kanneen waliin haasa'u nannuffisiisa					
20	Sablammoota kanneen walin haasa'uun anaaf jeeqamuu jechuu dha					
21	Sablammoota kanneenitti yammuun siqu baayee na aarsa					
22	sablammoota kanneen wajjin taphachuun na finiinsa ykn najeeqa					
23	nama sab-lammii biro tokkoo faana waliin ta'uun namatti hin tolu.					
24	Utuu carraansaa jiraatee, sablammoota kanneen waliin hin taphannee ykn hin quunnamne ta'ee natti tola.					
25	Sablammoota kanneen irraa kan dhufee waliin taphachuu ykn haaja'u nan jaaldha.					
26	Sablammoota biroo wajjin hariiroo uumuu nan barbaada					
27	Nama sablammoota kanneen irra dhufee waliin quunnamuu ykn taphachuuf tattaafii nangodha.					
28	Namoota sab-lammoota biro faana hariiroo uumuu hin fedhn.					
29	Walitti dhufeengi anni sablammota biroo waliin gabu natti hin tolu jedheen eega.					

Kutaa 3ffaa

Gaaffileen armaan gaditti barreeffaman waa'ee ilaalcha namni tokko sablammoota biraaf qabu kan ilaalu dha. Kanaaf, sirriitti erga dubbistanii booda Iskeelii shanan kennameett' fayyadamuun, haala gaafatamtan sanduuqaalee gara mirga gaffilee keessatti mallattoo (√) kaa'uun deebisi.

1. Baay'een morama **2. Nan morma** **5. Baayeen deggara**

3. Murteesu hindanda'u **4. Nan deggara**

Lakku	Himoota	Debii				
		1	2	3	4	5
1	Sablammootni biroon nama tuffatu					
2	Sablammootni biraan waa'ee aadaa sablammoota biraa ilalchise dhiphoota dha.					
3	Sablammootni birron sablammi keenya caalaa ramoo dha					
4	Sablammootni birron sablammi ofi isaani malee kan biraa waliin hariroo uumuu ykn haasa'u waan fedhan natti fakkaata					
5	Sablammootni birron sablammi hormaa waliin hiriyumma qabaachuuf fedha hin qaban					
6	Namoonni sablammi biroo tokkoo tokkoo aada a isaanin haala malee boonu					
7	Walummaa galatti Sablammootni biroo hamma sablammi keenya dandeetti hin qaban					
8	Sablammootni tokko tokko waa'een sablammummaa isaani baay'ee waan itti dhaga'amuuf isaani wajjin jirachuun ykn taphachuun baay'ee rakkisaa dha.					
9	Sablammootni birron garmalee nu hubatu jedheen yaada					
10	Sablammootni birroo baay'een nu qoodu.					
11	Ani namoota sablammii biraa calaa warra sablammii koottan siquu filadha					
12	Sablammi koo caala sablammii biraa irran hiriyoota qabaachuun filadha					
13	Sablammootni kan biroon sablammii keenya hin fudhatan					
14	Sablammiwan biroon sablammii keenyaaf ilaalcha dogoggoraa qabu.					
15	Qofaa koo kuntaa sablammii birraan keessa jiran taa'uun natti hin to lu					
16	Muxannoon sablammoota biro wajjin qabuurraa kanin hubadhe, akka isaan hin amanamne dha.					
17	Walumaa galatti sablammiiwwan biroo dhadhaboota dha					
18	Waligalatti, sablammiiwwan biroon rakkina-uumtoota.					
19	Baayeen keenya sablammiwwan biroon jequmsa nutti kaasu jennee sodaanna					
20	Sablammiiwan biroo waa'ee sablammii keenyaan waan gaarii hin yaadan.					
21	Sablammii biroon dheebu aangoo qabu					
22	Sablammii biroon dafanii aaruu ykn aarii hin dufatani.					

Appendix- IB

Interview Guide

I. The following Unstructured interview questions are intended to assess your attitude towards out-groups and what factors influence your quality of inter ethnic. Please be modest and genuine in giving me your responses.

1. What ethnic related factors have an impact on the relationship among Addis Ababa University students (Particularly the three 'major' ethnic groups)?
2. How do you view "Others"?
3. Of the three 'major' ethnic groups with which you have contact, how do your positive and negative stereotypes influence your interactions?

II. These FGD guides are proposed to see your inter ethnic attitude and igniting factors that affect your interaction quality. Please feel free and give genuine answers.

1. How does being a member of your ethnic group influence your relationship with "others"?
2. How do you evaluate negative attitude of other ethnic groups in your course of interaction.
3. What do you think should be done to create healthy campus environment and better interaction than ever before?

Appendix- IIB

ለተማሪዎች የሚቀርብ ቃለ-መጠይቅ

የሚከተሉት የቃለ-መጠይቅ ጥያቄዎች አነተ/ቺ ለሌላ ብሔረሰብ ያለህን/ሽን አመለካከትና በግንኙነታችሁ ላይ ተፅዕኖ የሚያሳድሩ ነገሮችን ለመዳሰስ ታስቦ ነው። እባክህን/ሽን ቅንና ግልፅ በመሆን መልሱን ሰጥ/ጭ።

1. በአዲስ አበባ ዩኒቨርስቲ ተማሪዎች መካከል በተለይም በኦሮሞ፣ አማራና ትግራይ ብሔረሰብ መካከል ያለውን የግኙነት ሁኔታ ላይ ተፅዕኖ ሊያመጡ የሚችሉ ብሔር ጋር ግንኙነት ያላቸው ነገሮች ምንድን ናቸው?
2. ሌሎችን እንዴት ትመለከታቸዋለህ/ትመለከቻቸዋለሽ?
3. እስካሁን ባገኘሃቸው/ሻቸው የኦሮሞ፣ አማራ ወይንም የትግራይ ብሔረሰቦች የአንተ/ቺ ቋሚ የሆኑ አወንታዊም ይሁን አሉታዊ አመለካከት ከሌሎች ጋር ያለህን/ሽን ግንኙነት ላይ ምን ዓይነት ተፅዕኖ አለው?

በቡድን ለሚደረግ ውይይት ለተማሪዎች የቀረበ ጥያቄ መጠይቅ

ይህ የቡድን ውይይት ጥያቄ በብሔረሰቦች መካከል (በአማራ፣ኦሮሞ፣ ትግራይ) ያለውን አመለካከት እንዲሁም በግንኙታቸው ላይ ተፅዕኖ የሚያሳድሩ ነገሮችን ለማየት ነው። አባካችሁ ነፃና ቅን በመሆን መልሱልኝ።

1. ብሔረሰብ አባል መሆናችሁ ከሌሎች ጋር ባላችሁ ግንኙነት እንዴት ተፅዕኖ ሊኖረው ይችላል?
2. ሌሎች ያላቸውን አሉታዊ አመለካከት ለመቋቋምና በትዕግስት ለማለፍ ያለህን ችሎታ እንዴት ትመለከተዋለህ/ችዋለሽ?
3. ሌላ ባህል ውስጥ ያሉን ሰዎች አመለካከት ላይ እንዴት ይሰማችኋል?

Appendix- IIIB

ናይ ቃለ-መጠይቅ መምርሒ ንተምሃሮ

1. ቀዲሎም ዘለው ናይ ቃለ-መጠይቀ ሕቶታት ንሰኻ/ኺ ንካልኦት ብሐረሰባት ዘለካ/ኪ አመለካኻኽታ ክምኡ ‘ውን ናይ ርክብ ኩነታት ፅሕዋ ዘሕድሩ ነገራትን ንምድሕሳስ ተሓሊቡ እዩ። በጀኺ/ኻ ዝትህበኪ/ብዩ መልሲ ብቀንፅነትን ብግልፅነትን ይኹን?
2. አበ መንጦ አዲስ አበባ ዩኒቨርስቲ ተምሃሮ በፍላይ ኦሮሞ አምሓራ፣ ትግራይ አብ ዘሎ ርክብ ፅዕንቶ ዘሕድሩ ምስ ብሔር ተተሓሓዝነት ዘለዋም ነገራት እንተይ እንታይ ‘ዩም።
3. ክሳብ ሕዚ ምስ ከልኣት ብዝነብረካ/ኪ አወንታዊ ይኹን አሉታዊ ዘይልወጥ አመለኻኽታ አብ ዘለካ/ኪ ርክብ ዘለዎ ፅልዎ ከመይ ነይሩ?

ብጉጀለ ዝግባር ምይይጥ መመርሒ

እዚአም ብጉጀለ ዝንግበር ምይይጥ ዝሓቡ ሕቶታታ አብ መንጦ ኦሮሞ፣ አምሓራን ትግራይን ብሔረሰባት ዘሎ አለኻክታን ክምኡ እውን አብ ዘለኩም ርክብ ፅዕንቶ ዘሕድሩ ምኽንያታት ንምርአይ ተሓሲቡ እዮ። ንዝትህብዎ መልሲ ናባን ቅንዕና ዘለዎን ይኽን።

1. ናይ ሐደ ብሔረሰብ አባል ምኻንኩም ምስ ካልኦት ንዘለኩም ርክብ ብኽመይ ፅዕንቶ ከሕድር ይኽእል?
2. ካልኣት ብሔረሰባት አብ አዎን ርክብ ዘለዋም አሉታዊ ዝኾነ አመለካክታ ንምቁፅፃር ወይኩዓ ንምክእኣል ዘሎኩም ክእለት ከመይ ትግምግምዎ?
3. ካብ ዝሐለፉ ግዝያት ዝሐሸ ርክብ ንክህልው እንታይ እንተተገበረ ይሐይሽ ትብሉ?

Appendix- IVB

I. Gaaffileen armaan gadditti dhiyaatan ilalcha isin sablammoota biroottif gabdanii fi sababa isin laattan kan ilaalan dha. Maloo, gaffilee kanneeniif deebii sirri akka naaf laattan kabajan nan gafadha .

1. Walitti dhufeenya sabalnoota gara-garaa Universiitii Finfinne keesaa gababootni dhibbaa fidani malii?
2. Sablamoota 'kan biro', akkamiiti ibsitu?
3. Sablammoota gurguddoo sadan isin quunnamtan kana, ilaachi keessan (gaaiis ta'ee badaa) hariroo keessan irratti akkamitti dhibaa uumuu danda'a?

II. Gaaffileen amaan gadii sablamoota Amaaraa, Oromoofi Tigree tif mariidhaaf kan dhiyaatanidha.

1. Miseensa sablammii tokkoo ta'uun keessan dhibbaan inni walitti dhufenya isin sablamoota biro waliin qabdan irratti qabu maalinni?
2. Ilaalcha badaa sablammoonni biroo isiiniif qabaan akkammiti madaaltu?
3. Dhaabbata kana keeessatti hariiroo fayya qabeessa ta'e uumuudhaaf, maaltu godhamuu qaba jettani yaadduu. ?

Declaration

I, the undersigned, declare that this thesis is my original work and has not been presented for a degree in any other university, and that all sources of materials used for the thesis have been duly acknowledged.

Name: Abera Teferi

Signature _____

Date 09-07-2010

This thesis has been submitted for examination with my approval as university advisor.

Advisor: Teka Zewdie (PhD)

Signature _____

Date _____

