

ADDIS ABABA UNIVERSITY
COLLEGE OF EDUCATION AND LANGUAGE STUDIES
SCHOOL OF PSYCHOLOGY



**Ethnic Identity, In-Group/Out-Group Bias, and Peaceful Behavior: The Case of Youth
in Lideta Sub-City, Addis Ababa**

By: Bitwoded Worku

May, 2026
Addis Ababa, Ethiopia

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A Thesis Submitted in partial fulfillment of the requirement for the degree of Master of Arts
in social psychology

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Advisor: Mitiku Hambisa Abdisa (PhD)

May, 2026

Addis Ababa, Ethiopia

Declaration

I, the undersigned, declare that the thesis entitled: **“Ethnic Identity, In group/Out-group bias, and Peaceful Behavior: The Case Of Youth in Lideta Sub-City, Addis Ababa”** is my original work and has not been presented for any academic purpose in any other university prior this time, and all sources of material used for this thesis have been duly acknowledged.

Declared by: Bitwoded Worku Fati

Signature

Date

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Approval of Board of Examiners

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List of Abbreviation

PBS: Peaceful Behavior Scale

PB: Peaceful Behavior

SIT: Social Identity Theory

EI: Ethnic Identity

IOB: In-group/Out-group Bias

IDP: Intergroup Dialogue Program

MRA: Multiple Regression Analysis

Abstract

The goal of this research aimed at investigating the relationships among ethnic identity, in-group/out-group bias, and peaceful behavior in Lideta Sub-City, Addis Ababa, Ethiopia.

Guided by Social Identity Theory, the study employed cross-sectional design combining quantitative and qualitative approaches methods. A total of 384 youths aged 15 to 29 years were selected through stratified random sampling. Quantitative data were collected using standardized measures of ethnic identity, in-group/out-group bias, and peaceful behavior, while qualitative data were gathered through interviews with youth, religious figures, and traditional institutions leaders. Descriptive statistics, Pearson correlation, and hierarchical multiple regression were used to analyze quantitative data, whereas qualitative data were analyzed thematically.

The findings revealed that participants demonstrated relatively high levels of Ethnic identity and peaceful behavior, moderate level of in-group bias, and comparatively low levels of out-group bias. Ethnic identity was positively associated with peaceful behavior, whereas out-group bias showed a strong negative relationship with peaceful behavior. Regression analysis further indicated that ethnic identity significantly and positively predicted peaceful behavior, while out-group bias emerged as the strongest negative predictor. Qualitative findings highlighted the role of religious institutions, traditional community institutions such as Edir, and intergroup interactions in fostering peaceful coexistence, while social media and identity based biases were identified as potential sources of tensions.

The study concludes that ethnic identity is not inherently a source of conflict; rather, when grounded in inclusive and cooperative intergroup relations, it can contribute positively to peaceful behavior. Conversely, out-group bias constitutes a major obstacle to peaceful coexistence among youth. The findings underscore the importance of interventions aimed at reducing intergroup bias and strengthening inclusive ethnic identities to promote sustainable peace in multicultural urban settings.

Keywords: *Ethnic Identity, Social Identity, In-group Bias, Out-group Bias, Peaceful Behavior, Youth*

Chapter One

Introduction

1.1. Background of the Study

Peaceful behavior refers to patterns of actions and interactions that promote nonviolence, mutual respect and constructive approaches for resolving disputes. According to the United Nations General Assembly (1998) resolution A/RES/52/13 values, attitudes and peaceful behaviors are the elements of a culture of peace. Peaceful behavior is one of the elements of a culture of peace that involves rejecting violence, endeavoring to prevent conflicts by addressing root causes and aiming at solving problems through dialogue and negotiation (de Rivera, n.d) It is also a pillar for social coexistence, a base for social interaction, peace, stability and development in culturally diversified societies. In city environments like Addis Ababa where diverse ethnic societies lived, peaceful behaviors of youth have tremendous place for harmonious coexistence. In order to foster peaceful coexistence and to prevent any perceived threats among youth in Addis Ababa a lot must be done by various stakeholders, most importantly researchers. Sarkela and Suoranta (2020) emphasize that social psychological research contributes to understanding peaceful coexistence by identifying mechanisms of cooperation and conflict management among diverse groups. Such Intergroup harmony is particularly important for youth, whose productive engagement as the core labor force influences a country's economic performance.

So as to help youths to use their energy for fruitful activities, they need favorable environments which are free from discrimination and bias (Abeyew Teshome, 2021). Adamu (2020) said that youth from divergent ethnic groups have played a very important role in bringing about regime changes in Ethiopian history.

Henry Tajfel and John Turner were pioneers to study and introduce social identity theory in the 1970s. The main theme of this theory is that people self-concept innate from their understanding of membership in a certain social group as well as the emotional importance involved to that group membership. Social identity should not be confused with personal identity, commitment, or even collective self-esteem. Studies highlight that social identity is not defined; in terms of one's relationship with other individuals as personal identity. Personal identity has its target in the individual instead of group identification (Gomez et al.,

2009, as cited in Hogg et al., 2004). Identities can be routed from either from small or larger groups (Hogg & Vaughan, 2010).

Among the various forms of social identity, ethnic identity refers to an individual's sense of belonging to a given group and the values, beliefs, emotions, and behaviors associated with that membership. Regarding the formation of ethnic identity, Baron and Branscombe (2012) stated that society is hierarchically structured into different social groups that stand in power and status relations to one another. From this perspective, social categorization contributes to the development of ethnic identity. Such categorization leads people to develop values, beliefs, feelings and behaviors toward individuals or communities belonging to similar or different ethnic groups. In addition, SIT explains how individuals define themselves in relation to groups, and how group membership becomes a significant component of self-definition (Tajfel and Turner, 1979).

SIT explains relations among large groups through psychological processes related to group membership, belongingness, and the positive or negative feelings associated with such membership. The theory has become an umbrella framework for a number of more specific theories of intergroup behavior (Harwood, 2020). Understanding ethnic identity through this theoretical lens helps explain why attachment to one's ethnic group can substantially influence people's behavior and everyday social interactions.

Hewstone et al. (2002) argued that inevitable consequences of social identity processes are in-group favoritism and out-group bias. These tendencies are exhibited through preferential treatment toward members of one's own group and discrimination against members of out-groups. Stereotyping, prejudice and exclusions are manifestations of such biases that may contribute to social tensions and intergroup conflicts. The psychological need to maintain a positive ethnic identity may intensify these tendencies, as individuals seek to enhance the status and esteem of their own group while devaluing others. As a result of that, in-group/out-group biases are often considered to be major contributors of intergroup conflicts and societal divisions. However, Trifiletti et al. (2022) showed that ethnic identity can also play a positive role in promoting respectful intergroup relations, reducing prejudice, fostering cooperation, and maintaining social harmony.

In Ethiopia, after the downfall of the Derg regime an ethnic based political system was enacted. As a result, regions of the same ethnic groups obtained the opportunity to represent

their ethnic communities politically at the state level. However, the multi ethnic state rhetoric has provoked controversies among elites in the country. Muhabie Mekonnen claimed in his research that ethnic based federal system fosters ethnic centrism; as a result, it creates an increasing gap among the diverse ethnic groups of the state (Mengistu, 2015). Abrha (2019) in his study shows that ethnic federalism in Ethiopia enables to recognize the diversity of distinct groups specially by granting them opportunity to speak by their own languages. However, it also led to ethnic conflicts by which different ethnic groups mistrust each other and as a result endangered a sense of nationalism. Birhan (2024) stated in his study that youth in urban areas have a growing sense of ethnic based mentality and views which make it difficult to achieve national consensus. Youth in Addis Ababa face interrelated political and economic uncertainties that contribute to mistrust and misbehavior. The city's contested political status is shaped by ethnic influence from federal and regional elites. Moreover raising youth unemployment and the exploitation of female workers by low wages brought insecurity and social frustration among youth. There seems to be confusions that may cause a sense of mistrust and misbehavior. (Gebre Egziabher, 2025).

Although studies have examined ethnic identity, intergroup relations, and youth related issues in Addis Ababa, few studies have specifically investigated the combined effects of ethnic identity and in-group and out-group bias on peaceful behavior among youth in Addis Ababa. Though it has no link with ethnic identity, Yemeserach Desalegn (2024) in her study shows that, in Addis Ababa juvenile delinquency and crimes like theft, mobile phone snatching, killing ride drivers to take properties, robberies, burglaries and disruptive behaviors, substance abuse and addiction, mental deterioration and emotional problems are increasing at an alarming rate.

Deducing the basics of these and bias based dynamics is crucial to design effective interventions to reduce conflicts and construct harmonically coexistence in multicultural and multilingual societies. Unless problems are identified and addressed in due course the impact can affect the overall development, peace, social stability of the country not only Addis Ababa.

Addis Ababa is the capital city of Ethiopia, the seat of many international and national organizations including African Union, Economic commission For Africa (ECA). It is an ancient city where people from all corners of the country that adhere to diverse religion,

ethnicity, language and culture live together. In addition to that, it is assumed to render opportunities for multi culture intergroup communications and kinships.

Lideta sub-city is a sub-city in Addis Ababa, Ethiopia which is divided into nine woredas or administrative districts. According to the Ethiopian Statistical Service (ESS, 2025) projection, the sub- city has a population of about 302,909, with a majority of females (52%) and minority of 48% males. (Population census commission of Ethiopia, 2007) Lideta sub-city shared Merkato with Addis ketema Sub-City which is one of the largest open markets in Africa. Like other Sub-Cities of Addis Ababa, many people of different religion, ethnicities, cultural backgrounds and economic status live together.

To ensure peace, security, development, unity and growth, it is indispensable to promote peaceful behavior among youth. The peaceful behavior of the young generation has a key role for coexistence in divergent urban communities and society. Peaceful behavior means the ability to interact with other people respectfully, handle differences in a constructive manner and uphold social coherences. From the perspective of social identity theory, strengthening constructive intergroup relationships among youth facilitates tolerance, pro-social behaviors, empathy and mutual understanding for long existing peace and stability.

All Ethnic groups in Ethiopia have lived together for long historical periods. They are tied to one another through marriage, religious creeds, intertwined cultures, neighborhoods and other socially constructed self-support systems like Edir and Ekub. All ethnicities from all corners of the country had come together and conquered the Italian colonialists in the 1880s. Having done this, they strengthen their unity and stability. From these situations one can simply deduce that understanding how ethnic identity and in-group/out-group dynamics shape youth peaceful behavior of the city is crucial, because it is the threshold for creating effective educational and community programs for a culture of peace. Research conducted in social psychology shows that social identity has a vital role to shape intergroup behavior in terms of in-group favoritism as well as out-group bias (Tajfel and Turner, 1979). It can support social cohesion within groups and affect the way individuals perceive and make connections with members of other groups. Social identity processes affect behavioral manifestations that are components of peaceful behaviors. Living in neighborhoods in larger cities might not bring a peaceful environment. It depends on various conditions. These conditions include understanding of equality, institutional support and co work. In Addis Ababa a day to day activity involves strong social interactions; in this case social identity might have decisive

implications for youth peaceful behaviors. Harwood (2020) argued that identity related perceptions established at societal level can affect this day to day intergroup contact. In this regard, in-group/out-group biases might be exhibited by social distancing even in the absence of conflicts. Relative to peace building policy, as studies show interventions made to sensitive issues to social identities can benefit the social interactions and togetherness (UNICEF, 2022).

1.2. Statement of the Problem

Ethiopia, particularly Addis Ababa is a cosmic and multilingual inhabitant of people with mixed cultures and language. Nowadays ethnicity is a vanguard base for social identity in the country in which more than eighty ethnicities live together coherently in one national boundary (Constitution of the Federal Democratic Republic of Ethiopia, 1994). Zewde (2002) stated that this diversity became a source of strength and power when a country was faced with invasions from different foreign invaders throughout its long history period.

Because of the ethnic based government political system that the country adhered to since the 1990s ethnic tensions have been raised. Addis Ababa is the city where youth from different ethnic backgrounds, religion stands and languages interact daily in working areas, schools and neighborhoods. Yihune (2025) in his research claimed that, as a part of and the capital city of the country, Addis Ababa has come across with ethnic and group based tensions.

Feyissa (2025) further showed that, the attempt of formation of the Oromiya synod and the separation of the Tigrean Orthodox Church from the Central Ethiopian Orthodox Tewahedo church Holy Synod also play a role in aggravating ethnic centrality among youth in Ethiopian Orthodox Church.

Relative to the social identity theory, individuals develop a sense of attachment to their cultural, religious and language social groups. Such identification can foster group cohesion and positive self-esteem among members. However, the theory also suggests that strong group identification may contribute to in-group favoritism and out-group bias. This social disposition inevitably results in group favoritism and out groups Bias. These tendencies may produce prejudice, stereotype, social alienations and intergroup conflicts, thereby affecting harmonious social relationships (Harwood, 2020).

In Ethiopia, debates concerning ethnic based federalism have generated divergent views among scholars and political actors. While some studies argue that the system has enhanced recognition of ethnic diversity and political representation, others claimed that it has contributed to aggravate ethno-centrism and mistrust among groups (Abrha, 2019, Mengistu, 2015). Such debates might have implications for youth who are often exposed to competing ethnic and political narratives via social, political and media environments.

Youth are a significant segment of the Ethiopian population and also frequently involved in processes of social and political changes. Understanding how EI and IOB relate to PB is therefore crucial, particularly in multicultural cities like Addis Ababa where individuals from diverse ethnic backgrounds interact on a daily basis. However, limited empirical evidence exists concerning the relationship among EI, IOB, and PB among youth in Addis Ababa. This gap necessitates additional research to understand the factors that may influence peaceful coexistence and constructive intergroup relations.

1.3. Research Questions

1. What are the levels of social identity, in-group/out-group bias and peaceful behavior in Lideta Sub City?
2. What is the nature of the relationship (i.e., form, direction, magnitude and statistical significance) among social identity, in-group/out-group bias, and peaceful behavior among youth in Lideta Sub City?
3. To what extent do social identity and in-group/out-group bias contribute to peaceful behavior independently and jointly?
4. What are the views of the youth, religious and traditional institutions, like Edir, on the status of social identity, in-group/out-group bias, and peaceful behavior?

1.4. Objectives of the Study

The general objective of this thesis is to investigate the relations among social identity, in-group/out-group bias and peaceful relationship among Youth in Lideta Sub-City. Specifically, the study will

1. To assess the levels of social identity, in-group/out-group bias and peaceful behavior among youth in Lideta Sub City.
2. To examine the nature of the relationship among social identity, in-group/out-group bias and peaceful behavior of youth in Lideta Sub City.
3. To examine the independent and joint contribution of both social identity and in-group/out-group bias and peaceful behavior among youth in Lideta Sub City.
4. To navigate the view of youth, religious institutions and traditional community institutions leaders like Edir, concerning social identity, in-group/out-group bias and peaceful behavior.

1.5. Significance of the Study

This study may contribute to theoretical and practical knowledge gaps by giving empirical evidence about the relationships of social identity, in-group/out-group bias and peaceful behavior among youth in Lideta Sub City, Addis Ababa. Contextualizing these constructs in a multi ethnic urban setting, the study addresses gaps in the social psychology field in Ethiopian context.

With respect to policy practice, findings of this study would inform concerned bodies, particularly the Ministry of peace in designing interventions that address youth mistrust, identity based tensions and social cohesion in the City.

In addition to that, in view of religious institutions, and traditional community setups like edir the study may support policy makers to amalgamate cultural mechanisms into peace building strategies at the level of each Sub Cities.

The study may also initiate interested individuals and youth centered organizations to extend the study in Addis Ababa level to promote dialogues, cooperation, mutual respect and synergy among youth in Addis Ababa. Like other studies in social psychology, this study will also serve as a reference for upcoming researchers.

1.6. Scope of the Study

This study focused on Lideta Sub-City in Addis Ababa. Choosing for Lideta sub city has several reasons. The first reason is that it is one of the most populated sub cities in Addis Ababa. The other reason is, it is characterized by low income residents, small scale businesses, vibrant commercial activities and multilingual inhabitants. These diversities of the dwellers cause overlapping identities that influence in-group/out-group understandings among youth. In addition to that, Lideta Sub City is close to the largest open market in Addis Ababa. Youth aged between 15 and 29 years were the participants of the study.

The study investigated their experience and actual behaviors towards EI, IOB and PB together with the kinship between these variables. The study was limited to chosen schools and youth centers randomly due to financial and human resource constraints. In addition to the aforementioned scopes the study was focused only on social psychological variables.

1.7. Operational Definitions of Terms

In-group/Out-group bias: Under this study, IOB operationalized as individuals scores on an adapted intergroup bias scale. It is composed of two dimensions: i.e. in-group favoritism and out-group bias. Responses were measured by Likert Scale, higher scores pinpointing stronger ethnic intergroup bias. (Brewer, 1999)

Peaceful Behavior: Under this study, peaceful behavior is operationalized as the extent to which participants take part in nonviolent activities in day to day social interactions. It is measured by an adapted peaceful behavior scale. The scale consisted of items evaluating nonviolence, wise conflict resolution mechanisms and pro-social activities. Responses were related in a likert scale pinpointing strong PB affiliation with higher scores. (Latipun & Firmanto, 2018).

Ethnic Identity: Under this study, it refers to an individual self-categorization and perceived tendency with one's ethnic group. It was assessed through standardized self-report items obtaining a sense of belonging, group attachment and perceived sense of ethnicity to one self. Responses were rated on a Likert scale with higher scores showing robust ethnic social identity.

Youth: are those individuals aged between 15 and 29 without prejudice to other definitions by member states (National Youth Policy, 2004).

Chapter Two

Review of Related Literature

2.1. Basic Concepts, Assessment, and Theories of Peaceful Behavior

2.1.1. Basic Concepts of Peaceful Behavior

John Galtung (1969) famously classifies between positive and negative peace. According to him, positive peace is the absence of direct and structural violence, fostering social justice and harmony, whereas negative peace is the absence of direct violence. In daily social interactions, we face so many kinds of people that manifest their characteristics in different manners towards people and events. In these phenomena what matters is that the conditions of the manifestation of the behavior as to bring or avoid good feeling or not to other people around us.

Peaceful behavior refers to actions that create and maintain nonviolent harmonious relationships in interpersonal and intergroup settings (Latipun & Ari Firmanto, 2018). Peaceful behavior is developed from the concept of peace. While the term peace often carries military or societal connotations, it is increasingly applied to individual constructs. Peaceful behavior manifests in individuals across all developmental stages children, adolescents, and adults. It covers a spectrum that includes conflict resolution and pro-social social skills (Latipun & Ari Firmanto, 2018). It is often used interchangeably with constructive conflict resolution (Deutsch, as cited in Latipun & Firmanto, 2018). Peaceful behavior is characterized by cooperation, mutual respect and a willingness to resolve disputes and conflicts through dialogue rather than aggression. Empathy, moral reasoning, pro-social behavior and harmonious communication are elements of peaceful behavior (Batson, 2011).

Interethnic synergies, tolerance, and effective communication are manifestations of peaceful behavior for youth in Lideta sub city. The youth in the sub city from multiple cultures, language and religious groups are learning together in the high schools. Schooling together enables students to acquire skills including empathy, negotiation and constructive intergroup relations (Ibrahim, 2020). Clayton et al. (as cited in Latipun & Firmanto, 2018) further categories these actions into the following dimensions:

Anti-Violence and Hostility: Anti violence and hostility is peaceful behavior marked by a tendency to avoid, prevent and refuse any violence and behavior that is aggressive, disturbing, provocative and hostile to others.

Constructive Conflict Resolutions: it is peaceful behavior manifested in the ways an individual does in resolving conflicts and problems with others. The way to solve a problem constructively is made in a peaceful way and the solution is satisfactory for those in conflict. Meanwhile a destructive problem solving is the solution which is not peaceful and is merely for one's satisfaction without taking into account another party's comfort and satisfaction. An individual with peaceful behavior has a more tendency to use a constructive conflict resolution than the one with no peaceful behavior.

Creating peace: it involves fostering a good relationship is peaceful behavior marked by one's tendency to build a good relationship with others as the togetherness among them in either conflict or cooperative situations. It is manifested through tolerance, and respect for one another about difference, open to others, and the attitude of willingness to help and build a good friendship with others. An individual with peaceful behavior shows his higher ability in making a good friendship with others and may foster and keep a long relationship with others.

2.1.2. Assessment of Peaceful Behavior

Assessment of PB refers to a means evaluating persons or groups actions towards peace. It is dealing with measuring how individuals or groups manage conflicts, exhibit compassion and tolerate conflict triggering situations. Latipun and Ari Firmanto (2018) developed a systematic methodology to validate the Peaceful behavior scale (PBS) through two main studies. The first focused on item generations and content validation, while the second analyzed construct reliability and internal consistency. The development of this scale involved formulating operational definitions across three facets: anti violence, constructive problem solving and social relations. Experts in psychometric and social counseling were engaged to ensure content adequacy. In the second phase, the scale was administered to 268 adolescents (page 15 to 17), a demographic chosen due to the high prevalence of group conflicts. The results demonstrated satisfactory internal consistency, proving the PBS to be a valid tool for measuring adolescent behavioral dispositions (Latipun & Ari Firmanto, 2018). This study intends to adapt the same methodology to the case of Lideta sub city context.

Many instruments have been developed for measuring PB and other related constructs. As an example the Interpersonal Reactivity index (IRI) measures empathy and perspective taking that are related to peaceful behavior. But it doesn't assess conflict resolution and anti-violence tendencies. The other one is Conflict Resolution Style Inventory (CRSI) that is concerned with conflict management strategies, though it doesn't consider interactional aspects and anti-violence behaviors.

Taking these into consideration, the PBS was most appropriate for this study. It directly assessed all the three aforementioned dimensions of PB in line with the conceptual framework. In addition to that it was culturally adapted through translation and expert validation. Applying this tool helped the study to bring cogent evidence on PB among youth in Lideta Sub City. It also rendered both theoretical and practical guidance for interventions for the intended intergroup harmony and social relationships.

2.1.3. Theories/Models of Peaceful Behavior

Summy (2003) said that peace and nonviolence are often used interchangeably; to him these two terms represent the two sides of the same coin. While peace is the ultimate goal that one strives for, nonviolence is the means or behavior that leads to the goal of peace. Models of PB depict psychological and social actions that would uphold peace and stability among groups of different cultures and ethnicities.

Contact Hypothesis: G. Allport (1954) in his famous book forwarded the types and effects of contacts which are vital in determining peaceful and aggressive behaviors. In his book he illustrates many types of contacts together with their effects and how might these contacts affect groups that are living together. These contacts include casual contacts, residential contacts, occupational contacts, goodwill contacts and pursuit of common objectives. He also studied the effect of personality differences in day to day contact among groups. Finally, he in his study concluded that contact as a situational variable, cannot always overcome the personal variable in prejudice. He also added that whenever the inner strain within the person is too sense, too insistent, to permit him to profit from the structure of the outer situation. Allport in his contact hypothesis further said that prejudice, which is hostile behavior, may be reduced by equal status contact between majority and minority groups in the pursuit of common goals. According to his model, if the contact is sanctioned by institutional support and provided with perception of common interests with common humanity, the effect would be enhanced.

Peace Typology: Galtung (1969) theorized peace relative to the definition and violence. He claimed that with the distinction between personal and structural violence as basic, violence becomes two sided, and so does peace conceived as the absence of violence. An extended concept of violence leads to an extended concept of peace. Just as two sides, one side alone being only one aspect of the coin, peace also has two sides: absence of personal violence, and absence of structural violence. He termed them as negative peace and positive peace.

Peace building and Transformation Model: Lederach (2014), in his conflict transformation book theorizes that conflict is normal and inevitable in humans' day to day interactions. Lederach emphasized that conflicts could be handled by promoting multifaceted peaceful activities. Transformation represents deliberate intervention to minimize the destructive effects of social conflict and to maximize its potential for growth in the person as an individual human being, at physical, emotional and spiritual levels. He further added that these transformations include relational, structural and cultural dimensions. Relational dimensions refer to face to face relationships; structural dimensions highlight the underlying causes of conflict and the pattern and changes it brings about social, political and economic structures. It is about the ways people build and organize social, economic, political and institutional relationships to meet basic human needs. Cultural dimensions refer to changes produced by conflict in the broadest patterns of group life including identity and the way that culture affects patterns of responses and conflict.

Lederach conflict transformation model helps to understand peaceful behavior as the capability to handle conflicts in a productive and constructive manner. The relational dimension shows how to probe the frequent interactions among youth in different groups whereas the structural dimensions pave the way of analysis of how social and organizational situations shape tensions and conflicts. The cultural dimension would indicate how social identity and narrations affect peaceful behavior. To sum up, his theory helped to link individual PB with the aforementioned dimensions and to recommend peaceful centers in Lideta sub city.

Youth in Lideta sub city might have both challenges and opportunities. From recent occurrences, youth contributed a lot in bringing political and governmental changes in the country. Teshome (2021) claimed in his study that the roles of youth in the process of peace building were not properly written or documented. Not only that, the increasing

unemployment rate, low participation of the young people in policy making and formulation process dragged the young generation to words riot, conflicts and other violent activities. The current youth policy is also not sufficient to tackle the challenges of youth in the country. The influence of the elders, especially of those of the 1970th generations caused the youth to be disentangled from participating in politics. According to Habtamu Wondemus' study, even the text books which are prepared by Addis Ababa Education bureau are superficial about the basic elements of peace. In his study he claimed that the books failed to give emphasis for higher cognitive skills such as attention, memory, processing speed and logical reasoning. The books said nothing about the affective and skill domains which are crucial for upholding peaceful behavior for co-existence (Wondimu, 2018).

2.2. Basic Concepts, Assessment, and Theories of Ethnic Identity

2.2.1. Basic Concepts of Ethnic Identity

EI refers to an individual's sense of self derived from membership in an ethnic group. It is a specific form of social identity and reflects the psychological significance and emotional value attached to one's ethnic group membership. SIT suggests that individuals derive part of their self-concept from group membership (Hogg & Williams, 2000 as cited in Feitosa et al., 2012). Unlike personal identity, which focuses on individual traits, ethnic identity is collective and is driven by the human need for self enhancement and the reduction of uncertainty (Hogg & Terry, 2000). Tajfel & Turner (1978) established that self-concept is directly linked to group membership through the processes of social categorization, identification and comparison.

In the academic literature, EI is frequently examined as a significant dimension of social identity that helps explain intergroup relations. Ethnic Identity is not defined in terms of one's relationship with other individuals as personal identity (Hogg, 2001). Moreover, it shouldn't be confused with personal identity, commitment, or collective self-esteem (Feitosa et al., 2012). Personal identity has its target in the individual instead of the group identification (Swam, Gomez, Seyle, Morals & Huici, 2009). Commitment is more often thought of through its affective, continuance and normative components (Allen & Meyer, 1990). Whereas, Collective self-esteem is limited to individuals' drive to keep a positive image of their group (Crocher & Luthanen, 1990).

Consequently, people seek encounters with similar individuals because they are perceived as more predictable (Roccas & Brewer, 2002), which is the basis for the formation of in-groups and out-groups (Ellemers & van Rijswijk, 1997). Individuals feel more attracted and make favorable evaluations of those who share attributes with them to a greater extent (Feitosa et al., 2012). In the present study, ethnic identity served as a cornerstone to understand the group oriented self-concept that may affect youth behavior in group contexts. The study probed ethnic identity and in-group/out-group bias, at the individual level using self-report scales. In Addis Ababa, one way or the other, group membership may have meaningful impacts. It may also affect youth's perspectives toward IOB. Moreover, it might have implications on peaceful behavior. Therefore, understanding ethnic identity is important for explaining variations in PB and its relationship with IOB among youth in Lideta Sub-City.

2.2.2. Assessment of Ethnic Identity

Assessment of ethnic identity is the method applied to measure the way individuals say about themselves taking their group memberships and the psychological significance into consideration. It is derived from social identity theory (Tajfel, H., & Turner, J. C, 1979). A simple example from Addis Ababa youth context is that, individuals have their own self-concept that emanates from citizenship as Ethiopian. Being an Ethiopian Citizen for individual youth has a direct tie with emotional and evaluative importance in connection to that citizenship i.e. membership.

This assessment needs to deduce and quantify various aspects of an individual's ethnic identity including social identification, centrality, in-group evaluation, multiple group memberships and salience. In the past, ethnic identity was assessed through well formulated scales. For example, Luhtanen & Crocker, (1992) introduced the Collective self-esteem scales (CSE) to examine individuals' positive evaluation in their group membership. To obtain additional visual and immediate measure, Tropp and Wright (2001) developed the Inclusion of In-group in Self-Scale (IIS), which visually captures individual's perceived proximity to their in-group.

When these earlier tools primarily isolated either cognitive or affective attachment, contemporary research favors holistic, multidimensional frameworks. To address this, Cameron (2004) developed the Ethnic Identity scale (EIS), which captures three facets of identity: in-group ties, in-group affect, and centrality. As Obst and White (2005), note, this

shift reflects a broader evaluation in the field away from single variable measures toward a comprehensive one on social identification, in-group evaluation and the recognition of group membership. It enables researchers to measure the extent of ethnic identity among youth. This approach is intended to be employed because it allows analyzing quantitatively the relationship among ethnic identity, in-group /out-grouping bias and peaceful behavior. Keeping the psychometric validity, cultural adaptations have been made to make it relevant to the case of Lideta Sub city. Using this approach, this study focused on key aspects of ethnic identity that influence youth behavior in the group context.

2.2.3. Theories of Social Identity

Although the study was focused on ethnic identity, the theoretical foundations for understanding ethnic identity is largely derived from SIT and related perspectives. Ethnic identity is considered as one form of social identity, because it reflects an individual sense of belonging to an ethnic group and psychological significance attached to that membership. Therefore, theories of social identity provide a useful framework for explaining how ethnic group membership influences self-concept, IOB, and PB. The following theories are viewed because they give important explanations for the expressions, formation, and behavioral consequences of ethnic identity among youth.

Social Identity Theory: The main theme of social identity theory is that individuals usually define themselves relative to their given membership like nationality, religion, gender, profession, political affiliation and so on. Doing this helps people to obtain their self-esteem. In this case the cradle of self-esteem is positive group appraisal (Tajfel & Turner, 1979). This theory laid a foundation to understand the causes of in-group favoritism and out-group bias among youth in Lideta sub city. In addition to that, it had two fold benefits relative to the study. The first was, it provided the evidence that measuring social identity is a key predictor to peaceful or aggressive behavior. The other one was that it helped to interpret how group identity influenced intergroup relationships. SIT incorporates several fundamental concepts. These are social categorization, social comparison, and psychological distinctiveness. As Khadka (2024) shows in his article these elements help explain the mechanisms through which group members affect individuals' attitudes and actions. This is the reason why ethnic identity is treated as an independent variable. It also purports causes of IOB. It is also used as a framework in interpreting peaceful and aggressive behavior.

Social comparison: It refers to the process by which individuals evaluate their in-group relative to out groups. People are motivated to maintain their group's status because it affects

their self-esteem. Positive comparisons that position the in-group as superior lead to in-group favoritism, whereas negative comparisons often fuel discriminatory attitudes toward out-groups. (Hogg & Abrams, 1988). It is the reason why individuals might defend their group's interests at the expense of fairness or objectivity (Khadka, 2024). For this study social comparison theory highlighted why and how in-group favoritism pushed out group bias. It also related evaluation of groups' biasedness.

Psychological Distinctiveness: SIT also emphasizes the need for psychological distinctiveness, where individuals seek to differentiate their in-group from others in order to establish a unique identity. This differentiation enhances members' sense of belonging and self-worth. Psychological distinctiveness is achieved by emphasizing positive aspects of the in-group and minimizing or exaggerating the shortcomings of out-groups. Groups often reinforce their distinctiveness through symbols, traditions, and behaviors that set them apart from others. For example, cultural practices or organizational branding can strengthen a group's identity and foster loyalty among its members (Ellemers et al., 2002). This concept helped explain why groups often engage in behaviors or adopt values that highlight their uniqueness, even in the absence of direct competition. Moreover, the following theories provided a framework to understand the formation of group identity and its behavioral effects in group relationships.

Self-Categorization Theory: is the extension of social identity theory. It is social psychology theory that purports the way people categorize themselves and others into groups. According to this theory individuals swing between their personal identity and social identity when they face different situations. Self-categorization theory tells us that, by the time a social category like religion or political affiliation becomes substantial, depersonalization occurs. As a result group synergy and unity strengthen (Haslam et al., 2012). Self-categorization theory helped the study to pinpoint the reason why the same youth behave divergently in different societal settings. It also helped to identify the situational differences in social identity that had under the study.

Social Identity Complexity Theory: This theory revolves around multiple social group membership. That is, it attempts to explain to individuals' subjective understanding when they are in a divergent social group at the same time. According to this theory when divergent identities overlap at large, the complexity of social identity is less. When membership becomes different, the complexity of social identity will be high. (Roccas & Brewer, 2002). Social identity complexity theory, revealed the benefit of having more than social identities in a given society. Youth possessed complex identity, (example born from two different ethnic

member group parents) could exhibit greater tolerance toward out-groups. In this case the likelihood of peaceful behavior would be high. It showed the importance of this study that is, assessing the current level of youth peaceful behavior by taking samples of youth from different ethnic groups.

Common and Dual Identity Models: This theory is derived from the basic theme of social identity and self-categorization theories. Application of this theory is vital in designing strategies to reduce intergroup bias and conflicts (Gaertner & Dovidio). This model enabled the multiple benefits of shared identity. The first one is, it could reduce intergroup tensions. The second one is that it would maximize peaceful behavior, and the other one is that it might recommend practical strategies in overall peace building processes.

2.3. Basic Concepts, Assessment, and Theories of In-group/Out-group Bias

2.3.1. Basic Concepts of In-group/Out-group

IOB is a tendency to react differently and asymmetrically toward others, depending on whether they are from the in-group (to which an individual belongs) or from the out group. Unlike other species, humans live in large and complex social groups, which are based on numerous and diverse social relations, extended cooperation, and cultural norms. To deal with this “ultra-sociality” (Tomasello 2014), humans needed advanced and specialized skills to accurately represent the complex social structure, identify and regulate social relations, predict others’ behaviors, and develop their own behavioral strategies. The foundation of such abilities is social categorization, i.e., perception and representation of others in terms of their group membership and common, typical traits. Social categorization helps to reduce the complexity of the social environment by applying a limited set of rules to an unlimited number of social agents. The simplest and basic form of social categorization is a binary distinction between a group and category, to which an individual belongs (in-group) and other groups (out-groups). Although there are many types of social groups, identified on the basis of various criteria (kinship, race, ethnicity, age, gender, profession, political attitudes, language, class, etc.), the basic in-group/ out-group opposition can be applied in any case. As the evolution of human societies relied significantly on the combination of intragroup cooperation and intergroup competition, the in-group/ out-group categorization became a basis of a wide range of asymmetrical reactions to other people, depending on their identified in- or out-group status. Intergroup biases are studied under social identity and self-categorization theories. SIT as defined in the previous chapters and discussions indicates how

in-group favoritism and out-group bias take place when group dynamics are paramount. Mainstream and social media, the level of ethnocentric issues on the ground, perceived threats predetermined the extent of the biases. Apart from other regional cities in Ethiopia the youth in Addis Ababa are exhibited significantly by Citizen and ethnic identities. This multiple or double identity relative to ethnic identity may produce biases which are difficult to sort out in a simple manner. Empirical studies in the area of the issue proposed different strategies like strong communication, increasing institutional trust may alleviate biases that are grounded on identity.

This basic concept shows that studying the level of in-group favoritism and out-group bias is crucial to understand peaceful behavior among youth in Addis Ababa lideta sub city. It purports that taking the influence of multiple identities and social group membership into account is vital. This is so because individual behavior is not the sole indicator of the status of youth peaceful or aggressive behavior in a societal setting. Measuring and assessing in-group/out-group biases helped to probe the relationship between ethnic identities and peaceful behavior. Moreover the basic concept stated above, highlights the objective interventions to be done.

Types and Effects of Intergroup Bias

In studying asymmetrical reactions to others as a function of their group membership, social psychologists use several terms, often interchangeable: bias, prejudice, stereotype, and discrimination. Among them, the term “bias” is the least univocal. By prejudice, researchers mean specific attitudes toward groups and their members. Typically, in-group members are evaluated more positively and elicit more positive emotions. Stereotypes refer to particular sets of traits and characteristics associated with a certain group. For example, in-group members are often perceived as more trustworthy, while out-group members can be viewed as more aggressive. Discrimination refers to overt behavior, depending on group membership. People typically make unfair decisions in favor of their in-groups, for example, distribute more resources to them. The term “bias,” definition is not so clear, Often researchers use it as a general concept embarrassing various types of group based asymmetries in cognitive, affective, or behavioral domains. For example, John Dovidio and other authors of The SAGE Handbook of Prejudice, Stereotyping and Discrimination (Dovidio et al. 2010) define intergroup bias as “the systematic tendency to evaluate one’s own membership group or its members more favorably than a non-membership group or its

members” and see it as encompassing prejudices, stereotypes, and discrimination. Although such or similar definitions are widespread, they are problematic in at least two aspects. First, evaluation is only one type of group based asymmetrical responses, and there are other processes, which are known to be regulated by the in-group/out-group distinction. For example, intergroup biases in such basic cognitive processes as attention and memory are well documented (Meissner & Brigham 2001). They cannot be described as evaluative biases and are neither prejudices, nor stereotypes, nor discrimination.

Second, it implies that intergroup bias is always a kind of an advantage and, moreover, an advantage in favor of the in-group. This is however not necessarily so. For example, a well-documented tendency to pay more attention to in-group members or to remember them better can hardly be called an advantage. Rather, it reflects the difference in the perceived or expected significance of social information. If the evolution of humans was primarily directed by the needs for within-group cooperation, greater vigilance to any in-group-related information is explainable. The preference for in-group is also not always the case and can be reversed by other factors, and especially social status, so that a high-status out-group is preferred as compared to the in-group (Newheiser et al. 2014). For these reasons, it is more accurate to describe intergroup bias as a wide range of asymmetrical reactions to members of various social groups and to in-/out-groups at the most general level. Social categorization, even in its simplest form of in-/out-group distinction, underlies asymmetrical reactions in a wide range of psychological and behavioral processes: perception, memory attention, evaluation, judgments, emotions, decision-making, and approach-avoidance behavior. Intergroup bias was documented in respect to many different types of social groups and categories: racial, ethnic, gender, age, political, religious, etc. The fact that intergroup bias was found even in the so-called “minimal” groups (in-/out-groups defined according to an arbitrary, situational criterion, which exist only during an experiment) confirms that the tendency to respond differently to various groups is deeply rooted in the human mind. Studies in cognitive and neuroscience demonstrated that many types of bias are implicit and can be evoked automatically and unintentionally. Moreover, both intergroup bias and own-group preference are common across primates and other animals. Thus, there is good reason to assume that the variety and intensity of the effects of intergroup bias have evolved to support particular needs of social life and, especially, within-group cooperation. At the same time, effects of intergroup bias in specific contexts can vary and depend on many intermediate factors such as personal goals and motivation, familiarity and the history of intergroup

contact, time course of social information processing, availability of alternative social information, social norms, etc. In Addis Ababa, youth may experience subtle forms of ethnic or linguistic bias that influence friendship patterns and collaborative activities (Interspace, 2023).

2.3.2 Assessment of In-group/Out-group Bias

Assessment involves measuring identification strength, identity salience, and behavioral consequences. In-group/out-group bias in social psychology is fundamentally assessed through three dimensions, namely cognitive, affective and behavioral bias. The assessment is usually done by Minimal group paradigm. Minimal group paradigm or situation is a classic method in which participants that are students of ages between 14 and 16 were assigned to groups randomly. By doing so participants were provided with money to give to members of their own group or to out-group members. This was done to identify the effect of group categorization in a given setting (Van Veelen et al, Cadinu, 2016). The objective of this experiment was to assess how in-group/out-group bias occurs as a result of social categorization and similarity. The method applied was by assigning unnamed code numbers tied with groups provided that subjects did not know individuals in the group. Participants allocated money without mentioning their name to in-group or out groups they chose. Here in-group favoritism, maximum joint profit and fairness were measured. The first finding was that under a given explicit social categorization lionized in-group favoritism took place with regard less of actual sameness. This was shown by the fact that participants gave a lot of money by their own choice to in-group members. This proves in-group bias. The second finding was concerning fairness that is what moderating extreme bias was fairness by affecting decisions made. Higher joint profit was obtained when sameness was present. The other finding was that in the absence of clear group labeling in-group favoritism was almost absent. The importance of this study was that it supports the social identity theory of Tajfel and his colleague. The study also shows that categorization produces in-group favoritism and out-group discrimination in connection with decision making (Bilgic & Tajfel, 1973).

The implication of the minimal group paradigm is highly related to the intended study. IOB might appear in contexts where group differences (in this study case ethnic difference) are immaterial. In Addis Ababa, particularly the focus of this study in the Lideta sub city, where ethnic identity is salient, IOB might be aggravated. In-group/out-group bias might not solely be rooted from historical grievances. To rest assured, assessment of in-group/out-group bias

using psychological constructs is crucial. Most importantly, the study examined the cognitive, affective and behavioral facets of youth psychology in the sub city. To sort out how biases affect peaceful behavior we have to understand these dimensions. The implications of the concepts would be employed in the interventions. The objective of the interventions reduced bias by promoting inclusive social categorization and fairness forms.

2.3.3. Theories of In-group/Out-group Bias

Social Identity Theory: The main theme of social identity theory is that individuals usually define themselves relative to their given membership like nationality, religion, gender, profession, political affiliation and so on. Doing this helps people to obtain their self-esteem. In this case the cradle of self-esteem is positive group appraisal (Tajfel & Turner, 1979). This theory laid a foundation to understand the causes of in-group favoritism and out-group bias among youth in Lideta sub city. In addition to that, it had two fold benefits relative to the study. The first, it provided evidence that measuring social identity is a key predictor to peaceful or aggressive behavior. The other one is that it helped to interpret how group identity influences intergroup relationships. SIT incorporates several fundamental concepts. These are social categorization, social comparison, and psychological distinctiveness. As Khadka (2024) shows in his article these elements help explain the mechanisms through which group members affect individuals' attitudes and actions. For this study, SIT showed the reason why it was treated as an independent variable. It also purportedly causes in-group favoritism and out-group bias. It was also used as a framework in interpreting peaceful and aggressive behavior.

Realistic Conflict theory: It was proposed by Muzafer Sheerif. The theory stated that intergroup bias and animosity begins when groups compete over employment opportunities, political power, social status, and land. This theory explains that competition among groups causes negative attitudes, prejudice, and discrimination toward out-group members. Sherif's cave experiment demonstrated that conflict between groups' increases when competition arises. In the same manner, cooperation for shared goals reduces animosity and adds positive intergroup relations. This theory is extensively used to explain ethnic conflict, political competition and social tensions in multicultural societies (Sherif, 1966).

Self-Categorization Theory: is the extension of social identity theory. It is social psychology theory that purports the way people categorize themselves and others into groups. According to this theory individuals swing between their personal identity and social identity when they face different situations. Self-categorization theory tells us that, by the time a

social category like religion or political affiliation becomes substantial, depersonalization occurs. As a result group synergy and unity strengthen (Haslam et al., 2012). Self-categorization theory used to pinpoint the reason why the same youth behave divergently in different societal settings. It also helped to identify the situational differences in social identity under study.

Integrated Threat Theory: This theory explains that negative attitudes toward out-groups arise when individuals perceive threats from others. According to this theory the threats might be realistic or symbolic. While realistic threats are threats related to competition over resources, symbolic threats tied to culture, beliefs and identity. This theory further sees intergroup anxiety and negative stereotypes as additional cradles of prejudice. Integrated Threat Theory is particularly used in explaining ethnic tensions in diverse societies (Stephan & Stephan, 2000).

Relative Deprivation Theory: This theory explains that individuals or groups possessed frustration and hostility by the time they perceive that they are unfairly disadvantaged compared to others (Gurr, 1970). According to this theory perceived inequality, rather than actual deprivation alone, contributes to in-group conflicts. Injustices feelings may increase in-group synergy, whereas strengthen animosity toward out-groups. This theory is used in political riots, ethnic conflicts studies.

Social Dominance Theory: This theory explains that societies are structured into group based hierarchies in which dominant groups control power and benefits over minor groups (Sidanius & Pratto, 1999). According to this theory, social institutions and cultural beliefs reinforce inequality and justify discrimination. Individuals with prestigious dominance tend to support hierarchy and inequality over out groups. This theory is used to explain systematic discrimination, prejudice among ethnic groups.

Social Identity among Youth in Addis Ababa

Addis Ababa youth possess multiple social identities. An individual youth may have religious, ethnicity, political affiliation, culture and so on. According to Yosef schools are important institutions to provide overlapping identities that strengthen social identity (Yosef, 2025). Youth in Lideta sub-city, one of the sub-sub cities of Addis Ababa is characterized by multiple social contracts. Their social identity is shaped by different ethnic, religion, language and cultural diversities. Having a good knowledge on how social identity, IOB, and PB helped to understand their attitudes, intergroup relations and devising a system to make their coexistence peaceful and harmonized. In this part this study reviewed existing literature

on these variables, which enabled to visualize their relevance for Lideta sub-city youth in terms of their basic concepts, assessment and theoretical grounds.

2.4. Empirical review on the Relationship among Ethnic Identity, In-group/Out-group Bias, and Peaceful Behavior:

At its core, SIT tells us that the intergroup perspectives and behavior are best understood through specific group membership (Treppe, 2006). In a contemporary Ethiopian, this theoretical theory carries real world implications as rural areas are turning into urban settings. This is happening together with daily political arguments on social media. All these facets of social identity have a direct link with youth IOB and PB.

This situation is further complicated by various instability conditions throughout major regions like Oromiya, Amhara and Tigray. These tensions were causing youth to flee into its capital Addis Ababa. Regional conflicts and its consequences had strong impacts on Addis Ababa's social, political and economic activities. These occurrences urged researchers to examine identity and perceived threats since it has a direct impact on peace and conflict conditions in youth life.

Empirical studies focused on these issues in Ethiopia outline four main related elements. These are robust social identities, out-group negativity that arises from perceived grievances, the ways interpersonal and political affiliations relate and the interventions designed to improve harmonious behavior and intergroup coexistence (Abrha, 2019, Mengistu, 2015).

Empirical evidence from Addis Ababa and Ethiopia

Intergroup bias among Addis Ababa University students and Youth: Empirical studies that are conducted in Addis Ababa University come across with intergroup biases in perspectives and behaviors. A field study conducted using observations on what students write over walls in restrooms and learning rooms' chairs in AAU revealed the presence of in group favoritism and stereotypes. The Ethiopian peace index pilot study indicated that, almost half of respondents in its sample trust only people of their own ethnic group. This signals that trust at micro social level is generally low (Interpeace, 2023).

Youth, Peace building, and Civic Participation: Youth can be a cradle of peace and instability as indicated by various reports and program appraisals. Different international and

indigenous institutions had supported youth initiatives in Addis Ababa. According to the Ethiopian peace index pilot report, youth taking part in peace initiative programs improves positive perspectives and skills. In order to diminish the negative consequences of identity oriented threats and tensions among youth, two crucial solutions namely institutional support and youth inclusive intervention design were proposed (Inter-peace, 2023, United Nations Development Program, 2025).

Ethnic tensions, perceived threat, and support for exclusion or violence: The Ethnic based federal system applied in Ethiopia is increasing mistrust and armed conflicts throughout the country. This is exhibited by various conflicts including the fighting between armed forces like OLA, TPLF, and Fanos with the central government in different parts of the country.

Civic trust, labor/economic competition, and intergroup attitudes: Economic competition could be real or perceived. Whether it is real or perceived it inevitably results in group bias. As an example during EPRDFs period there was a complaint that the only beneficiaries were from Tigrean language speakers. Post April 2018, this complaint was turned into the Oromo language speakers, though the then Mayor Adanech Abebe refuted this perceived bias in the media (<https://vt.tiktok.com/ZSxMDtTo6>). According to relative deprivation theory this kind of perception may aggravate out-groups biases.

Interventions studied in the Ethiopian context

Intergroup Contact and Peace Clubs: Studies conducted in Addis Ababa university youths student clubs and other forms of intergroup interactions can increase friendships and minimize bias. In addition to student clubs, community based programs have positive results in reducing discrimination and biases. These youth clubs, community based programs produce problem solving strategies and increase intergroup proximity. The pilot study conducted by the inter-peace in the Sidama region, has shown that Empowering youth in the household can only happen if the leaders of families, who tend to be older and male, value the younger members of their household as partners in a health family system (Inter-peace, 2023).

Political Trust, Civic Engagement and Support for Democracy: Empirical studies conducted at Addis Ababa University, shows that youth rarely participated online as well as offline political activities. However they participated in volunteerism occasionally. Additionally, respondents agreed with supporting democracy and having some level of trust

in public and political organizations. Apart from this about 35% of participants stated that they had taken part in community problem solving activities (Abebe et al., 2024).

From the studies conducted at the national and Addis Ababa level, one easily could understand the relationship between ethnic identity and IOB. To encourage the peaceful behavior of youth, concerned bodies need to give attention to two factors. The first one is making their organizations trustful. The second one is creating fair economic competition ground for youth. Limitations on these studies were that their samples were not enough to represent the populations in a cogent manner. Their attention was on university students and program participants. This made generalizations difficult over other youth in wider Ethiopia and multiethnic and multilingual Addis Ababa.

2.5. Differences by Demographic Variables

Demographic variables are characteristics of individuals or populations. These demographic variables are used to describe samples, analyze relationships and control for confounding factors. Age, gender, ethnicity, academic level, marital status, socioeconomic statuses are some examples included. Among these variables, ethnicity has a very robust influence on how people classify themselves and appraise groups outside them. The study conducted among German Immigrants origin citizens by Schmidt and Mayer Shows ethnical and religion based perspectives are strong. The more people become fanatic and ethnic centered they tend to establish boundaries of “we” and “them” (Brewer, 1999). In this case the inevitable consequences of these perspectives would be hostility towards outside groups, tension conflicts. Academic status, age and gender have less impact when we compare relative to ethnicity and religion identities. International studies show that, when individuals possess convicted ethnic identity, their tendency to out-group members is likely hostile. In this case peaceful behavior would be affected or decreased (Halim et al., 2024).

2.6. Summary and implications of the Reviewed literature.

The review of literature indicated that ethnic identity was the nucleus of intergroup relationships. It emphasized how individuals express themselves in terms of group membership. Social identity theory, self-categorization theory and social identity complexity theory laid a foundation for discovering divergent identities. As a multi ethnic city, Lideta sub city was also exhibited by these theories.

PB are actions that strengthen harmonious interpersonal as well as intergroup relationships. Building positive relationships, constructive conflict resolution mechanisms are examples of peaceful behavior. The peaceful behavior scale has been devised to measure peaceful behaviors. But unfortunately, peace education and youth policy in Addis Ababa was not enough to solve the current peaceful behavior related issues.

IOB is those biases that manifested through forms. These biases are usually manifested by favoritism to one's own group and bias to others. Studies conducted in Addis Ababa revealed the presence of in group favoritism and ethnic biases among youth. This was especially seen among university students. Bias is identified as a threat for peaceful coexistence as well as affects social trust. The abnormal economic competitions and perceived threats that we experience today foster biases.

Concerning the interventions, intergroup contacts, peace clubs and youth centered initiatives can play a pivotal role to minimize biases by strengthening unity and synergy.

In terms of demography, ethnicity is significantly robust when compared to other elements of demographic factors. Ethnicity has a strong impact in shaping group identity and bias. Ethnic identity had to do with foe feelings toward out-groups and affect peaceful behavior.

Implications showed three factors need to be considered to strengthen peaceful and harmonious coexistence among youth in Lideta sub city. The first one was, creating awareness on ethnic identity dynamics. The second one was reducing biases, and the third one building trusted institutions.

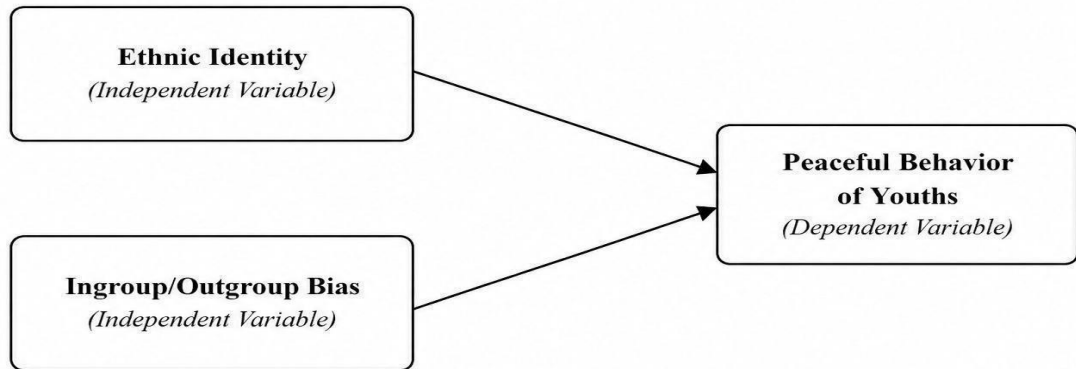
In order to foster cognitive, emotional and social skills peace education must be given. To alleviate conflicts three measures need to be taken: The first measure is addressing economic competitions. The second one is increasing youth political participation, and the third one is encouraging youth participation in the decision making process.

Working on youth centered interventions are also vital. This includes fostering intergroup friendship programs, establishing peace clubs in schools and universities.

2.7. Conceptual Framework

Figure 1

Conceptual Model of the Relationship Among Ethnic Identity, Ingroup/Outgroup Bias, and Peaceful Behavior of Youths



Note. Ethnic Identity and Ingroup/Outgroup Bias are proposed to independently predict Peaceful Behavior of Youths.

Chapter Three

Methods

3.1. Research Approach

The study employed a mixed methods research approach, integrating both quantitative and qualitative research approaches. The quantitative approach was used to measure ethnic identity, IOB, and PB among youth and to examine the statistical relationships among these variables. The qualitative approach was employed to explore participants' views and experiences to provide contextual explanations for the quantitative findings. The mixed approach enabled a more comprehensive understanding of the research problem (Creswell, 2022).

3.2. Research Design

The study employed an embedded mixed methods design. In this design, quantitative data constituted the primary source of information, while qualitative data were used to supplement and enrich the interpretation of the quantitative results. Moreover, the research adopted a cross sectional survey design, whereby data were collected from participants at a single point in time to assess ethnic identity, IOB, and PB among youth. The cross-sectional design was considered appropriate because it allowed the study to examine the levels of the variables and their relationship within the target population efficiently and economically.

3.3. Research Site

The study took place in Lideta Sub city, Addis Ababa Ethiopia. The target population for this study was youth aged between 15 to 29 years who resided in this Sub city. Lideta Sub-City is a Sub-City in which multilingual and diverse ethnicities have lived together. This made the Sub-City pertinent to investigate ethnic identity and group biases in light of youth peacemaking and peace building.

3.4. Population of the Study

According to the Ethiopian Statistical Service (ESS, 2025) projections, the total population of the Sub City including youth is approximately 302,909, with males 143,001 and females 159,908 represented across age groups.

In terms of ethnic and cultural diversity the sub city was conducive for studying how ethnic identity and IOB affects PB among youth that lived in it.

3.5. Sample and Sampling Techniques

Stratified random sampling technique was employed to select a representative sample all over demographic variables like age group, and gender in the Sub City (Cohen et al., 2018)

The sampling procedure followed include the following

Define Strata: The youth population was divided into strata based on: age groups (15 to 19, 20 to 24 and 25 to 29)

Sample size determination: Since the exact number of the youth population is based on statistical projection rather than an absolute current count, Cochran's (1977) formula for unknown populations was used to determine sample size.

$$n = Z^2 \cdot p \cdot q / e^2$$

Where, Z = 1.96 (95% confidence level)

Q (1-p): 0.5.

. p = 0.5 (Maximum variability)

. e = 5% margin of error)

Applying this formula yielded a sample size of 384 participants, and it ensured that the findings are statistically adequate for the youth in the sub city.

Allocate proportional sample: Participants were taken from the strata in the population. This ensured all sub groups were represented in a proper manner.

Random selection: A stratified random sampling technique was used to collect data from each stratum. A Stratified approach was suitable to reflect the diversity of youth in the sub city. It had two benefits. The first one is, it improved generalizability based on findings, and the other one was it provided sufficient data for quantitative analysis of all variables.

3.6. Data Collection Tools

The study collected data using structured, self-administered questionnaires and interviews. The questionnaires were adapted for this research relative to validated measures in study in the area of social identity research.

The questionnaires had the following three main parts:

3.6.1 Multi-group Ethnic Identity Measure (MEIM)

Multiple Ethnic Identity measure (MEIM) is a standard self-report tool developed by Phinny (1992). It was used to assess individuals' ethnic identity where diverse ethnic groups live together. It was used in multi ethnic contexts and is useful in examining ethnic identity among youth. The first MEIM included 20, with 12 taken from Phinny and others from the Ethnic Identity Scale-Brief (EIS-B) by Douglass and Umaña-Taylor (2015) and Worell (2006). Items rated on likert type scale were ranging from strongly disagree to strongly agree. Higher scores indicate a stronger level of ethnic affiliation. The scales had good reliability and validity in different contexts including youth.

In this study the MEIM was used to measure the ethnic dimension of social identity among youth in Lideta Sub city. Under the city's ethnic diversity, it provided, favorable tool to obtain differences in ethnic affiliations. Moreover it examined how these differences relate to in-group/out-group bias and peaceful behavior. The scales were adapted in line with linguistic and cultural aspects to assure clarity and contextual relevance for the population under study.

3.6.2 In-group/Out-group Bias Scale

In-group/out-group biases were measured using a standardized likert scale adapted from established intergroup bias measures used in SIT (Tajfel & Turner, 1979). The tool consists of 20 items designed to grasp main dimensions of intergroup bias which were cognitive, affective and behavioral biases.

The instruments included multiple statements rated on five point likert scale, ranging from strongly disagree (1) to strongly agree (5), stronger levels of IOB indicated by higher scores. The items assessed attitudes toward in-group and out-group members relative to the trust, fairness, social distance and proximity that participants possessed. These measures were

widely applied and validated to explore favoritism and biases among diverse groups in a given context.

Under this study, this scale was used to indicate the intensity and extensity of biases among youth in Lideta sub city and to analyze how these biases interact with social identity and peaceful behavior.

3.6.3 Peaceful Behavior Scale (PBS)

PB was assessed using a structured likert scale designed to measure youth tendencies toward peace, conflict and problem resolution techniques. The Peaceful Behavior Scale (PBS) consisted of 20 items, capturing core dimensions of PB such as non-violence, constructive conflict resolution and peace building social relations (Latipun & Firmanto, 2018).

The scale assessed youth willingness to resolve tensions and conflicts through dialogue and engage in behaviors that promote harmonious social interactions.

Responses were rated on a five point likert scale ranging from strongly agree to strongly disagree. Stronger affiliation of peaceful behavior was indicated by higher scores. The use of standardized likert scale helped the data to be uniform, measurable and analyzable using statistical software.

3.6.4 Interviews

Data for answering the fourth research question were collected through semi-structured interviews. The interview participants consisted of five youths, two religious leaders (one from Orthodox Church and one from Muslim), two male Edir chairpersons, and four Edir female Edir chair chairpersons. These participants were selected in a purposive sampling manner to provide diverse perspectives on ethnic identity, IOB, and PB among youth in their sub-city. The qualitative data obtained from the interviews were analyzed manually using thematic analysis procedures (Creswell, 2009).

An interview guide consisting of 23 open ended questions were adapted from the operational frameworks of social identity theory (Tajfel & Turner, 1979). Sections of exploring PBs, conflict management and leadership roles were informed by literature surrounding traditional and religious based community mediation mechanisms in Ethiopia. The thematic areas were:

1. Ethnic identity and group belonging perceptions
2. IOB experience and manifestations
3. Local understanding and practices of PB and conflict management
4. The role of religious and traditional institutions leaders in promoting peaceful coexistence

3.7. Data Collection Procedures

Before starting collecting data, a collaboration letter was obtained from Addis Ababa University, School of Psychology. The data collection (both quantitative and qualitative) was conducted from April 08 to May 08. Data collection was conducted by the researcher with the support of five other volunteer assistant youths. Four youths in data collection, and one in data analysis. Data were collected within selected schools, youth centers, youth gathering places, and other youth accessible places in the Sub-City. During which questionnaires were distributed, completed and retrieved.

Content Validity was evaluated by expert review. Moreover, reliability of internal consistency was checked by the coefficient of Cronbach's alpha. Revisions were done based on the pretest results to facilitate the reliability and validity of the instrument.

3.8. Tool Translation and Validation

The scales were adapted in line with linguistic and cultural aspects to assure clarity and contextual relevance for the population under study.

The standardized instruments were translated into Amharic language checking backward translation relative to both languages to ensure equivalence of linguistics and concepts. To ensure the content validity of the instruments, it was reviewed by two language experts. One holds a Bachelor degree in foreign language and literature, while the other holds a Master's degree in the same discipline. Both experts had professional experience in academic translation.

Validity and Reliability: To ensure the validity, previously validated instruments were employed for contextual relevance. The issue of face and content validity was addressed through pilot testing. Cronbach's alpha coefficients were assessed for internal consistency and reliability for all scales (Cronbach's alpha values ≥ 0.7).

3.9. Testing of Parametric Assumptions

Before conducting the primary inferential analyses, the data was evaluated to ensure whether it met the necessary parametric assumptions, specifically the assumption of normality. For sample size 384, normality can be verified by testing the skewness and kurtosis indices of the distribution with values falling between -1.0 and +1.0 indicating an acceptable normal distribution. As presented in table 5 the skewness and kurtosis values for the social identity score (0.016 and 0.238), Bias score (0.017 and 0.021), and Peaceful Behavior score (0.215 and 0.003) and fall within this conventional range, confirming that the data is normally distributed and justifying the use of parametric tests.

Table 1

Descriptive Statistics of parametric assumption

Variable	N	Mean	SD	Skewness	SE	Kurtosis
SI Score	384	3.0721	.27030	.016	.125	.238
Bias Score	384	3.1073	.25053	.017	.125	.021
PB Score	384	2.6821	.13878	.215	.125	.003
Valid N (listwise)	384					

Note, that the standard error (SE) for the skewness is .248

3.10. Pilot Study Report

Before the main data was collected, a pilot study was conducted to evaluate the clarity, validity, and feasibility of the research tools designed to measure EI, IOB, and PB among youth. The pilot study also helped identify potential challenges in data collection and assess the cultural appropriateness of the questionnaire.

It was conducted among 30 participants selected from an Addis Ketema Sub-City with characteristics similar to those of Lideta Sub-City. The participants were not included in the main study to avoid contamination of the primary data. The pilot sample consisted of 60% males and 40% females, aged between 15 to 29 years.

The questionnaires were administered to assess item clarity, relevance, and comprehensibility. Expert reviewers evaluated the content validity of the tools and suggested minor modifications to improve wording and contextual appropriateness. These recommendations were incorporated before the main data collection. The results indicated that the items adequately represented the intended constructs and demonstrated satisfactory content validity.

Reliability: Reliability of the scales was examined using Cronbach's alpha coefficient. The results showed acceptable to strong internal consistency for all scales. The EI scale yielded a Cronbach's alpha of 0.82, the in-group bias Scale 0.78, and the PB Scale 0.85. These values exceeded the minimum acceptable threshold of 0.70, indicating that the tools were reliable for use in the main study.

Construct validity: was assessed through item total correlation analysis. The correlation ranged from 0.45 to 0.78 for EI, 0.42 to 0.74 for IOB, and 0.47 to 0.76 for PB, all of which were statistically significant ($P < .05$). These findings provided evidence of satisfactory construct validity.

The pilot study also revealed a few practical issues, including unclear wording in some items, the need for better questionnaire organization, and slightly longer completion time than anticipated. Based on these findings, ambiguous items were revised; instructions were clarified before conducting the main study.

Overall, the pilot study confirmed that the research tools were appropriate, reliable, and valid for assessing EI, IOB, and PB among youth in Lideta Sub-City. Therefore, the tools were retained for use in the main study with minor modifications.

3.11. Data Analysis Techniques

3.11.1 Descriptive Statistics.

To analyze the quantitative data, descriptive statistics were used to summarize respondents' characteristics and variables. Specifically, frequencies, percentages were employed to outline demographic profiles of sampled youth. While means and standard deviations were

calculated to determine the overall levels of the variables within the Sub-City, directly addressing the first research question.

Additionally, descriptive statistics were used to sum up responses to Likert scale items to measure the level of IOB and PB. It helped to identify general patterns and affiliations of youth prior to conducting inferential analysis.

To interpret the levels of the study's variables, respondents likert items measuring each construct were aggregated to create composite mean scores (Koo & Yang, 2025), the five point measurement scale was divided into equal intervals of 1.33. This established objective cut-off thresholds to categorize the variables: mean scores between 1.00 and 2.33 interpreted as low, scores from 2.34 to 3.67 as moderate, and scores from 3.68 to 5.00 as high.

The standard deviations were evaluated to determine the level of dispersion and consensus among the participants. Following the criteria outlined by field (2023), a standard deviation below 0.60 indicates low variance and high consensus among respondents, whereas a value exceeding 0.80 points to high variance and greater polarization in responses.

3.11.2 Correlational and Regression Analyses

Pearson's product moment correlation analysis was used to examine the direction, strength and statistical significance of the relationship of the variables. This analysis addressed the second research question, which seeks the nature of the relationship among the variables.

Multiple linear regression analysis was employed to assess the extent to which the independent variables independently and jointly predict the dependent variable among youth in the sub city. Peaceful behavior was treated as a dependent variable, whereas ethnic identity and IOB as independent variables. This analysis addressed the third research question which is the contribution of independent variables to the dependent one.

Before conducting correlational and regression analysis, relevant statistical assumptions were tested. Normality was assessed using skewness and kurtosis, values, histograms and normal probability plots.

3.11.3 Qualitative Data Analysis

Interview data were analyzed thematically and manually to sort out key points related to all both independent and dependent variables. The analysis answered the fourth question through examining interviewees' perspectives and experiences. The findings were used to complement quantitative results by giving contextual descriptions.

3.12. Ethical Consideration

All respondents were informed of the purpose and importance of the study, especially for those who are under 18. Before participation, participants consent was obtained. Participants were given oral confirmation that their responses would remain anonymous and confidential and would only be used for academic purposes.

During the data collection process, participants' were informed that confidentiality of their responses would be strictly kept. No personal information like names or contacts were recorded on questionnaires as well as interviews made. Completed questionnaires were coded numerically and stored, accessed only by the researcher.

Recorded audios and their transcripts are anonymized and securely stored. All data would be used and retained for academic purposes only.

Chapter Four

Results

This chapter is dedicated to the presentation of the empirical findings and data analysis of the study conducted on the relationship between EI, IOB and PB among youth in Lideta Sub-City, Addis Ababa. In this research, the main aim was to explore the impact of EI and IOB on the PB of youths using a random sample size of ($n = 384$).

The results in relation to the four research questions of this study

1. Descriptive Baseline Analysis: Identifying the general levels of EI, IOB and PB exhibited by the youths from the Lideta Sub-City.
2. Correlation Analysis: Identifying the nature, strength, direction and statistical significance of the relationship among EI, IOB and PB.
3. Predictive Analysis: Identifying the independent as well as combined impacts of EI and IOB to PB through the use of multiple linear regression analysis.
4. Qualitative Status and Perspective Analysis: Investigating the status of EI and IOB as perceived by the youths, churches and other traditional entities such as the Edirs.

The chapter begins by analyzing the demographic and background information on the sample respondents, and then proceeds to analyze each of the research questions separately.

4.1. Socio-Demographic Characteristics of the Respondents

Table 2

Demographic Characteristics of the Study Participants (N = 384)

Variable	Category	Frequency (n)	Percentage (%)
Gender	Male	199	51.8%
	Female	185	48.2%
Age	15–17 years	112	29.2%
	18–20 years	157	40.9%
	21–24 years	115	29.9%

As shown in Table 1, of the 384 participants, 199 (51.8%) were male and 185 (48.2%) were female. The participants ranged in age from 15 to 24 years ($M = 19.49$). The majority (40.9%) were in the 18–20 years' age bracket.

4.2. Levels of Ethnic Identity, In-group/Out-group Bias, and Peaceful Behavior

The first research question of the present study asked was about the levels of EI, IOB and PB. Based on the results provided in the table above, it can be noted that the level of EI, IOB, and PB of youths in Lideta Sub-City, Addis Ababa, has been described by using descriptive statistics. The mean shows an average response of all participants of the survey on a five-point Likert scale, whereas the standard deviation presents variability in respondents' opinions about certain issues.

According to the results obtained, EI got quite a high score ($M = 3.87$, $SD = 0.64$), which means that all respondents in general felt identified, belonged to their ethnic group, and had strong attachments to it. Moderate standard deviation indicates that there was a moderate consistency among respondents' opinions about their EI. In other words, more than average youth had the same attitude towards their ethnicity and ethnic group belonging.

The in-group bias score was rather moderate ($M = 3.65$, $SD = 0.71$), implying that many of the respondents had a certain predisposition to show some preference for or demonstrate a certain loyalty to fellow members of their own group. Thus, many young people preferred to

interact with others who belonged to the same ethnic group. At the same time, the rather wide distribution of the scores, as shown by the standard deviation score, suggests that more than average of the respondents showed the same level of in-group preference.

Meanwhile, the out-group bias received much lower mean scores ($M = 2.91$, $SD = 0.82$). This result implies that many respondents tended to be less biased towards other ethnic groups. Since the score is close to the neutral mark on the Likert scale, it can be said that the majority of youths were quite indifferent when it comes to their views on different ethnic groups. Still, the rather high value of the standard deviation suggests that there was much variation in youth's opinions towards out-groups.

The results also indicated that PB had the highest mean score out of all the variables ($M=3.92$, $SD=0.58$). It is evident that the participants exhibited positive behavior regarding peace, tolerance, conflict management, and harmony with other people. A small standard deviation implies that the respondents had similar opinions on PB. In conclusion, most of the youths from Lideta Sub-City appreciate PB, embrace diversity, and refrain from aggressive actions (Table 2).

Table 3

Summary of Descriptive Statistics for the Variables of the Study (N=384)

Variable	Mean	Std. Deviation
Ethnic Identity	3.87	0.64
In-group Bias	3.65	0.71
Out-group Bias	2.91	0.82
Peaceful Behavior	3.92	0.58

4.3. Independent and Joint Contributions of EI and IOB to PB.

The second research question of the present study was intended to examine the nature of the relationship among the variables. The table 6 displays the Pearson correlation coefficients among EI, IOB, and PB among 384 participants. To begin with, there is a significant and positive relationship between social identity and peaceful conduct ($r = 0.337$, $p < 0.01$). The positive correlation coefficient means that there is a positive relationship between the two

variables; hence, an increase in one variable results in an increase in another. EI has a moderate positive correlation with PB.

Second, the correlation between bias and peace is again positive and statistically significant ($r = 0.535$, $p < 0.01$). This shows that the relationship is even more positive than in the previous case, indicating that bias has a stronger association with peace in this set of data. Hence, this suggests that fluctuations in the level of bias are directly related to fluctuations in the level of peace. But this result should be taken cautiously because its positive nature may have been influenced by the way the variable of interest is measured or coded.

On the contrary, the correlation between EI and bias is moderately statistically significant ($r = 0.537$, $p = 0.001$). This implies that there is practically no correlation between these two variables. Thus, changes in EI do not seem to affect the level of bias among youth in Lideta Sub-City.

Table 4*Correlations among EI, IOB and PB (N= 384)*

Correlation		EI Score	Bias Score	PB Score
EI Score	Pearson Correlation	1	.670**	.537**
	Sig. (2-tailed)		.001	.000
	N	384	384	384
Bias Score	Pearson Correlation	.007	1	.535**
	Sig. (2-tailed)	.001		.000
	N	384	384	384
PB Score	Pearson Correlation	.337**	.535**	1
	Sig. (2-tailed)	.000	.000	
	N	384	384	384

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

4.3.1 Ethnic Identity and Peaceful Behavior

A moderate, positive association between overall EI and PB was statistically significant ($r = .48$, $p < .01$). This is the strongest bivariate correlation in the study and suggests that youth who score higher on EI, are more cognitively aware of, emotionally connected to and positively evaluative of their group memberships and also tend to report higher levels of peaceful behavior. This positive relationship is at odds with the common assumption that a strong sense of group identity is inherently divisive. Rather, in the Lideta context, ethnic identity seems to act as a social-psychological anchor, which roots youth in normative community expectations, many of which emphasize mutual respect, communal harmony and reciprocal obligation.

4.3.2 Out-group Bias and Peaceful Behavior

As demonstrated in the hierarchical multiple regression analysis (Table 4.7, Model 2), Out group bias was found to be a significant negative predictor of PB ($B = -.44$, $t = -8.40$, $p < .01$), the strongest negative relationship in the study. This finding supports the conclusion that youth who actively bias and negatively stereotype members of other ethnic groups report significantly lower levels of PB. In Lideta Sub-City, out-group bias may be both a cause and consequence of reduced peaceful engagement, a bidirectional dynamic that cannot be disentangled by cross-sectional data but is illuminated by qualitative findings.

4.3.3 In-group Bias and Peaceful Behavior

There is a statistically significant relationship that is negative between in-group bias and PB; however, the magnitude of this correlation is less compared to others as it is described in hierarchical multiple regression analysis (Table 7, Model 2, $r = -.22$, $p < .01$). The less strength of this variable implies that liking your own group does not have much of an effect on peaceful behavior but only that you do not despise other groups. It proves that there is a conceptual difference between in group bias, which is considered to be quite benign, and out group hostility, which means that you negatively think about other people.

4.4. Predictive Contribution of Ethnic Identity and In-group/Out-group Bias to Peaceful Behavior

The third research question was intended to explore the independent and combined influences of EI and IOB on PB as follows: "To what extent do EI and IOB independently and jointly influence PB?" A hierarchical multiple regressions were conducted, with PB as the dependent variable. Three models were created, including Model 1 that had only EI, Model 2 that had only IOB and finally Model 3 that had EI and IOB at the same time. All regression assumptions were tested as follows: independence of error terms (verified by Durbin Watson statistics= 1.94), homoscedasticity (verified by scatterplots of residual graphs), normality (verified using P-P plots and Shapiro Wilks test), and absence of Multi-collinearity (verified using variance inflation factor=1.10)

Table 5

Multiple Regression Analysis Predicting Peaceful Behavior from Ethnic Identity and In-group/Out-group Bias

Predictor	B	SE B	β	t	p	95% CI
Model1: EI						
Constant	1.69	0.18	—	9.48	<.001	[1.34, 2.04]
EI	0.43	0.05	0.48	9.29	<.001	[0.34, 0.52]
$R^2 = .23$; $F(1,382) = 86.26$, $p < .001$						
Model2: IOB alone						
Constant	5.11	0.14	—	36.22	<.001	[4.83, 5.39]
IOB	-0.32	0.04	-.44	-8.40	<.001	[-0.39, -0.24]
$R^2 = .19$; $F(1,382) = 70.57$, $p < .001$						
Model3: EI & IOB (Joint)						
Constant	2.31	0.19	—	11.93	<.001	[1.93, 2.69]
EI	0.34	0.05	.37	7.24	<.001	[0.25, 0.43]
IOB	-0.22	0.04	-.29	-5.77	<.001	[-0.29, -0.14]
$R^2 = .35$; $\Delta R^2 = .12$; $F(2,381) = 102.14$, $p < .001$						

Note. B = unstandardized coefficient; SE B = standard error of B; β = standardized coefficient; CI = confidence interval. All models significant at $p < .001$. N = 384.

Theme 1: Independent Contribution of Ethnic Identity

EI alone made up a substantial positive predictor of peacefulness, contributing to 23% variance in PB ($R^2 = .23$, $F(1,382) = 86.26$, $p < .001$). Standardized beta (.48) means that an increase in EI by one standard deviation corresponds to a 0.48 standard deviation increase in PB. The 95% confidence interval [0.34, 0.52] does not include zero, which proves statistical significance with high confidence. According to Cohen (1988), $R^2 = .23$ means medium-to-large effect size. That is why EI can be considered as a practically relevant predictor rather than just a statistically significant one in this sample. The positive sign of the effect also confirms the hypothesis of the thesis about identity being a resource of peace rather than a source of conflicts.

Theme 2: Independent Contribution of In-group/Out-group Bias

Bias accounted for 19% of the variability in peaceful behavior ($R^2 = .19$, $F(1,382) = 70.57$, $p < .001$). The coefficient of standardization of the regression was $\beta = -.44$, where the negative sign is consistent with higher levels of bias predicting lower levels of peaceful behavior, independently of other variables. The 95% confidence interval [-0.39, -0.24] for the unstandardized regression coefficient was completely negative. Although slightly less predictive than the 23% accounted for by EI, the real-world impact of bias as a predictor variable is important since even slight reductions in bias might predict significant increases in youth PB.

Theme 3: Joint Contribution of Ethnic Identity and In-group/Out-group Bias

In the regression model when both EI and IOB were used at once, together they accounted for 35% of the variation in PB ($R^2 = .35$, $\Delta R^2 = .12$, $F(2,381) = 102.14$, $p < .001$). The incrementally significant R^2 ($\Delta R^2 = .12$, $p < .001$) indicates that IOB has a unique significant variance in explaining PB independent from EI. EI in the regression model was independently significant with a positive beta value of $\beta = .37$, $p < .001$, while IOB had an independently significant negative beta value of $\beta = -.29$, $p < .001$.

It can be observed that there has been a decrease in standardized coefficients in the regression models where only one predictor was considered (β from .48 to .37 for SI; β from -.44 to -0.29 for IGB). Such a finding indicates overlapping between the two predictors, as they are significantly correlated.

While the model accounts for 35% of variance, which is a significant value for a two-predictor model, another 65% of variance can be explained by variables other than those used in the model, including socio-economic status, quality of parental upbringing, peer effects, quality and quantity of interaction with out group members, media literacy, participation in community programs, and psychological factors like empathy and anxiety.

Table 6

Regression model summary

Model Summary^b					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.643 ^a	.414	.414	.10653	2.197

a. Predictors: (Constant), Bias Score, EI Score

b. Dependent Variable: Peaceful Behavior Score

4.5. Regression Analysis

As per Cohen's (1988) suggestions, weak, moderate, and significant correlations of endogenous variables (dependent variables) require 0.02, 0.13, and 0.26 R square, respectively. Therefore, it can be deduced that the model with R square of 0.505 will probably be significant and well-fit. Dhakal (2018) noted that a substantial discrepancy between the Adjusted R square and R square may show bad model generalizability. However, In the present study, the difference between the Adjusted R square of 0.502 and R square of 0.505 is minimal, suggesting that the regression model fits the data reasonably well.

The multiple correlation coefficient ($R = 0.643$) demonstrates a strong positive correlation between social identity and bias and peaceful behavior. Therefore, it can be concluded that the independent variables are significantly correlated with changes in the dependent variable.

The coefficient of determination ($R^2 = 0.414$) reveals that 41.4% of the variance in peaceful behavior can be explained by the predictor variables. Thus, it can be seen that the model has moderate predictive power, and the rest of the variance (58.6%) is caused by other factors excluded from the regression equation.

Adjusted R square (0.411) is almost identical to R^2 . Consequently, the model fits the data well and is relatively robust, which implies that there is no over fitting problem.

The Standard Error of the Estimate is fairly small at 0.10653, indicating that the predictions made by the model are fairly accurate.

4.6. Youth and Institutional views on ethnic Identity, In-group/Out-group Bias, and Peaceful Behavior

The fourth research question was what is the view of youth, religious figures, and traditional organizations leaders (Edir,) regarding the position of EI, IOB, and PB. The data were analyzed using the reflexive thematic analysis procedure outlined by Braun and Clarke (2006). A total of five broad themes and ten subthemes emerged.

Table 7

Summary of Qualitative Themes, Sub-themes, and Sources from Youths and other interviewees

Theme	Sub theme	Core Insight	Informant Source	Freq.
Dual Role of EI	Identity as social glue	Shared ethnicity/religion fosters solidarity and mutual aid	All interviewees	High (all youths)
	Identity as fault line	Politicized ethnic pride escalates to out-group hostility	Youths	High
Resource competition & Bias	Economic Scarcity	Unemployment intensifies zero sum perceptions of out-groups	Youths	Very high
	Social media amplification	Digital content reinforces negative out-group stereotypes	All interviewees	High

Theme	Sub theme	Core Insight	Informant Source	Freq.
Institutional Peace Buffers	Edir and Ekub as bridges	Cross cutting ties through mutual aid reduces bias	Edir leaders	Very high
	Interfaith dialogue	Joint religious events foster tolerance and coexistence	Religious teachers	Moderate high
Conditions for Peace	Superordinate identity	Ethiopian national identity invoked to transcend sub group divisions	All interviewees	High
	Youth led peace building	Peer led dialogue more credible than government mandates	Youths	Very high
Learned nature of Bias	Socialization pathways	Family and peer networks transmit out-group stereotypes	All interviewees	High
	Reversibility through contact	Direct positive contact with out-group members reduces prejudice	All interviewees	Moderate High

Note Frequency ratings (Very High, High, and Moderate-High) reflect the relative salience of themes across data sources based on analytic memos and coding frequency.

Theme 1: The Dual Role of Ethnic Identity

Identity was recognized universally by both youths and other participants as a double-edged sword in terms of social dynamics. On one side, identity was a source of unity and sense of purpose that allowed individuals to provide mutual aid in the absence of strong formal social security networks. As a youth participant explained:

When we are among our people, those who speak our language and believe in our religion we feel secure. We take care of each other without asking questions. This is the meaning of identity in our context. It is not only culture, but survival. (Male youth, Lideta Sub-City)

The Edir leaders also agreed with this view and highlighted that the multi-ethnic nature of most Edir organizations ensures continuous interdependence and interaction between members of different identity groups, thus gradually blurring the borders between them. On the other hand, according to the youth participants, ethnic identity could quickly transform from a uniting factor into one of suspicion and hostility, especially when manipulated through political discourse or provocative social media posts.

Theme 2: Resource Competition and Bias Amplification

Competition over scarce economic resources was seen as a key contextual factor in the emergence of in-group/out-groups biases, with unanimous consensus across all youths. The problem of unemployment was the most frequently mentioned stressor, most respondents reporting that most youths they know to be jobless. Youth participants were vivid about their perception of zero-sum competition, where every advantage gained by an out-group member translates to a loss for the in-group members:

There is too much youth population and too little employment opportunities, too little housing. When someone outside your group manages to get something that belongs to you, you get bitter about it. You begin to hate them even without meeting them before. (Female youth, Lideta Sub-City)

The use of social media came out second as an amplifier factor. Youths who took part in the interview talked about Telegram channels and Ticktock videos being used as a platform for ethnic and religious provocations. Out-group stereotypes are presented in attractive forms and spread quickly among youth through social media. Respondents at religious institutions indicated fear that years of nurturing co-existence norms can be erased in a few days during national periods.

Theme 3: Traditional Institutions as Peace Buffers

Especially noteworthy and inspiring has been the unanimous consensus about the nature of Edirs as indigenous infrastructure for peace among all the informants. Unlike formal institutions of peace and external NGOs, Edirs have a cultural legitimacy, voluntarism, and inter-generational involvement. The following quotes demonstrate how the leaders of Edir define their institutions as laboratories of interdependence, where people from at least six different ethno-religious groups come together for shared purposes and thus create conducive conditions of positive contact.

Whenever one dies in our Edir, we all go together – Amhara, Oromo, Muslim, and Christian. How can one hate those who grieve with him? How can he be afraid of someone when he helps bury his dead child? This is the magic of Edir, where speeches can never succeed. (Edir Chairperson, Lideta Sub-City)

Religious leaders from both Christianity and Islam faiths have also spoken about inter-religious discussions, joint clean-ups in the communities, and common acts of charity as ways of ensuring peaceful existence. These leaders have noted, however, that such efforts need to be sustainable and should be done by the people within the communities without any outside interference.

Theme 4: Conditions Enabling Peaceful Behavior

The key enabling factors for the peaceful behavior were identified by informants from all three groups. First, the appeal to the superordinate identity of the Ethiopian nationhood was often mentioned as a way of rhetoric that enabled overcoming sub-group differences, especially on national occasions and times when the whole country felt proud of something. Young people who took part in national sport festivals, graduation parties, or other civic activities reported feeling the difference in salience of their identity shifting from ethnic or religious group to the more inclusive national identity.

Secondly, and more emphatically, youth-led peace-building processes were seen to have more credibility and efficacy compared to peace-building efforts which were imposed by government authorities or elders. The youths were distrustful of government-led peace

efforts, which they viewed as political exercises, while they showed genuine excitement about youth-led initiatives for dialogue:

When the government calls for peace,' we see nothing beyond politics. However, when a youth from a far-off place someone who knows what we know joins us and talks to us, we listen, if he is authentic. This is peace building.' (Male Youth, Lideta Sub-City)

4.7. Perceived Influence of ethnic identity and In-Group/Out-Group Bias on Peaceful Behavior

Research Question 4 further explored the views of youths and traditional institutions leaders regarding the role of EI and IOB in promoting peace. Their view generated three linked themes that explain how EI and bias contribute to peace.

4.7.1. Identity Strength as a Contextual Peace Resource

Contradicting common tales that link ethnic and religious identity to instability, most of the youth as well as all of the institutional interviewees had a more complex view, believing that strong identity leads to peace, if it draws on universal, civic or spiritual principles. A particular insightful expression of this view came from an Edir chairperson:

The young man who knows who he is, who has his roots within his community, his faith, his identity, his history, can't be manipulated for acts of violence. It's only those who lack roots and don't know who they are, they are just looking that can be used anywhere. (Edir Chairperson, Lideta Sub-City)

The above insight can be readily linked with the quantitative result that shows the existence of a correlation between social identity and peaceful behavior ($r = .48$). This insight enhances our understanding that it is not only the intensity of the identity but also the security of the identity and its normative contents that affect peacefulness. The youth who have a stable identity that is positively regarded by others in society who recognize mutual respect as the key norm are immune from having an insecure identity that leads to conflict with the out-groups.

4.7.2. Bias as a Learned and therefore Reversible Pattern

All interviewed youth clearly expressed IOB as a learned behavior and not a natural one. For the youth, bias was mainly a result of family upbringing, neighborhood peer culture, and nowadays, the digital world. However, there were implications attached to this observation. If bias is learned, then it can be unlearned. Some of the most inspiring stories on the transformation of bias through direct contact with the out-group were shared by female participants:

I had always thought that people from that community were different from us, not reliable, and could easily take advantage of others. But after working with one of them for six months, she is now one of my best friends. And I was wrong, simply because I had never met anyone from there. I only had preconceived notions without having any experience. (Female youth, Lideta Sub-City)

Religious leaders also emphasized this point by highlighting how continuous interaction between people of different religions could lead to peace building. Since people consider bias to be a learned trait, they do not stigmatize bias change efforts.

4.7.3 The Mediating Role of Institutions

Thirdly and importantly, as an integrating factor, was the perceived mediating role of the traditional and religious institutions in the process from EI formation to PB. Edirs, in the description of informants, were viewed not just as mere organizational settings but as institutions that actively mold the way EI is expressed and biases are reduced. The interaction that occurs organically within these organizations does not only bring about warm feelings among the people involved, but also changes the categories under which they classify each other.

The Edir doesn't care about which ethnicity or faith you have before joining the community; the question for the Edir is whether or not you live next door to someone. And if you can answer affirmatively and contribute, mourn, and celebrate together, you become part of an identity which is much more than the one from your original group. It's a peaceful identity. (Edir Elder, Lideta Sub-City)

The concept of institutional mediation implies that the processes by which EI leads to PB involve some form of structure. In other words, whether there are institutions that create EI, which is superordinate in nature or not, becomes relevant. The lack of such institutions or the erosion of these institutions in fast-growing communities is seen as another structural determinant of increased biases and lack of peacefulness, beyond individual identity and bias. This result has implications for public policy in ensuring that the Edir, Ekub, and similar traditional peace-building institutions are preserved within Addis Ababa sub-cities.

4.8. Qualitative Insights into Intergroup Dynamics and Peaceful Behavior

To complement statistical relationships identified in the preceding quantitative analysis, a qualitative thematic analysis was conducted as shown in the table 4.11 using interview data gathered from youth, religious teachers and traditional institutions heads in the Sub-City. This phase of the study serves to contextualize and deepen the understanding of how EI, IOB, and PB manifest in the daily lived experience of the community.

Chapter Five

Discussion

This chapter provides an extensive interpretation of the research, which was concerned with examining the dynamics of EI, group biases, and peacefulness among youths (n = 384) in Lideta Sub-City, Addis Ababa. This analysis is based on the core questions of the research, with extensive integration of quantitative data from surveys as well as qualitative information obtained from youth participants, religious leaders, and edir members.

In order to ensure an in-depth academic assessment of the results, these findings are grounded extensively in the theoretical framework that was used as guidance throughout the study, especially Social Identity Theory and the Common In-group Identity Model, and placed in the context of the culture, religion, traditional institutions, and policies of Ethiopia. Any inconsistent or unexpected findings are to be examined in light of recent literature.

5.1 Levels of Ethnic Identity, In-group/Out-group Bias, and Peaceful Behavior in Lideta Sub-City

With respect to the first research question quantitative results showed that the EI of the youths was moderately high. The youths were also observed to have a moderately tendency towards in-group bias and low towards out-group bias. On the other hand, PB was found to be highly prevalent among the youths, where 93.8% of the participants scored higher than the midpoint on the scale. This moderately high EI, moderate in-group bias and low out-group bias observed among youths align with global tenets of SIT (Tajfel & Turner, 1979)

5.1.1 Level of Ethnic Identity

Ethnic identity of youth in Lideta Sub-city had high levels of EI as reflected by a score of 3.87 on the Ethnic Identity Scale (EIS) based on a five point scale (SD=0.64). The item (means) fell within a narrow range from 3.14 to 3.23. The reliability coefficient of the scale measured through Cronbach's alpha had a value of (.965). 59.9% of participants had scores above the midpoint of the scale.

The modest level of EI was also aligned with observations made by researchers in other urban settings within Ethiopia. From the perspective of intergroup contact theory, increased day to day interaction among diverse groups in cities like Addis Ababa may reduce the psychological salience of ethnic categories.

In terms of international findings, the moderate EI results are consistent with Berry's (1997) acculturation model, where urban youths in plural societies have to find a balance between their heritage group identity and their engagement in larger EI categories. In their study conducted on African American youths, Sellers et al. (1998) found that the salience and centrality of the youths' racial/ethnic identity were affected by their everyday contact with different groups and the kind of institutions within which they operated. The Lideta context, with its dense, mixed urban setting and institutions like the Edir and Ekub, may affect the salience of identity.

The qualitative findings further supported this interpretation. Indeed, the youth participants, the religious leaders, and the representatives of the community organization such as the Edir were always consistent in their observation that although the youths were aware of their membership to their respective communities, it is necessary for them to practice cooperation because of the realities of living in the sub-city area. One member of the community observed that "We all came from somewhere else; but when we are in our Edir, we become one; we assist each other even in funerals, weddings, and hardships."

It is crucial to discuss this moderately high score in relation to the present policy context in Ethiopia. According to the Constitution of the Federal Democratic Republic of Ethiopia (1995), all ethnic groups are considered equal and have autonomous governance in their regions. The youth living in urban environments such as Lideta can be experiencing a dilemma between emerging national civic identity encouraged by education policies and the revival of ethnic and religious identity due to political discourse.

5.1.2 Level of IOB

In-group bias was moderate, and out-group bias was low among youth in Lideta Sub-City, suggesting that the majority of young people had some positive attitudes towards their in-group and out-group attitudes towards out-groups.

The result supports the tenets of Social Identity Theory (Tajfel & Turner, 1979), which suggest that group identification entails a basic human need for positivity, compelling members to have better opinions about their group than other groups. While in-group bias is relatively low in comparison to out-group discrimination, it is expected in scenarios where there is constant intergroup interaction. According to the classic Contact Hypothesis of Allport (1954), later confirmed by Pettigrew & Tropp (2006) in a meta-analysis of 515

research papers, direct intergroup contact under favorable circumstances invariably decreases prejudices. Lideta Sub-City offers such chances through its urban setup like Edir activity.

The current research also found support from qualitative results; youth respondents participating in Edir used the terms “family” and “neighbors” to refer to out-group members. In international research conducted on the level of bias among adolescents and young adults living in urban settings characterized by multi-ethnicity, researchers found that out-group bias levels were moderate. Cameron et al. (2006) demonstrated that cross-group friendships among children could lower implicit and explicit biases towards out-group members. Verkuyten (2018) posited that among youth living in super diverse urban areas, “multiple social identities” can be developed such that the individual can simultaneously belong to more than one group without having a zero-sum approach to groups.

A notable element in the identity and bias dynamics of Lideta is the religious component. Religious tolerance and coexistence have been characteristic features of Ethiopian culture for centuries, exemplified by the legendary story of Axumite king Armah, who protected the first Muslims to arrive there. According to the qualitative information gathered from the religious organizations teachers in Lideta, the Mosques and Orthodox churches teach tolerance and mutual respect in their teachings; while interreligious community activities such as neighborhood celebrations and disaster relief programs conducted by the Edir minimize the possibility of out-group bias based on religion.

5.1.3 Level of PB

Youths in Lideta Sub-City exhibited a very high rate of peace. This can be seen as the highest rating among all the constructs.

This is an important result that should be interpreted in light of the context. On the other hand, this may be explained by evidence of the high rates of PB in urban youth in Ethiopia, especially in young people who are members of community-oriented organizations such as Edir. Membership in Edir, being an organization of mutual aid, implies a duty of assistance and cooperation with the surrounding people regardless of ethnicity and religion, fostering peace in their behavior.

On the contrary, scholars warn against taking reports of high levels of self-reported PB literally. In self-reports, social desirability may result in an overestimation of PB since respondents may present themselves in ideal ways rather than as they really are (Podsakoff et

al., 2003). This caveat becomes especially relevant considering that, in the case under discussion, the cultural norms of harmony, tolerance, and reconciliation that exist in Ethiopian society can be considered as the social desirability factor. The high PBS scores may be a result of the fact that respondents were aware of such social norms and adopted them in their reports.

Globally, the high score of peacefulness can be explained by the study conducted by Brewer & Brown in 1998, where they observed that strong civic standards that include tolerance and cooperation in the social institutions can lead to a high score in pro-social orientation among people who have a considerable amount of intergroup bias. The concept put forward by Galtung in his theory about negative and positive peace in 1969 is important in understanding why there are high PBS scores in this situation. In this case, the high PBS score indicates that positive peace prevails rather than negative peace, especially with regard to Edir and Ekub institutions.

5.2 Relationships among Ethnic Identity, In-group/Out-group Bias, and Peaceful Behavior

The second research question asked was: What is the nature of the relationship (i.e., form, direction, magnitude, and statistical significance) among EI, IOB, and PB among youth in Lideta Sub-City?

There were three correlation analysis procedures performed. Ethnic Identity (EIS) did not have a significant relationship with in-group/out-group bias in case of Lideta Sub-City youths. This result shows there is very little relationship between the two independent variables in question. There was a significant positive relationship between EI and PB in the Sub-City. On the other hand, out-group bias had a very strong negative relationship with PB.

5.2.1 Relationship between Ethnic Identity and In-group/Out-group bias

The near-zero and insignificant correlation between EI and IOB ($r = -.048$, $p = .345$) raises interesting theoretical questions. According to the Classical SIT proposed by Tajfel and Turner (1979), a higher level of group identity must correspond to higher levels of in-group favoritism and out-group derogation. Yet, several theoretical and empirical developments of classical theory have put into question such a straightforward linear relationship.

For example, Hinkle and Brown (1990) have shown that group identification does not predict in-group/out-group bias uniformly, but rather that the association depends on the nature of the

intergroup orientation of the individuals. Thus, people whose group identification is high, but whose intergroup orientation is competitive or cooperative may not show higher bias levels. In other words, in the case of Lideta, where the structural setting (Edir, Ekub, churches, mosques) fosters cooperative intergroup relations, high group (ethnic or religious) identity can be coupled with cooperative out-group attitudes.

In addition, Schmitt & Branscombe (2001) have also indicated that when one views their group membership as being safe and positively defined, then there is no need to bolster their sense of identification using the strategy of out-group derogation. In such an environment where the EI of individuals was moderate and stable, there may not be the need for this compensation mechanism of out-group derogation that is predicted by SIT in situations of threatened SI. This aligns with previous research conducted by Brewer (1999) in which optimal distinctiveness theory showed that having moderate levels of SI can reduce out-group biases.

The qualitative findings supported this view. Participants were of the view that they could identify with their ethnic/religious roots but at the same time they did value inter-ethnic relations. Religious authorities in particular stressed that Islam and Orthodox Christianity were both religions that taught the non-harm of others because of their background as it is against religion.

5.2.2 Relationship between Ethnic Identity and Peaceful Behavior

There was a very weak yet statistically significant positive relationship between EI and PB in the case of Lideta Sub-City ($r = .183$, $p < .001$). This means that youth who have higher EI tendencies are somewhat likely to exhibit PB. This result is supported by previous studies showing that the presence of a secure and positive social identity can enhance pro-social behavior directed both to in-groups and out-groups (Tajfel & Turner, 1986).

In the particular cultural context of Ethiopia, ethnic and religious identity is frequently associated with community moral values, which entail the principles of respectfulness, hospitality, and avoidance of violence. The principle of Gadaa for example, in the culture of the Oromo ethnic group and Lijoch in the Amhara culture reflects pro-social values within the context of group identity. This implies that youth who have EI associated with such value systems are likely to exhibit PB as well.

The weak magnitude of this relationship ($r = .183$) indicates, however, that EI is far from a sufficient explanation for PB. This is consistent with the regression findings discussed in Section 5.3, where in-group/out-group bias emerged as the dominant predictor.

5.2.3 Relationship between IOB and PB

The most notable result from the correlation analysis was the highly negative association between out-group bias and PB ($r = -.828$, $p < .001$). The high magnitude of the effect size implies that young individuals who exhibit a higher degree of out-group bias tendencies are likely to have lower levels of PB. The finding is both theoretically plausible and empirically sound.

In line with SIT and its extensions, intergroup bias, especially out-group derogation and competition in intergroup relations, tends to inhibit pro-sociality, cooperation, and peacefulness (Tajfel & Turner, 1979; Turner et al., 1987). According to the empirical evidence provided by the meta-analysis conducted by Pettigrew and Tropp (2006), based on 515 intergroup contact studies, prejudice reduction positively correlates with cooperation and less aggressive behavior among groups. In African conflict settings, Paluck (2009) showed through her experimental design in Rwanda that in-group/out-group bias reduction through intergroup dialogue resulted in an increase in cooperative and PB.

In the context of Ethiopia, qualitative data played a critical role in this regard. The youth participants, religious figures, and representatives of traditional institutions leaders all held the same opinion that intergroup biases, especially those based on ethnicity and religion, were the main causes behind youth conflicts in Lideta. As one of the youth respondents stated: *“When we observe people from other ethnic groups committing a crime, we hold that group accountable. But when we commit the same crime as members of our group, we always have an excuse.”*

Although Pettigrew and Tropp (2006) documented a mean correlation of $r = -.22$ for the relationship between contact and prejudice (showing mostly moderate effect sizes in Western studies), the present $r = -.828$ for the relationship between out-group bias and PB is much stronger. It could be that this is because the PBS operationalizes behavioral predispositions rather than contact predictors, and because, in a post-conflict Ethiopian urban setting, intergroup bias exerts an especially strong direct influence on conflict behavior.

5.3 Contributions of Ethnic Identity and In-group/Out-group Bias to PB

The third research question asked was: To what extent do social identity and in-group/out-group bias contribute to peaceful behavior independently and jointly?

A multiple regression analysis was conducted with PB as the dependent variable and EI and IOB as independent predictors. The overall model was highly significant: $F(2, 381) = 459.52$, $p < .001$, $R^2 = .707$, Adjusted $R^2 = .705$. Jointly, EI and IOB explained 70.7% of the variance in PB, representing a very large effect size (Cohen, 1988).

When examined independently (simple regressions), EI alone explained 3.4% of the variance in PB ($R^2 = .034$), while IOB alone explained 68.6% ($R^2 = .686$). In the multiple regression, IOB was the dominant and overwhelmingly significant predictor ($\beta = -.822$, $t = -29.59$, $p < .001$), while EI made a small but statistically significant independent contribution ($\beta = .143$, $t = 5.17$, $p < .001$).

5.3.1 Independent Contribution of Ethnic Identity

Though small, the significant direct effect of EI on PB ($\beta = .143$) has an important theoretical implication, because it means that even taking into account the negative effect of in-group vs. out-group bias, youth who have a stronger sense of EI tend to behave more peacefully. As noted in Section 5.2.2, this might be due to the peace-promoting moral values contained within the identity system of Ethiopians.

The current finding is aligned with the work of Niens & Cairns (2005), according to which positive in-group identity without the competitive intergroup orientation was associated with better attitude towards peaceful co-existence in Northern Ireland. Along similar lines, Verkuyten and Thijs (2013) have shown that a secure ethnic identity among Turkish-Dutch youth, especially where the latter was based on positive self-concept rather than mobilization against threat, led to less intergroup conflict.

In the Ethiopian policy environment, there are some important practical applications of this research result. Policy programs that work to instill positive feelings about ethnicity but within the construct of a unified Ethiopia (for example, those based on the ideology of *medemer* or synergy espoused by the present government) might capitalize on the peace-promoting nature of EI.

5.3.2 Dominant Contribution of In-group/Out-group Bias

The huge explanatory power of IOB ($\beta = -.822$) is arguably the most important result of the research. It implies that bias, but not identity itself is the key driver connecting group differences with peaceful (or conflict-prone) behavior. This discovery has tremendous theoretical and practical significance.

From the standpoint of theory, the result confirms Hewstone et al.'s (2002) conceptual separation of in-group identity from intergroup bias. These two concepts are independent variables with different roots and effects. The current results show that bias exerts much stronger behavioral effects than identity, emphasizing the need to focus on bias rather than identity change in interventions aimed at achieving peace.

From a practical perspective, the finding is consistent with successful models of interventions for overcoming biases around the globe. In Rwanda, the randomized study conducted by Paluck and Green (2009), where intergroup prejudice was reduced and cooperative behavior encouraged through community radio programming, provides evidence for this point. In South Africa, the programs of reconciliation in the aftermath of apartheid, which engaged directly with intergroup prejudices through structured dialogue (e.g., community-level processes initiated by the Truth and Reconciliation Commission), were more effective in fostering behavioral change than programs that emphasized only positive group identity (Gibson, 2004).

The joint $R^2 = .707$ indicates that together, EI and IOB account for approximately 70.7% of the variance in PB, leaving 29.3% unexplained. This remaining variance likely reflects other individual and contextual factors, including personal coping and emotion regulation skills, parental socialization, school climate, peer group norms, economic insecurity, and exposure to political polarization via social media – all of which future research should investigate.

5.4 Difference in Ethnic Identity, In-group/Out-group Bias, and Peaceful Behavior with Respect to Demographic Variables

The last research questions examined how youth perceived their EI, their IOB, and peacefulness from a qualitative perspective, as well as their perception of the impact of EI and IOB on peacefulness. Prior to analyzing the qualitative components, we first look at the quantitative demographics comparison.

5.4.1 Gender Differences

The independent samples t-tests conducted showed no statistical difference by gender in any of the three variables under investigation: social identity.

The lack of gender differences on all the three scales is an important observation that needs to be discussed here. Generally speaking, traditional perception holds the view that males are more likely to display in-group bias than females and engage in more out-group aggression and less PB. However, the present study findings refute these observations, showing that in the setting of the Lideta Sub-City, both males and females stand on equal footing regarding it.

This could be a result of generational shift. The current generation of young Ethiopians would have been raised in an era characterized by increased schooling for girls and sensitization about gender equality, possibly bridging any socialization gap which had historically created differential intergroup behavior and attitudes based on gender. In the qualitative results, males and females had similar ideals regarding tolerance and coexistence, and there were no gendered themes identified during the qualitative data analysis.

5.5 Youth and Community Views on Ethnic Identity, In-group/Out-group Bias, and Peaceful Behavior

The fourth research question asked was: What are the views of the youth, religious institutions figures, and traditional institutions leaders like Edir on the status of EI, IOB, and PB?

Qualitative data gathered through interviews from youths, religious figures, and traditional institutions leaders contributed significantly towards providing detailed context that not only corroborated but also complemented the quantitative results. There were four prominent themes revealed by qualitative data. These were (a) identity as community rather than competition, (b) bias as learned/unlearned behavior, (c) institutions as infrastructure of peace, and (d) leadership as factors influencing youth intergroup behavior.

5.5.1 Identity as Community, Not Competition

The youth participants mostly defined their EI relationally rather than competitively or exclusively. The identification of one's group based on ethnicity was mostly understood culturally, traditionally, and morally, but never differentiated from or superior over other groups. This trend observed qualitatively matches well with the average quantitative measure of EI, and the weak inverse correlation of EI with out-group bias ($r = -.048$).

Members of Edir institutions stressed that the institutional system consciously bridges ethnic and religious divides. For example, Edir association members of Lideta Sub-City are categorized according to neighborhood, not ethnicity; and Ekub association members contribute to services and rotate regardless of ethnicity and religion. As an Edir chair stated:

In our Edir, there are Oromo, Amhara, Gurage, and Tigrinya people and Christians and Muslims too. In times of death, everyone participates without questioning the ethnic origin.” Such inclusiveness of structure seems to be a robust tool against exclusionary social identity formation.

5.5.2 Bias as a Learned and Unlearned Behavior

It was evident that both the youths and institutional stakeholders perceived this phenomenon as a socially learned behavior due to the influence of family socialization, political rhetoric, media, and social media. The experience of being taught to distrust the other group members through observation was shared by many of the youth during the study process, even while simultaneously sharing an opposing socialization experience in educational institutions and religious institutions. It is notable that both of these factors contributed to the intermediate level of bias observed quantitatively are supported by Social Learning Theory (Bandura, 1977).

In this way, religious figures stressed that tackling prejudice from the pulpit is something they take very seriously. For example, one Muslim scholar stated: “The Prophet peace be upon him said in his farewell speech that there is no superiority for an Arab over a non-Arab or for a non-Arab over an Arab. This is what we learn. To discriminate against people because of tribes is haram, which means it is forbidden.” The same holds true for Orthodox Christian priests who quoted the biblical concept of *imago dei* that human beings were created in the image of God, which implies equality among all human beings.

Views of youths, religious figures, and traditional institutions leaders confirmed that positive identity was seen as prideful and a generator of values, whereas out-group bias was acknowledged as a generator of conflict. This can be linked to the empirical findings indicating that EI and out-group bias are independent variables influencing PB positively and negatively respectively.

Youth in the study provided several ways in which bias leads to lower levels of PB. Examples included: avoiding people from other groups in public places, not participating in

activities meant to unite members of the community, personal quarrels resulting in group conflict, and even participating or tolerating inter-group violence. This is aligned with the intergroup threat model (Stephan & Stephan, 2000) which explains two pathways that lead to conflict behavior: symbolic threats (threat to identity and values) and realistic threats (conflict over material things like employment opportunities).

However, community and organizational stakeholders also noted that social media has made these mechanisms more prominent in recent times. Some participants reported that ethnic and political conflicts in other parts of Ethiopia are spread via social media to Lideta's youth, thereby arousing prejudices which may not be activated in the cooperative local community setting. This corroborates existing studies about the role of social media in intergroup conflict (Bail et al., 2018) and presents a new issue in Lideta for peace promotion efforts beyond community-level approaches.

Chapter Six

Summary, Conclusions, and Recommendations

This chapter is the synthesis of the empirical findings developed in the process of the current study. The chapter starts off with a detailed discussion on how the study was conducted and what results have been derived from the study. Subsequently, the chapter offers some conclusions drawn from the study which can answer the research questions effectively. After that, the chapter gives practical recommendations on what actions need to be taken by whom and how. Finally, it identifies the limitations of the present study and discusses further research direction. Provides a synthesis of the study's major findings, draws conclusions in direct correspondence with each research question, and offers evidence-based recommendations for practice and policy. Limitations of the study and directions for future research are also discussed.

6.1 Summary

This study investigated the relationship among EI, IOB, and their influence on the PB of youths in Lideta Sub-City, Addis Ababa. The main purpose of the study was to evaluate the impact of EI and IOB on the PB of youths and establish whether EI and intergroup biases are predictors of PB among youths.

The research adopted a cross-sectional design and employed questionnaires to collect data from 384 respondents. Data analysis methods used were descriptive statistics, correlation analysis and multiple regression analysis.

Results based on the descriptive statistic showed that there is a high EI among the respondents, meaning that there is a very high degree of association with their respective groupings. The in-group bias was moderate, meaning that they do have some preference for their own group than others. The out-group bias was relatively low, indicating that a negative attitude towards other groups exists. The important point to mention here is that there are relatively high levels of PB among youths.

From the correlation analysis, it can be noted that EI and in-group bias correlated positively with PB, but out-group bias was negatively related.

The results from multiple regression analysis proved that EI is a positive predictor of PB, while in-group bias is a positive but lower predictor of PB. On the other hand, out-group bias proved to be a negative predictor and the highest predictor compared to the two other independent variables in reducing PB. From the model, it can be seen that the independent variables accounted for a relatively high amount of the variance of PB.

The findings showed that although the youth of Lideta exhibit high levels of PB, they have very localized ethnic identities that correlate well with in-group favoritism ($r = 0.38$). It was further established through multiple regression analysis that social biases play a vital role in predicting PB as a negative factor ($\beta = -0.39$, $p < .001$), whereas EI plays an equally vital but positive role ($\beta = +0.18$, $p < .05$) if only out-group biases were minimized. The qualitative findings further shed light on the precariousness of socio-political risks and duties of the youth, and the role of religious figures and traditional institutions leaders in cultivating an overarching identity of the community.

6.2 Conclusions

The conclusions below correspond directly to each of the four research questions that guided the study.

1. Moderate Identity and Bias, High Peaceful Behavior

In response to Research Question 1, Youth in Lideta Sub-City have high EI scores, moderate in-group bias, and low out-group bias scores, while having high PB scores. This high PB score can be attributed to the peace-fostering values instilled in the community-based organizations like Edir, religious-based institutions, and the cosmopolitan character of Addis Ababa. Nevertheless, the moderate bias score raises serious concerns, given that further analysis reveals a strong association between this bias and low peaceful behavior.

2. Bias Drives Conflict-Related Behavior

In response to Research Question 2, the nature of the relationships among the three constructs reveals a critical distinction: EI is largely independent of bias ($r = -.048$, ns), and while identity relates modestly positively to PB, out-group bias is the dominant and strongly negative correlate of PB ($r = -.828$). This finding demonstrates that it is bias, not the fact of having a group identity that poses the primary risk to PB among Lideta Sub-City youth.

3. Bias Reduction is the Key Lever for Peace Promotion

In response to Research Question 3, the results from the regression analysis indicate that IOB is the major contributor to PB ($\beta = -.822$) together with EI, accounting for 70.7% of the variability in PB. The implication of this result is that any effort directed towards minimizing IOB will have the most significant impact on fostering PB among young people. Positive, safe, and noncompetitive EI may also promote PB ($\beta = .143$), and hence should also be pursued.

4. Community Institutions are effective Peace Infrastructures

In response to Research Question 4, the qualitative data reveals that Edir, religious organizations, and educational institutions in Lideta Sub-City serve as culturally informed peace infrastructure and work as such efficiently. Their inclusive organizational structure encourages cooperative contact and thereby creates favorable conditions for eliminating prejudice against other ethnic and religious groups. Their conscious and explicit efforts aimed at reducing discrimination include religious teaching. Nevertheless, social networks are emerging as a potential threat to their initiatives in this respect. Moreover, the participants from both groups highlighted that IOB was the key process responsible for the association between group identity and conflict behavior. Another aspect brought to light by the qualitative data collected was the role of social media as an amplification platform for in-group bias and the introduction of outside ethnic and political issues into the community at Lideta.

6.3 Recommendations

These recommendations are directly based on the results and implications of the research. Each recommendation identifies the entity responsible for taking the action, the action itself, and how the action is related to the findings of the research.

6.3.1 Recommendations for the Lideta Sub-City Administration and Kebele Councils

1. The administration of Lideta Sub-City, in collaboration with the woreda Councils, needs to develop and implement a well-planned Intergroup Dialogue Program (IDP), particularly aimed at young people between the ages of 15 and 24 years. The IDP is meant to take place through the existing Edirs (Edirs already cut across ethnic and religious differences), where the participants will engage in structured dialogue sessions in which youths from various ethnic and religious groups talk about their own experiences and work together to find

solutions to communal problems. At least four structured dialogues need to be held each year within an Edir with the help of the trained community peace animators.

2. The Sub-City Administration ought to implement a program where youth are trained as peace ambassadors in each stream of study at school. The modules taught here would be social identity theory, identification of biases between groups, and restorative dialogue methods. Since there was no gender difference found in the level of biases and PB among participants, it is recommended that both males and females receive an equal opportunity to become youth peace ambassadors.

6.3.2 Recommendations for Religious Institutions (Churches and Mosques)

Basis identification: The qualitative results support the fact that the religious establishments in Lideta emphasize preaching against discrimination, which is based on theology from all religious institutions. It also shows that religious teachings are the major sources of norms promoting PB among youths.

3. The religious figures from the two faiths of Islam and Orthodoxy in Lideta Sub-City must institutionalize and structure inclusion of inter-group tolerance in youth religious education programs (i.e. Sunday schools and madrasas). It must incorporate lessons tailored for their age group about the theological basis of ethnic and religious harmony through linking the religious teachings with today's reality faced by young people in the sub-city in terms of inter-group issues. The Ethiopian Islamic Affairs Supreme Council and the Ethiopian Orthodox Tewahedo Church Education Department must collaborate to prepare a common curriculum of "Peace and Coexistence".

4. The religious establishments must form interreligious youth groups, which will meet monthly to participate in community projects (e.g., cleaning up their neighborhood, assisting Edir members who have grown old, teaching at schools). According to the Contact Hypothesis theory, cooperative interaction among individuals who are perceived as equal in status in order to achieve a common goal is the process that is most reliably associated with decreasing intergroup prejudice (Allport, 1954; Pettigrew & Tropp, 2006).

6.3.3 Recommendations for Schools and the Lideta Sub-City Education Office

5. It is recommended that the Lideta Sub-City Education Office, in consultation with the school directors, integrate Peace Education in the current civics and ethics education curriculum in all classes. The peace education lessons need to be relevant to the topic of in-group versus out-group discrimination in terms of their psychological roots (in line with the

Social Identity Theory model), the implications of IOB on peaceful conduct (as shown in the study findings), and methods for recognizing and reducing discrimination. At least three-day workshops should be organized by the Addis Ababa City Education Bureau for teachers each year.

6. Schools in the Lideta Sub-City ought to establish student clubs. The activities carried out in these clubs should be geared towards ensuring cooperation among children from both different ethnic groups and religions in line with the Allport's (1954) concept of optimum conditions for intergroup contact. Guidance officers should be on the lookout for in-group dynamics in clubs.

6.3.4 Recommendations for Traditional Institutions Leaders

Grounding theory: The groups in Edirs are already functioning as inclusive institutions, transcending ethnic and religious boundaries. The cooperative structure of these institutions matches those suggested by Contact Theory for prejudice reduction.

7. The Edir leaders in Lideta Sub-City need to formally institutionalize themselves as peace institutions through the use of a Youth Peace Charter, which would involve a written agreement signed by all member families to the effect that they will not discriminate against each other during conflict and will work actively to counter prejudice within the youth organization. The Charter must be prominently displayed in meeting places and read out loud on significant occasions. Edir leaders must get trained in conflict mediation techniques by the Lideta Sub-City administration.

6.3.5 Recommendations for the Addis Ababa City Administration and Federal Peace Commission

Establishing foundation: The close correlation between bias and peacefulness ($r = -.828$, $\beta = -.822$) underscores the necessity of adopting systemic methods for bias mitigation. The social media propagation of bias, discovered through qualitative research, is an issue that necessitates a policy-based solution.

8. A Digital Peace Literacy Program should be initiated by both the Federal Peace Commission and the Addis Ababa City Administration among young people between 15 and 29 years old. The program can be conducted at school level and via woreda youth centers. It should include topics such as: spotting ethnic or political bias within social media messages; understanding how social media algorithms work and how they promote divisive messages;

methods of digital counter speech; and how to report hate messages. This requires collaboration with technology firms working in Ethiopia.

9. The revision of the Ethiopian National Curriculum Framework must clearly integrate the skills related to inter-group tolerance and awareness of bias into the competency standards of secondary and TVET graduates. In this way, all young people in Ethiopia, irrespective of educational track, will benefit from structured instruction on the skills required to function harmoniously in a diverse community. The Ministry of Education needs to develop a system of monitoring and evaluation that integrates inter-group competency outcomes into its annual assessment of education quality.

6.4 Limitations of the Study and Future Directions of Research

Although the research provides valuable insights into intergroup relations and peacefulness among Ethiopian youth, there are some weaknesses associated with it.

First, all three variables were measured using self-report scales, thus being vulnerable to social desirability biases. In particular, the high values of peaceful behavior might be attributable to participants' wish to portray them positively, not to report their behavioral predispositions. In future research, self-report measures should be combined with the peer ratings of individuals' bias, observation of individuals' behavior, or indirect tests of intergroup biases (for example, Implicit Association Test; Greenwald et al., 1998).

Second, the cross-sectional design of the study precludes any causal interpretations of the findings. Though the results of regression analyses reveal that bias is the best predictor of peaceful behavior, they do not allow concluding what causal relationship exists between these two variables. Perhaps, one variable causes another, but it is equally possible that the opposite scenario occurs or that other variables mediate the relationship between bias and peacefulness.

Thirdly, the study was done in Lideta Sub-City, which is a part of Addis Ababa City that has certain characteristics. The results of the study might not apply to other rural areas in Ethiopia, other urban sub-cities, or different populations based on their ethnic and religious composition.

Fourth, the qualitative sample used in the study had diverse respondents from the youth, representatives of religions, and traditional institutions. However, the sample was too small for a study of this nature, and future qualitative studies need to use larger samples and observe respondents for longer periods.

Fifthly, the study does not directly examine the influence of particular social media sites and content on bias and PB. This is especially true considering that social media was mentioned by qualitative respondents as one of the main sources of bias, so there should be more measures of its influence on individuals' biases and peacefulness in the future studies.

Nonetheless, these shortcomings notwithstanding, the study constitutes an important milestone in the study of EI, IOB, and PB among young residents of urban Ethiopia, which opens new perspectives for future studies in the field.

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Appendices

Appendix A - English Version of the tool

Ethnic Identity (Ethnicity - ብሔር)

Addis Ababa University

College of Education and language Studies

School of Psychology

The purpose of this questionnaire is to get some relevant information for the MA thesis research that aims to examine Ethnic Identity, In-group/Out-group bias and peaceful behavior in the case of Youth in Lideta Sub City. Accordingly, the information and responses obtained from you are necessary for this research to hit its main objective. The study can be fruitfully accomplished solely when you complete all the items genuinely and honestly. The data and responses obtained from you will be by default kept confidential and will be used only for this research purpose. No need to write your name on the questionnaire.

Thank you for your cooperation.

Section One: The Ethnic Identity Scale

Instruction: The questions below measure your perspective on ethnic identity. Thus read each statement carefully and indicate your degree of agreement by putting (X) in front of the statement according to:

Strongly disagree, Disagree, Neutral, Agree, and strongly Agree

No	Item	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
1.	I have spent time trying to find out about my ethnic group, such as history, traditions, and customs.					
2.	I have attended events that have helped me learn more					

	about my ethnic identity.					
3.	I have read books/magazines/newspapers or other materials that have taught me about my ethnic identity.					
4.	I am clear about what my ethnic identity means to me.					
5.	I know what my ethnic identity means to me.					
6.	I know what being a member of my ethnic group involves.					
7	I feel negatively about my ethnic identity.					
8	I wish I were of a different ethnicity.					
9	I dislike my ethnic group.					
10	I am active in organizations or social groups that include mostly members of my own ethnic group.					

11	I think a lot about how my life will be affected by my ethnic group membership.					
12	I have a strong sense of belonging to my own ethnic group.					
13	In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.					
14	I feel a strong attachment towards my own ethnic group.					
15	I don't try to become friends with people from other ethnic groups.					
16	I enjoy being around people from ethnic groups other than my own.					
17	I have a lot of pride in my ethnic group and its accomplishments.					
18	I often spend time with people from ethnic groups other than my own.					
19	I am not very clear about the role of my ethnicity in my life.					

20	I sometimes feel it would be better if different ethnic groups didn't try to mix together.					
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Section Two: In-group/out-group bias scale**In-group/Out-group Bias (Intergroup Evaluation)****Addis Ababa University**

College of Education and language Studies

School of Psychology

The purpose of this questionnaire is to get some relevant information for the MA thesis research that aims to examine Ethnic identity, In-group/Out-group bias and peaceful behavior in the case of Youth in Lideta Sub City. Accordingly, the information and responses obtained from you are necessary for this research to hit its main objective. The study can be fruitfully accomplished solely when you complete all the items genuinely and honestly. The data and responses obtained from you will be by default kept confidential and will be used only for this research purpose. No need to write your name on the questionnaire.

Thank you for your cooperation.

No	Item	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
1	Members of other groups are generally less trustworthy than members of my groups.					
2	Members of other groups are generally more hostile than members of my group.					
3	If I had to choose, I would rather work on a school project with a member of my group than a member of other groups.					

4	In general, other group members are lazy.					
5	In general, my group members are more intelligent than other group members.					
6	I believe members of my group and members of other groups are equally respectable.					
7	I trust members of my own group more than those from other groups.					
8	I feel more comfortable interacting with people from my own group than with people from other groups.					
9	People from my group usually have better intentions than people from other groups.					
10	I feel proud when members of my group succeed.					

11	I often feel uneasy when interacting with people from other groups.					
12	I feel more responsible for helping members of my group than members of other groups.					
13	I believe people from my group share important values with me.					
14	People from other groups often exaggerate their problems.					
15	I feel less emotionally connected to people from other groups.					
16	I believe conflicts are more likely to be caused by people from other groups.					
17	People from other groups do not respect my group enough.					

18	I prefer to keep social distance from people belonging to other groups.					
19	I feel less obligated to help people from other groups.					
20	I am more likely to doubt the abilities of people from other groups.					

Part III

Addis Ababa University

College of Education and language Studies

School of Psychology

The purpose of this questionnaire is to get some relevant information for the MA thesis research that aims to examine Ethnic identity, In-group/Out-group bias and peaceful behavior in the case of Youth in Lideta Sub City. Accordingly, the information and responses obtained from you are necessary for this research to hit its main objective. The study can be fruitfully accomplished solely when you complete all the items genuinely and honestly. The data and responses obtained from you will be by default kept confidential and will be used only for this research purpose. No need to write your name on the questionnaire.

Thank you for your cooperation.

No	Item	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
1	I try to forgive anyone who has been hostile to me.					
2	I remain patient toward others who disagree with me.					
3	When I have a problem with others, I always ask them to solve it together.					

4	I try to listen carefully to the opinions of others, even if they are very different from mine.					
5	If I am insulted, I look for a way to get revenge on the person.					
6	I am friendly with many different people around me, regardless of their background.					
7	I think a little bit of physical force is necessary sometimes to solve disagreements.					
8	Having different opinions with others does not hinder my relationship with them.					

9	It is better to lose than to fight with others.					
10	I find it difficult to accept anyone who likes to criticize me.					
11	I feel that there are many people who take advantage of me by making use of my weaknesses.					
12	For me, I feel nothing when I do not have any friends; I think it is better to take care of myself.					
13	I try to be kind to anyone who shows less respect to me.					
14	Almost every day there is someone who makes me angry.					
15	I easily eliminate my annoyance when I am					

	angry with someone.					
16	I enjoy being around people from ethnic groups other than my own.					
17	When one has a different opinion with mine basically s/he does not like me.					
18	When one argues with me, I try to end the debate with him or her.					
19	I try to listen to one's opinion which is different from mine.					
20	I have a principle; do not compromise with those whose opinions are different from mine.					

Appendix B - Amharic Versions of the tools

Addis Ababa University

College of Education and Language Studies

School of Psychology

የጥናቱ ርዕስ: Ethnic Identity, In-group/Out-Group Bias, and Peaceful behavior: The case of Youth in Lideta Sub-City, Addis Ababa

መግቢያ: የዚህ መጠይቅ ዓላማ በልደታ ክፍለ ከተማ በሚገኙ ወጣቶች ማኅበራዊ ማንነት (የብሔር ማንነት)፣ የእኔና የእነርሱ ወገንተኝነት ሁኔታ እና ሰላማዊ ተግባራትን ለማጥናት ያለመ ለማስተርስ ዲገሪ ማሟያ ይሆን ዘንድ ተዛማጅ መረጃዎችን ማግኘት ነው። በዚህም መሠረት ጥናቱ ግቡን ይመታ ዘንድ ከእርስዎ የሚገኘው መረጃና መልስ በጣም አስፈላጊ ነው። ጥናቱ ፍሬያማ በሆነ መንገድ የሚፈጸመውም እርስዎ ሁሉንም መጠይቆች በቅንነትና በትክክል ሲሞሉ ብቻ ነው። ከእርስዎ የሚገኘው ጥሬ መረጃዎችና ምላሾችም በምሥጢር የሚያዙና ለዚህ ጥናት ዓላማ ብቻ የሚውሉ ናቸው። በመጠይቁም ላይ ስምዎን መጻፍ አያስፈልግም።

ለቀና ትብብርዎ አመሰግናለሁ።

ክፍል አንድ: የብሔር ማንነት መለኪያ

ትእዛዝ: ከዚህ በታች ያሉ ገላጭ ዐረፍተ ነገሮች እርስዎ በብሔር ማንነት ላይ ያልዎትን ዕይታ ይመዝናሉ። ስለሆነም እያንዳንዱን ገላጭ ዐረፍተ ነገር በጥንቃቄ በማንበብ ከቀረቡት ይገልጠኛል በሚሉት፡-

5. በፍጹም አልስማማም፤
6. አልስማማም፤
7. አልወሰንሁም፤
8. እስማማለሁ፤
9. ፍጹም እስማማለሁ የስምምነት ደረጃዎች ፊት የX ምልክት ያስቀምጡ።

ተራ ቁ	ገላጭ ዐረፍተ ነገር	በፍጹም አልስማማም	አልስማማም	አልወሰንኩም	እስማማለሁ	ፍጹም እስማማለሁ
1	በብሔር ማንነቴ ውስጥ ስላሉ ሰዎች ታሪክ፣ ወግና ልማድ ዕውቀት ለማግኘት ጊዜ ወስጄ ለማንበብና ለመረዳት አጥራለሁ።					
2	ስለ ብሔር ማንነቴ የሚያስተምሩኝ ሁኔታዎች ላይ እሳተፋለሁ።					
3	ስለ ብሔር ማንነቴ ግንዛቤ የሚሰጡኝ መጻሕፍትን፣ መጽሔቶችን፣ ጋዜጦችንና ሌሎች መረጃዎችን አነባለሁ።					
4	የብሔር ማንነቴ ለኔ ምን ማለት እንደሆነ በግልጽ አውቃለሁ።					
5	የብሔር ማንነቴ ለእኔ ምን ማለት					

	እንደሆነ አውቃለሁ።					
6	ካለሁበት ብሔር አንዱ በመሆኔ ምን እንደሚያስገነዝብኝ አስተውላለሁ።					
7	ስለ ብሔር ማንነቴ አሉታዊ ስሜት አለኝ					
8	ከሌላ ብሔር ማንነት ውስጥ ብሆን ምኞቴ ነበር።					
9	አንዳንድ ጊዜ የኔ ብሔር አባል መሆኔ ምቹት አይሰማኝም።					
10	በብዛት የራሴ የብሔር ማንነት ያላቸው ሰዎች በሚገኙበት ድርጅቶች ወይም ማኅበራዊ ትስስሮች ውስጥ ንቁ ተሳታፊ ነኝ።					
11	በራሴ ብሔር ማንነት ውስጥ አንዱ መሆኔ ሕይወቴ ላይ ምን ያህል ተጽእኖ እንደሚያሳርፍ በእጅጉ አስባለሁ።					
12	ለራሴ ብሔር ማንነት እጅግ ጥልቅ የሆነ የኔነት ስሜት አለኝ።					
13	ስለ ብሔር ማንነቴ መሠረት የበለጠ ለማወቅ፤ ከሌሎች ሰዎች ጋር አዘውትራ እነጋገራለሁ።					
14	ከራሴ ብሔር ሰዎች ጋር እጅግ ጥልቅ የሆነ የትስስር ስሜት እንዳልኝ ይሰማኛል።					
15	ከሌላ ብሔር ሰዎች ጋር ጓደኛ ለመሆን አልሞክርም።					
16	ከራሴ ብሔር ውጭ ከሆኑ ሰዎች ጋር መሆን ያስደስተኛል።					
17	በብሔራዊ ሰዎች እና የሥራ ሰኬት ከፍ ያለ ክብርና ኩራት አልኝ።					

18	ከራሴ ብሔር ውጭ ካሉ ሰዎች ጋር ብዙ ጊዜ አሳልፋለሁ።					
19	በሕይወቴ ውስጥ የብሔር ማንነቴ ሰላለው ሚና ግልጽ ያለ መረዳት የለኝም					
20	በሌላ ብሔር ሰዎች ችሎታዎች ብዙ አልተማመንም።					

ክፍል ሁለት፡

መመሪያ፡ የሚከተሉት ገላጭ ዐረፍተ ነገሮች የእርስዎን በራስዎ እና በሌሎች ብሔር ባሉ ሰዎች ያሎትን አመለካከትና ስሜት ለመለካት የተዘጋጀ ነው። እባክዎን እያንዳንዱን ገላጭ ዐረፍተ ነገሮች በጥንቃቄ በማንበብ ከታች ከተቀመጡት

10. በፍጹም አልስማማም፤
11. አልስማማም፤
12. አልወሰንሁም፤
13. እስማማለሁ፤
14. ፍጹም እስማማለሁ ከሚሉት አማራጮች በሚስማማዎት አማራጭ ፊት የጸ ምልክት ያስቀምጡ። ትክክለኛና ስሕተት ምላሾች የሉም። እባክዎን የግልዎን እይታ መሠረት በማድረግ ቢታላላችኋል ይመልሱ።

ተራ ቁ	ገላጭ ዐረፍተ ነገር	በፍጹም አልስማማም	አልስማማም	አልወሰንሁም	እስማማለሁ	ፍጹም እስማማለሁ
1	በአጠቃላይ የሌላ ብሔር ሰዎች፣ ከእኔ ብሔር ሰዎች ያነሰ ታማኝነት ነው ያላቸው።					
2	በአጠቃላይ የሌላ ብሔር ሰዎች፣ ከእኔ ብሔር ሰዎች ይልቅ ጠበኞች ናቸው።					
3	ምርጫ ቢኖረን ኖሮ ከሌላ ብሔር ሰዎች ጋር ከምሠራ ይልቅ ከራሴ ብሔር ሰዎች ጋር ብሠራ እመርጥ ነበር።					
4	በአጠቃላይ ከእኔ ብሔር ውጭ ያሉ ሰዎች ሰነፎች ናቸው።					
5	በአጠቃላይ የእኔ ብሔር ሰዎች ከሌላው ብሔር ሰዎች የላቀ ዕውቀት አላቸው።					
6	የእኔ ብሔር ሰዎች እና የሌላ ብሔር ሰዎች እኩል ኩባር አላቸው ብዬ አምናለሁ።					
7	ከሌላ ብሔር ሰዎች በላይ የራሴን ብሔር ሰዎች አምናለሁ።					

8	ከሌላ ብሔር ሰዎች ይልቅ ከራሴ ብሔር ሰዎች ጋር ቁርኝት መፍጠር የላቀ ምቹነት ይሰጠኛል።					
9	ብዙውን ጊዜ የእኔ ብሔር ሰዎች ከሌላው ብሔር ሰዎች የተሻለ ቅን አሳብ አላቸው።					
10	የኔ ብሔር ሰዎች ሲሰካላቸው ኩራት ይሰማኛል።					
11	ብዙውን ጊዜ ከሌላ ብሔር ሰዎች ጋር ቁርኝት መፍጠር ምቹነት አይሰጠኝም።					
12	ከሌላ ብሔር ሰዎች ይልቅ የራሴን ብሔር ሰዎች መርዳት የበለጠ ኃላፊነት እንዲሰማኝ ያደርገኛል።					
13	ከራሴ ብሔር የሆኑ ሰዎች አስፈላጊ እሴቶችን እንደሚጋሩኝ አምናለሁ።					
14	ብዙውን ጊዜ የሌላ ብሔር ሰዎች ችግሮቻቸውን ያጋንናሉ።					
15	ከሌላ ብሔር ሰዎች ጋር ብዙ የስሜት ቁርኝት የለኝም።					
16	ብዙውን ጊዜ የግጭቶች መንስኤ የሚሆኑት የሌላ ብሔር ሰዎች ናቸው።					
17	የሌላ ብሔር ሰዎች የኔን ብሔር በሚገባ አያከብሩም።					
18	ከሌላ ብሔር ሰዎች ጋር ማንበራዊ ርቀቴን መጠበቅን አመርጣለሁ።					

19	የሌላ ብሔር ሰዎችን የመርዳት ግዴታ እንደሌለብን ይሰማኛል።					
20	በሌላ ብሔር ሰዎች ተሳታፊነት ብዙ አልተማመነም።					

መመሪያ፡ የሚከተሉት ገላጭ ዐረፍተ ነገሮች የእርስዎን በራስዎ እና በሌሎች ብሔር ባሉ ሰዎች ያሉትን አመለካከትና ስሜት ለመለካት የተዘጋጀ ነው። እባክዎን እያንዳንዱን ገላጭ ዐረፍተ ነገሮች በጥንቃቄ በማንበብ ከታች ከተቀመጡት

15. በፍጹም አልስማማም፤

16. አልስማማም፤

17. አልወሰንሁም፤

18. እስማማለሁ፤

19. ፍጹም እስማማለሁ ከሚሉት አማራጮች በሚስማማዎት አማራጭ ፊት የX ምልክት ያስቀምጡ። ትክክለኛና ስሕተት ምላሾች የሉም። እባክዎን የግልዎን እይታ መሠረት በማድረግ በታማኝነት ይመልሱ።

ክፍል ሦስት - የሰላማዊ ተግባራት መለኪያ

ተራ ቁ	ገላጭ ዐረፍተ ነገር	በፍጹም አልስማማም	አልስማማም	አልወሰንኩም	እስማማለሁ	ፍጹም እስማማለሁ
1	በጠላትነት የተነሣብኝን ማንንም ሰው ይቅር ለማለት እሞክራለሁ።					
2	ከእኔ ጋር ከማይስማሙ ሰዎች ጋር በትእግሥት ሆኜ እጠብቃለሁ።					
3	ከሌሎች ሰዎች ጋር ትግር ውስጥ ስገባ፤ አንድ ላይ ሆነን ችግሩን እንድንፈታው እጠይቃቸዋለሁ።					
4	ከእኔ የተለየ ሀሳብ ቢኖራቸው እንኳን የሌሎችን ሀሳብ በጥንቃቄ ለማዳመጥ እሞክራለሁ።					
5	ከተሰደብኩን የሰደበኝን ሰው የምበቀልበትን መንገድ እፈልጋለሁ።					
6	ብስጭት ሲሰማኝ ንዴቴን እቆጣጠራለሁ።					
7	ስሕተት ከሠራሁ በኋላ ራሴን ይቅር አላለሁ።					

8	ከሌሎች ጋር የተለየ አመለካከትና ሀሳብ መኖሩ ከሌሎች ጋር ያለኝን ግንኙነት እያግደውም።					
9	በማኅበራዊ ሚዲያ ላይ ሀሳቤን የማጋራው በአክብሮት ነው።					
10	ስለሌሎች ብሔረሰቦች አሉባልታ ከመንዛትና ከማናፈስ እቆጠባለሁ።					
11	ከፍጥጫ ይልቅ ንግግርን አበረታታለሁ።					
12	ለዓለማዊ ግጭቶች ሰላማዊ መፍትሔዎችን እደግፋለሁ።					
13	ሰብአዊ መብቶች ለሁሉም ሕዝቦች ለሚለው ዋጋ እስጣለሁ።					
14	ዓለማቀፋዊ ጥላቻን የሚያስፋፉና የሚደግፉ መልዕክቶችን እስወግዳለሁ።					
15	በሀገራት መካከል የሚኖር ትብብር አስፈላጊ ነው ብዬ አምናለሁ።					
16	በኢትዮጵያ ባሉ ብሔረሰቦች መካከል ሰላማዊ የአብሮት ኑሮን እደግፋለሁ።					
17	በምኖርበት ማኅበረሰብ መካከል መቻቻልን አበረታታለሁ።					

18	ለሀገራዊ ትግሮች ብጥብጥን መፍትሔ ማድረግን አልቀበልም።					
19	ከልዩ ልዩ ብሄር የሆኑ ሰዎችን የማስተናግደው አኩል ነው።					
20	አንድነትን ከፍ በሚያደርጉና በሚያበረታቱ ተግባራት ላይ እሳተፋለሁ።					

የሥነ ሕዝብ መረጃ

እባክዎን የሚከተሉትን መረጃዎች ይመሉ። የእርስዎ ምላሽ በምሥጢር የሚጠበቅና ለዚህ ጥናት ዓላማ ብቻ የሚውል ነው።

1. ጾታ

2. ዕድሜ

1. የክፍል/ የትምህርት ደረጃ

i. 9

ii. 10

iii. 11

iv. 12

v. ቴክኒክና መያ/ኮሌጅ

vi. ዩኒቨርሲቲ

viii. ሁለተኛ ዲግሪ

Appendix C: የኢንተርቪው ጥያቄዎች

Interview Tool for Assessing Ethnic Identity, In-group/Out-group Bias, and Peaceful Behavior

Target Group: Religious Figures, Traditional institutions Leaders, and Youths

Purpose: To explore leaders' perspectives on ethnic identity, in-group/out-group relations, and peaceful behavior, and to understand their role in promoting peaceful coexistence.

Section A: Role and Leadership Background

1. Please tell us about your role in the community or religious institution.
በሚኖሩበት አካባቢ በማኅበረሰቡ ዘንድ ያሎትን ኃላፊነትና ሚና ቢነገሩኝ?
2. How long have you served in this role?
በማኅበረሰቡ ዘንድ ይህን አገልግሎት ምን ያህል ጊዜ ሰጡ?
3. What kinds of social or group-related issues do people usually bring to you?
የአካባቢዎ ሰዎች ማለት የእርስዎን ምክርና አመራር የሚሹት በምን ሁኔታ ነው?

Section B: Ethnic Identity and Group Belonging

3. In your view, what are the most important social or religious identities in this Sub city?
4. How do these identities influence how people see themselves and others?
5. When does group identity become a source of strength?
6. When does it become a source of tension or conflict?

Section C: In-group/Out-group Relations

1. How do people usually relate to members of their own group?
2. How are people from other groups treated?
3. Do you observe favoritism toward one's own group? Please explain.
4. What stereotypes or misunderstandings exist between groups?

Section D: Conflict and Mediation Experience

1. Have you been involved in resolving intergroup conflicts? Please describe.
2. What mediation approaches do you usually use?
3. Which approaches are most effective and why?
4. How do religious or cultural teachings guide conflict resolution?

Section E: Peaceful Behavior and Moral Guidance

20. What does peaceful behavior mean in your religious or cultural tradition?
21. How do you encourage tolerance, forgiveness, and respect?

22. How do you address hate speech, discrimination, or violence?

Section F: Leadership Responsibility

2. What responsibilities do leaders have in preventing intergroup conflict?
3. What challenges limit peace promotion?
4. How can leaders from different groups work together better?

Section G: Closing

1. What advice would you give young people about peaceful coexistence?
2. What practical steps should be taken to strengthen peace?

Appendix D - Amharic Versions of the tools

1. ለእድር ሰብሳቢዎች መሪዎች
 - 1.1. በሚኖሩበት አካባቢ በማኅበረሱ ዘንድ ያሉትን ኃላፊነትና ሚና ቢነገሩኝ?
 - 1.2. በማኅበረሰቡ ዘንድ ይህን አገልግሎት ምን ያህል ጊዜ ሰጡ?
 - 1.3. የአካባቢዎ ሰዎች ማለት የእርስዎን ምክርና አመራር የሚሹት በምን ሁኔታ ነው?
2. ብሔርተኝነት (Ethnicity) ለመረዳት የሚቀርቡ ጥያቄዎች
 - 2.1. በሚኖሩበት ክፍል ከተማ ሰዎች ራሳቸውን ማንነታቸውን የሚገልጡት ከምን አንጻር ነው? (ምሳሌ ብሔር? ሃይማኖት? ወይስ ከጋራ እሴት አንጻር?)
 - 2.2. በክፍለ ከተማው ለሚኖሩ ሰዎች የብሔር ማንነት ምን ትርጉም ወይም ቦታ አለው?
 - 2.3. በእርስዎ እይታ የነዋሪዎች የብሔር ማንነት በዕለት ከዕለት መስተጋብራቸው ላይ ምን ተጽዕኖ አሳድሮዋል?
3. የ “እኛ” እና “እነርሱ” (ingroup/outgroup) ዕይታ ለመረዳት
 - 3.1. በዚህ ክፍለ ከተማ የአንዱ ብሔር አባል ከሌላው ብሔር አባል ጋር ያለው ግንኙነት ምን ይመስላል?
 - 3.2. የተለያይ ብሔር ባላቸው ሰዎች መካከል የመገፋፋትና አንዱ ሌላውን የማግለል ምልክቶችን አስተውለዋል?
 - 3.3. ነዋሪዎች “እኛ” እና “እነርሱ” ወደሚለው ሁኔታ የሚያዘነብሉት በምን ሁኔታ ውስጥ ነው?
 - 3.4. በነዋሪዎች መካከል የብሔር ማንነት ጎልቶ የወጣበትን ጊዜ አስተውለዋል?
4. የአድልዎን (bias) ሁኔታ ለመረዳት የሚቀርቡ ጥያቄዎች
 - 4.1. ሰዎች በብሔር ማንነታቸው ምክንያት ሲገለሉ ወይም የተለየ መገፋት ሲደርስባቸው አስተውለው ያውቃሉ?
 - 4.2. በዕለት ተዕለት ማኅበራዊና ሌሎች ጉዳዮች ውስጥ የአድልዎ ሁኔታዎች መገለጫዎች ምንድናቸው ይላሉ?
 - 4.3. እንዲህ አይነት የሰዎች ሁኔታዎች የነዋሪዎችን አንድነትና መተባበር ከመጉዳት አንጻር እንዴት ያዩታል?
5. ሰላማዊ ተግባራት (peaceful behaviour) ግጭት አፈታትን ለመረዳት
 - 5.1. በክፍለ ከተማዎ ወይም በአካባቢዎ የሚፈጠሩ ግጭቶች እንዲት ይፈታሉ?
 - 5.2. ብሔርን መሠረት የሚያደርጉ ውጥረቶችን ለመፍታት የትኞቹ ዕሴቶችን ወይም መንገዶች መጠቀም መልካም ነው ይላሉ?
 - 5.3. ሰላም የተሞላበት ውይይቶች ውጥረቶችንና አለመግባባቶችን ለመፍታት ሊያገለግሉ እንደሚችሉ ማሳያዎችን ሊነግሩኝ ይችላሉ?
 - 5.4. በማኅበረሰብ መካከል ሰላም ተጠብቆ እንዲኖር የትኞቹ ባሕርያት ወሳኞች ናቸው ብለው ያምናሉ?
6. የሃይማኖት አባቶችና የማኅበረሰብ መሪዎች ሚናን በተመለከተ
 - 6.1. የብሔር አለመግባባቶች እንዳይፈጠሩ የሃይማኖት አባቶችና የማኅበረሰብ መሪዎች ሚና ምን መሆን አለበት ብለው ያምናሉ?
 - 6.2. በነዋሪዎች መካከል እኛ እና እነርሱ የሚሉ አስተሳሰቦችን ሊያባብሱ የሚችሉ መልእክቶችንና ተግባሮችን እንዴት መከላከል ይቻላል?
 - 6.3. የእርስ በእርስ መከባበር እና መረዳዳት ባህል እንዲጨምር ምን አይነት ትምህርቶች ቢሰጡ መልካም ነው ይላሉ?

7. ማጠቃለያ

7.1. በክፍለ ከተማው ካለፉት ጊዜያት አንጻር የተለያዩ ብሔር ባላቸው ሰዎች መካከል ያለው ግጥሚያ ምን ይመስላል?

7.2. ብሔርተኝነቱ እንዲጨምር ወይም እንዲቀንስ አስተዋጽኦ ያደረጉ ነገሮች ምንድናቸው ብለው ያምናሉ?

7.3. ከቀድሞው ትውልድ አንጻር ያሁን ወጣቶች ብሔርተኝነት ያላቸው መረዳትን እንዴት ያዩታል?

Note that, for youths only related interview questions were asked

Appendix E: PILOT STUDY REPORT

Ethnic Identity, In-group/Out-Group Bias, and Peaceful Behavior: The Case of Youth in Lideta Sub-City, Addis Ababa

1. Introduction

So as to complement the primary research on EI, IOB, and PB among young people in Lideta Sub-City, Addis Ababa, Addis Ababa, a pilot study report is presented. Before carrying out the full-scale investigation, the pilot study's goal or objective is /was to test and progress the research tools, design, and methods. People's discernments of themselves and others are importantly influenced by their EI. People catalogue themselves into social categories such as nationality, religion, or peer groupings, according to Henri Tajfel and John Turner. This categorization often results in out-group bias and in-group partiality, which can affect attitudes and actions toward other people (Allport, G. W,1954).

The pilot study was conducted to:

- 23. Assess the precision and significance of the research instruments
- 24. Test reliability and validity
- 25. Classify challenges in data collection
- 26. Safeguard national and background suitability

The results from this pilot study deliver a basis for refining the key research.

2. Purposes of the Pilot Study

The primary research is tested in the pilot study. Its goal is to make certain that each feature of the study works well, not to test theories conclusively.

2.1 Evaluation of Research Questions

The pilot study measured whether the research questions:

- 5. Are obviously specified and comprehensible
- 6. Replicate the study objectives
- 7. Capture relations among variables

2.2 Assessment of Research Design

The study used a quantitative research approach, which was tested for:

7. Appropriateness in gaging attitudes and behaviors
8. Ability to make dependable numerical data
9. Compatibility with statistical analysis

2.3 Testing Data Collection Instruments

The questionnaire was evaluated in terms of:

4. Clearness of wording
5. Logical flow of questions
6. Significance to Ethiopian youth context

2.4 Reliability Testing

Reliability refers to the internal items consistency of measurement. It was assessed using:

5. Cronbach's alpha
6. Internal consistency of scale items

2.5 Validity Assessment

3. Content validity: Expert evaluation
4. Construct validity: Correlation between variables

2.6 Feasibility of Data Collection

The pilot study examined:

5. Time required to finish the questionnaire
6. Respondents thoughtful
7. Availability of participants

2.7 Cultural and Contextual Relevance

Special attention was given to:

8. Language clearness
9. Cultural compassion
10. Evasion of vague or prejudiced questions

3. Relation of the Pilot and Main Study Site and Participants

The pilot study was conducted in an Addis Ababa sub-city that is comparable to Lideta Sub-City.

3.1 Similarities

1. Urban environment
2. Youth population
3. Diverse ethnic composition
4. Similar socio-economic conditions

3.2 Differences

- Diverse physical place
- Diverse respondents

This ensured:

- No pollution of key study data
- High outside validity

4. Characteristics of the Pilot Study Participants

The pilot study comprised 30 participants or respondents, which is acceptable for testing instruments.

4.1 Sampling Technique

- Simple random sampling

- Purposive sampling

4.2 Demographic Characteristics

Table 1 Demographic Characteristics (n = 30)

Variable	Category	Frequency	Percentage
Gender	Male	18	60.0%
	Female	12	40.0%
Age	15–19	7	23.3%
	20–24	5	16.7%
	25–29	18	60.0%

4.3 Interpretation

The samples were largely male, with 18 (60%) of the 30 responders being men and 12 (40%) being women. The majority of respondents are young adults in their mid to late 20s, as shown by the fact that 7 respondents (23.3%) are between the ages of 15 and 19, 5 respondents (16.7%) are between the ages of 20 and 24, and 18 respondents (60%) are between the ages of 25 and 29. Males and people between the ages of 25 and 29 make up more of the sample overall, which could affect the study's conclusions if age or gender affects the factors under investigation.

5. Techniques of Pilot Study Data Analyses

5.1 Descriptive Statistics

- Frequency
- Percentage
- Mean
- Standard deviation

5.2 Reliability Analysis

Cronbach's alpha was used:

- Acceptable threshold: ≥ 0.70

5.3 Validity Testing

Table Validity Testing

Variable	Method	Procedure	Result/Observation	Interpretation
EI	Content validity	Expert review	Experts confirmed items are relevant and clear	Items are content valid
IOB	Content validity	Expert review	Minor wording adjustments suggested and incorporated	Items are content valid
PB	Content validity	Expert review	Experts confirmed items reflect peaceful behavioural tendencies	Items are content valid
EI	Construct validity	Item-total correlation	0.45–0.78 ($p < 0.05$)	Good construct validity
IOB	Construct validity	Item-total correlation	0.42–0.74 ($p < 0.05$)	Good construct validity
PB	Construct validity	Item-total correlation	0.47–0.76 ($p < 0.05$)	Good construct validity

These results show that the questionnaire is valid in terms of both concept and content, contributing a dependable instrument for assessing EI, IOB, and PB among young people in Lideta Sub-City. The results deliver a strong basis for exploring treatments to encourage peaceful behavior among young people as well as more investigation of the connections between these constructs.

5.4 Inferential Analysis

Inferential statistical methods were used to investigate the connections between EI, IOB, and PB. To determine the degree, direction, and position of relationships between the study variables, correlation analysis and preliminary relationship testing were carried out.

Correlation Analysis: Pearson correlation coefficients were calculated to assess the linear relationships among EI, IOB, and PB. The results are summarized in **Table 5.4**.

Table 5.4

Correlation Analysis of Study Variables

Variable	1	2	3
1. EI	1		
2. IOB	0.56**	1	
3. PB	0.48**	-0.42**	1

Note: **p < 0.01

5.5 Software

Analysis conducted using IBM SPSS Statistics (version 27), a popular statistical software program for social science research, was applied to evaluate the data gathered for this study. Because of its strong volume to handle both descriptive and inferential studies, as well as its instinctive interface for data administration and presentation, SPSS was selected.

Data Entry and Cleaning: First, all of the questionnaire answers were entered into SPSS, where the variables were properly labeled and coded. While categorical variables like gender were categorized using normal numeric codes (e.g., 1 = Male, 2 = Female), continuous variables like age and scale-based items were coded numerically.

Descriptive Analysis: Frequencies, percentages, averages, and standard deviations for research constructs and demographic data were calculated using SPSS. This gave a clear picture of the sample's features, such as gender, age distribution, and answers to questions about EI, IOB, and PB.

Inferential Analysis: SPSS made it easier to calculate Pearson correlation coefficients for inferential purposes in order to evaluate the direction and strength of correlations between research variables.

6. Results of the Pilot Study

6.1 Reliability Results

Variable	Cronbach's Alpha
EI	0.82
Ingroup Bias	0.78
PB	0.85

These values indicate strong reliability.

6.2 Validity Results

Table Validity Testing Summary

Variable	Validity Type	Method	Result	Interpretation
EI	Content	Expert review	Items relevant and clear	Content valid
IOB	Content	Expert review	Minor wording changes incorporated	Content valid
PB	Content	Expert review	Items reflect peaceful tendencies	Content valid
EI	Construct	Item-total correlation	0.45–0.78 ($p < 0.05$)	Construct valid
IOB	Construct	Item-total correlation	0.42–0.74 ($p < 0.05$)	Construct valid
PB	Construct	Item-total correlation	0.47–0.76 ($p < 0.05$)	Construct valid

6.3 Descriptive Findings

Table 6.2 Descriptive Statistics of Study Variables

Variable	Number of Items	Mean	Standard Deviation	Interpretation
EI	11	4.12	0.58	Respondents generally reported a strong sense of EI , indicating identification with their own groups.
IOB	9	3.75	0.63	Responses suggested a moderate level of IOB among youth.
PB	10	4.05	0.60	Participants reported high tendencies toward PB , showing willingness to engage in non-violent interactions.

6.4 Interpretation of Findings

The results of this study, which focused on the connections between EI, IOB, and PB among young people in Lideta Sub-City, Addis Ababa, were understood in light of the study's aims. To get applicable findings, both descriptive and inferential studies were taken into account.

Ethnic Identity: According to the descriptive results, respondents or participants had a strong sense of EI (mean = 4.12, SD = 0.58). This indicates that young people in Lideta Sub-City value belonging to social groupings and classically identify closely with them. Strong EI can deliver people a feeling of purpose and belonging, which is consistent with earlier research showing a good social identity, is related with cooperative behavior and community involvement.

Ingroup/Out-Group Bias: In terms of IOB, the mean score was moderate (mean = 3.75, SD = 0.63). This proposes that though young people exhibit some favorites for their own group, the bias is not severe enough to prevent possible intergroup engagement.

Peaceful Behaviour: High levels of PB were designated by respondents (mean = 4.05, SD = 0.60), suggesting a tendency for cooperative, non-violent, and conflict-resolving behaviors. This result or findings is in line with the correlation analysis showing that EI and PB are positively correlated ($r = 0.48, p < 0.01$).

6.5 Challenges Identified

- Some questions uncertain
- Time slightly extended
- Need better orders

7. Implications of the Pilot Study for the Main Study

7.1 Instrument Improvement

- Simplify wording
- Eradicate ambiguous items

7.2 Methodological Adjustments

- Decrease questionnaire extent
- Improve assembly

7.3 Sampling Improvements

- Increase variety
- Ensure symbol

7.4 Data Collection Enhancements

- Deliver clear instructions
- Assign sufficient time

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