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Department of Psychology

Ethnic Identity and Social Cohesion Among Condominium Neighborhoods: The
Case of Yeka Ayat 2 Condominium Residents

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Addis Ababa, Ethiopia

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By Mengistu Demeke

A Thesis Submitted to Addis Ababa University College of Education &
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DECLARATION

I, Mengistu Demeke Abayirga, attest that this work entitled “**Ethnic Identity and Social Cohesion Among Condominium Neighborhoods: The Case of Yeka Ayat 2 Residents**”, is the product of my own work which I did to fulfill the Master of Arts Degree in the aforementioned field of specialization. As far as my knowledge, this study was not done by anyone else previously and submitted for any degree in this University or any other Universities. I, therefore, accept full responsibility for the truthfulness of the information presented in my thesis document and for its originality. Finally, all the information that I mentioned in the thesis as evidence, the source is well cited.

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ACRONYMS

CC	Community Cohesion
DV	Dependent variable
EI	Ethnic Identity/ Identification
EID	Ethnic Identity Development
IHDP	Integrated Housing Development Programme
IV	Independent Variables
MANOVA	Multivariate analysis of variance
MEIM	Multigroup Ethnic Identity Measure
SC	Social cohesion
SC	Sense of community
SD	Standard deviation
SIT	Social Identity Theory
SPSS	Statistical Package for the Social Sciences
SRS	Simple random sampling

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Abstract

In this research, the question of whether ethnic identification is associated with social cohesion among ethnically diverse neighborhoods in Yeka Ayat 2, Condominium, Addis Ababa was assessed. To address the research questions of the study adequately, a quantitative method was applied. The data was collected using a self-administered questionnaire and 261 participants sampled by simple random sampling. The analysis of the data involved descriptive statistics, Pearson correlation, linear regression, and multivariate analysis tests. The survey result shows that ethnic identification is less negatively related to neighborhood social cohesion, Pearson correlation $-.21$, $p < .01$. However, the linear regression shows that 4.4% of the variance in neighborhood social cohesion is predicted from the level of ethnic identification. Since the coefficient determination is significant, overall, the predictor variable is accounted for a significant amount of variance in neighborhood social cohesion. Moreover, the multilevel regression analysis shows that gender and ethnicity are unrelated to neighborly relation. Whereas difference in levels of education is significantly associated with neighborhood social cohesion, which is 13.5 % of the effect size of the variability in social cohesion is accounted for by differences in levels of education. Therefore, in this paper, I argue that ethnic identity and difference in the levels of education reduces the levels of cohesiveness among newly formed neighborhood residents at Yeka Ayat 2 Condominium.

Keywords: *Ethnic Identity, Ethnic Identification, Social Cohesion, Neighborhood*

CHAPTER 1: INTRODUCTION

This chapter provides a general background to the study and the research justification for the research problem. Thereafter, research questions, the study objectives, significance of the study, and operational definitions to explain and clarify key concepts used in the study were presented. The chapter also gives a brief overview of the theoretical framework of the research.

1.1. Background of the Study

When we talk on the concept of neighborhood, it is about the social and physical environment where different forms of social interaction and relationships are taking place. In a neighborhood there is both a geographical and a social unit where people would have the social, economic, physical, and psychological interactions, all of which are essential elements for meaningful and positive social and human development (Kloose et al., 2012). This social interaction in neighborhood create cooperation, intimacy, and a sense of belonging, which would grow to social cohesiveness.

Moreover, neighborhood is a place of social interaction and face to face communication between residents and create solidarity between people through proximity, or common interests, and neighborhood social institutions create a sense of spatial and social identity for residents. A cohesive neighborhood is one where there is strong positive relationships and a sense of belonging are being developed between people from different ethnic and socioeconomic backgrounds within neighborhoods. In a cohesive neighborhood people's different backgrounds and circumstances is appreciated and positively valued.

Since 2005, to address the chronic housing problems of residents, Addis Ababa has undergone in a massive condominium housing development program and transferor transfer to those with low and middle-income residents. Through the Integrated Housing Development

Programme (IHDP), a lot of Condos were built and people were relocated to those condos built at different parts of the City, in which almost all of them were built on the periphery of the city. There are a considerable number of newly created urban villages at the peripheries of the city by the urban development program and Yeka Ayat Condominium Site is one of these villages located in Yeka Sub City, Wereda 13, just adjacent to Ayat real estate.

People have lived in the context of communities and have developed extensive social, economic, and other forms of networks in the wider community in general and within neighborhoods in particular (Altman & Wandersman, 1987). The condominium housing modality has also changed the city's physical and socioeconomic landscape of the residents. Naturally, these people relocated to newly arranged condominium houses come from different ethnic, religious, economic, cultural, social, and political backgrounds.

Studies from the United States and most Western Countries like Netherlands, France, England, and many others (Putnam, 2007, Hooghe et al., 2006) show that increasing social and ethnic diversity tends to reduce social solidarity and social cohesion among the community. The conclusion from these studies have asserted that there is a negative relationship between diversity and cohesion (van der Meer & Dagevos, 2011). According to Cheong, Edwards, Goulbourne, and Solomos (2007), in ethnically diversified communities' different issues threaten the social tie unless there are different policies and social tools are in place. Especially, in a society where there are strong ethnic identification, stereotype, and tensions, there a natural tendency of weak social ties, which would affect the social trust and sense of belongingness existed among residents.

In acknowledging that neighborhood interaction and cohesiveness is a key component in the maintenance of neighborhood vitality, Cattle (2001) reflected about the effect of interethnic mixing on the character of human relations. Moreover, scholars (Goodhart, 2013, Miller, 1995,

Putnam, 2007, Brewer, 1979) argued that strong ethnic identity and identification in heterogeneous ethnic contexts undermines social capitals necessary for trust, solidarity, and cohesiveness among diverse ethnic groups in the society. In line with such assertion, social identity theory argue that ethnic diversity may lead individuals to identify more strongly with ethnic in-group members rather than with a member of the society other than their ethnic groups, which they call them ethnic others. This stronger identification with one's ethnic group may later weaken or harm social cohesion at all levels.

Many writers (Alesina, A. & Ferrera, E. L., 2000, Costa & Kahn, 2003, Lancee, 2017, Peters, 2011) argue that the changes in trust and social cohesion is seen among communities is because of the increasing ethnic identities that come from diversity a society are facing. From this explanation, we see that trust is a key element for social cohesion to exist among communities.

According to the theory of social identity, the ethnic identity that one identified with provides people with social categories that classify their Social World in terms of in-group 'Us' and out-group 'Them' (Tajfel, 1978, Tajfel & Turner, 1979). This in-group bias towards in-group identity would tend to create negative attitudes towards ethnic out-group members which will finally undermine the social capitals that tie with ethnic others. In this kind of social situation, people withdraw from a shared social value that binds them with other ethnic groups together and has a strong identification with their ethnic group members only.

When it comes to our context, Ethiopia is a country with several ethnolinguistic, cultural, religious, and historical background people group who have coexisted for centuries with their cultural, linguistic, religious, and many other differences. There are social capitals and a longstanding culture of neighborhood relationships across all ethnic groups. Through this strong neighborhood relationship individuals in the neighborhood feel secured from any kind of life

challenges, like watching one another's home from intruders, helping one another during bad and good times, and providing emotional and other forms of support. In many neighborhoods, especially poor ones they would get economic support in times of need, which cannot deal in this place because it is out of the scope of this study.

However, currently, there are enormous ethnic-based conflicts and displacements taking place all over the regions of Ethiopia. Lubo (2012) showed that ethnic prejudices and stereotypes lead to generalizing and resentments in the contemporary Ethiopians ethnic groups. When there is a strong ethnic stereotype among ethnic groups it is the human tendency to develop interethnic social mistrust and disparity than solidarity and mutual trust. This was one of the reasons that motivate the researcher to inquire on this research topic. It is, therefore, an important step to understand and explore whether the issue of ethnic identity have any influence on neighborhood social cohesion within the context of the contemporary Ethiopian neighborhoods.

Ethnic identity is one of the features of human identity that would be manifested in different ways within the social environment. As Verkuyten (2005) has commented, identity in general and ethnic identity, in this case, plays a key role in human relationships both at the individual and societal levels. The author further discussed that identity plays how people place themselves and others in their social environment and how such positions get personal meaning and value. Duckitt et al., (2005), moreover, argued that social groups were inherently competitive so that ingroup cohesion and outgroup hostility would be universal and directly correlated with each other. Accordingly, this study aims to investigate the status of ethnic identification and categorization and to what extent that ethnic identities and categorization affect the social cohesion among condominium neighborhoods.

Increasing ethnic identity, alongside the perceptions of ethnic threat and prejudice in a social context, may, therefore, determine the situations of harmony and cohesiveness in ethnically diversified neighborhood relationships (Laurence et al., 2018, Meer & Tolsma, 2014, p. 464). It is, therefore, important to reinforcing and promoting social cohesion in a country like Ethiopia where multiple identity groups share geographic and social environments. It is even more important where there are a practical history and current context of ethnic-based conflict, hostility, or mistrust between different identity groups.

This study, therefore, aims to briefly explore how individuals perceive themselves in terms of ethnic identification and how that has affected the social cohesion at the neighborhood level. Generally, the study inquires to assess the strength of current social ties among neighborhoods based on the indicators of social cohesion called neighborhood attachment, neighborly interaction, and community participation. It further assesses the relationship exists between ethnic identity and social cohesion at the neighborhood level using ethnic identity and social cohesion measures.

1.2. Statement of the Problem

Since 2005, The Addis Ababa City Administration has been constructed thousands of Condos and transferred to residents in different modalities. Some residents were displaced from the central part of the city because of Urban Redevelopment Program and relocated to different Condo sites. Others have got the Condo housing units being one of the lucky lottery winners from the long list of people. Some others purchased the house from those owners. Yet many people live in Condos renting from the owners.

The everyday lives of people take place in certain societal, psychological, and physical environments, one of which is the neighborhood. Individuals with higher levels of social

attachment are more likely to provide support to others (Gracia and Herrero, 2003). In a social context where there is strong social cohesion within neighborhoods, individuals would get all kinds of direct and indirect social and physical support from neighborhood relationships. The support could be economic and non-economic. This is one of the very good social capital that ties society together. Research asserts that the strength of neighborhood social capital and neighborhood attachment are good interpreters of social wellbeing (Cramm et. al., 2003).

Neighborliness is beyond friendliness, it is being helpfulness, being protector from any harm, get involve not being distant, know one another and there is also the issue of reciprocity in it. In a cohesive neighborhood, there is the likelihood that residents collaborate to develop their social and physical environment. A neighborly relationship would grow to stronger friendship who will care for one another, watch out for each other, and their property, assist one another in times of hard situation. A community with a strong social tie develops social norms and social control to lead a peaceful and decreases the practice of crime as a result. Furthermore, in neighborhoods with high levels of social cohesion, residents trust each other, provide a sense of safety, and intervene if something problematic happens at the individual and family level. Neighborhoods with high levels of social ties are expected to generate values such as interpersonal help and norms of reciprocity, which may be beneficial to the overall wellbeing of individuals within the neighborhoods (Stansfeld et al., 2006).

On the contrary, empirical findings (Laurence & Anthony, 2008, Roberts & Gordon, 2016) show that in a social context where there is poorly functioning neighborhood relationship and lose social connections, there will be a growing tendency of the practice of crime, robbery and anti-social behaviors and low level of social support and reciprocity among them. These research findings also assert that an increasing level of crime, robbery, feelings of unsafe, fear of

being a victim from these kinds of social problems mainly are the predictors of lack of social cohesion and weak social interaction among the community.

With this in mind, the report of the Ministry of Urban Development and Housing (MUDH, 2016) stated that the occurrence of criminalities like robbery, theft, and physical injuries are becoming common problems in the Condominium residential areas. The report showed that incidents of criminalities and types of crimes performed have become increasing in day to day activities in most condominium sites. According to the report, there is a high report of robbery and theft on daily basis, the occasional breaking of houses, or stealing parts of private automobiles and other forms of crimes. As mentioned above, empirical researches affirm that incidents of criminalities and thefts increased when there is poor social cohesion among residents. Moreover, previous researches have demonstrated (McKenna, et al., 2018) that there is a negative relationship between ethnic diversity in a local community and social cohesion.

Social science scholars claim that neighborhoods should remain vital for human society because it influences residential stability, collective efficacy which are vital to the prevention of crime, disorder and for obtaining resources to boost an individual's economic and social wellbeing (Greif, 2009). According to UN-HABITAT (2010), one of the issues considered in designing the condominium houses was to provide not only a physical unit but also a psychological and social neighborhood through well-designed Condos.

As far as my reading is concerned, I have come across studies that have assessed the design and quality of condominium housing and residents satisfaction, problems related to the functioning of sanitation, drainage and sewerage systems of Condos (Wondoson, 2016) and the social & economic challenges of individuals from slum areas of the city relocated to the newly emerging condo housing (Dereje, 2015). In those studies, the issues of transport problems that

have resulted from the locations of most condo sites and the prevalence of crime in condominium residential areas were also touched. However, the status and nature of neighborhood interactions and cohesiveness in these newly emerging condominium neighborhoods is one of the research gaps that I found to be studied in depth. This study, therefore, contributes to filling this gap by studying the current trends of social cohesion, ethnic identification and explore the relationship between ethnic identification on neighborhood cohesiveness among the research population.

Moreover, when we speak of condominium neighborhoods, the population are heterogeneous both in their sex, ages, ethnic background, the socioeconomic status, and educational status. The focus in this study is, therefore, to examine individual's social cohesiveness and ethnic identity within neighborhoods in light of these profound diversities.

1.3. Research Questions

The present study sought answers for the following leading research questions:

1. What is the current status of cohesion among neighborhoods of condominium residents?
2. What is the current status of ethnic identification among neighborhoods of condominium residents?
3. Is there a statistically significant correlation between ethnic identification and social cohesion in neighborhood attachment among residents? What proportion of the variance in social cohesion does ethnic identity explain?
4. Do ethnic identity and social cohesion vary as a function of demographic variables in the study (i. e. sex, age, education, and ethnic background)?

1.4. The objective of the study

1.4.1. The general objective of the study

The general objective of this study is to assess the relationship between ethnic identity and social cohesion in Yeka Ayat 2 Condominium residents.

1.4.2. The specific objective of the Study

1. To examine and describe the current status of neighborhood social relations and ethnic identification among condominium residents of different ethnic groups in their everyday lives.
2. To examine the correlation between ethnic identification and social cohesion among neighborhoods in their everyday lives.
3. To identify the socio-demographic predictors of community cohesion.

1.5. The scope of the study

Researchers assert that social cohesion is characteristically seen as a multidimensional construct that can be studied at the micro-level, such as individual attitudes and orientations, meso-level such as features of communities and groups, and at macro-level, which is features of societal institutions (Schiefer & Noll, 2016). For sake of scope and the interest of time and cost, however, this study focuses only on social cohesion at the micro-level in the neighborhood social environment. Therefore, the study focuses on assessing the social relations, individual participation, and sense of belongingness among the relocated neighborhoods. The other limitation was that the study focused only on one condominium site, which limits the generalizability of the result to the whole population of Addis Ababa Condominium situation.

1.6. Limitations of the study

Due to the outbreak of COVID 19 pandemic, physical distancing and stay at home restrictions limited the researcher to take a significant number of data as planned in the beginning. It became a great challenge for the researcher to collect the remained data. To be seated down and take time with respondents for the qualitative data was also not possible in that critical situation. Accordingly, out of the targeted 342 sample size, a total of 310 questionnaires was distributed until the first case of COVID 19 happened in Ethiopia and the restrictions were made. Out of these only 261 (76%) were collected. The researcher was unable to get more respondents and achieve a total of 342 sample size. Likewise, for the qualitative data, only three key informants were interviewed because was unable to get the required number of respondents. This was the major limitation of the study.

1.7. Operational Definitions of Variables

- **Neighborhood:** is defined both as a spatial and social unit where people would get the social, psychological, economical, and physical needs, all of which are essential elements for meaningful and positive social and human development (Kloose et al., 2012). In the contexts of this study, the neighborhood is operationally defined as those people who live next door and on the same physical residential block and adjacent blocks and share common spaces, like parking, playground, and communal.
- **Social cohesion (SC):** social cohesion in the context of this study is about the extent of connectedness and solidarity among groups in the community at the neighborhood level. In a general sense, social cohesion in neighborhood refers the relationship and interactions among members of the neighborhood community in day to day lives, greetings, having

coffee together, exchanging tools and other staffs, willingness to participate and help one another, participating in community action and social activities, visiting one another's home, as well as helping each other and sharing their ideas and resources. Moreover, social cohesion is defined as the ongoing process of developing a community of shared social values, shared norms within a given community, based on a sense of trust, sense of community and the practice of reciprocity among them.

- **Ethnic Identity (EI):** in the context of this study, an operationally ethnic identity means that how an individual considers herself or himself to be called in terms of ethnic categorization or group; like Ormo, Amhara, Tigre, etc.
- **Sense of Community (SC):** The concept of Sense of Community can be used to show the territorial and geographical notion of a community like neighborhood, town, city, and the social quality of character of human relationship McMillan and Chavis (1986). However, the two usages are not mutually exclusive.

CHAPTER 2: RELATED LITERATURE REVIEW

2.1. Introduction

Some concepts in this study need clarification from the outset: ethnic identity, social cohesion, neighborhood. In this chapter, both a theoretical and working definition of these key concepts will be discussed. This chapter, therefore, reviews general literature about the constructs under study.

2.2. Community Cohesion (CC): Basic Concepts, Assessment, and Theories

This section provides a comprehensive overview of the relevant literature on social cohesion, starting with the concept of social cohesion, in brief, its theoretical framework in the discipline of social psychology, and what other researchers do in ethnic identity and social cohesion. Moreover, it will also address the relationship between social identity and group cohesiveness and the role of the process of self-categorization in psychological group formation.

2.2.1. Basic Concepts of Social Cohesion

The dependent variable in this study is social cohesion in the neighborhoods expressed by residents. Social cohesion and identity can be assessed and analyzed at different levels of analysis: at the individual within a social context, groups, communities like cities, neighborhoods, religious groups, and political groups, to name but a few (Chan et al, 2005, Ashmore et al., 2001). This study, however, limited its scope to assess social cohesion and ethnic identification in the context of neighborhood social group.

Regarding the issue of social cohesion, the question could be how should we measure the status and structure of social cohesion that can be derived from our understanding of the concept of social cohesion. The concept social cohesion has both the subjective and objective components;

the former refers to people's actual participation, cooperation and helping behavior, while the latter refers to the norms and subjective feeling of trust, sense of belonging and willingness to help one another (Chan, et al, p. 291). SC is also related with the degree of interconnectedness between individuals that is both a result and cause of community and public life, which encompasses feelings of trust, norms of reciprocity or mutuality and is demonstrated by participation in networks and community organizations (Chan *et al.* 2006, van der Meer, Tolsma, 2014). The focus of this study is to assess the objective norms and subjective feelings of trust, sense of belonging, and willingness to help one another among neighborhoods.

Many social psychological researchers and scholars (Ariely, 2014, Liu et al., 2017, Cheong et al., 2007, Chan et al. 2006) have tried to give indicators for the concept of social cohesion operationally; these are neighborly social interaction or relationship, sense of belongingness and trust. Accordingly, neighborhood trust, willingness to participate in collective neighborhood life and sense of belongingness is the key dimensions that are going to be assessed in this study. The study embraces the above-mentioned dimensions of cohesiveness and intends to investigate how cohesive is condominium housing neighborhood and perceived ethnic threat in the newly emerged forms of neighborhoods from the case of Yeka Ayate 2, Addis Ababa.

Accordingly, Liu *et al.* (2017) showed that neighborly interaction is defined as the formal and informal dynamic interaction happening among residents living in the same neighborhood. Neighborly social interconnectedness or ties between individuals may be formed when there is trust and contact developed among them. Individuals within neighborhoods who have frequent interactions with neighbors tend to show a strong sense of community and attachment to their neighborhoods and may develop a sense of security, trust, and social order through daily

interactions with neighbors. Yet, Putnam (2007, p. 149), argued that in a social context where there is increasing ethnic diversity it more difficult to develop trusting relations.

By social cohesion, we mean the social bonds that neighborhoods have to live together and achieve a shared social goal, particularly the social tie that enables neighbors to achieve a stable and predictable social environment (Sampson and Groves, 1989). Search for Common Ground and UNDP (2015) regards social cohesion as the glue that binds society together, essentially is made up of the four key components: social relationships, Connectedness, Orientation towards the common good, and Equality.

When we talk about community cohesion, first it is good to know how and why do people identify and categorize oneself within a given social group. It is a basic fact that human lives in a social group and tend to make social identification whereby the sense of self is rooted (Baumeister and Finkel, 2010). Thus, to understand social cohesion and relations, it is good to understand the process through which an individual attaches to his or her social group and the condition under which in-group and out-group differentiation becomes salient.

Social group cohesiveness refers to the essential quality of a group that has objectively observable phenomena and subjectively experienced feelings of closeness, 'we-ness', solidarity, unity associated with the group (Hogg, 1987, p. 90). Festinger (1950, p. 274) pushes the argument a bit forward and describes that group cohesiveness is the attraction between individual group members and the forces acting on the member to remain in the group. Without the attractions and sense of belongingness of residents to each other cohesive community or group cannot exist.

Even though no general agreement can be found among scholars on the definition of social cohesion, it has been a longstanding interest of research in various disciplines including psychology, sociology, anthropology, biology (Buckner, 1988). Depending on their fields of

studies, different scholars have also tried to define the concept of social cohesion in many different ways.

Sometimes social cohesion (SC) and community cohesion (CC) have been used interchangeably in the literature. However, there is a distinction in terms of the scope these two words describes, in that social cohesion has tended to be used more broadly and associated with more general socioeconomic factors, whereas, community cohesion has emerged as a more specific term to describe the societal relation at the micro level which are based on identifiable communities defined by neighborhood, religion, ethnicity rather than macro-level social class (Cantle, 2005, p. 47). The concept of community cohesion is more about the harmonious community relations, people's sense of belongingness to a neighborhood, the degree of social capital, attachment, trust, and caring about fellow-neighbors.

Positive attitudes towards and beliefs about one's neighbors contribute to a sense of solidarity among the community and community cohesion, therefore, includes having common community vision, positively valuing people's ethnic and other backgrounds and enriching a fair relationship and mutual respect with all community members (Cantle, p. 160). The social interaction of neighbors refers to borrowing and lending tools, informal visiting each other, asking for help in an emergency, provide each other with emotional, instrumental, and informational support are among the many (Chavis & Wandorsman, 1990). Research also showed that when people have a strong sense of community and have strong interaction with people in their neighborhood, they will develop feeling security in their neighborly relationship, safer and more secure, they are more likely open to interacting with their neighbor, keep their living environment from any incivilities such as litter and as a result fear of crime from gangs on the street decreases (Chavis & Wandorsman, 1990, pp. 56-58).

Moreover, the concept is viewed as a characteristic of a society dealing with the connection and relationship between societal units such as individuals, neighborhoods, groups, etc. with a common vision and sense of community for all community members (Wetherell, Lafleche, and Berkeley (eds.), 2007, p. 3). Community cohesion is about the bonds that hold the community together in a society, particularly in the context of ethnic diversity (Schmeets 2012: 128). If we ask what are the glues that hold a multiethnic society together and enable its members to peacefully coexist and develop, there are key indicators and social capitals one can mention depending on the social and cultural contexts of a given community. Social cohesion, therefore, carries different connotations, depending on the context, identity, culture, and social and political dynamics (Chin Peace and Tranquility Council, 2015).

According to the Commonwealth Secretariat and United Nations Research Institute for Social Development (2010), social cohesion is about the capacity of a community to ensure interdependence among members of the community and minimizing disparities and avoiding polarization. The above document further asserts that a cohesive society is a mutually supportive community pursuing to ensure the welfare of all its members and care for one another, have mutual trust and being responsible for the general welfare of the neighbors.

Toit *et al.* (2007) defined social cohesion as the social interaction between family members, individuals, friends, and groups who make up the social unit within the community. In addition to that social cohesion promotes a sense of belonging, trust, and cooperation among community members and achieve a common goal.

Daily contact and verbal discussion between neighbors will enhance the resident's friendship and that plays a vital role in developing social relationships and a sense of

belongingness between members of the community. Involving the social relation and participating in community activities enhances the social interaction among the neighbors.

Generally, the terms social cohesion is seen associated with people's sense of community, their sense of belongingness to a neighborhood, the amount of trust and caring about fellow-neighbors, and believing that people who live there are about them. Positive attitudes towards and beliefs about one's neighbors contribute to the sense of solidarity among them. Community cohesion, therefore, includes the creation of a community vision and sense of belonging, positively valuing people's ethnic background and enriching fair relationships and mutual respect with all community members (Cantle, 2005, p. 160)

Here I see that the extent to which inconsistent results of the generalization of for the relationship between ethnic diversity and social cohesion and trust is due to the different indicators of social cohesion investigated and the difference in the socio-demographic backgrounds of each country. Most of the empirical studies hold the fact from North America and European Countries. This may be true in most the US, Canada, and European Countries because somehow both have share similar worldviews and lifestyles. We cannot assume and take this for granted, without evidence, that this generalization can be applicable outside of North America, Canada, and European countries like Britain and France. Even in Europe, Hooghe et al. (2008: 218) find in their cross-national study of EU-15 countries, there is no completely negative relationship between ethnic diversity and generalized trust among the community. If the same study were done in Africa and Latin America on the relationship between ethnic diversity and dimensions of social cohesion, the result could be different from the one in America or Europe. Interestingly, in Australia, Leigh (2006) finds a stronger relationship between ethnolinguistic

diversity and trust, rather than specifically ethnic diversity, which suggests that social issues not always come about due to ethnic reasons.

2.2.2 Assessing Social Cohesion

Concerning the classification of the items, social cohesion indicators are neighborhood relationship, sense of attachment and belongingness, and generalized trust among them. Accordingly, items 1, 5, and 13 were originally written to measure attraction to the neighborhood (relationship and attraction to the neighborhood); items 2, 4, 6, 8, 10, 12, 14, 16 and 18 to measure psychological sense of community/ belongingness and items 3, 7, 11, 15 and 17 to measure neighboring/ trust. The preferred scoring is to use the mean of the item scores; that is, the mean of the 18 items for an overall score, and, if desired, the mean of each classification. Except for items 5 and 15 which are negatively keyed, all other items require recoding before means are computed (1=5, 2=4, 4=2, 5=1).

2.2.3. Theories of Social Cohesion

This section highlights theoretical issues related to social cohesion very briefly which have been proposed to explain how ethnic diversity influences interpersonal trust and community cohesion. Accordingly, two contrasting theoretical traditions make competing claims about what relationship we should expect to observe in the scholarship of ethnic diversity and social cohesion, whether inter-ethnic mixing and ethnic identity in the neighborhood affects the status of social harmony. These theoretical accounts are called the contact theory and conflict theory or threat hypothesis (Wickes et al., 2013, van der Meer and Tolsma, 2014). These two scenarios will help us to illustrate the possible consequences of diversity in general and ethnic identity in this case for social community cohesion and will provide a perspective on how to deal with diversities.

2.2.3.1. The contact theory

One of the most prominent theories that are mentioned in the discussions of intergroup relations is the contact theory, which was originally developed by Allport (1954). This theory proposes social cohesion and diversity are positively associated by facilitating interactions between ethnic groups, particularly close and prolonged contact with members of different cultural or ethnic groups promotes the reduction of prejudice and more positive and tolerant attitudes towards members of out-groups (Pettigrew and Tropp, 2006). According to this theory, contact can reduce prejudices, foster mutual understandings, and increase the chances of discussion and negotiations over shared interests or past collective memories or problems.

This proposition is based on the idea that intergroup contact provides direct information regarding the values, attitudes, behaviors, and lifestyles of other groups. Personal contact gives information that is based on first-hand experience rather than on preconceived ideas. The contact process helps to replace stereotypes with understandings of others and people get to know one another. According to Allport's contact theory, it increases cooperation among groups in pursuit of common goals and increases the likelihood of inter-ethnic interaction increases and inter-ethnic primary and secondary bonds develop.

In contrast to conflict theory, contact theory proposes that positive contact with individuals from different racial and ethnic group have a potential to reduce stereotyping and prejudice by bringing individuals into direct contact and promote a positive attitude towards members of ethnic out-groups (Allport 1958, Brown and Hewstone 2005). According to the contact theory, the situations that unconscious assumptions and prejudice against members of ethnic others can be reduced through casual exposure between majority and minority group members. This is because that interethnic contact would give them chance to a mutual

understanding and as a result, cohesion increases, and attitudes are generally more open for social attachment. This is to say that when residents from different ethnic groups meet with each other and interact, they form social ties or acquaintanceships.

Moreover, Putnam (2000) strengthens the concept of contact theory by saying that having friends from different ethnic groups increases bridging social capital and helps to generate interpersonal trust, group cohesion, and a sense of belonging. In such a scenario, diversity builds community cohesion, on the ground that diversity increases meaningful interaction between inter-ethnic groups.

The above discussion would mean that those living close to each other will get the chance to change their attitude and be less biased towards such groups because of the close contact and relationship. wards minority group members. To put this in another way, individuals living in neighborhoods with diverse proportions of ethnic residents have a greater likelihood of everyday inter-ethnic contact which reduces the levels of ethnocentrism and increases both cognitive and behavioral social cohesion. The intergroup contact leads to reduce intergroup prejudice under the following conditions that if there is recognition of others with their ethnic and cultural background between the groups, have common goals, no competition between groups and external hands that forbids the contact (Pettigrew, 1997). According to contract theory, social cohesion among ethnically diverse community increase when there is intended and unintended causal contact among ethnic groups.

For example, Gilliam, Valentino, and Beckmann (2002) examined whether living near minorities alleviated the influence of negative stereotypes in the U.S. context. They claimed that when people lack the first-hand experience with subgroups, they base opinions and attitudes on the information that they have available to them through the media. Gilliam and colleagues,

therefore, hypothesized that when people live in areas where intergroup contact is likely, negative stereotypes will be less prevalent. Their findings support this because those who lived in more diverse areas where regular contact with minority group members has likely reported more positive attitudes towards outgroup residents (Gilliam et al., 2002).

Direct contact between different ethnic groups has been shown to significantly reduce ethnic prejudice and negative stereotypes, as a consequence promotes strong social attachment. The contact theory implies that ethnically diverse community life has a strong potential to exert tolerance and trust between ethnic groups (Hewstone, 2009).

2.2.3.2. The conflict theory or threat hypothesis

Unlike the contact theory, conflict theory or threat hypothesis (Blalock 1967) suggest that increasing out-group size in a community environment brings a feeling of threat and difference between minority and majority groups, particularly arising out of real or perceived threats (Bobo 1988). This perception of threat among residents will cultivate prejudice towards out-groups, which in turn lowers social cohesion but only among individuals who hold more negative views of ethnic out-groups. According to the conflict theory, ethnic heterogeneity on its own may not lower cohesion rather how individuals view ethnic out-groups, local cohesion may be more likely to suffer because of the individual's with derogatory views of ethnic out-groups live in the neighborhood. Cohesion may, therefore, be a product of both the ethnic composition of one's community *but also* an individual's perceptions of, and attitudes towards, ethnic out-groups.

In line with this, Van der Meer and Tolsma (2014) also argue that in a social environment in which there is multiple ethnic diversity exists provokes feelings of ethnic hostility and animosity. According to the threat hypothesis, the dominant mechanism in the relationship among the ethnically diverse communities is "outgroup bias" and 'ingroup favoritism' (Tajfel, 1981,

Lancee, 2017). The main concept of in-group favoritism is that people tend to build relations with others that are similar to them and favor others who are alike (McPherson *et al.*, 2001). In a social context that is more diverse, people are more frequently confronted with others that are unlike them, which will result in a lower level of trust and societies are less cohesive.

Conflict theory argues that increasing diversity undermines cohesion (Laurence and Anthony, 2008). According to the theorists of conflict theory, dominant groups come to feel threatened as increasing numbers of people from minority ethnic groups settle in their area and certain resources belong to them are perceived threatened by a minority group, members of the dominant group are likely to react with hostility. This perceived threat emerging out of community ethnic diversity gives for the rise to stereotypical characterization and discriminatory treatment of ethnic out-groups, a hypothesis which has garnered some support within social psychology, using a variety of observational and experimental research designs (Fossett and Kiecolt, 1989; Giles and Evans 1985, Giles and Buckner, 1993).

Under the threat hypothesis, as neighboring out-groups increase in number has a psychological impact on individuals, translating into feelings of threat, provoking prejudice, and more likely in reducing cohesion. When the level of ethnic diversity is higher, social withdrawal may occur in response to these perceptions while flight or avoidance may further disrupt cohesion (Greif, 2009). Increasing ethnic diversity, alongside linguistic diversity, diversity in social norms' and a lack of shared experiences may also induce feelings of animosity (van der Meer and Tolsma, 2014, 464). In this kind of social environment, there is an innate tendency to ingroup-trust and connectivity and outgroup fear and distrust are more likely to form within ethnic groups (Laurence and Bentley, 2015). In sum, the threat hypothesis or conflict theory suggests that diversity reduces cohesion.

Conclusion

In conclusion, it is important to recognize that social cohesion is a multilayered phenomenon that refers to formal and informal bonds between people. It is about attitudes towards and relationship with in-group and out-group members as well as people in general within a given social environment. The salient level of ethnic identification determines the level of neighborhood cohesion in the heterogeneous community setting. The literature reviewed above asserts that when there are overly strong identification and categorization in terms of ethnic identity there is most likely to happen tension, hatred of out-group members, and prejudice which finally weakens the social cohesion among the ethnically diverse neighborhood.

According to the contact theory, a rise in crime is thought to further provoke residents may serve to enhance community solidarity by motivating residents to come together, establish shared values and respond collectively to the common threat of crime around the residence.

Over the last two decades, ethnic-based political discourse has increasingly emphasized ethnic identity and that caused a lot of intergroup hostility and harm-doing. This shows that at the level of individual within a social context, ethnic identity may contribute to both in-group bonds and hostility toward other groups (Jones, 1997). At the level of groups within a society, social identity theory and self-categorization theory emphasize the potential for group-based identities fosters support for the status quo among the ingroups, and foster intergroup competition (Tajfel, 1981, Turner, 1987).

According to the social categorization principle, if once human social groups are organized into in-group and out-group categories, the relationships between in-group and out-groups are characterized by antagonism, conflict, mistrust and mutual contempt (Ashmore *et al.*, 2001).

Robert Putnam's (2007, p. 137) studies done in 42 European countries during the 1990s and 2000s highlighted the importance of social trust for maintaining prosperous societies, proposing that social networks and the associated norms of reciprocity and trustworthiness. He also has suggested that diversity is strongly related to lower levels of social cohesion. Putnam's hypothesis suggests that diversity has different effects from those advocated in contact and conflict theories. In the short term, he argues that diversity does not lead to greater inter-group contact between people from different backgrounds, nor does it reinforce the solidarity of the in-group faced with the growing presence of out-groups. Rather, Putnam argued, higher levels of diversity reduce both in-group and out-group cohesion and in turn influences social distance.

The neighborhood changes made by random neighborhood formation in Condos directly affect the social identity of the new communities. There could not be a chance to form a minority and majority social group in the Condominium setting. Thus, no one could trigger to make out-group and in-group ethnic categorization, rather inhabitants of diverse communities tend to withdraw from collective life, distrust their neighbors and engage less in public life. Based on the above discussed theoretical frameworks, the main purpose of the study is to assess and describe the relations between ethnic identity and social cohesion in a context of ethnic diversity. It further describes the relationship between diversity and social cohesion derived from the same data.

2.3. Theoretical Framework

The theoretical framework for the study evolved out of the literature review. The key theoretical premises governing this study include social contact theory and conflict theory. The key question of whether ethnic identity and interethnic mixing affect social harmony is dominated by these two contrasting theoretical accounts. The conflict theory (Blalock, 1967) argues that in diverse ethnic environments there is a feeling of threat and anxiety between the minority and majority ethnic

groups that comes from a real and perceived competition over resources, but also relating to social identity (Tajfel, 1981). Conflict theory sees perceived threat emerging out of community ethnic diversity as giving rise to stereotypical characterization and discriminatory treatment of ethnic out-group, a hypothesis that has gathered some support within social psychology (Giles and Buckner, 1993).

As seen in the literature reviewed, social cohesion is a multidimensional construct and there is an interplay of several factors at the level of the individual, the family, neighborhood, community, and society. In plain contrast to conflict theory, contact theory proposes that racial and ethnic diversity can reduce stereotyping and prejudice by bringing individuals into direct contact with members of ethnic out-groups (Allport, 1954). These are the major theoretical frameworks that guided this study.

The theoretical framework shows the connections and interplay between the individual, the neighborhood community, and both formal and informal institutions needed to be taken into account to better understand and study social cohesion. For social cohesion to exist, these three may have a proper and healthy relationship. An individual can only feel in cohesion with the group and participate in the social activities if the rest of the group members embrace him or her within the group environment. Whereas, if a person sees some forms of rejection and feels a sense of exclusion, it is unlikely to stay in the group and develop a sense of belonging. It is therefore difficult to involve in any of the social institutions and respect the norms and values of that community. The framework depicts that the intersection and level of connectedness at each of these three levels are an important factor for social cohesion.

The concept of neighborhood social cohesion encompasses attitudes and norms of trust among neighbors, a sense of belonging, and the willingness to participate and help one another

among them. The study focuses in assessing the relationship between ethnic identity and only on one particular aspect of cohesion social, neighborhood social cohesion (Schaeffer 2014, Van der & Tolsma, 2014).

2.4. Ethnic Identity: Basic Concepts, Assessment, and Theories

In setting the stage for this section to follow, this part of the paper addresses the concept of ethnic identity and how ethnic identity could be constructed through discourses and the concept of self-categorization. The theoretical framework of ethnicity and ethnic identity in the field of social psychology and how to assess ethnic identity was also discussed in brief.

2.4.1. Basic Concepts of Ethnic Identity

The concept of social cohesion is assessed in a context of diversities and ethnic identity is one of those. To understand well the effect of ethnic identification and identities, it is good to understand the concept of ethnic identity first.

Identity is basically about how one identifies and defines oneself with others and the individual's psychological relationship to a particular social category (Wetherell, Lafleche & Berkeley, 2007, p. 9). They further assert that people want to identify with a particular identity when they become uncertain about where they belong.

At the individual level, ethnicity is a social and psychological process that gives an individual defines and develop a sense of belonging and social identity (Tajfel, 1974, p. 69). In this case, when a person locates himself or herself and has been socialized in an ethnic group, it develops an ethnic identity. Locating oneself with a community and society is not only a psychological phenomenon but also a social phenomenon in the sense that it can be expressed themselves objectively through personal behavior that can be shared by others.

The concept ethnic identity is defined by many scholars in many different ways but the most widely used definition is the one proposed by Phinney (1992, p. 63), which says that ethnic identity is a sense of belonging towards one's ethnic group as a member of an ingroup that claims a common ancestry or shares at least a similar culture, race, language, kinship, religion, or place of origin. According to Phinney (1989), the concept of ethnic identity is an important concept that can be developed through the process of exploration, affirmation, and commitment. Ethnic identity encompasses very important values such as knowledge of the history of ethnic background, traditions, customs, membership, sense of belonging, feeling of attachment, and sense of community (Kenyon and Carter, 2010).

Ethnic identity is an enduring fundamental aspect of the self that includes a sense of membership in an ethnic group and the attitudes and feelings associated with that membership (Phinney, 1996, p. 922). Unless someone has social identification with a given ethnic group they can't have a sense of community and sense of belonging and attachment with that community. Kenyon and Carter further argued that ethnic identity becomes salience when one's sense of ethnic membership becomes higher along with the attitude and commitment associated with his or her ethnic membership is high.

In the discussion of Ethnic Identity Development (EID), Phinney (1993) devised a three-stage model of Ethnic Identity Development, which, supposedly, applies to members of all ethnic groups. According to the model, an individual begins with at which they lack awareness of their ethnic identity and somehow in the process of ethnic identity search, where individuals examine what it means to be a member of an ethnic group. The second is a stage where individuals achieved his or her ethnic identity and at this stage, individuals have explored their ethnic group and attained a deeper understanding, appreciation, and commitment to their ethnic group.

Phinney (1992) explained the concept of ethnic identity that it is a sense of identification with or belong to one's ethnic group. When a person is bound to a social category, individuals identify with people in some categories and differentiate themselves from those in others. Ethnic identity is a measurement of the feeling of belonging to a particular ethnic group. Ethnic identity can be measured in different ways. One method of measurement is simply asking a respondent about his or her identity with the majority group and the respondent's ethnic group.

2.4.2. Social Categorization and ethnic identity

In the discussion of community or social cohesion, self- categorization theory is one of the frameworks that has been used to understand how individuals categorize themselves into a certain social group. In the theoretical understanding of social identity, individuals' self-concept is derived from the knowledge of his or her membership of a social group attached to that membership (Tajfel, 1981, p. 255). This would mean that a person understands the social identity based on the categorical distinction. According to self-categorization theory, individuals define, describe and evaluate themselves in terms of a given social category; such as black, white, Oromo, Amhara, Orthodox Christian, etc. and follow the in-group's norms, (Turner, 1987).

In social psychology, much of the research on social identity and inter-group relations has been dominated by the power of social category distinctions to produce "us" and "them" thinking, with associated in-group biases, inter-group discrimination, and hostility (Brewer, 2010). When individuals or groups identified with an ethnic group, that group identity provides them with distinct social categories to classify their social worlds in terms of in-groups "us" and out-groups "them" (Tajfel, 1978, Tajfel and Turner, 1979). Social categories may form a dichotomy between the native versus foreigners, black versus white, Amhara versus Ormo, etc.

Theoretically, in-group identification and categorization can be an antecedent of perceived out-group threat and many affect the social interaction with those perceived as an out-group (Brewer, p. 155). Psychological and social groups will be formed based on self-categorization in terms of relevant categories, such as sex, religion, ethnicity, etc. The process of self-categorization in terms of these in-group – outgroup division will bring social identification and social group formation.

Group identification gives a lens that makes the in-group members very sensitive about the interest of their group and very sensitive about anything that they perceived it harms their group. Verkuyten (2010, p. 156) argued that compared to low social identification, higher group identification will lead to greater threat perceptions towards the out-group, and these lead individuals to identify more strongly with their in-group. This would mean that those with higher ingroup identification are more likely to have more negative outgroup attitudes and more to be concerned about their group. This theoretical framework goes in line with the social identity theory of Tajfel and Turner (1979).

The social identity concept is a description of what a person is and how she or he is socially defined in terms of categorical characteristics such as gender, age, and ethnic background (Verkuyten, 2005, p. 43). Scholars argue that shared superordinate identity is necessary to foster trust, cooperation, and solidarity among diverse subgroups in a society (Miller, 1995, Reeskens and Wright, 2012). Some commentators also assert that ethnic heterogeneity undermines the trust and solidarity necessary for cohesive societies (Goodhart, 2013, Scheffer and Waters, 2011) because it reinforces separate ethnic identities rather than promotes a shared social identity. In line with such arguments, social identity theory suggests that ethnic heterogeneity can lead individuals to identify more strongly with ethnic in-group members rather than with members of

society more broadly, which could thereby restrict the development of a shared superordinate identity and therefore harm social cohesion.

The conclusion for this is that in-group identification and out-group bias affects the strength of social cohesion among a diverse ethnic group in a community. Therefore, it can be argued that social cohesion is essentially a matter of how individuals perceive others and not of more 'objective' measures of interactions, although these perceptions are likely to be the outcome of actual interactions and we would expect a considerable correlation between the two.

According to the social identity theory, when an individual categorizes themselves and take on a group identification in a certain social group, in-group and perceive themselves they are different from others, out-group, based on that identity there is a sense of belonging to the group (Burke, 2006, p. 89). When an individual categorizes himself or herself in a given ethnic group and sees others as ethnic others, then the salience of ethnic identity becomes a base for every social interaction. Ethnic identity becomes more salient that shapes social behavior and relationship.

Social identity theory the explanatory function of social identity theory is to define groups in terms of people's self-conception as group members. It examines the phenomena such as prejudice, discrimination, ethnocentrism, stereotyping, intergroup conflict, conforming group polarization, group cohesiveness, the like (Burke, p.111). A social group with defined social identity existence when two or more people shares the same social identity in terms of shared attributes that distinguish them collectively from other people or group (Burke, p. 115).

According to social identity theory, people will be categorized into a social group called "them" and "us" based on a process of social categorization. When a person perceives themselves

as part of a group that is in-group (us) and the other group out-group (them). Social identity theory states that the in-group will discriminate against the out-group to enhance their self-image.

2.4.3. Assessing Ethnic Identity

Phinney's (1989) work on the stages of the development of ethnic identity asserts that ethnic identity formation takes three stages; beginning with a lack of exploration of ethnic identity, then to search for ethnic identity and finally ends with achieved ethnic identity. Accordingly, to measure the status of ethnic identity within a social group, she developed the Multigroup Ethnic Identity Measure (MEIM), which examines three aspects of individuals' ethnic identity: achievement (i.e., degree of exploration and commitment), affirmation and belonging (i.e., degree of positive feelings toward their ethnic group) and ethnic behaviors (i.e., degree of participation in cultural activities). Phinney's theoretical conceptualization of ethnic identity achievement ranges from the lack of exploration and commitment to both exploration and commitment (Umaña-Taylor *et al.*, 2004). Ethnic identity becomes salient when a person explores and has a commitment to that the ethnic group.

Ethnic identity is a measurement of the feeling and behavior of belonging to a particular ethnic group and can be measured in different ways. Phinney's (1992), Multiethnic Identity Measure (MEIM) is one of the few measures the researcher found out relevant to assess ethnic identity in social groups with strong reliability and has been widely used in the field of ethnic identity research. This research adopted Phinney's 19 items scale and take only the 14 items that assess individuals' degree of ethnic identity achievement and excluded 5 items that measure other group orientation which is out of the scope of this research. Thus, with its current use the scale, the measure assesses ethnic identity achievement, by calculating individuals' responses to

positive feelings about their ethnic group, for example, “I am happy that I am a member of the group ethnic group I belong to”).

As mention above, the MEIM consists of 14 items, and the reliability coefficient of the 14 items was .81. Ethnic identity the total score is drive by reversing negative items (indicated by “R”, summing across items and obtaining the mean of the 14 items. Classifications of items are as follows: affirmation and sense of belonging (items 5, 8, 11, 13, and 14); ethnic identity achievement (items 1, 3, 4, 6R, 7R, 9, and 10) and ethnic behaviors (item 2 and 12). As indicated by ‘R’, items 6 and 7 are reversed items. The preferred scoring is to use the mean of the item scores; that is, the mean of the 14 items for an overall score, and, if desired, the mean of the 5 items for ethnic affirmation and belonging, the mean of 7 items for ethnic identity achieved and the mean of 2 items for ethnic behavior. Items are rated in the original scale on a 4 – point scale from strongly agree to strongly disagree, scores range from 4 (indicating higher ethnic identity) to 1 (low).

The statistical relationship that occurs between the variables and the measure of central tendency was applied to measure the relationship between ethnic identity and social cohesion. The measure of central tendency indicates and describes where the distribution is located. The most convenient and frequently used measure of central tendency is the mean. A measure of the correlation coefficient indicates either a positive or negative relationship.

2.4.4. Theoretical Considerations on Ethnicity and Ethnic group

Ethnicity and Ethnic identities are one aspect of the human self and a person’s social identity that has received much empirical and theoretical attention in the social sciences because of its extensive implications for intergroup relations (Phinney, 1992, Jaspal and Cinnirella, 2013).

According to the assertion of Wetherell and his colleagues, identities are shifting, multiple and at times deeply saturated within emotion (Wetherell *et al.*, 2007, p. 11).

The various definition of ethnicity emerges out of the specific anthropological and sociological theories and approaches. In the discussion of ethnicity and ethnic identity, there are three competing major theoretical paradigms called the primordial/essentialism, instrumentalist and constructivist (Lake and Rothchild, 1998, pp. 5-6, Young, 1993, pp. 21-23, Ethiopia Anthology of Peace and Security Studies (2013). As discussed below in detail, all of these three theoretical approaches have their outlooks to the constituent elements of ethnicity which are slightly different from each other.

2.4.4.1. Primordial or essentialism

The primordial approach emphasizes that ethnicity is something given, ascribed at birth, deriving from the kin-and-clan-structure of human society, an innate, fundamental, essential aspect of human existence (Abriham, 2006). This approach can be called the ‘objectivist’ or the ‘essentialist paradigm’ in the theory of ethnicity which argues that ultimately there are some tangible and real foundations for ethnic identification, which is common descent, language, territory and common psychology (Hizkias, 1996, Wan & Vanderwerf, 2009).

According to this perspective, ethnic identification and one’s ethnicity are ascribed at birth, and therefore one’s ethnicity is more or less fixed and permanent (Geertz, 1996). The argument here is that at birth, one becomes a member of a particular ethnic group and will never be a member of another group. Ethnicity is then a fixed and unchangeable part of one’s identity established by kinship and descent.

In the Ethiopian case, the popular perceptions of ethnic identity and contemporary political discourses seem greatly influenced by the primordialism viewpoint. Primordial approaches emphasize the emotional and imperative nature of ethnicity and ethnic identity that individuals tend to perceive themselves and the world through a primordial lens (Verkuyten, 2005, p. 86). The main criticism leveled against primordialism is that many scholars argued that ethnic identity is subject to renewal, multiple, and it should be considered flexible (Brass 1991, p. 70, Smith, 1996, Wetherell, 2007).

2.4.4.2. Instrumentalist Approach

The second theoretical paradigm is the instrumentalist view, who views ethnicity from a personal or group benefit point of view. Unlike the primordialism, proponents of instrumentalism view ethnic identity is a dynamic and situational that can be changed, constructed, or even be manipulated by specific political and economic ends (Jones 1997, 72). It considers claims to ethnicity to be primarily a product of political aims, created and manipulated by group elites in their pursuit of advantage and power. Cultural forms, values, and practices of a given ethnic group then become resources or means for the elite to mobilize members of the group in competition for political power and economic advantage: a strongly utilitarian view of ethnicity, which is too limited. According to the instrumentalist point of view, ethnic identity can be used to achieve jobs, wealth, political mobilization, economic and other goals.

2.4.4.3. Constructivist Approach

The third paradigm is the constructivist view, which argues that ethnicity has to be conceptualized as those aspects of social relationships and processes in which cultural difference is socially constructed and communicated (Eriksen, 1991, Jenkins, 2001, pp. 1-3). The constructivist approach theoretically lay between the construction of metaphor practice and the basic factors

shaping the structure of all social phenomena. The basic notion in this approach is that ethnicity is something ‘negotiated’ and ‘constructed’ in everyday living and continues to unfold. Ethnic identity is not something people “possess” but something they “construct” in specific social and historical contexts to further their interests (Isajiw, 1993). They focus more on nation and nationality than on ethnicity. It is therefore fluid and subjective. Even though these are some of the major worldwide approaches to ethnicity, it doesn’t mean more than this.

It de-emphasized biological conceptions of ethnicity or ‘race’ in ethnic studies. The constructivist approach is thus the preferred approach to understand the social processes underlying ethnicity formation and individual ethnic identity. Most researchers (Jaspal, and Cinnirella, 2013, Smith, 1998, Sternberg *et al.*, 2005) agree that the construction and development of ethnic identity are subject to a personal agency rather than primordial (based upon immutable biological difference). According to the constructive view, one would get his or her ethnic identity from the ethnic group identification they have made.

Although the above two polarized views on ethnicity provide important insights about the nature of ethnicity and ethnic identity, they attempt to explain ethnicity from mutually exclusive and contradictory perspectives. The third view called the constructivist approach emerged as a response to the limitations of primordialism and instrumentalism (Horowitz 1985, 139). According to this view, ethnic identity is a social construct that ethnic identity is neither immutable nor completely open (Lake and Rothchild 1998, p. 6). Constructivism could also help explain the creation of ethnic categories in different contexts (Christopher Clapham, 1988, p. 24).

Ethnic identification and ethnicity

Ethnic identity is an individual's self-concept that comes from his or her knowledge of membership in a social group. Ethnic identification refers to the ethnic label that one can make self-identification as a member of an ethnic group (Phinney, 1992). Individuals who use a given ethnic label may vary in their sense of belonging to their group, attitude towards the group, and their ethnic behavior.

2.5. Level of Ethnic Identification and Social Cohesion

As discussed above in this paper, the contact theory is the key theory behind the argument that cohesion and diversity are positively associated. At the individual level, contact theory suggests prejudice can be reduced, and cohesion increased (Allport 1954). According to the contact hypothesis then, as diversity increases, the likelihood of inter-ethnic interaction increases, and inter-ethnic bonds develop. These bonds prevent negative perceptions, misinformation, and rumors regarding other ethnic groups from becoming cemented (Gordon 1964; Varshney 2003). Intimate contact such as friendship is the most common way of developing bonds (McLaren 2003). In Putnam's (2000) terms, having friends from different ethnic groups increases "bridging" social capital and helps to generate interpersonal trust, group cohesion, and a sense of belonging. In such a scenario, diversity builds community cohesion, on the premise that diversity increases meaningful interaction between inter-ethnic groups.

According to the researcher's note, residents tend to be less trusting, less cohesive and show less community attitudes for different factors, including ethnocentrism, ethnic identities, polarized opinions, discrimination, injustice, ethnic-based humiliation and conflicts and having stereotypical beliefs of people to each other (Putnam 2007; Stolle et al., 2008, Cloete, 2014). In the past few years, increased social tension, violent crime, targeting of minorities, human rights violations, and, ultimately, violent conflict have exploded in ethnically and racially diverse

societies like the UK, France, The Netherlands, South Africa, Kenya and the United States (Esses & Gardner, 1996; Zarate, 2009).

In this study, the ethnic relations and identification were assessed the practical social interactions among diverse ethnic groups within the neighborhoods. Polarization and ethnic tension among the Ethiopian pluralistic society have been becoming a political issue for a decade. In the current Ethiopian reality, each ethnic group has created its own political, economic, geographic, and social borders. In some cases, these borders have led to ethnic tension and conflicts. If we take the recent one, the conflict between Somali and Ormo, Guji and Sidama, Amhara and Ormo, Amhara and Tigre are a prime example. But the case is that does this is true in the case of Addis Ababa's social relation is the question that the research aspires to answer.

2.6. Relationship Between Ethnic Identity and Social Cohesion

This sub-chapter considers to what extent ethnic identity has a relationship with social cohesion and affects neighborhood social attachment. Regarding the relationship between ethnic identity to social cohesion, the existing scholarly claim is that ethnic identities erode social cohesion (Van der Meer and Tolsma, 2014, Miller, 1995).

According to these scholars, the underlying assumption behind the claims is that when there is strong ethnic identification there exists a stronger in-group cohesion, even at the expense of feelings of solidarity, trust, and attachment that extend beyond in-group boundaries.

Social science commentators (Kasara, 2016, Putnam, 2007) asserted that ethnic diversity creates challenges for developing and sustaining social capital in urban settings. When ethnic conflict is likely to erode interethnic trust and people seek safety in the homogenous

neighborhoods. As discussed above in this paper diversity decreases social cohesion and reduces social interactions among community residents.

Tajfel in his social identity theory (1981) suggests that identity develops from both an individual's sense of belonging to a particular group and the affective component accompanying that sense of group membership. Furthermore, Tajfel argued that individuals' self-esteem is derived from their sense of group belonging and consequently, those who maintain favorable definitions of group members will also exhibit positive self-esteem (Phinney, 1992; Phinney, Cantu, & Kurtz, 1997).

According to Social Identity Theory (SIT), ethnic identification is a fundamental aspect of our perception of self and others and it affects one's outgroup attitude (Kosic and Caudek, 2005). The extent to which individuals identify with an ingroup favors the emergence of ingroup favoritism and less favorable attitude towards corresponding outgroups (Tajfel, 1981, Turner, 1981).

2.7. Variation in Ethnic Identity & Social Cohesion as Function of Demographic Variables

Under this sub-section of the paper, a brief review was made on to what extent socio-demographic factors, like age, sex, educational level, were factors for social cohesion and ethnic identities.

2.7.1. Ethnic Identity and Social Cohesion as a Function of Sex and Age

As far as my reading is concerned, on average women are more socially cohesive than men, while in most of the research, age too has a significant effect on social trust and/or ethnocentrism (Putnam, 2000, Stolle, 2001). Based on the literature, we can also expect the highly educated, the employed, the financially secured, and those actively involved in religious affairs have more social relationships and to have reduced feelings of ethnocentrism (Brehm & Rahn 1997).

According to a study from Europe and other developed countries to find evidence whether or not living in an ethnically diverse neighborhood causes people to distrust and avoid one another. The assessment also evaluated how the effects of these ethnic composition variables are moderated by an individual's age. Longitudinal evidence taken from the study in the UK demonstrates that there was a variation on negative racial and ethnic attitudes between age groups, with a younger group who have grown up in more diverse communities considerably less likely to express racially prejudiced attitude than the older ones (Sturgis et al., 2014). Sturgis and colleagues also mentioned that, in Canada, the negative effect of neighborhood ethnic diversity on generalized trust observed among older associates is not found within younger age groups with ethnically diverse friendship networks.

Moreover, empirical research from the USA has assured that a higher level of neighborhood participation is more important for older adults because they spend much of their time in their neighborhoods (Latham and Clarke, 2016).

2.7.2. Variation in Ethnic Identity and Social Cohesion as a Function of Ethnic Diversity

It was after Robert Putnam's scholarly findings in 2007 that the issue of the relationship between ethnic diversity and social cohesion has got more attention from other scholars from sociology and the social psychology field of studies (Van der Meer and Tolsma). After that, a lot of studies have examined the relationship between ethnic heterogeneity in different geographical areas on different forms of social cohesion.

From the review of literature, we understand that the relationship between ethnic diversity and community cohesion is widely debated. Based on Putnam's proposition, scholars tried to test whether or not ethnic diversity and social cohesion have any relationship using many different indicators of social cohesion. Yet the empirical findings were highly diverse that some studies

confirm ethnic diversity undermines social cohesion while others reject the claim altogether or find a positive relationship between the two phenomena (Van der Meer and Tolsma, p. 460).

Accordingly, some scholars argue (Oliver and Wong 2003, Stein et al. 2000, Marschall and Stolle 2004) that ethnic diversity is an opportunity to become a society cohesive; while others argue the opposite, that ethnic diversity erodes community cohesion (McLaren 2003, Blumer 1958, Putnam 2007). Wetherell and Berkely (2007, p. 12) mentioning from the works of Miles Hewstone and his colleagues pointed out that contact between groups with strongly held identities can either lead to increased prejudice and competition due to uncertainty and the anxiety associated with that or contact can lead to the diametrically opposite result with contact increasing positive attitudes and lessening conflict. They also note that the actual and real power relationship between groups is important for the outcome. For contact to lead to decrease anxiety and sense of threat groups need to be positioned as equals.

From the central discussion of both cases what one can understand is that diversity by itself is not a problem for social cohesion. There is a likelihood of being weak social attachment with ethnic others and a strong ties within-groups when there is strong ethnic identification and categorization among the ethnically diversified communities. Therefore, the pattern of neighborhood attachment is a key component in the maintenance of neighborhood vitality and social cohesion. Ethnic diversity may influence neighborhood attachment patterns if those in neighborhoods exhibit strong ethnic identification with their ethnic group only. The theoretical and empirical evidence showed that neighborhood attachment deteriorates as a result of growing racial and ethnic diversity (Greif, 2009).

Duckitt *et al.* (2005) have presented the empirical findings of many other studies that assert there is a significant positive correlation between measures of how strongly individuals

identify with their social, national, ethnic, political, and religious groups and either more negative attitudes to outgroups or more intergroup bias in favor of their ingroups. As seen from the research findings, in the majority of European countries the relationships between ethnically diverse neighborhoods have been expressed that people from different ethnic and religious communities becoming strangers to each other and showed segregation (Hudson *et al.*, 2007).

Yet, some studies show that diversity and social cohesion in neighborhoods provide mixed results. A cohesive community works towards the well-being of all its members and mutual trust is established among groups, especially in a multiethnic and multicultural society (Stansfeld *et al.*, 2006). Laurence and Bentley (2016) find strong evidence that those who remain in UK neighborhoods that are becoming increasingly diverse, experience a decline in community attachment related to diversity. The same is true in American too (Gońny and Torun'czyk-Ruiz, 2014, p. 1002), that social cohesion in ethnically and racial diversity areas is lower.

Moreover, empirical studies also proved that ethnic diversity affects the level of social trust and cooperation between neighbors, but not at a country or city level but can only affect at the neighborhood level (Gońny and Torun'czyk-Ruiz, 2014, McKenna *et al.*, 2018). Other research findings also asserted that increasing ethnic diversity, alongside the perceptions of ethnic threat and prejudice in a social context, may also bring feelings mistrust which would affect the neighborhood relationship (van der Meer and Tolsma, 2014: 464). Stolle *et al.* (2008) suggest that the majority of research works of many scholars tend to assert that when there are high levels of racial and ethnic heterogeneity there are lower levels of trust and other community attitudes. According to the conclusions of Stolle and his friends, trust should flourish inhomogeneous settings, and suffer when faced with heterogeneity.

What we can fairly conclude here is that diversity affects the strength of cohesiveness among a community. When there are low levels of cohesiveness among residents among the ethnically diverse communities, there is a high prevalence of social ills, weak social networks, and low community engagement in social interaction and contact.

2.7.3. Variation in Ethnic Identity and Social Cohesion as a Function of Educational Level

The issue of ethnic identification and ethnic heterogeneity may not be perceived in the same way by different individuals in different educational levels. Empirically, this was asserted in the study done on The Impact of Neighborhood and Municipality Characteristics on social cohesion in The Netherlands. Accordingly, concerning the difference between the rich and the poor as well as between the relatively high and low education, there is empirical evidence that shows there is a variation on the level of social cohesion (Tolsma et al., 2009). The study highlighted that, compared to individuals with higher incomes, individuals with low incomes will be relegated to localities less by choice than by economic necessity. The study also shows that relatively individuals with high educational levels express less ethnic hostility prefer to live in a diverse locality than those with lower educational status. Moreover, people choose the neighborhood most of their liking within the limits of their economic resources.

If we take the above hypothesis and try to see the residential situation of Condos in Addis, from the outset the Condo houses program is designed for those who are low-income populations. But practically, that is not the case. Most of the residents of Addis Ababa, especially those lives in slum areas of the city have low and irregular incomes (UN-Habitat, 2016). Yet, the cost of the houses was not affordable to the low-income group of the population. Because of this, a large number of households are forced to rent the Condos to pay their bank loans and live at the

periphery of the city. On the contrary, those who have big houses at the center of the city shifted their residence to Condos renting for business use with a big amount of money. Therefore, the current social mix in the Condos is that there are individuals who are with higher income and low incomes and low educated and high educated.

To conclude, theoretically and empirically suggested that the demographic characteristics of a community have a stronger impact on the social cohesion of a community (Tolsma et al., 2008). As the empirical studies done in the Netherlands shows, compared to individuals with relatively higher income and highly educated, they choose the neighborhood most of their likings within the limits of their economic and educational status. As shown by Tolsma et al. (2008), the proportion of ethnic outgroups within one's neighborhood increases ethnic exclusionism among the low educated but decreases ethnic exclusionism among the highly educated. Given these theoretical considerations and empirical findings, Tolsma and his colleagues put a hypothesis that local characteristics have a stronger detrimental effect on social cohesion for the poor and low educated than for the rich and high educated.

2.7.4. Socio-economic function in Ethnic Identity and Social Cohesion

As discussed somewhere above, individuals prefer to interact with others who are similar to themselves in terms of income, race, or ethnicity, and this finding is confirmed by researchers (Alesina and Ferrara 2000, Letki, 2008, Putnam 2003). Putnam (2007), in the lecture he has been honored by the 2006 Skytte Prize Committee, has mentioned that increase in ethnic and social heterogeneity is one of the key challenges facing modern societies, and at the same time one of our most significant opportunities, in almost all countries. According to his assertion, a high level of social cohesion helps to achieve economic growth, good governance, health, and social security. Putnam (2007, p. 137) further presented that in a community where there is a strong

social tie and social capitals are higher, individual's income is high, children grow up healthier, safer and better educated, people live longer, happier lives, and democracy and the economy work together.

Moreover, criminologists have taught us the power of neighborhood ties to prevent and stop crime (Sampson et al., 1997, Sampson 2001). Residents living in neighborhoods with close social tie tends to watch out for each other and their property. They assist each other during times of trouble, provide a sense of safety within the neighborhood. A sense of belongingness is, therefore, refers to the degree to which neighbors provide a sense of safety and to intervene when something problematic happens.

Generally, from the above discussion, the central claim is that neighborhoods characterized by strong social attachment experience lower levels of physical and social disorder and a higher level of quality of life because residents exhibit a greater capacity and willingness to care for one another.

However, paradoxically Letki (2008) argues that disorder and poverty negatively influence individuals' ability and willingness to engage in social activities with neighbors, they amplify the sense of powerlessness and mistrust, and inter-group prejudice and competition. Letki also presented evidence that the socio-economic status of a neighborhood affects interactions with, and attitudes towards, fellow neighbors.

2.8. Summary and Implications of the Reviewed Literature

To sum up, the sense of community, neighborhood attachment, and trust about fellow-neighbors are the result of various types of interactions. Some of these interactions are formal, for example in voluntary associations, and some others occur only within informal networks of friendly or unneighborly sociability or assistance. Yet, people act and behave not only in terms of individual

characteristics but also in terms of the in-group identity. In a social context where group membership is salient, social identity is primarily derived from the group's membership and people will act as members of their groups rather than as individuals based on their characteristics.

People move along the interpersonal-intergroup continuum and categorize themselves in individual or collective terms depending on the context. At times group behavior is possible when social identity rather than personal identity becomes salient. This is the core of the self-categorization theory (SCT) of Turner (1999), Turner et al., 1987).

According to the theoretical framework of social identity and self-categorization, when ethnic identity becomes salient there is stronger ethnic identification which would stimulate in-group bias and consequently weak social cohesion among heterogeneous social groups. The hypotheses that one can understand from the literature and the majority empirical studies is that when there is a perception of out-group threat there is a likelihood of strong ethnic identity. In a context where there is strong out-group in the context of heterogeneous ethnic groups, there is a most likely strong ethnic identity among ethnic in-groups. Moreover, the strength of ethnic identity is negatively associated with neighborhood social cohesion, which means when there is strong ethnic identity among the community, the social cohesion among neighborhood and society becomes weaker.

Based on the literature reviewed it is fair to say that most scholars (though not all) have tended to hold the position that in a social context where there is strong social contact alongside diversity, there could grow mutual trust between residents of all ethnic groups and support one another. The research finding from Sturgis et al. (2014) goes along with that in a given neighborhood where there is positive interaction among ethnically diverse residents, there is a likelihood to develop neighborhoods strong contact and trust. Yet, for some individuals living in

an ethnically diverse area will lead to feelings of threat and the development of prejudicial attitudes, while for others the opposite will be the case. The central issue here is that ethnic identity by itself is not the only case that determines the strength of social cohesion exists among the ethnically diverse community, rather whether diversity will result in positive or negative attitudes towards ethnic out-groups is the degree of formal and informal social contact and interaction exists between residents. The level and status of social cohesion and trust among ethnically diverse neighborhoods are highly dependent on the strength of formal and informal social interaction and contact among them.

CHAPTER 3: Research Design and Methodology

This chapter provides an overview of the research design and methodology. First, a brief overview of the research design is provided. Then, the research participants, research setting, and the data collection tools of the research were described. Finally, how the data gathered were analyzed in line with the research questions, and the ethical issues in the research were managed was discussed.

3.1. Design of the Study

To explore and better understand the research problem of the study, the research was designed with a quantitative led mixed exploratory method. Its central premise is that the use of quantitative and qualitative approaches, in combination, provides a better understanding of research problems than either approach alone. Using the qualitative data sources in the study enables us to capture important issues that were not raised by the quantitative data. The quantitative data was collected through a self-administered survey questionnaire, which measures social cohesion and ethnic identification. Whereas, the qualitative data was collected using in-depth interview tool.

In the first stage, the quantitative data was collected from 261 research participants. The questionnaire includes the socio-demographic variables like Sex, Age, Educational status, Ethnic background, Length of Years in the neighborhood. The second stage involved in-depth interviews with key informants from the resident's association chairpersons to produce the qualitative data.

The qualitative method helps not only in giving rich explanations of the phenomena but also a helpful method to more clearly capture the practical experience on the issue under study from participants' full description of their realities (Beckstead & Morrow, 2004, p. 654).

3.2. Study Setting

As was described in the beginning, the study was conducted in the Yeka Ayat 2 Condo site located in Yeka Sub City, Wereda 13 adjacent to Ayat real estate. According to Yeka Sub City Wereda 13 Housing Development Bureau, Yeka Ayat 2 Condominium site is one of the biggest sites with 369 Condo Blocks that have a total population of 9,256 households. The study area was selected for the research focus because a significant number live in this new residential area. Concerning the inclusion and exclusion criteria applied why and how Yeka Ayat 2 Condominium Site was selected, it is believed that social and neighborhood tie develops through the length of years residents lived together and the quality of close contact in community life.

The former bigger Condo Sites like Ayat, Yeka Ayat 1, Jemmo have lived together for significant years to develop neighborhood ties. That was one of the reasons why the older Condominium sites built at earlier years of the program were not included in the research. The very recent ones like *Abado*, *Arabsa* and *Gelan* Condominium sites excluded because of the very short years they have started living together, much social connection would not be expected. Moreover, as far as my reading is concerned, researches were done on these sites on different focuses, but couldn't find one done on Yeka Ayat 2. Therefore, Yeka Ayat 2 is the ideal site that fits the research design.

The individual's neighborhood cohesion was chosen as the unit of analysis due to its salience in social environments and for the sake of scope as well (Heller, 1968). The rationale for restricting the study to neighborhoods associated with condominium neighborhoods is partly because it is the most recent and newly emerged phenomenon which is a neighborhood formed differently from any other existing neighborhood formation. The study mainly takes place in the

natural setting on the neighborhood and aims to survey and describe the condominium neighborhood social cohesiveness.

3.3. Sample and Sampling Techniques

Theoretically, how large the sample size for the total population understudying, which are 9246 households, was determined using a mathematical formula. As indicated in the table of the sample size and precision of population estimates (Cozby and Bates, 2012, p. 145), the sample size for the population of 10,000 within 5% accuracy and 95% confidence level is 370. Accordingly, for the total population of the study area 9,256 households, the sample size determined for a sample percentage to be accurate with 5 % of accuracy and given a 95% level of confidence was 342 respondents.

Concerning sampling techniques, Cozby and Bates (2012) argue that when one wants to make precise statements about a specific population based on the results of our survey, simple random sampling (SRS) where every sampling unit has an equal chance of being chosen. Accordingly, SRS was applied to draw research participants from the research population to make a precise statement based on the result of the data. As mentioned in the limitation section, out of 342 sample size determined for a study, only a total of 261 respondents were that could be achieved by randomization.

The research participants were selected from 37 blocks, which were drawn using the fixed interval with a random start. The sampling formula is $(N/n = K)$, where N = the total population of the study and n = sample size and K = the sampling element). To determine the specific Condo blocks drawn for sampling, a smaller sampling ratio (10%) was determined. Accordingly, from a total of 369 blocks, 37 of them were drawn using the fixed interval method. Individual respondents from these blocks were selected using the lottery method.

3.4. Data Collection Tools

In the research process, next to the research design, selecting the appropriate data-gathering tool that fits with the research design should follow. As stated above, this research has followed quantitative research approach. Thus, it has employed data gathering tools relevant to the quantitative approaches. For this study, both primary and secondary data collection techniques were used.

Regarding data, this study mainly depended on two different kinds of data sources. First, primary data was gathered through a self-administered questionnaire. The questionnaires were distributed and collected to the sample respondents which were selected randomly. The data were collected between January and February 2020.

3.4.1. Semi-structured and in-depth interviews

The situation of social interactions and cohesion in a neighborhood setting had to be described from the lived experiences and opinions of the people. Therefore, interviews were held to get more in-depth information about the status of neighborhood relations and how they feel about the neighborhood life. The semi-structured interviews were held in person and the questions were formulated to get responses to the dimensions of social cohesions, issues of social relation, sense of identification and belonging, and trust. Various probing techniques were used to gain more accurate, in-depth, and rich data on the subject of the study.

For the quantitative data, participants were also asked to answer questions that were designed to provide information about the issues of sense of community, social relation, and level of attachment, based on the five-point Likert scale (strongly agree, agree, undecided, disagree and strongly disagree.).

3.4.2. Scale/Questionnaire to measure Community Cohesion

In this study, the main exploratory variables were community cohesion and ethnic identity in the neighborhood. To measure social cohesion construct, a scale with 18 items was adopted, which was developed originally by Buckner (1988). The scale measures the three dimensions relating to the psychological sense of community, neighbor social interaction, and trust.

The status of neighborhood cohesion was measured with an 18-items scale, adopted from Buckner's (1988) Neighborhood Cohesion Scale in the American Journal of Community Psychology. The scale measures the three dimensions of neighborhood cohesiveness, the social relation, sense of belongingness, and trust. About the final instrument properties, the scale is 18-item scale, and the internal consistency and stability coefficients were = .95.

Concerning the classification of the items, social cohesion indicators are neighborhood relationship, sense of attachment and belongingness, and generalized trust among them. Accordingly, items 1, 5, and 13 measures relationship and attraction to the neighborhood, items 2, 4, 6, 8, 10, 12, 14, 16 and 18 measures sense of community/ belongingness and items 3, 7, 11, 15 and 17 measures neighboring/ trust. The internal consistency and stability coefficients estimates using the Cronbach alpha coefficient were .95.

3.4.3. Scale/Questionnaire to measure Ethnic Identity

This section presents the measure that can be used to know the ethnic identity and its role in human social relationships. In the study, the ethnic identity was measured employing the Multigroup Ethnic Identity Measure (MEIM) (Phinney, 1992).

Accordingly, the 14-items instrument of the Multigroup Ethnic Identity Measure (MEIM) that has subsequently been used in dozens of studies and has consistently shown good reliability, typically with Cronbach's alphas .80 across a wide range of ethnic groups. The two factors that

were measured with this scale are ethnic identity exploration, items 1, 2, 4, 8, and 10 and ethnic identity affirmation, belonging, and commitment, items 3, 5, 6, 7, 9, 11, 12. None of the items are reversed. The preferred scoring is to use the mean of the item scores; that is, the mean of the 12 items for an overall score, and, if desired, the mean of the 5 items for search and the 7 items for affirmation. Thus, the range of scores is from 1 to 4.

3.5. Translation and Validation of the Tools

3.5.1. Translation of the Tools

The tool was translated from English to Amharic by the researcher himself in consultation with two friends within the academic circle. Both of them are MA students at Addis Ababa University in Child Development and the other Social Psychology Department whose undergraduate degree was in English as a Foreign Language from Addis Ababa University. The dynamic equivalence methods of translation were used to minimize cultural and political sensitivity in the questionnaire.

3.5.2 Validation of the Tools

In this section, I have provided the process of how the instruments were validated through a pilot study in the same area where the final research was done. The scales were piloted to test the reliability of the scales instrument used in this study. The reliability test is concerned with whether a scale indicates that it is free from random error and the extent to which it is without bias in measuring consistently the key variables of the research in the main research context before used for the major research. The statistical reliability test of the tool was done to check the extent to which they supposed to measure the concept of social cohesion and ethnic identification that they are supposed to measure. The questionnaire for the major study has experimented on two of the

blocks from the same Condominium site the major research is going to be done. The reliability of the scales instrument used in this study was tested through Cronbach's alpha coefficient test.

Accordingly, the pilot study for Social Cohesion scales, the internal reliability measure with the coefficient of Cronbach's alpha was .88, which is closer to the original measure of reliability .95. Whereas, Ethnic Identification scale had a satisfactory reliability measure of the coefficient of Cronbach's alpha .81, which is better even from the original measure of reliability .80.

The reliability measure for the main study was also high with a measure of the coefficient of Cronbach's alpha .92 and .85 respectively for social cohesion and ethnic identification. Generally, the findings of the reliability tests support the appropriateness of the instruments in testing the key concepts of the study. Therefore, the finding of the reliability tests indicates the appropriateness of the instruments in measuring the concept tested in the study.

About how large the sample size for the pilot study, I have come across literature that suggests a pilot study should be 10 % of the sample projected for the main study (Connelly, 2008, Hertzog, 2008). There are also others (e.g., Isaac & Michael, 1995), who suggested 10 – 30 % for pilots in survey research. Taking the time limitation and financial issues for the paper print, I planned to take 10 % of the sample size of the major study, which is 34 respondents. The blocks for the pilot were selected randomly and from these two blocks, 34 households were selected randomly for the pilot study.

The main challenge I have come across during piloting was people who were suspicious about when they see ethnic issues in the questionnaire. It took me much time to make clear about the purpose of the research and how it is free from any political intentions. For the major study, what I have come across was that I determined to go through the Chairpersons of the resident's

association and chairpersons of the local institutions (*Idir*) and make my point clear and distribute questionnaires by using them.

A basic descriptive statistical analysis was done to ensure the acceptability of the tools. For the social cohesion scale, out of the 35 respondents, 24 were male and the rest 11 female. The mean age of the respondents 42. From the total respondents, 20 of them were from Amhara, 3 from Oromo ethnic group, 3 people from Tigre, 4 Gurage, 1 Sidama. Only one respondent assumes a mixed ethnic group and one wanted to categorize as Ethiopian rather as a specific ethnic group. The rest 4 didn't indicate their ethnic identification.

3.6. Procedures of Data Collection

After piloting the adapted scales and see the reliability measure together with little feedback on the wording and grammatical corrections, then the questionnaires were distributed to respondents. After a discussion with the resident's association committee members on the purpose of the study, questionnaires were distributed on selected blocks with the help and cooperation of committee members.

3.7. Techniques of Data Analysis

In this section of the paper, how the data was analyzed and interpreted was discussed. The data were analyzed using descriptive statistics, Pearson's correlation, and regression tests. Thereafter, the reliability of the scale was computed using Cronbach's Alpha. Further tests were also computed from the data set.

3.7.1. Descriptive Statistics

Using simple statistical analysis, the main demographic variables of the study (Age, Sex, Educational status) were described. In descriptive statistics, the average behavior of the

respondent through the mean and standard deviation was quantitatively processed and described. However, simply by doing a descriptive statistical analysis, it is unlikely to make a judgment about the findings of the study. It needs to do further statistical tests. SPSS version 24 was used for all statistical analyses. Moreover, a normal distribution of the sample was tested and described statistically by “skewness” and “kurtosis”, respectively.

3.7.2 Correctional and Regression Analyses

The second research question was about the correlation between ethnic identification and social cohesion among neighborhoods. The measures of significant relationship and association between these two variables were measured by a Pearson’s correlation coefficient. Pearson's (r) was used to measure the strength of a relationship between these two continuous variables.

Therefore, a measure of Pearson’s correlation coefficients was computed to determine and describe the degree of relationship between the two variables, ethnic identification, and social cohesion. The relationship between these two variables was described as how strong or weak or none. Linear regression analysis was also tested to see how various values of the independent variables predict corresponding values in the dependent variable social cohesion.

3.7.3 Multivariate Analysis of Variance

To understand the relationship between SC and the continuous independent variables age and length of years lived in the neighborhood, multiple linear regressions statistical test was computed. The adjusted R-Square was used to explain the variability through these combined sets of independent variables (Cozby & Bates, 2010, p. 254). Moreover, taking all of the categorical predictor variables like sex and level of education, the variances of determination of these independent variables in Social Cohesion and Ethnic Identification was tested using a multivariate analysis of variance (MANOVA).

The main objective of using MANOVA is to examine if the response variables (social cohesion and ethnic identification) are different from the age and levels of education among respondents. Therefore, the fourth research questions that assess do ethnic identity and social cohesion varies as a function of demographic variables (i. e. sex, age, education, and ethnic background) was answered by using linear multiple regression and MANOVA.

3.8. Ethical Considerations

In this section of the paper, the issue of informed consent and confidentiality was addressed. Accordingly, before distributing the questionnaire, in setting the stage the researcher explained the underlying rationale of the study, assure the confidentiality issue, and the information they give would be purely for academic purposes. After the study participant has understood the purpose and make their consent orally to participate in this study, they were provided the questionnaire to fill and give it back.

Concerning those who participated in the interview, before they get into the interview process, their informed consent was asked orally. After they gave their oral consent, they have asked where we can do the interview based on their preference. Accordingly, some of them preferred to do it in their compound and two of them preferred to do in the Condominium public spaces. Their consent was also asked to take their voice with an audio recorder.

CHAPTER 4: Data Analysis & Result

This chapter in general presents the findings from the qualitative and quantitative data analysis. The first part presents findings from the quantitative and the second part presents findings from the quantitative. The quantitative data were analyzed and interpreted through statistical analysis using SPSS version 24. In descriptive statistics, the characteristics of respondents, mean and standard deviation of the main features of the data was quantitatively described. However, simply by doing descriptive statistical analysis, it is unlikely to make a judgment about the findings of the study, therefore, further statistical tests were also done.

4.1. Demographic Characteristics of the Respondents

This section presents the various demographic characteristics of the respondents. Accordingly, major variables were described below based on the demographic data set. Key demographic characteristics of the respondents relevant to the study are sex, age, ethnic background, and educational status as indicators of socioeconomic status. First, descriptive statistics were employed to describe the demographic characteristics of respondents.

Sex and age composition

Respondents' self-reported demographic characteristics in terms of sex, age, ethnic background, length of years they lived in the neighborhood are presented in Table 1. Based on the sample collected through the distribution of questionnaires, in terms of sex composition of male respondents slightly outnumber female respondents, accounting for 59.8 percent as against 40.2 percent, respectively. The age range of respondents was from 22 to 62 years, the mean age of the sample was 40.7.

Population ethnic group

As can be observed from the Table 1, the respondent ethnic composition was mainly divided among seven main ethnicities, those who consider themselves to be Amhara occupied the highest percentage (47.7%), followed by Oromo (17.7 %) and Tigray (13.1%). About 12 % of the respondents identified themselves as either Ethiopian or mixed.

Table 1: The demographic profile of the respondents (n = 261)

Variable name	Group	Number	%
Sex	Male	156	59.8
	Female	105	40.2
Age	Highschool complete	33	12.6%
	Certificate	19	7.3%
	Diploma	51	19.6%
	First Degree	93	35.8%
	MA Degree	61	23.5%
	Ph.D	3	1.2%
	Ethnicity	Amhara	123
Oromo		47	18.2%
Tigray		34	13%
Sidama		6	2.3%
Welayita		6	2.3%
Gurage		10	3.8%
Hadiya		3	1.1%
Mixed		10	3.8%
Ethiopian		22	8.4 %

Educational background

In terms of educational background, data output indicates that the majority of respondents have a first degree and above (60.5 %). The rest 8.3% completed secondary school, 6.2 % has some form of Certificate, 12.2 % has a Diploma. There were no respondents who had no schooling. This shows that the majority are from educated middle class.

4.2 Results

In this section, several analyses are performed as part of the process of review of the data collected for this study. The nature of variables in this study are explored through statistical techniques to answer the research questions of this study: what are the current social interaction and ethnic identification among neighborhoods of condominium residents? Is there a statistically significant correlation between ethnic identity and social cohesion and what proportion of the variance in social cohesion does ethnic identity explain? Do ethnic identity and social cohesion vary by a function of demographic variables (i. e. sex, age, education, and ethnic background).

4.2.1. Normality Test

For data analysis and do statistical tests, first, the normality of data was checking. The reason is that Pearson correlation, linear regression, analysis of variance, which were performed in this study, requires that the dependent variable is approximately normally distributed for each category of the independent variables. Therefore, normality tests were performed to verify sample normality.

The normality of the data was assessed using the values of the Skewness and Kurtosis test values. As indicated in Figures 1 & 2, the Histograms and Normal Q-Q plots also visually show the status of how the data is normally distributed.

Figure 1: Histogram & Normal Q-Q Plot of Social Cohesion for Male

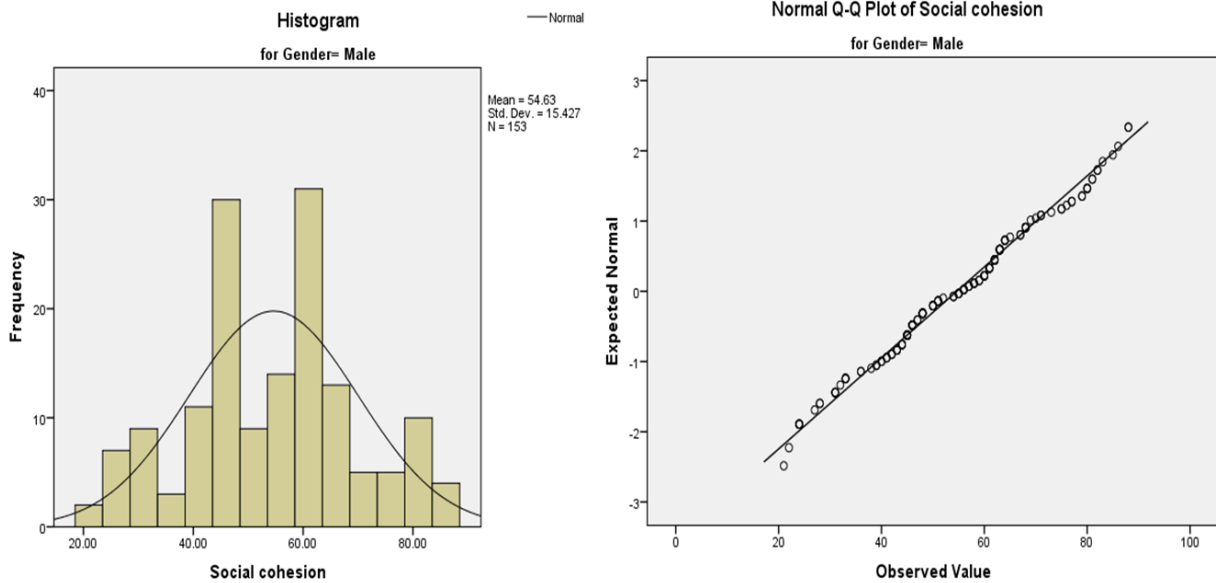
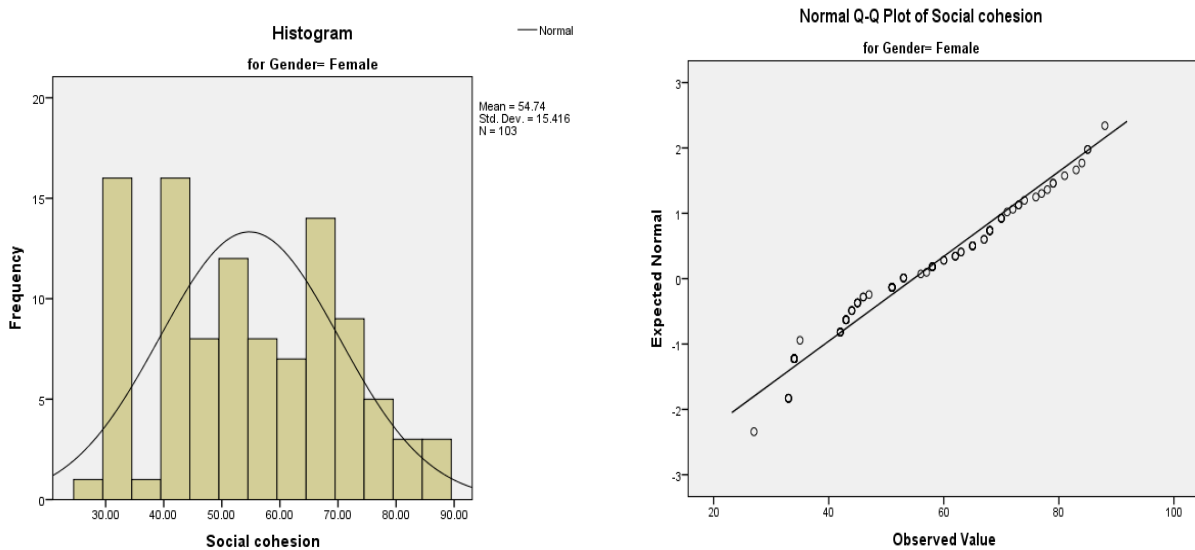


Figure 2 Histogram & Normal Q-Q Plot of Social Cohesion for Female



The normality tests show that data are normally distributed in terms of skewness and kurtosis, which is within the range of ± 1 . According to Sekaran (2003), values that fall within the range of -2 to +2 for the Skewness test, and -3 to +3 for the Kurtosis test are considered within the normal range. The histogram for both male and female data also shows the

approximate shape of a normal curve and in the Normal Q-Q Plot, the dots were along the line. Thus, the sample is acceptable and can be regarded as a normal distribution because of the random sampling from the population.

Concerning the sex difference in terms of social cohesion and ethnic identification among the research population, the composite and subscale mean scores and tests of equality of variance was calculated. The result is indicated in Table 2.

Table 2: Summary of the composite and subscales mean scores & test of equality of variance

Variables	Sex	N	Mean	Std. D	F	Sig
Social cohesion	Male	153	54.63	15.43	0.34	0.56
	Female	103	54.74	15.42		
Ethnic identity	Male	153	35.62	8.4	0.04	0.84
	Female	99	35.99	8.77		
Neighborhood relation subscale			15.25	4.91		
Sense of community subscale			24.26	7.21		
Neighborhood trust subscale			15.19	4.35		
Ethnic belonging subscale			15.24	4.54		
Ethnic Identification subscale			10.22	2.99		

Test of equality of variances among the two sexes was calculated using T-test. Accordingly, there is no difference between male and female in the level of social cohesion and ethnic identification, $F = .34$ and $.04$, $p > .05$, respectively. As indicated from the mean score in Table 2, there is no significant mean difference between male and female in the level of social cohesion and ethnic identification among respondents.

4.2.2. Status of Yeka Ayat 2 Condo Residents on Social Cohesion

The dependent variable in this study was social cohesion in the neighborhood. The current status of social interaction among neighborhoods of condominium residents of Yeka Ayat 2 was assessed using the descriptive statistics of each subscale and composite score of the main variables. The scale has three dimensions of measure of neighborhood cohesion, which are social capital, sense of neighborhood, and feeling trust among neighbors. The current status of the respondents' neighborhood social relation was assessed and described by the mean score of the items and the scale in general.

The first consideration was finding the mean score of the SC scale in general. Accordingly, the mean of the SC was 3.01, which is almost 3.00 and $SD = 0.99$. From the Social Cohesion Scale Rating Description, scores range from 4 to 5 indicates higher social cohesion while scores range from 1 to 2 indicates low. The mean score 3.00 indicates that the majority of the respondent's current status of neighborhood social cohesiveness is substantially neither strong nor low. This is an indication that the majority of respondents agree that residents have a causal relationship but not developed to a higher and strong psychological sense of neighborhood. It also tells us that there is trust among neighbors until they suspect dishonesty or unkindness and probably do not have a formal and informal social organization. Residents consider some neighbors connections, but do not have a relationship and don't want to connect with neighbors under normal conditions.

A further analysis was done to look at the status of sense of community among the research population through the response to questions that specifically measure neighborhood relations and sense of community. From the scale, eight items measure the status of a sense of community among residents. These items were (e.g. I feel like I belong to this neighborhood, The friendship,

and association I have with other people in my neighborhood mean a lot to me, I think I agree with most people in my neighborhood about what is important in life, Living in this neighborhood gives me a sense of community) was reported with five-point scale, in a way it reflects participants' beliefs about their sense of community in the neighborhood.

The status of neighborhood relation was also assessed how respondents agree or disagree on the items; (e.g. Overall, I am very attracted to living in this neighborhood, We borrow and lend different things each other and exchange favors with my neighbor, Neighbors are willing to work together to improve the neighborhood issues and solve problems together, I plan to remain a resident of this neighborhood for many years, and finally the reverse coded question, Given the opportunity, I would like to move out of this neighborhood).

For the further distribution of the neighborhood cohesiveness, a large number of participants (54.2 %) said that they either disagree or neutral on the question of whether or not they are attracted to living in the current neighborhood. Moreover, given the opportunity, 28.1 % of the respondents have agreed they would like to move out of the current neighborhood. The clear difference between those who have a close relationship with their neighbors, only 43 % of them asserted that they have friendship association with their neighbors and have a sense of community that is expressed by social capitals like visit and invite to each other's home for coffee and borrow and lend different things each other and exchange favors with neighbors.

Regarding a sense of belongingness, research participants who have asked how they agree on the sense of neighborhood belongingness, 43% of them affirmed that they agreed they feel a sense of belongingness and participate in the social relationship. The rest 57 % of the participants, which are more than half of the respondents, responded that they don't have a strong social tie with the community and do not feel to have a sense of belongingness to the neighborhood.

One of the indicators for the status of neighborhood social relation is the social capitals that exist among them; the social networks, norms, and trust among neighborhoods. The generated data shows that 35.8 % and 40.6% of them disagree respectively on the existence of these social capitals while 42% and 52.2% of them agree on the issue. Those who disagree were a significant number that we should not see lightly.

Neighborhood trust was the third measure for the social cohesion, which was assessed by comprised of five questions. The key questions for this factor are (If I needed advice about something, I could go to someone in my neighborhood, I believe my neighbors would help me in an emergency, many of the people in my neighborhood are trusted). Similar to the above two factors, these items were on a five-point scale from “strongly agree” to “strongly disagree”. These items were thought to reflect whether there is trust in the neighborhood. The descriptive statistics demonstrate that 37 % of the respondents reported none of the people in the neighborhood to be trusted and 24.1 % were neutral while 38.7 % affirmed people in one's neighborhood can be trusted.

4.2.2. Status of Yeka Ayat 2 Condo Residents on Ethnic Identification

As described in the methodology section, one of the key independent variables in the study is ethnic identification and was assessed by a standardized group identification scale called the Multigroup Ethnic Identity Measure (MEIM). Respondent's ethnic self-categorization was captured from their response to the demographic data. They were asked to respond to how they consider themselves in terms of ethnic categorization. Then, respondents' level of ethnic identification was assessed by MEIM scale, which has three subscales – ethnic belonging, ethnic identification, and ethnic behavior

According to the description of the scale, the Ethnic Identification subscale measures the degree to which a person is identifying with an ethnic group and the understanding of ethnicity who one is as a member. The ethnic belonging and affirmation subscale measures the feeling of attachment towards one's ethnic group. The third subscale, ethnic behavior, measures one's active involvement and participation in cultural practices with ethnic group members. In this study, the Total Ethnic Identification scores were used to analyze the current Ethnic Identity status of respondents.

Like the status of SC above, the respondent's status of ethnic identification was assessed using the mean score of the items, and the scale in general. The mean score of Ethnic Identification of respondents, which represented the current ethnic identification of the research population was $N= 254$, $M = 2.5$. Items Score ranged from 4, which indicates higher ethnic identification to 1, low identification. The above mean score shows that respondents have shown a medium level of ethnic identification.

For the response of ethnic group identification and categorization, how respondents consider themselves to be, the majority affirmed their ethnic identification. Only 12% of them were unable to identify themselves in terms of a specific ethnic group. With regards to existing ethnic identification, an assessment was done whether or not participants do have an exclusive commitment and belongingness to their ethnic group in a way it affects social cohesion.

As indicated in Table 2, the normality of the sample is interpreted from the values of the Skewness and Kurtosis tests, 0.27 and -0.25 respectively. According to Sekaran (2003), values that fall within the range of -2 to +2 for the Skewness test, and -3 to +3 for the Kurtosis test are considered within the normal range. Therefore, the normality of the sample is acceptable.

Furthermore, the response for key ethnic identification items was analyzed to describe the current status of respondent's ethnic identification. The level to which respondents agree or disagree on the questions that assess their identification was assessed.

Table 3: Descriptive statistics for ethnic identification (n=261)

Items	Percentage	
	Disagree	Agree
I spend time to know more about my ethnicity	45.2%	54.8%
I have a clear sense of the ethnic background	51.7%	48.3%
No clear sense of my ethnic background	44.7	55.3%
I have no interest to know about my ethnicity	55.6%	44.4%
I have a strong sense to my ethnic group	46%	54%
Ethnic membership means a lot to me	59%	41%
I have no interest and to know about my ethnicity	55.6%	44.4%

As indicated in the Table, about 50 % of the respondent affirmed that they have pride in their ethnic group and about half of them responded that they don't participate in cultural practices of their ethnic group nor no interest and spend time to know about their ethnic background. The statistical result shows that almost more than 50% of the respondent doesn't have strong ethnic identification, even though they identify themselves with a certain ethnic group they consider themselves. They affirmed that respondents don't spend time to learn and know about their ethnic background or active in social groups of their ethnic groups exceptionally.

4.2.3. Relation Between Social Cohesion and Ethnic Identification

The second research question to be tested and assessed was whether or not there is a statistically significant correlation between ethnic identity and social cohesion in neighborhood attachment

among Yeka Ayat 2 Condo residents. In this section, Pearson's correlation was employed to examine the relationship between social cohesion and ethnic identification. The next consideration was how does the ethnic diversity and identification of neighborhoods be related to the socially cohesive neighborhood.

Then, the correlation between those subscale factors was tested to see which factor influences the neighborhood social cohesion. Therefore, the analysis of the measure of factors correlation between ethnic identification and neighborhood cohesion subscales was presented.

Table 4: The Correlation Matrix between SC and EI (both the composite and subscales)

	1	2	3	4	5	6	7	8
1. Composite of SC	1							
2. Composite of EI	-.21**	1						
3. Neighborhood relation	.93**	-.30**	1					
4. Sense of community	.96**	-.15*	.85**	1				
5. Neighborhood trust	.90**	-.15*	.75**	.81**	1			
6. Ethnic belonging	-.13*	.89**	-.20**	-0.07	-.13*	1		
7. Ethnic identification	-.19**	.87**	-.28**	-0.11	-.14*	.66**	1	
8. Ethnic behavior	-.22**	.77**	-.32**	-.18**	-0.10	.52**	.76**	1

$N = 261$, ** $p < .01$, * $p < .05$

As can be observed from Table 5, the Pearson Correlation coefficient between subscales or factors of social cohesion and ethnic identification was checked to see the measures of relationship exist and the strength of the relationship between them. The correlations among the three components of social cohesion subscales were positive and significant (neighborhood relation and sense of community, $r = .85$, $p < .01$; neighborhood relation and trust, $r = .75$, $p < .01$, sense of community and neighborhood trust components, $r = .81$, $p < .01$. On the other hand,

neighborhood relation, sense of community, and neighborhood trust has a significantly negative relationship with ethnic belonging, = -.20, -.07 and -.13 respectively. Yet, ethnic belonging did not significantly relate to the sense of community. Ethnic identification is not significantly related to a sense of community and neighborly trust, $r = -.11$, $p > 0.05$.

Regarding the association between social cohesion and ethnic identity, the hypothesis is:

The null hypothesis (H0) - the correlation between ethnic identity and social cohesion is equal to zero or no correlation.

The alternative hypothesis (H1) – the correlation between ethnic identification and neighborhood cohesion is not equal to zero, there is a relationship.

To see the pattern of correlation exists and the extent of ethnic identification can explain the neighborhood social cohesion, the test of Pearson correlation and linear regression was checked. As it is indicated in Table 5 above, the Pearson correlation between total scales, which gives the big picture of the key constructs of the study, shows that there is a statistically significant negative relationship between ethnic identification and neighborhood cohesion, $-.21$, $p < .01$, therefore, reject the null hypothesis. This shows that generally there is a significant negative relationship between these two variables.

In a conventional approach to interpreting the strength of correlation between variables, the absolute magnitude of the observed correlation coefficient within the range of 0.90–1.00 is a very strong correlation, 0.70–0.89 Strong, 0.30–0.69 is considered moderate correlation, and less than 0.30 is weak correlation. Accordingly, the measure of the Pearson correlation coefficient between SC and EI is, thus, are not strongly correlated ($-.21$, $p < 0.01$). This correlation indicates that the higher the ethnic identification among residents, the lower the social cohesiveness among

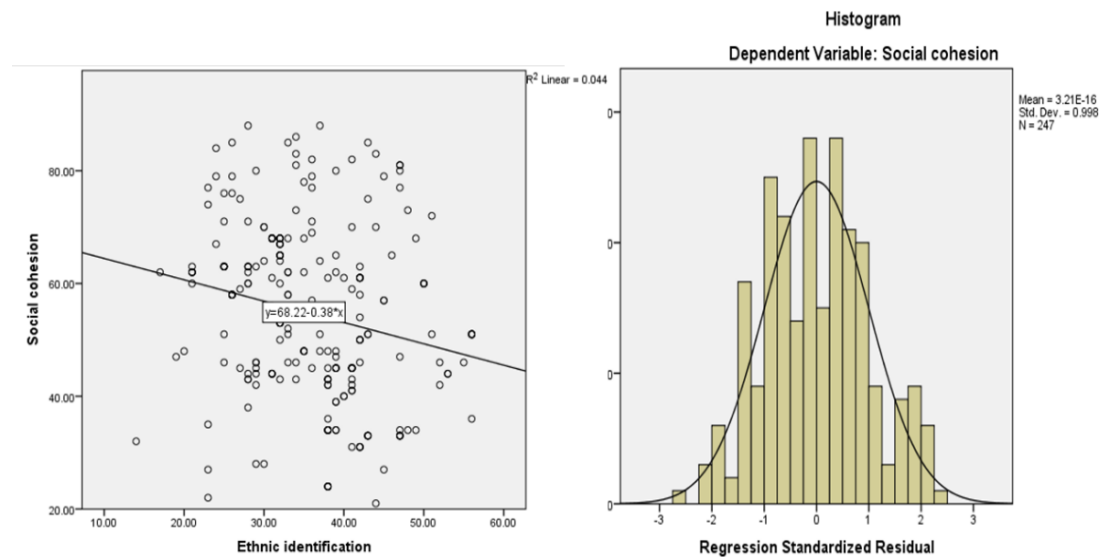
residents. Regarding the proportion of variance in social cohesion that is accounted for by the ethnic identification, a proportion of variance test was computed and discussed in the next section.

4.2.4. The proportion of Variance Explained in Social Cohesion by Ethnic Identity

Under this section, what proportion of the variance in social cohesion does ethnic identity explain was tested. Linear regression analysis was computed to measure the effect size of the proportion of variance in social cohesion by ethnic identification. This analysis was run to see how the values of ethnic identification predict the corresponding dependent variable social cohesion.

The first thing checked for was the pattern of normality of the data through the scatterplot of the regression analysis described by a symmetrical bell-shaped curve that has the greatest frequency of scores in the middle, with smaller frequencies towards the extremes (Pallant, 2007). In this study, the normality shows that no extreme outliers were found in the findings, all fell within the acceptable range. The normalized findings are presented in Figure 1.

Figure 3: Linear Plot of Regression



The Pearson correlation matrix shows that social cohesion and ethnic identification correlated at $r = -.21$. From the linear regression model summary, the coefficient determination measure that tells the amount of the proportion of variance in social cohesion accounted for by ethnic identification is $R^2 = .044$. This tells us that 4.4 % of the proportion of variance accounted for neighborhood cohesiveness is explained by ethnic identification. The regression result shows whether the amount of variance is significantly greater than zero, where $R^2 = .044$ and the p-value of the ANOVA is $<.01$, and therefore the predictor variable accounts for a significant amount of variance in neighborhood social cohesion.

Table 5: Linear Regression

	Pearson Correlation	R-Square	Coefficient	Coefficient t-value	ANOVA Sig.
(Constant)	-0.21	0.044	0.00	16.386	0.00
Ethnic identification				-3.358	

Dependent Variable: Social cohesion

This indicates that the effect size is weak, which is only 4.4 percent of the variance. The rest is accounted for something others.

4.2.5. Variation in Social Cohesion and Ethnic Identity as a Function of Demographic Variables

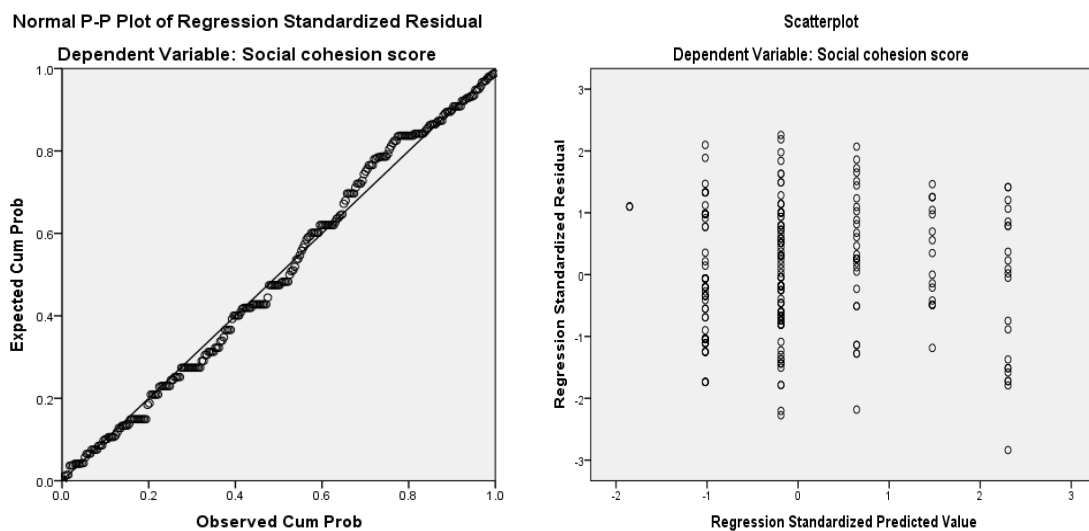
The fourth research question of the study would lead us to run a multiple regression analysis (MANOVA) test. A MANOVA test was performed in this section to assess associations of socio-demographic variables with ethnic identification and neighborhood social cohesion

The main focus of using MANOVA is to determine if the response variables (social cohesion and ethnic identification) are different as a function of the demographic variables in the study. Therefore, the fourth research questions that assess do ethnic identity and social cohesion

varies as a function of demographic variables (sex, and level of education) was answered by using MANOVA.

To ensure the appropriateness of the outputs from the regression analysis, the Normal Probability Plot (P-P) of the Regression Standard Residual and Scatter Plot of the regression analysis was tested. The result is shown in Figure 4:

Figure 4 Normal P-P Plot of regression standardized residual & Scatterplot for SC



From the Normal P-P plot, all the points are positioned in a reasonably straight line along the diagonal, overall, there is no indication of a major deviation from normality. Therefore, the normality result is appropriate and acceptable. Also, the scatterplot demonstrates that sex and education are linearly related to the dependent variable social cohesion.

Considering all these assumptions of multiple regression, the multiple regression analysis was performed. The results of the multiple regression are presented in Table 6 below.

Table 6: MANOVA Test

Variable	Sex	Mean	Equality of Covariance	Between-Subjects Effects
Ethnic identification	Male	35.79		
	Female	36.22		
Social cohesion	Male	54.33		
	Female	55.05		
Sex * Ethnic identification			0.57	0.70
Sex * Social Cohesion				0.72
Education * Ethnic Identification				0.03
Education * Social Cohesion			0.01	0.00

As displayed in Table 7, the MANOVA test was applied to see the equality of variance. The assumption for MANOVA is that the observed covariance of the dependent variables is equal across groups. Accordingly, the tests of equality of variance matrix indicate that sex is not statistically significant, $p > .05$, which asserts there is no statistically significant difference between males and females in the levels of ethnic identification and social cohesion. That means the effect of sex is not significantly different on EI and SC.

Moreover, the MANOVA test was run to see if there is a difference in social cohesion and ethnic identification as a result of differences with the level of education. The null hypothesis here is that there is no difference across groups. The tests of equality of variance matrix indicate that education is statistically significant, $p < .05$. The test value for equality of variance shows that statistically there is a difference in ethnic identification and social cohesion as a function of the difference in the level of education.

Table 7: Multiple Correlation Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Regression Sig.
	.37a	0.135	0.131	14.34637	0.00

a Predictors: (Constant), Educational background

b Dependent Variable: Social cohesion

As indicated in the regression model, the multiple correlations, $R = .37$, which is the predictor of social cohesion, $R\text{-Square} = 0.135$. This indicates that 13.5 % of the variability in social cohesion is accounted for by differences in levels of education. Therefore, the difference in levels of education has differences in effect sizes on the levels of ethnic identification and social cohesiveness.

When relating this with the association of demographic characteristics and social cohesion indicated in Table 9, education has a statistically significant negative relationship been observed to social cohesion, where the multiple correlation coefficient = $-.37$, $p = .00$. That means the more individuals get educated the less likely their social cohesion. However, the correlation coefficient values show that statistically no significant association was found between sex, age, length of years lived with ethnic background, and social cohesion in the research respondents, $r = .00$, $p > .05$.

Table 8: Associations among individual demographic characteristics and SC & EI (r)

	Pearson correlation	p-value	N
SC * Sex	0.00	0.96	259
SC * Age	-0.09	0.17	259
SC * Educational level	-0.37	0.00	259
SC * Years of residence	0.04	0.58	259
SC * Ethnic background	-0.01	0.88	259
Ethnic Identification (r)			
EI * Educational level	.13	.03	256
EI * Age	-.06	.35	259
EI * Sex	.02	.74	261
EI * Ethnic background	-.04	.53	261

To conclude, as far as the essential factors are concerned, levels of ethnic identification and difference in levels of education are key predictor of neighborhood cohesiveness among the research population. Further discussions of those findings are presented in Chapter 5.

CHAPTER 5: DISCUSSION

This chapter provides discusses of key findings of the study. The result of the study was described and discussed more in line with answering the research questions and the theoretical frameworks of the study.

5.1. Status of Yeka Ayate 2 Residents on Social Cohesion and Ethnic Identification`

As captured from the demographic information, the research population consists of people from seven ethnolinguistic groups, although, those who claim to be Amhara are the majority. Empirical findings across Europe and North America (Putnam (2007)Alesina & La Ferrara, 2002, Stolle et al, 2008, Letki, 2008) has found that ethnic diversity and identification negatively affect social tie. So, before going to check the empirical finding from this research, first, the analysis of the descriptive measures was considered to provide a general description of the current social cohesion and ethnic identification status of the population under study. Then, the relationship between ethnic identification and social cohesion was discussed based on the statistical tests of analysis.

The mean score of 3.00 from the inferential statistics indicates that the current cohesiveness among neighborhoods is not substantially strong. Moreover, this qualitative data finding provided a better look at the current neighborly relationship status among the research population. The finding affirmed that there were casual relationships but no strongly cohesive social networks and social capitals as compared with supposed to be.

In the empirical findings mention above, those ethnically diverse communities at all levels share less cultural characteristics and that complicates the inter-ethnic dialogue and relationship. This also may lead to lower levels of social participation and trust. The contact theorists on the other hand (Allport, 1954; Pettigrew & Tropp, 2006) argue that ethnic diversity in a community

stimulates social contact whereby prejudicial attitudes are reduced and social cohesion increase as a result. Several cross-regional studies in the United States provide evidence for the claim that within ethnic heterogeneous communities, people are less likely to trust each other or perform joint activities (Alesina and La Ferrara, 2002; Putnam, 2007).

Interestingly, the data captured from interview participants go in line with the qualitative data in reflecting the level of cohesiveness among the population. All the three respondents were reflected that they had expectations from the neighborhood to get the social capitals they have had from the former neighborhood but unable to get their expectation they had because of different factors they have mentioned. From their own words, respondents indicated that the neighborhood relation among the Condo residents is characteristically very low, except few who have developed a very good neighborhood relationship. As one of the indicators for neighborly relation, no strong social network, neighborhood norms like a call for coffee, visiting one another's houses, and intimate get-togethers for occasions.

The interviewees consistently reflected that neighborhood would mean a lot in many ways for Ethiopian culture but that was not the case for many condominium neighborhoods. Even one among the respondents indicated a type of disappointment in his current neighborhood as compared to the neighborly interactions he has had in the former villages he used to live. This would lead us to the question of what is wrong with condominium residents and what is the cause for that. It is discussed in the next section.

Generally, the current status neighborhood cohesiveness was assessed through the social capital dimension includes the following components: the quality of social relations among neighbors (interaction among neighbors, visiting one another's home, sharing ideas and personal problems to neighbors) and activities have done among residents (planning and working together

for the common good of residents) and the level of participation in social institutions (*Iddir*). In all these measures, the finding shows there is low cohesiveness among neighborhoods of the research population.

Most indicators of social cohesion measure proposed by social scientists affirm that greater social cohesion is based on the level of networks, norms, and participation in social institutions. Yet, the finding shows that from among the residents still, less than 50% participate in the social institutions. This shows that the social network and norms are not yet strong.

Regarding the level of ethnic background, respondents' sense of ethnic categorization in terms of membership to a particular ethnic group was captured from the demographic variable of the study. Accordingly, 88% of the respondents identified themselves with a particular ethnic group while the rest 12% don't want to categorize themselves to a particular ethnic group.

However, being one's categorization in a particular ethnic background may not show his or her ethnic identification and belongingness. A person may have a sense of certain ethnic background but may not have a feeling of strong belongingness and identification. Therefore, respondents' level of self-identification and feeling of belongingness was tested through the measure of the MEIM scale. The measure of ethnic identification scale focuses on practices of identification at the interactional aspect of identifications. Accordingly, the mean score for Ethnic Identification 2.5 illustrates that there is no strong level of ethnic identification at the interactional and belonging aspect of identification among the research population.

This shows that urban village redevelopment may employ a negative influence on neighborhood cohesion, which is consistent with previous studies on the transformation of neighborhood fabric as a result of urban renewal in Western countries (Fried, 2000, Manzo et al., 2008). As one of the interview respondents pointed out, although they do not have strong social

networks and interaction with their neighbors and participate in community activities as they expect to be, he mentioned that they still keep a very strong attachment to their former neighbors.

When it comes to the present neighborhood cohesion, the extent of neighboring or interpersonal interaction that occurs among Condo residents, their participation in social networks is low, and the extent to which persons identify themselves as belonging to neighborhood social community is not satisfactory.

5.2. Relation Between Social Cohesion and Ethnic Identity

To remind again, one of the research questions that this study aimed to investigate was to assess if there is a statistically significant association between ethnic identification and neighborhood social cohesion among Condo residents of Yeka Ayat 2. Given that neighborhoods are ethnically mixed, the study examined how this ethnic diversity and levels of identification relates to neighborhood relationship based on the social capitals of the common good.

In explaining the relationship between ethnic identity and neighborhood cohesion using a wide range of indicators, Putnam (2007) has found a negative relationship between diversity and social cohesion. According to Putnam, this occurs because in ethnically diverse communities there is increased threat and fear that can lead to a withdrawal from social relationships and community life. These researchers concluded that neighborhoods with high levels of ethnic diversity have correspondingly lower levels of social cohesion. This was empirically asserted in several studies in the Western and European social settings.

The question is, is that true among the research population in the Ethiopian context. The hypothesis that claims stronger ethnic identification is associated with a lower level of social cohesion was tested from the data of the research population. Looking at the degree of relationship

and the strength of association, the survey finding shows that ethnic diversity or identification has a statistically negative association with social cohesion.

How strong that negative association is determined by the proportion of variance in social cohesion that is accounted for by ethnic identification. Accordingly, 4.4 % of the proportion of variance accounted for neighborhood cohesiveness is explained by ethnic identification. As indicated in the regression model, statistically this is a significant amount of variance. Consistent with the theoretical and conceptual design of this study, concerning social cohesion and ethnic identification, the result showed that there is a statistically significant negative correlation between ethnic identification and neighborhood cohesion, although the correlation was not strong.

This suggests that ethnic diversity and identification among condominium neighborhoods do have an adverse effect in a way it affects residents' neighborhood social network and relationship. Moreover, for neighborhood trust, which is the most common indicator used to assess social cohesion, a sense of community, and neighborly relation was found to have a positive impact. The total relationship between ethnic diversity and generalized trust, which took into account the effects of intergroup contact, was not significantly correlated.

The measures of the degree of interpersonal contact within neighborhoods show that the relationship is weak because of the effect of ethnic identity and ethnic diversity. Overall, based on quantitative data analyses and triangulated analysis of the interview data show that ethnic identification and diversity has no significant effect on neighborhood social relation among Yeka Ayat Condominium residents. Rather, the level of education and economic status has been found as a factor for neighborhood cohesiveness of residents.

The results of the SC analysis show that a neighborhood with a social relationship, there is a likelihood of an increase in sense of community and trust. On the other hand, as asserted from

other research findings and confirmed from this research, the lack of neighborhood cohesion is likely to increase the probability of crime and antisocial behavior among the residents.

In the contexts of current Ethiopian political discourse with an elevated ethnic consciousness, ethnocentrism, and the prevalence of ethnic-based conflicts, ethnic identification seems salient features both in public, religious, and social spheres of life. The measure of ethnic identification from the research shows that respondents adhere to their ethnic group, and yet, that has no significant effect on social cohesion at the neighborhood level. This is a very good sign that polarized ethnic politics, ethnic-based displacements, and conflicts across the country do not eliminate the social fabric of neighborhoods among the community.

Neighborhood relation and cohesiveness is a locus of both moral and social responsibility not only for creating peaceful coexistence but also for reciprocity and mutual social and economic development. Social cohesion in neighborhoods is critical to supporting one another both at the individual, neighborhood, and societal levels. The aim of this study was thus to assess neighborhood characteristics influencing social cohesion among Condominium residents.

As opposed to the current numerous studies that affirmed ethnically heterogeneous residential contexts are less cohesive than homogeneous community, the research finding from Yeka Ayat 2 Condo residents seems to prove that ethnic identification and diversity is not fundamentally a factor for the social cohesion in the current context. The finding also showed that there are no strongly held ethnic identifications among the research population and that could be one reason why ethnicity and ethnic diversity have no significant effect size on social cohesion.

Generally, the study result showed that ethnic diversity and ethnic identification at the level of the neighborhood was significantly related to neighborhood cohesion. However, the level of cohesiveness among neighborhoods among residents was not as strong and that could be

because of some other factors other than ethnic diversity or identifications, which could need further empirical studies.

Two reasons can be considered as plausible explanations for the weak relationship among Condo neighborhood. The first one can be related to the time people spend in their community stimulates their possibilities to initiate social interaction and subsequently enhance the quality of social relations. As indicated by the interview respondents, since the majority of Condo sites are at the periphery of the city, residents get out early in the morning and back home in the late evening. That may affect their positive contact with individuals from their neighborhood so that they will be able to closely know each other and create a positive relationship.

The second reason for weak social cohesiveness among them is because of a difference in economic status among neighborhoods. Scholars confirmed that individuals prefer to interact with others who are similar to themselves in terms of income, race, or ethnicity (Alesina and Ferrara 2000, Letki, 2008, Putnam 2003). Moreover, Tolsma et al. (2009) claim that when there is a variation in economic status and relatively on the level of education, it reduces the level of social cohesion. The relationship between economic heterogeneity and cohesion has been also examined at the neighborhood level in the research population. The hypothesis is that the larger the economic heterogeneity in localities, the less social cohesion.

5.3. The proportion of Variance Explained in Social Cohesion by Ethnic Identity

Under this section, what proportion of the variance in social cohesion does ethnic identity explain was discussed. The result of Linear regression analysis showed that the amount of the measure of variance $R^2 = .044$, which shows the predictor variables (ethnic identification), accounts for was 4.4%. Therefore, ethnic identification among the research population predicts not a significant amount of variance in neighborhood social cohesion.

Using the regression and correlation result of the data set, the above regression result shows us that there is a negative linear relationship between ethnic identification and neighborhood social cohesion. The second question is how strong is the relationship. The correlation result answers how strong the linear relationship is. Therefore, the overall regression model is not significant, $F=8.5$, $p < .001$, $R^2 = .044$.

These would tell us that in the current grass-root level, individuals from different ethnic groups have common values and learned to live together with a measure of harmony and mutual tolerance. One's self-understanding and categorization to an ethnic group may not affect the social interaction and relationship with ethnic others at the micro-level.

5.4. Variation in Social Cohesion and Ethnic Identity as a Function of Demographic

Variables

The questionnaire for the study contains background information regard to sex, age, length of years lived in the neighborhood, and level of education. The fourth research question was to test whether ethnic identification and social cohesion vary as a function of these demographic variables.

Other than the measure of ethnic identification, the demographic data from the respondents were checked if those variables have the opportunity of affecting neighborhood cohesiveness. The research questions whether there is a variation in SC and EI as a function of sex, age, level of education, and length of years living in the neighborhood, the regression result shows that 13.5 % of the variance predicts the variation on SC. This shows that the weak neighborhood cohesion among residents is not only the function of the level of ethnic identification among them but also differences in the levels of education among neighbors. This is consistent with Buckner's (1988) empirical findings from other contexts outside Ethiopia.

Accordingly, the finding indicates that educational status at a specific level has a negative correlation ($r = -0.37$) with neighborhood social cohesion. Overall, the higher education a person has, the lower their neighborhood cohesion, and the lower educational status, the higher the cohesiveness of that person. In other words, as also indicated from the interview, in the research population people with higher levels of education and with better-off economic status were not open to having a neighborly relationship.

To sum up, ethnicity and ethnic identification were not key to explaining differences in social cohesion among neighborhoods. As empirical researches affirmed (Tolsma et al., 2009), there is a variation on the level of social cohesion between the rich and the poor as well as between the relatively high and low levels of education among the community. The present study finding affirmed that relatively individuals with high educational levels express less neighborly relationships than those with lower educational status. This shows that people more likely to easily communicate and create social ties with the same living condition and educational level than to communicate with those different from them. These people choose the neighborhood most of their liking within the limits of their economic resources.

CHAPTER 6: SUMMARY, CONCLUSIONS & IMPLICATIONS

Besides assessing the current status of social relations among condominium residents, a brief conclusion, suggestions, and implications were discussed in this chapter. A practical recommendation was also indicated.

6.1. Summary

As indicated in the research question section, the inquiry that this study sought to address were assessing the current status of neighborhood ties and ethnic identification among neighborhoods of the research population, test if there is a statistically significant correlation between ethnic identification and social cohesion and what proportion of the variance in social cohesion does ethnic identity explain. Finally, assess the associations of socio-demographic factors with ethnic identification and neighborhood social cohesion.

To explore and better understand and answer those research questions of the study, the research was designed with a quantitative led mixed exploratory method. To make judgments about the finding, simple descriptive statistics, Pearson's correlation coefficient, Linear Regression Analysis, and a Multivariate analysis (MANOVA) were applied.

Accordingly, given that the research population is ethnically diverse, the research findings have shown that ethnic identity and social cohesion has a statistically significant negative correlation. Concerning the proportion of significance contribution, 4.4 % of the proportion of variance accounted for neighborhood cohesiveness is explained by ethnic identification.

Assumed that neighborhood cohesiveness and interaction can be affected by many other factors, so other demographic variables like sex and levels of education also taken into the analysis. Thus, the finding has indicated that there is no statistically significant difference between males and females in the levels of ethnic identification and social cohesion. Whereas, the test for

equality of variance shows that difference in levels education has differences in effect sizes on the levels of ethnic identification and social cohesiveness.

6.2. Conclusions

It is known that social cohesion is delicate could be destroyed and could also take years to build it back. The implementations of the urban re-redevelopment program and providing house unit ownership for low-income households has to be examined not only with how much condominium units were constructed and transferred to residents or by the amounts of jobs created by the program. The program has to also systematically examine the measure of the extent to which the newly emerged Condo residents re-established the social fabrics destroyed during relocation, and how neighborhood cohesion is affected by the program. In this study, the three dimensions of neighborhood cohesion, neighborhood attachment, neighborly interaction, and trust among residents was assessed.

Since the finding asserted that the level of ethnic identification harms the levels of neighborhood social cohesion, this would bring a lot of social consequences. As being mentioned in most literature, one of these consequences could be being vulnerable to social disorders like robbery, theft, and other forms of crime. This was supported by empirical researches that crimes and theft increased in Condo areas. What we dare to conclude from this could be that weak neighborly cohesiveness has contributed to the increasing rate of crime and theft in Condos.

Moreover, given that neighborhood relationship among communities of the study area are less cohesive, the reasonable question is what should residents do to strengthen cohesiveness among them. Condo residents could have the possibility of several mechanisms to ensure their social cohesiveness to cope with social problems like the

prevalence of crimes in any form. The first response to such crises is to possibly strengthen their social network and social capitals, and the second response is the formation of prevailing community norms that confronts antisocial behaviors and deviants among the community.

6.3 Implications

The results discussed so far and the answers to the research questions of the study have important implications. The first, given that neighborhood characteristics affect different aspects of social cohesion differently, social cohesion must not be reduced to one single indicator, therefore call for further study including different dimensions of social cohesion. Since the effect size of ethnic identification and difference in the level of education among residents takes less amount, the research population is more likely to have weak neighborhood relations and cohesiveness because of other factors that need to be studied in depth. As this study was delimited to assess the relationship between ethnic identity and social cohesion at individual levels, this calls for further study at the micro-level, the macro and meso levels with multidimensional indicators can still be studied.

The second has to do with policy implication. From the outset the Condo programme was to provide not only a physical unit but also a psychological and social neighborhood through well-designed Condos. Along with the strengthening of financial and human capital, strengthening of social capital has now become one of the pillars of programme interventions in developing countries. Social cohesion is the potential of individuals to engage in the wider social, political, economic, and cultural environment has also been seen as a key component of democracy, national development and social transformation. Therefore, the issue of social cohesion and social

capitals of residents should not be overlooked both in designing and relocation process. The concerned government bodies has to consider this just from designing to relocating process.

Finally, one of the research areas that the research recommends is that if the same research but with multidimensional measures will be done both at regional and the countrywide so that policymakers and social practitioners could have a better picture of our social fabric, social networks, trust and cohesiveness among diversities. Furthermore, given these known relationships between educational level and social cohesion, who were more victims and vulnerable from the lack of cohesiveness have to need further study.

As far as the limitation of the study is concerned, to see the full picture of the level and status of ethnic identification, it could have been better if the study assessed and explore how individuals perceive themselves in terms of ethnic identification and ethnic others in neighborhoods and how that has affected the social tie and interactions at the neighborhood level. The assessment was only on the status of ethnic self-identification of respondents. One's self-identification to an ethnic group may not necessarily show what feeling and orientation he or she has towards others.

Another limitation is that for the sake of scope and the interest of time, the study was limited to assess the case of one Condo site. This may not reflect the full picture of neighborhood relations at Condo residents at Addis Ababa City and the result may not be generalized to the whole residents of Addis Ababa Condominium situation.

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Annexes**Annex 1. Survey Questionnaire****Dear my research informants:**

I am a student at Addis Ababa University and doing my thesis for the partial fulfillment of an MA Degree in Social Psychology. The main purpose of this questionnaire is to gather relevant information about the status of social cohesion among condominium neighborhoods in a context of ethnic diversity. Your cooperation in providing genuine and timely responses to each question would be of great contribution to the success of this research endeavor. Therefore, you are kindly requested to fill out each item in the questionnaire honestly and responsibly. The research project is purely academic and therefore, in no way affects you personally. Furthermore, please feel free that all your responses will be kept confidential. The questionnaire has two parts. Part one incorporates some questions about the socio-demographic data and part two embodies questions assessing how much you agree with the statements.

Thank You in Advance for Your Unreserved Cooperation!

I. Demographic variables (General information)

Sex: Male Female

Age: I am _____ years old.

Ethnic background: I wanted myself to be identified as (please mention the name)

Years lived in this neighborhood: _____

Educational status:

High school Certificate Diploma Degree Master’s PhD and above

II. Social Cohesion

The following items are intended to measure the existing social cohesion status among condominium neighborhood. Use the numbers below to indicate how much you agree or disagree with each statement. Response alternatives for all items are:

(5) strongly agree (4) agree (3) neither agree nor disagree (2) disagree (1) strongly disagree

No	Statement	1	2	3	4	5
1	Overall, I am very attracted to living in this neighborhood					
2	I feel like I belong to this neighborhood					
3	I visit my neighbors in their home and invite each other to each other’s home for coffee or food.					
4	The friend ship and association I have with other people in my neighborhood mean a lot to me					
5	Given the opportunity, I would like to move out of this neighborhood					
6	If the people in my neighborhood were planning something, I’d think of it as something we were doing rather than they were doing.					

5.	If I needed advice about something, I could go to someone in my neighborhood					
6.	I think I agree with most people in my neighborhood about what is important in life					
7.	I believe my neighbors would assist me during an emergency situation					
8.	I feel loyal to the people in my neighborhood					
9.	We borrow and lend different things each other and exchange favors with my neighbor					
10.	Neighbors are willing to work together to improve the neighborhood issues and solve problems together					
11.	I plan to remain a resident of this neighborhood for a number of years					
12.	I like to think of myself as similar to the people who live in this neighborhood					
13.	I rarely have neighbors over to my house to visit and invite each other's home for coffee or other issues					
14.	I feel a fellowship runs deep between me and other people in this neighborhood					
15.	Many of the people in my neighborhood are trusted					
16.	Living in this neighborhood gives me a sense of community					

Classifications of items for Community Cohesion scale

With regard to the classification of the items, social cohesion indicators are neighborhood attraction, Neighboring or sense of attachment and psychological sense of community. Accordingly, items 1, 5, 11, 12 and 13 are to measures attraction to the neighborhood (relationship to the neighborhood); items 2, 4, 6, 8, 10, 14, 16 and 18 to measures psychological sense of

community and items 3, 7, 9, 15 and 17 to measures neighborhood trust. The preferred scoring is to use the mean of the item scores; that is, the mean of the 18 items for an overall score, and, if desired, the mean of each classification. Except for items 5 and 15 which are negatively keyed, all other items require recoding before means are computed (1=5, 2=4, 4=2, 5=1).

Social Cohesion Scale Rating Description

Rating	Descriptors
5 (1)	<p><i>Residents have multiple, diverse contacts with each other (interpersonal, phone, email, meetings).</i></p> <p><i>Residents have an active neighborhood organization and multiple smaller social networks that do group projects for mutual benefit.</i></p> <p><i>Residents feel part of a community and trust they can turn to several friends in neighborhood for assistance and advice.</i></p>
4 (2)	<p><i>Neighbors feel other residents are generally honest and share some lifestyle or demographic things in common.</i></p> <p><i>Residents often have one or two neighbors they consider friends, and converse with them regularly.</i></p> <p><i>Residents communicate well enough to band together to solve a common problem, e.g. crime, vandalism, derelict properties, disturbances, etc.</i></p>
3	<p><i>Residents recognize most neighbors on their block, but don't necessarily know their names or greet them regularly.</i></p> <p><i>Residents trust neighbors until they suspect dishonesty or meanness and probably do not have a formal organization.</i></p> <p><i>Residents consider some neighbors acquaintances, but probably not friends and don't want to be bothered by neighbors under normal conditions.</i></p>
2 (4)	<p><i>Residents keep to themselves, know 3 or fewer names, and communicate with neighbors only when disturbed or annoyed by them.</i></p> <p><i>Residents feel they have little in common with other residents and wouldn't invite them in because they feel they're not friendly.</i></p> <p><i>Residents would only seek assistance from neighbors in life threatening circumstances.</i></p>
1 (5)	<p><i>Residents rarely see their neighbors and can't recognize them outside the neighborhood.</i></p>

	<p><i>Residents don't deliberately communicate with each other.</i> <i>Residents distrust neighbors and tend to be suspicious of strangers, relying on family or friends they may have in some other context.</i></p>
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III. Ethnic Identity

The following items are intended to measure the existing ethnic identity status among condominium neighborhood. Use the numbers below to indicate how much you agree or disagree with each statement. Response alternatives for all items are:

(4) strongly agree (3) agree (2) disagree (1) strongly disagree

No	Statement				
1	I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.				
2	I am active in organizations or social groups that include mostly members of my own ethnic group.				
3	I have a clear sense of my ethnic background and what it means for me.				
4	I think a lot about how my life will be affected by my ethnic group membership.				
5	I am happy that I am a member of the ethnic group I belong to.				
6	I am not very clear about the role of my ethnicity in my life.				
7	I really have not spent much time to learn more about the culture and history of my ethnic group.				
8	I have a strong sense of belonging to my own ethnic group				
9	I understand pretty well how important my ethnic membership in terms of defining who I am.				
10	I order to learn more about my ethnic background, I have often talked to other people about my ethnic group.				
11	I have a lot of pride in my ethnic group and its accomplishment.				
12	I participate in cultural practices of my own group such as special food, music or customs				
13	I feel strong attachment towards my own ethnic group				
14	I feel good about my cultural or ethnic background				

Classification of items for Ethnic Identity scale

The MEIM consists of 14 items assessing three aspects of ethnic identity: assertion and sense of ethnic belonging (item 5, 8, 11, 13 and 14); ethnic identity achievement (item 1, 3, 4, 6R, 7R, 9 and 10) and show ethnic behaviors (item 2 and 12). The total score of ethnic identity is derived by reversing negative items, summing across items, and obtaining the mean of the 14 items. As indicated by ‘R’, item 6 and 7 are reversed items. Scores are derived by reversing the negatively worded items, summing across items and obtaining the mean. The preferred scoring is to use the mean of the item scores; that is, the mean of the 14 items for an over-all score, and, if desired, the mean of the 5 items for ethnic affirmation and belonging, the mean of 7 items for ethnic identity achieved and the mean of 2 items for ethnic behavior. Items are rated in the original scale on a 4 – point scale from strongly agree to strongly disagree, scores range from 4 (indicating higher ethnic identity) to 1 (low).

Annex 2. The Amharic version of the questionnaire

የዳሰሳ መጠይቅ

ውድ የዚህ መጠይቅ መላሾቼ:

እኔ በአዲስ አበባ ዩንቨርሲቲ በማኅበራዊ ሥነ ልቦና የትምህርት ፕሮግራም የማስተርስ ዲግሪ ተማሪ ስሆን የመመረቂያ ጥናቴን በመስራት ላይ እገኛለሁ። የዚህ ጥናት ዓላማ ከተለያዩ ብሔር በኮንዶሚንየም ሕንጻዎች ነዋሪ የሆኑ ጎረቤታዎች መካከል ያለውን ማኅበራዊ ትስስር ምን ያህል ጠንካራ እንደሆነ መዳሰስ ነው። ለእያንዳንዱ ጥያቄዎች የእናንተ እውነተኛ ምላሽ ትብብር ለጥናቱ ስኬትና ትክክለኝነት ያለው አስተዋጽኦ ከፍተኛ ነው። ስለዚህ እያንዳንዱን ጥያቄ በታማኝነትና በከፍተኛ የኃላፊነት ስሜት እንድትመልሱ በትህትና እጠይቃለሁ። ጥናቱ ሙሉ ለሙሉ ለትምህርት ዓላማ የሚውል በመሆኑ በግል በምንም መንገድ በእናንተ ላይ የሚያሳድረው ተጽዕኖ አይኖርም። ከዚህ በተጨማሪ ምላሻችሁ በሚስጥር የሚያዝና በስም የማይገለጽ በመሆኑ ነፃነት ይሰጣችሁ። መጠይቁ ሁለት ክፍሎች ያሉት ሲሆን የመጀመሪያው ክፍል አጠቃላይ መረጃ ሲሆን ሁለተኛው ክፍል ደግሞ በተጠየቁት ዐ/ነገሮች ላይ ምን ያህል እንደምትስማሙ የምትገልጹበት ነው። ስለ ትብብራችሁ በቅድሚያ አመሰግናለሁ።

IV. አጠቃላይ መረጃ

ጾታ: ወንድ ሴት

ዕድሜ: እኔ _____ ዓመቴ ነው።

ብሔር: _____

በዚህ ኮንዶሚንየም የኖሩበት ዓመት: _____

የትምህርት ደረጃ:

ሁተኛ ደረጃ ሰርተፊኬት ዲፕሎማ የመ. ዲግሪ ማስተርስ ዲግሪ ዶክትሬት ዲግሪ

V. የማኅበራዊ ትስስር ሁኔታ

የሚከተሉት ጥያቄዎች በኮንደሚንየም ነዋሪዎች መካከል ያለውን ማኅበራዊ ትስስር ለመዳሰስ ዓላማ ያደረጉ መጠይቆች ናቸው። በእያንዳንዱ ዐ/ነገሮች ላይ ምን ያህል እንደምትስማሙ በተሰጡት አማራጭ ቁጥሮች ትክክል ምልክት አድርጉ። የመልስ አማራጮቹ፡

- (5) በጣም እስማማለሁ (4) እስማማለሁ (3) አስተያየት የለኝም (2) አልስማማም (2) በጣም አልስማማም

ተ.ቁ	ዐ/ነገሮች	1	2	3	4	5
1	በአጠቃላይ አሁን ያለሁበት የጉርብትና ግንኙነት በጣም ይስበኛል					
2	የዚህ ሰፈር ማኅበረሰብ አባል እንደሆንኩ ይስማማል					
3	በጋራ ህንጻችን ላይ ያሉ ጎረቤቶቼን በቤታቸው እጎበኛቸዋለሁ					
4	ከጎረቤቶቼ ጋር ያለኝ ወዳጅነትና ግንኙነት ለእኔ ትልቁ ጉዳይ ነው					
5	እድሉን ባገኝ ከዚህ ሰፈር ጉርብትና መልቀቅ እፈልጋለሁ					
6	ጎረቤቶቼ አንድ ነገር ለመስራት ሲያቅዱ ይህንን ጉዳይ እነሱ ብቻቸውን ከሚያደርጉት ይልቅ በጋራ መስራት እንደነበረብን ይስማማል					
7	ስለ ምንም ጉዳይ ምክር በሚያስፈልገኝ ጊዜ ከጎረቤቶቼ ወደ አንዱ በመሄድ ምክር መጠየቅ እችላለሁ					
8	ከአብዛኛዎቹ ጎረቤቶቼ ጋር በሕይወት መሰረታዊ ጉዳዮች ላይ የጋራ የሆነ አቋም እንዳለን አስባለሁ					
9	በማንኛውም ድንገተኛ በሆኑ ችግሮች ጊዜ ጎረቤቶቼ ከጎኔ ይቆማሉ የሚል መተማመን አለኝ					
10	ለጎረቤቶቼ ታማኝ እንደሆንኩ ይስማማል					
11	ከጎረቤቶቼ ጋር የተለያዩ ቁሳቁሶችን እዋዋላለሁ ውለታም እንዋዋላለን					
12	መልካም ጉርብትናችንን ለማሻሻል ከሌሎች ጋር አብሮ ለመስራት ዝግጁ ነኝ					
13	አሁን ካሉኝ ጎረቤቶቼ ጋር ረዘም ላሉ ዓመታት አብሮ ለመኖር አቅዳለሁ					

14	እኔ ከጎረቤቶቼ ጋር ተመሳሳይ እንደሆንኩ ማሰብ እፈልጋለሁ					
15	በጋራ ሕንጻችን ከሚኖሩ ወደ ቤቴ መጥተው የሚጎበኙኝ ጎረቤቶች የሉኝም					
16	በእኔና ጎረቤቶቼ መካከል ጠንካራ ኅብረትና ወዳጅነት እንዳለ ይሰማኛል					
17	ጎረቤቶቼ ከሆኑ ሰዎች መካከል አብዛኛዎቹ እምነት የሚጣልባቸው ናቸው					
18	አሁን ያለሁበት የጉርብትና ግንኙነት የእኔ ማኅበረሰብ የሚል ስሜት ፈጥሮብኛል					

VI. የብሔር ማንነት ሁኔታ

የሚከተሉት ጥያቄዎች በኮንደሚንዩም ነዋሪዎች መካከል ያለውን የብሔር ማንነት ግንዛቤ ሁኔታን ለመዳሰስ ዓላማ ያደረጉ መጠይቆች ናቸው። በእያንዳንዱ ዐ/ነገሮች ላይ ምን ያህል እንደምትስማሙ በተሰጡት አማራጭ ቁጥሮች ትክክል ምልክት አድርጉ። የመልስ አማራጮቹ፡

- (4) በጣም እስማማለሁ (3) እስማማለሁ (2) አልስማማም (1) በጣም አልስማማም

ተ.ቁ	ዐ/ነገር	1	2	3	4
1	የብሔራን ታሪክ፣ ወግና ልማዶችን ለማወቅና ለመረዳት ብዙ ጊዜ እጠፋለሁ።				
2	በአብዛኛው የእኔ ብሔር አባላት ባሉባቸው ተቋማትና ማኅበራዊ ቡድኖች ውስጥ ንቁ ተሳትፎ አደርጋለሁ				
3	ስለ የብሔር ማንነቴ ግልጽ የሆነ ግንዛቤ አለኝ				
4	በብሔር አባልነቴ ምክንያት በሕይወቴ ላይ ሊደርስ የሚችል ተጽዕኖ እንዳለ ብዙ አስባለሁ				
5	አሁን ያለሁበት የብሔር ቡድን አባል በመሆኔ በጣም ደስተኛ ነኝ				
6	የብሔር ማንነቴ በእኔ ሕይወተ ስለሚኖረው ሚና ግልጽ ግንዛቤ የለኝም				
7	ስለ ብሔረሰቤ ባህል፣ ታሪክና ልማድ ለማወቅና ለመማር ብዙ ጊዜ አላጠፋም				
8	ለእኔ ብሔር ጠንካራ የወገንተኝነት ስሜት አለኝ				

9	ከራሴ ብሔር ሰዎች ጋር ጠንካራ ቁርኝት አለኝ በዚህም ምክንያት የእኔና የሌሎች ብሔረሰብ ሰዎችን እንዴት ባለ መንገድ መመልከት እንዳለብኝ በሚገባ ተረድቻለሁ።				
10	ስለ ብሔር ማንነቴ የበለጠ ለማወቅ አልፎ አልፎ ከሌሎች ሰዎች ጋር ውይይት አደርጋለሁ				
11	በብሔረሰቤ እና እነሱም በታሪክ ውስጥ ባከናወኗቸው ተግባራት እኮራለሁ				
12	በብሔረሰቤ ባህላዊ ክዋኔዎችና ልማዶች ውስጥ ተሳትፎ አደርጋለሁ				
13	የእኔ ብሔር አባል ከሆኑ ሰዎች ጋር ጠንካራ ቁርኝትና ተግባራዊ ትስስር አለኝ				
14	ስለ ባህሌና የብሔር ማንነቴ ጥሩ ስሜት አለኝ				