

**THE ROLES AND CHALLENGES OF YOUTH PARTICIPATION IN  
PEACE BUILDING ACTIVITIES IN BEDESA TOWN, OROMIA  
REGIONAL STATE, ETHIOPIA**

**MA THESIS**

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**The Roles and Challenges of Youth Participation in Peace Building  
Activities in Bedesa Town, Oromia Regional State, Ethiopia**

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## **DEDICATION**

I would like to dedicate this Thesis work to my best friend, Ferhan Tajudin.

## STATEMENT OF THE AUTHOR

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## **BIOGRAPHICAL SKETCH**

The author was born on October 30, 1992 from his mother Bedriya Ali and his father Ziyad Mohamed in Bedesa town, Ethiopia. He attended Primary School from 19995 - 2003 at Mechara Primary School whereas he followed his Secondary School at Mechara Secondary School from 2004-2006 in Mechara Town. Then at the same Town, he attended his Preparatory School from 2006-2008 and completed it there. After that, he joined Jimma University in 2009 and graduated with BA Degree in Educational planning and management with CGPA of 3.38 in 2011. Following his graduation, he employed at Doba District Technical and Vocational Education Office in June 2012 and served there for two years until July 2014. In July 08, 2014, he transferred to Bedesa Town and worked at Bedesa town peace and security office from July 2014 to January 2016, and at Bedesa town vital events registration agency from January 2016 to September 2019. Then, he joined Haramaya University to pursue postgraduate study in 2021.

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## ABBREVIATIONS AND ACRONYMS

ADA	Austrians Development Agency
AYC	African Youth Charter
CIDA	Canadian Internationals Development Agency
DPA	Department of Political Affairs
ESSDP	Ethiopian Social Security Development Policy
GYF	Global Youth Forum
JICA	Japan International Cooperation Agency
MDGF	Millennium Development Goals Fund
MYSCE	Ministry of Youth, Sports and Culture of Ethiopia
NIDIA	National Institute Development for International Affairs
NYP	National Youth Policy
PCYB	Positive Change Youth Behavior
UNDAP	United Nation Document Agenda for Peace
UNFPA	United Nation Population Fund Agreement
UNSCR	United Nations Security Council Resolution
USAID	United States Agency for International Development
WYR	World Youth Report
YCAO	Youth and Child Administration Office
YPS	Youth Peace and Security



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# **The Roles and Challenges of Youth Participation in Peace Building Activities in Bedesa Town, Oromia Regional State, Ethiopia**

**Shemsedin Ziyad Mohamed**

## **ABSTRACT**

*The main purpose of this study was to assess the roles and challenges of youth participation in peace building activities in Bedesa town. In order to conduct this study, parallel mixed method design was employed. The target population was 250 youths in selected areas of Bedesa Town from which 154 participants of the study were selected using stratified random sampling technique. Questionnaires and interviews were used to collect data. Mean, Standard division, Independent Sample t-test and stepwise multiple regression were used for analysis of quantitative data and thematic analysis was used for the qualitative data. Generally, the study revealed that, youths contribute positively to peace building activities and particularly they play a positive role (64%) in areas of sociocultural, political, justice and security. And the study revealed that there is no statistically significant difference between males and females in their participation of peace building activities. Furthermore, exclusionary political structures, resistance from other peace stakeholders and socioeconomic problems were the major challenges for participation of youth in peace building activities. It is recommended that local governments should foster meaningful youth participation in peace building processes through effective policies and program to address the structural barriers for inclusion of youth in peace building activities.*

**Key Words:** *Challenge, Peace building, Role, Youth*

# 1. INTRODUCTION

In this chapter, the background of the study, statement of the problem, research questions, objectives of the study, significance of the study, delimitation of the study, limitation of the study and definition of key terms were discussed.

## 1.1. Background of the Study

Peace can be defined as an active construct, friendly and cooperative relations between peoples and nations, a process thought to be dependent upon the satisfaction of human needs for all people. Johnsons' definition of peace focus even more on the relationships between people, he writes that peace is 'a mutually beneficial, harmonious relationship among relevant parties (Johnson & Johnson, 2006). Peace is an anchor of social harmony, economic equity and political justice and a precondition for our emotional wellbeing, but a peaceful state of mind is subject to cognitive disruptions and aggressive eruption (Coleman & Deutsch, 2012). Sustainable peace requires changes at the level of norms, and psychologically informed principles (Coleman & Deutsch, 2012).

Peace building is a long-term or continuous process which mitigates conflict operating various activities and it is the way of starting the country and society on the road of gradual sustainable development (Taksas, 2015). Moreover, it is an approach primarily to post-conflict settings that recognizes the need for developing a capacity for conflict resolution, reconciliation and working towards a sustainable peace. Peace building can be seen to differ from conflict resolution in the sense that its focus is more on building a 'positive peace' grounded in just and trustful societal relationships (Brigg, 2018).

Peace building is an important activity because through peace building the roots of the conflict can be removed. It far goes beyond peacekeeping and peacemaking (Deo, 2018). Peacemaking and peacekeeping can only slow the momentum of the conflict, but cannot eradicate the root causes. As long as the peacekeeping force is available and there are constraints, there is peace but once this force has withdrawn and the constraints no longer exist, the conflict soon breaks out again and even escalates (Bezawit, 2012). The conflict has never really stopped, it has just abated due to the bigger force, and its underlying causes have never been removed, the root causes of the conflict can only be removed through peace building activities, and thus the danger of the renewal of the conflict can be reduced (Negasa, 2021).

Nowadays, more than forty countries around the world are currently in the inside of a war or going through post-conflict reconstruction (Autesserre, 2017). More than two thirds of the poorest countries in the world are situated in conflict regions. The same is true here in Ethiopia. As Yirgalem (2020) stated that currently the country is in continuous crisis, ethnic based conflicts are prevailing across the country. More citizens are victims of transfer and expulsion from certain parts of the country. According to the study result of Wilton (2017), more than 600 million youth, between the age of 15 to 29 live in fragile and conflict affected situations across the globe. The productive sectors are often abandoned or diverted to war aims internal conflicts in within states, civil wars and global terrorist threats, are affecting 90 per cent of civilians throughout the world (Austrians Development Agency, 2011).

Building sustainable peace and stability are thus essential for development and prosperity, and a sustainable transformation in living conditions makes important contributions to build sustainable peace throughout the nation. The interaction between poverty, violence and the disintegration of states therefore necessitates an increased commitment to peace building and conflict prevention (ADA, 2011). So focusing on development is very crucial which cannot be possible without the inclusion of youth which counts 1.3 billion 15-29 years old in the world and nearly one billion live in developing countries like Ethiopia (United Nation, 2012).

The sustainability and success of a peace building process greatly depends on the peace building approach, mechanisms and activities (Deo, 2018). Our efforts towards building peace and reconciliation can only succeed with a collective approach built on trust, dialogue and collaboration. Therefore, we have to build a grand alliance for a culture of peace among all, particularly with the proactive involvement and participation of the young people (Sharp, 2020). The inclusion of youth in peace building activity is bound to facilitate sustainable peace in a society, by redirecting the energies of young people to the implementation of constructive peace projects. Incorporation and utilization of youths in peace building processes would facilitate their transformation from agents of violent conflict, to agents of peace in their societies ( Autesserre, 2017).

Young people as a theme is vigorously discussed and debated in multiple settings, both as a safety danger and as an unexploited resource or potential. Hence, youth voices should be included in current peace-related issues in general and peace building in particular (Beyene,



2020). Justifying the active, organized, and meaningful participation of youth in issues of peace and security is an important thing which helps to avoid violence and bringing sustainable peace for once state. It is acknowledged that social exclusion is an essential ingredient that triggers a relapse into conflict (African Union, 2020).

As United Networks of Young Peace builders (2015) states ironically, many scholars, politicians, media, academia, social workers etc., have focused more on destructive rather than constructive engagement of youth in peace building activities. They look youth as more a wrongdoer and connect them with violence, initiator of annihilative movement, ethnic and cultural riot and violence and so on. But the handful research has been done which shows youth are contributing to positive construction and peace building in nations (Deo, 2018). Involvement of young people's in the participation of peace building activity is unexploited (United Networks of Young Peace builders, 2015). In many ways, young people are working for peace building but their contribution is rarely mentioned by the researcher and scientists of peace and conflict studies (Bennett, Karki, and Nepal, 2012).

Youth are underestimated as positive agents of change and key actors in peace-building, both by policy-makers and academics (Felice and Wisler, 2007). Yet, the role of youth in peace building is hindered due to the absence of adequate understanding recognition, and collaborations with young people (Ozcelik, Nesterova, Young, and Maxwell, 2021). Therefore, this study was assessed the roles and challenges of youth participation in peace building activities in the study area in-terms of youth political, sociocultural, justice and security as well as economic activities.

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

It is universally accepted that concrete peace cannot be established until the democracy and good governance, human rights and dignity as well as a sound economic system cannot be ensured (Chakma, 2015). So, who can have the power and energy to apply these? Certainly the answer is youth. Since youth can work strongly and voluntarily for the better of the society, they have the power and strength to make everything possible. They can keep pace with the time. They can meet the needs of the time. As Obaje and Uzodike (2013) stated that there is an automatic tendency to view youth as a factor in violent conflict while overlooking their many

positive contributions to a society, including their potential role in sustaining the social cohesion and peace, as well as their survival in difficult environment.

Several studies were conducted on the issue of peace building in our country Ethiopia so far. For instance, Negasa investigated the role of Oromo Gadaa system in peace-building (Negasa, 2022). UNICEF (2015) assessed the role of civics and ethical education for peace building in Assosa Woreda, Benishangul Gumuz Region, Ethiopia. Etsegenet (2019) elucidated the role of Ethiopian diaspora has in peace building. Furthermore, Wondimu (2014) explored the peace building potential of NGOs in Oromia and Gambella regional states, Ethiopia, towards building peace infrastructures at the local level in southern Ethiopia: actors, their potentials and limits (Yacob, 2020). Moreover, Abdullahi (2013) Elaborated the role of traditional leaders in peace building and conflict resolution in Ogaden region, Ethiopia, the role of peace education as a coexistence, reconciliation and peace-building device in Ethiopia by Megersa (2020). Mengistu (2020) assessed the role of environmental justice and peace building practices in Ethiopia and the role of political settlement in state building and peace building in Ethiopia (Tadesse and Ababu, 2014).

Despite their limitless effort to assess and discuss the role of Abbageda, the role of religion, the role of NGOs, the role of diasporas, the role of ethical education, the role of environmental justice, the role of political settlement, the role of infrastructures, the role of peace educations, the role of community policing, the role of sinqqee, and the role of traditional leaders in peace building activities in different parts of Ethiopia, the roles of a large youth has during the post-conflict reconstruction and peace building period has been understudied. Still, these studies did not explicate the contribution that youth can make to peace building in the area of political, social, cultural, justice and economic activities.

The above evidence regarding peace building shows that still there is a need to investigate the roles and challenges of Ethiopians youth in peace building activities in general and in the study area in particular. In other words, there are gaps to understand the role of youth play in determining the success of the peace building activities. As Global Youth Forum (2015) reveals young people can involve in transforming conflict, countering violence and building peace. Yet, their endeavors remain largely out of sight, unrecognized due to lack of enough understanding and inclusive opportunities to partner with decision-making bodies.

As it has seen from the above discussions, locally conducted studies focused on other stake holders rather than youth while studying the issue of peace building activities. Hence, the role of youth in peace building are still mostly overseen, lacks clear understanding, and there is no enough research regarding this topic. To fill in the aforesaid gaps, the researcher aimed to assess the roles and challenges of youth participation in peace building activities in the study area.

### **1.3. Research Questions**

This study attempted to answers the following basic research questions:

- 1) What are the roles of youth participation in peace building activity?
- 2) What statistically significant mean differences exist in youth participation for peace building activities in-terms of gender?
- 3) What are the challenges that youth face to participate in peace building activities ?

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

Both general and specific objectives were discussed under this topic

#### **1.4.1. General objective**

The general objective of this study was to assess the roles and challenges of youth participation in peace building activities.

#### **1.4.2. Specific objectives**

The specific objectives of this study was intended to

- 1) Identify the role of youth in peace building activities in the study area.
- 2) Determine whether there is statistically significant difference or not between male and female participants in their participation for peace building activities.
- 3) Identify the challenges that youth face to participate in peace building activities.

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

The findings of the study enable peace and security stakeholders like community policing officers and peace building elders in Bedesa town district to understand the youths peace building ability and to work with them for sustainable peace in the town. Most importantly, the study helps to empower the young people for future peace building activities by identifying

the major challenges that hinders them to actively participate in peace building activities in the study area. Furthermore, the findings of the study helps as a basis for other researchers who want to conduct studies in relation to youth and peace building.

### **1.6. Delimitation of the Study**

The researcher believes that it could be better to conduct the study in large scale. However, due to time and financial constraints, geographically the study were delimited only to youth found in Bedesa town, western Harerge zone and did not include rural youth in the area. The reason is that it is in the towns that conflict and peace building activities are mostly practiced. The selected sample population for this study were delimited to 250 Bedesa town youth aged 15 to 29 years old. Methodologically, the study was delimited to explanatory sequential mixed method design and questionnaire and interview as data collection instruments.

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

It is important to note that this study has some limitations. Whatever research may be conducted, the researcher encounters a number of limitations in his/her study which militate against meeting objectives of the research. Accordingly, first, literature's in the area like books, reports and research works about the role of youth in peace building process especially in the context of Ethiopia in general and about the study area in particular was not available as needed to state and justify the seriousness of the issues from global to local. Due to this reasons this study lacks enough local evidence to show and support the problems under the study. Second, the study relied up on self-report instruments to measure the variables. Self-report measures are usually subjected to bias in their answers. Consequently, the honesty of the respondents was only presumed but not ascertained. The third limitation is related to the translation of measuring instrument used in the study. Translating the English instrument to Afan Oromo was difficult. Due to this reason, the translated version of instruments lacks the exact meaning of the original English version.

### **1.8. Definitions of Key Terms**

**Challenge** refers to the situation of being faced with something difficult which requires great mental or physical effort and determination in order to be done successfully (Zakaria & Yetiml, 2013).

**Peace building** refers to the act of fostering economic and social cooperation, and trustful relationship with the different groups like (political, religious, ethnic, etc) living in the town (Deo, 2018)

**Role** refers to a coherent set of behaviors expected of an individual in a specific position within a group or social setting ( Phurailatpam, 2014).

**Youth** refers to a period of transition between childhood and adulthood defined by biological, psychological and social markers, the latter depending on the cultural contexts (Felice & Huud, 2016) or it refers to any productive age group between 15 and 29 years old (ENYP, 2004)

## **2. REVIEW OF RELATED LITERATURE**

This chapter presents the related literature's that were widely collected and coordinated according to the objectives of the study. These are, concepts of peace and peace building, concepts of youth, theories of peace building, the role of youth plays in peace building activities, challenges of youth engagement in peace building process and conceptual frame work.

### **2.1. Concepts of Peace and Peace Building**

In psychology, peacefulness is a characteristic of the behaviors (actions that create and maintain nonviolent and harmonious relationships, cooperation and kindness), emotional states (emotions such as calmness, quietness, and security as well as conditions of inner harmony between aspects of self), and attitudes ( beliefs and values that facilitate the creation and maintenance of nonviolent and harmonious relationships) of individuals (MacNair ,2003).

Peace has no common definition. Definitions of peace vary a lot from the absence of war (Galtung, 1996) or a life of cooperation and peaceful coexistence (Fisher, 1997). Perhaps peace is like happiness, justice, health and other human ideals something every person and culture claims to desire and venerate. Peace can be defined as an active construct, friendly and cooperative relations between peoples and nations, a process thought to be dependent upon the satisfaction of human needs for all people. Johnsons' definition of peace focus even more on the relationships between people, he writes that peace is 'a mutually beneficial, harmonious relationship among relevant parties (Johnson & Johnson, 2006).

Father of peace studies Galtung, uses the term " peace" in the time of 1975 through his essay. His notion of peace has divided into negative peace which means the absence of direct violence (end of violence) and positive peace which means the absence of structural and cultural violence ( peaceful society at all position). It becomes popular during the 1990s when the UN launched several multilateral and multi-approach for peace building operations that included aid to deportees, election supervision, democratic development and the temporary administration of homes (Nikolov, 2019).

Peace building is a long- term and an inclusive democratic process that requires a close cooperation, respect, dialogue, and cooperation among all stakeholders. It's the process of cooperative trouble to promote mortal security in societies which are marked by violence and

conflict. The main thing of peace building is to strengthen the capacity of societies to manage conflict without any finances to violence. In other words, we can also say, it's a process of achieving sustainable peace via icing mortal security and conciliation in societies (Deo, 2018). One of the prestigious scholars in peace building, Lederach (1997) linked peace building as the human capacities to fantasize new and dynamic pattern of relationship and engagement, as well as with the courage to pursue the concretization of that vision in the world to pursuing of wide- ranging social changes, peace building draws primarily upon human creativity, to transfigure the largely strange, settled patterns of peace into norm. Peace building draws primarily upon human creativity, to transfigure the largely unfamiliar, settled patterns of peace the norm (Bannett *et al.*, 2012).

## **2.2. Concepts of Youth**

There is no universally accepted definition of the term youth. The explanation of youth is varied from organization to organization, society to society and country to country. Some define according to age group whereas others define according to maturity, thought and attitudes. Some defined according to the responsibility towards their society and community, social status with specific roles, rituals, and relationship. The UN Secretariat uses the terms young people and youth interchangeable to mean age 15-24 with the knowing that member states and other entities utilize different definitions (UNOY, 2015).

Youth is a crucial time period of physical, intellectual and social maturation in which younger humans are actively forming identities and determining acceptable roles for themselves within their community and society as a whole (World Youth Report, 2020). Second, youth are defined as a social assemble which characterized in step with sure particular social attributes that differentiate them from different groups in society with respect to authority, age, power, social position, rights, ability, dependence or independence, information and responsibility (UNOY, 2015). Thirdly, young's are defined from a psychological perspective.

The Social-psychological explanation of youth suppose that stages of human maturation and development are characterized by specific traits and activity, consequently integrating indicators such as economic, political, cultural context, and social element (Cursi, 2017). The word youth has been also outlined as it is part of a biological stage process, as an constituted

age group related to sociocultural aspects in the society, or as separate from the rest of the society; in this sense a group that has its own value, culture, standards and rules (Christiansen, Utas, and Vigh, 2006). When defining youth, it is important to understand that youth are defined differently in different countries, societies and cultures making it important not to generalize the definition in such ways as limiting it to a certain identified group (Cursi, 2017).

In our country, Ethiopia, the word youth regards 15 up to 29 years old (Ethiopian National Youth Policy, 2004). Youth is very essential and primary time for one and all life where they can give a lot to the world. It is a shifting stage from childhood to adulthood which is also known as puberty in which they can have got experience of physiological, social, and economic change. So, it is more a stage in life than an age (Phurailatpam, 2014; Prisca, Kandagor, and Kiprono, 2012). This is also the duration of big energy and invention. To sum up, even though there is no universally accepted definition and age limits to the word youth, we can conceptualize it as a crucial time period of physical, intellectual and social maturation in which younger humans are actively forming identities and determining acceptable roles for themselves within their community and society as a whole.

## **2.3. Theories of Peace Building**

### **2.3.1. Social Constructivism Theory of Peace Building**

Constructivists operate on the ontological assumption that actors are shaped by the socio-cultural environment in which they live. There is often a psychological and cultural dimension to the entire process of peace building for human security directed knowledge, norms and ideas should be the focus (Conteh, 2005). The constant habitualization of positive inter subjective activities results in institutionalization of shared goals, understandings, and a common destiny. In particular, constructivists would argue that violent political behavior and thereby its resolution and future prevention could be explained and even understood by focusing on the role of norms and ideas as determinants of such behavior (Martiny & Rubin, 2016).

Social constructivist is seen peace not merely as a stage in time or a condition, rather it is a dynamic social construct. In the whole process of peace building, conflict transformation is seen as a holistic and multidimensional framework directed to violent conflicts in all stages of trajectory; it characterizes conflict transformation as an ongoing process towards peace



(Lederach 1997). For social constructionist, peace building is undertaken through social participation with a multi-layered and contextualized nature of human experiences. The transition from violent conflict to negotiated settlement and the creation of new types of relationship are complex issues and require comprehensive, multi-dimensional and multi-level approaches for effective conflict transformation (Michelle, 2006).

### **2.3.2. Liberal Theory of Peace Building**

Liberal approaches of peace building focus on issues of democratization, inclusiveness, and the advancement of human rights (Spears, 2012). It comes out to the debates during the mid 1990s, is a follow-up to the generalities in an Docket for Peace (Paffenholz, 2010). The liberal approach to peace building is broadly rooted in two main propositions (Kurtenbach, 2019). The first is that democracies are less likely to go to war. Although most research on the democratic peace has focused on interstate war, it has been evoked repeatedly by policy makers and scholars in the context of internal conflict. The second core proposition is that cooperation among states and international organizations contributes to peace. These actors do so not only through mediation and diplomacy, but more importantly, through their support for institutional and societal change (Brigg, 2018).

### **2.3.3. Realistic Theory of Peace Building**

Realism focuses on the balance of power among sovereign nation-states based on an understanding that the international system is anarchic and states are driven by interest rather than idealistic norms. Peace building in realism refers to maintaining stability through hegemonies power and through the preservation of interests (Spears, 2012). The realist approach focuses on rebuilding the state and furnishing lesser security to nervous disputants (Spears, 2012).

Through the lens of realism, peace is a macro-level, top-down outcome that is primarily governed by state behavior. The spectrum of peace concepts associated with realism primarily relates to peacemaking and peacekeeping (Brigg, 2018). Leading proponents of realism do not grapple with peace building. Peace building is a post conflict process that transitions a society from war to peace, which includes a variety of sub elements, including development of infrastructure, sustainable economy, public health system, institution building, rule of law and human rights, humanitarian aid, peacekeeping, security and disarmament, education, and

justice and reconciliation forums. Realist theories do not explore the internal dynamics of state building. Instead, they focus on war prevention and war termination (Spiro, 2013).

Slaughter (2019) asserts that realist international relations theory focuses its account of world politics on the power of states and the ways in which they can act to assure their security and national interests. Realist scholarship contends that global cooperation and governance is conditioned and limited by the actions of powerful states (Slaughter, 2019).

#### **2.3.4. Idealist Theory of Peace Building**

In contrast to realist, idealism advocates for a world regulated by international organizations, norms and standards. Peace building, therefore, aims at achieving peace between nations on the basis of the establishment of norms and standards and through a super entity like the UN, which can help in regulation and monitoring (Slaughter, 2019).

#### **2.3.5. Structuralist Theory of Peace Building**

A Marxist-inspired structuralism analysis focuses on justice and equality, and critically analyses the power relations within the system. Peace building in this context is a revolutionary approach to mobilize the masses in order to achieve radical change in the international system (Slaughter, 2019).

#### **2.3.6. Post-Structuralist Theory of Peace Building.**

Post-structural international relations reading also looks into issues of justice, equality and power relations but puts the main emphasis on marginalized actors and discourses. Here peace building is not about a common Meta narrative but about understanding differences and including the discourses on every day peace of ordinary people into international debates in an emancipatory sense (Jeong, 2005). Peace building within international relations theory is often not explicit. The framing of international relations theories has, however, inspired the middle level theories which deal more explicitly with peace building (Adenyi *et al.*, 2021).

#### **2.3.7. Psycho-Social Perspectives**

According to behavioral psychologists view fighting is a physiological response learned through success. Social learning shapes individual and collective aggression, linking it to tribe, church, flag or ideal (Kurtenbach, 2019). These are just some of the dynamic forces that must be overcome by peace building. Physical separation may contain the violence, but will not

help the belligerents to live together. Peace building is about rebuilding relationships between individuals and communities that have been damaged by violence ( Longpoe, 2020).

There are many approaches to grass-roots relationship building. Two main ones might be labeled “therapeutic” and “organizational”. The therapeutic approach treats violent conflict as an illness, and its victims as scarred survivors, who need therapeutic help of various sorts to overcome their experience and restore peace between neighbors (Barash, 2000). The organizational approach to rebuilding relationships is more structural than psychological. Its proponents look at damaged or absent community structures and organizations and seek to develop or repair them. Some examples are developing community advocacy groups, the 15 democratization and community development. These two approaches are often blended in practice. Both require detailed knowledge of local language, culture, and society in order to be effective (Paffenholz & Spurk, 2006).

### **2.3.8. Civil and UN Perspective of Peace Building**

There are two perspective of peace building; one is civil perspective (Peace building is a post-conflict process) and UN perspective (shelter term, which is a nonstop process) (Paul, 2016). There are two sundries of peace building. A narrow description of peace structure which is grounded on negative peace is apparent in the 1992 UN agenda for peace. Where the end of peace building is explained as precluding huge position of violence. A wide description sees the end of peace building when a positive peace has been achieved & notion still is too wide to allow a clear description of the end of peace structure, as it includes a range of conditioning and issues (e.g., accommodations, peacekeeping, trauma mending, poverty reduction, democratization) (Paffenholz, 2010).

In nutshell, we can say that peace building is nonstop process which encompasses wide variety of conditioning which alleviate conflict similar as demilitarization, recuperation, resettlement, reintegration, icing good-governance and rule of law, reconstruction of destroyed infrastructure, economic reconstruction, and insure the presence of political, social wellbeing and mortal rights of crowd (Deo, 2018). In the conclusion, it can be asserted that no task could be more important than contributing to the establishment of an establishment and enduring peace for all humanity. The present environment of the world order demands the active

involvement of the youths in peace- structure, since the transnational community is facing a lot of problems and challenges in this new period (Chakma, 2017).

The theoretical framework of this study lays on psycho social and social constructivism because peace building is a combined effect of individual and social construct depending on the activities and actors shaping it. Most importantly, the constructivist approach is holistic that incorporates various peace-building stake holders and dimensions of peace. The rationale behind selecting social constructivism is the assumption that, in any conflict situation, active participation of the youth is vital to facilitate localization of the peace process. Since the youth are considered the key to post-conflict forms, and the transition from crisis to development, they should be seen as an indispensable target group in achieving sustained progress towards peace and end of armed conflicts (Alicea *et al.*, 2012).

#### **2.4. The Role of Youth in Peace Building Activities**

The role of youth in promoting peace and security in Africa is expressed via Article 17 of the African Youth Charter (AYC). Consistent to this and other measure frameworks on young people, peace and security (YPS), including the United Nations Security Council Resolution (UNSCR) 2250, the AU Peace and Security Department start the Young for Peace Africa Program in 2018 with the primary objective and responsibility of mainstreaming African youth into peace and security (AU, 2020).

It is universally accepted that concrete peace cannot be established until the democracy and good governance, human rights and dignity as well as a sound economic system cannot be ensured (Chakma, 2015). So, who can have the power and energy to apply these? Certainly the answer is Young people. Since the young's can work strongly and voluntarily for the better of the society, they have the power and strength to make everything possible. They can keep pace with the time. They can meet the needs of the time. However, many researchers, politicians, academia, media, and etc. see young people as a perpetrator in conflict but there are much young people who have been the victims of violence but continuously working for peace and peace building as peace builders. According to the United Nations Development Program (UNDP, 2018) bureau for crisis prevention and recovery states that there is an automatic tendency to problematic young as a factor in violent conflict while overlooking their many

positive contributions to a society, including their potential role in sustaining the social fabric and peace, as well as their survival in impossible environment (Obaje and Uzodike, 2013).

Youth are and can be agents of peace building and advocates of change. If we see at the present-day, young are taking a central role in bringing changes throughout the world. In addition, violence can be avoided if they are involved in the decision-making process and given responsibility for constructive action. The ongoing Arab Spring is a good example of how youth are becoming advocates of change (AU, 2020).

Nowadays, the donors have started to treat young people as one of the leading components which influence peace building activities in the communities as well as federal level. Many organizations have introduced projects which focused on peace building through young people. They have mainly focused on training & capacity building, the formation of youth clubs, youth networks and alliances, reconciliation and reintegration, political and policies awareness, media, sport, culture, and education for peace building activities (Bennett *et al.*, 2012). The main role youth can play in peace building activities can be categorized in to justice and security, political, economical and sociocultural roles (Bennett *et al.*, 2012).

#### **2.4.1. Political Role of Youth**

Throughout Yemen, youth voiced little trust in political parties, viewing the state as weak and local councils as ineffective. Yet, overall young people are interested in politics and continue to see young participation in decision-making as important to building a peaceful, inclusive democracy (Kholidy, Jeddawy and Nevens, 2020). Security risks and lack of accountable political processes have severely impacted the involvement of young people in influencing decision-making. Youth-led activities help for long-term relationships and more inclusive decision-making in communities. Peaceful protests, demonstrations and public advocacy campaigns to bring about positive changes in their governors, participate in public policy changes (Agrawal, Dahal, Koirala, Pant, Adhikari and Tsuchida, 2014).

Youth's political engagement and involvement in decision-making within political parties is even more complex and fraught with difficulties. Many are concerned that only youth groups affiliated with political parties or tribes receive support, and that political parties are exploiting youth and do not give them actual and real opportunities in decision-making (kholidy *et al.*, 2020). The significant political endeavor of young people to the prevention of violence, and to

building sustainable peace are not solely about their representation in political forums participation in constituted policy and practice, or participation in formal peace processes (UNFPA & PBSO, 2018).

#### **2.4.2. Socio Cultural Role of Youth**

Youth can make significant contributions to peace building in the area of social and cultural activities, notably through a) activities which promote social cohesion, bridging the gaps between people, building trust, strengthening cooperation and establishing common grounds; b) activities which engage young people productively and peacefully so that youth can be peace practitioners instead of a part of the conflict; and c) activities that use the arts and culture to spread peace messages (Kholidy *et al.*, 2020). Young's cultural and social activities contribute to reduce the tensions among people and make people feel hope and this paves the way of any peace-building process. Young people's socio cultural activities help for self-expression, using art to send their peace message and spread a culture of forgiveness and humanity through painting, concerts, photo exhibitions and movies. Currently, in Nepal, youth are utilizing different tools such as games, songs, festivals etc. to promote peace and social harmony (Agrawal *et al.*, 2014).

A large number of the young men and women saw their work as directly contributing to social cohesion, as well as providing support to members of the community with mental and physical well-being needs. Volunteers regularly hosts forums, programs, supporting the reintegration of ex-perpetrators into society through counseling and developing life skills, working on healing trauma, discussions and activities aimed at enhancing youth's role and engagement in their communities (Ozcelic *et al.*, 2021).

Working towards building social cohesion for peaceful coexistence between groups that historically have found themselves in conflict, acting as mediators and peace builders at grassroots and community levels, setting up spaces where shared visions and understandings are co-constructed, designing initiatives to challenge misconceptions, reduce prejudices, mitigate hate speech and develop respect for others, opening channels of communication and building networks with other youth, including the most marginalized (Anderson, Dayna, and Isabella, 2012).

### **2.4.3. Justice and Security Role of Youth**

Most youth saw security and justice as essential conditions for peace building. The activists in Ta'iz prioritized security and justice over other peace requirements, though they had fairly mixed views on the possibilities for youth contributions to security and justice in their communities (Kholidy *et al.*, 2020). Most importantly, meaningful youth participation is a key concept for both positive young people development (Alicea *et al.*, 2012) as well as for social justice (Cammarota, 2011; Ross, 2011).

Youth can advocate for human rights and dignity and against violence in any form; community safety and local crime reduction. Young men and women are able to make contributions to security and justice in partnership with local security forces and the police (Anderson *et al.*, 2012). Many activities focus on raising public awareness regarding personal security and safety issues, with projects on stopping the firing of weapons at weddings, improving street lighting in unsafe neighborhoods, educating on fire hazards, land mines and crime prevention, and improving traffic safety. Young people may be coordinated with the security institutions to help report robberies and theft, working closely with security or military forces, citing possible risk, securing and guarding the government public properties (Qasserras, 2016).

### **2.4.4. Economical Role of Youth**

Improving the economic situation in each sections of the community was a key priority for youth in all locations, and is an area in which young men and women have been particularly active (Kholidy *et al.*, 2020). Their tasks includes conducting relevant research to develop their understanding of issues and supporting change in their local communities and societies equipping themselves and their peers with various skills, including critical thinking, skills to establish income-generating activities and to drive socioeconomic development, skills volunteers activity, organizing food, water, clothing and even electricity distribution, and assisting internally displaced people. Creating or supporting new small businesses, providing small grants to young entrepreneurs, and training young people in specific vocational skills (Chakma, 2015). Young have trained others in key skills in the current job market such as online marketing, actively participating in entrepreneurship and small businesses, as well as volunteer activities (Ikerionwu, 2013).

The Peace building effort in South Africa deployed young people as volunteering Community Peace Workers (CPW) whose work has decreased the evildoing rates (Poudel, 2011). Similarly, in South Asia and Nepal, many youth organizations are playing a very significant role for peace and peace building. Numerous national and international organizations, including youth organizations, describe their activities in conflict environment as peace building (Ohana, 2012).

According to Chakma (2015), the major roles that young people can play in peace building activities includes: working for democracy, human rights and gender justice, making a public opinion regarding the essence of peace and humanity, creating as well as leading peace movement against the racism, establishing network among the young organizations that are dedicated to peace and prosperity. Providing voluntary service to the people during natural and human-made disasters, creating a network of multi-cultural co-operation in economic, social and cultural areas, strengthening the fight against discrimination, poverty, gender injustices, malnutrition, and hunger (Iwasaki, 2016), Creating public awareness about the problem like climate change, wider spread of weapons of mass destruction, and terrorism etc. participating in policy making, creating within them a strong desire to serve the international community and a sense of responsibility (Hlungwani, 2018).

To sum up, youth can play a significant role if the role of young's ensured at various levels of the peace building process because young are not just beneficiaries, they are the partners of decision making in the peace process (Subedi, 2012). However, the stakeholders of Peace building feel reluctant to accept it. Many researches have been done on young who emphasizes more as perpetrators, initiators of violence, riot rather than a role of youth in a peace building. So, it has been very important to find out the role of youth people in peace building process in the study area.

## **2.5. Challenges to Youth Engagement in Peace Building Process**

There are various challenges which hamper youths from completely sharing in peace building exercise, and essential factors that promote them to share in various pieces building exercise. Those challenges which impede young people from completely sharing in peace building activities may be socioeconomic challenges (Ozcelic *et al.*, 2021), exclusionary political



structures (Kurtenbach, 2017), the need for protection and psycho social support, Local resistance to young people involvement (Ozcelic *et al.*, 2021).

### **2.5.1. Socioeconomic Challenges**

Limited financial resources available to young people are a major barrier to their active participation in peace building activities, peace- making and conflict resolution (Ozcelic *et al.*, 2021). Poverty and unemployment are the biggest challenges for promoting young people participation in peace structure (Sellevold, 2012). Youthful people struggle to share in and contribute completely and effectively to peace building if they live in menial poverty and struggle on a day to day base. In similar circumstances, simple perpetration of platforms for youth engagement won't work if young people don't have access to food and decent sanctum (Ozcelic *et al.*, 2021).

According to the aforementioned study, in order to produce sustainable peace and assure the guarantee of society luxurious life the van actor is young people, but the problematic challenges like that of poverty and unemployment are the main downcast pull. A study conducted by Hartmann (2016) states that, there's a great deal of young people who are jobless in Uganda and thus it makes them unfit to construct living and engage in peace building initiatives. While some young peace builders can produce positive impact in their communities using minimum coffers, most youth- led peace building ambition are largely underfunded, lacking the necessary organizational and programmatic capacities to attract patron backing and develop effective partnerships with other actors in the field (UNOY, 2019).

### **2.5.2. Exclusionary Political Structures**

Youth participation in both formal and informal political processes is a good measure of an inclusive democracy and a sign that a country is moving in the right direction in addressing policy issues that affect youth. Nevertheless, there's strong substantiation showing that the participation of youthful people in formal, institutional political processes is fairly low when compared to older citizens across the globe substantially due to miscalculated comprehensions of youth as pitfalls to the political status quo (UNOY, 2019).

Young's are traditionally under- represented in political structures across local, national and international levels. Similar rejection from decision- making, particularly in the field of peace and security, is a particular concern to young peace builders and hinders their presence in

peace processes as decisions making process and conduct are taken without their involvement (Ozcelic *et al.*, 2021). Another important contributing factor to the lack of effective youngster inclusion in formal political processes has to do with political parties corrupt and tokenism practices discouraging most youth to engage in politics (UNOY, 2019). Limited access to support, rampant marginalization and distrust from and towards community and government stakeholders were among the principal exclusionary political structural factors affecting young people engagement in peace building capacities.

### **2.5.3. The Need for Psycho Social Support**

Young peace builders live and work in unsafe surroundings where space for civil society organizations and freedom of expression is elided by state and non-state actors. Non-democratic and oppressive policies enforced by the government as causing young to be hysterical and not to contribute acceptable activities (Ozcelic *et al.*, 2021). Likewise, closing civic spaces, instability, and elided freedom of expression, by the authorities and security hazards especially from the perpetrators of violence in communities among their concerns, young peace builders also battle to find area to carry out their action as public non-governmental and governmental actors don't support them and indeed keep their activities and meetings from taking place (AU, 2018). The relation between instability, protection requirements and participation is apparent. In the words of a young peace builder, numerous youth choose to walk down from peace building processes to keep safe. They become targets for their views and participation's in the peace building and agreement processes (Wise *et al.*, 2019).

In violent region, security pitfalls similar as regular attacks on public spaces, educational institutions and civilians take a psycho social risk on young peoples. Young people living in violence and post-conflict societies do not have resources to overcome the trauma of living through conflict that continues to have a dangerous effect on their mental health and help their active participation in peace building and society (Ozcelic *et al.*, 2021).

### **2.5.4. Local Resistance to Youth Involvement**

Local resistance to youth-led and youth-inclusive peace building activities appeared as another leading challenge for young peace builders. The stereotypes about young people play a substantial role in this resistance. Young people are constantly viewed as troublemakers or

simply recipients of aid rather of active agents of change (Ozcelic *et al.*, 2021). In addition to established prejudices against young people, the generational gap and dominance of elders and scales across numerous surrounds emerge as grueling factors, where youth are anticipated to observe and not question the wisdom and opinions of particular figures (Wise *et al.*, 2019). Hierarchy gap between old and young people where young are culturally perceived as not being able to hold decision- making responsibilities the issue is not only with youth not being accepted as an active party in decision- making activities, but that decision-makers don't listen to young people which maintains a structure that doesn't take into account the prospects, pretensions, dreams and work of young people (UNDP, 2018).

As considerably substantiated in the missing peace report, several dangerous hypotheticals about the role, position, and contribution of youth appear to persecute thinking among national and international policymakers driving recovery efforts within societies in transition (Suthaharan and Rampton, 2015). These misinterpreted hypothetical's about youth fuel mistrust between young peace builders and other stakeholders. To advance youth inclusion in peace building processes, it's important not only to debunk these stereotypes and hypotheticals but to also understand how youth groups are actively engaged in asserting their places as peace builders (UNOY, 2019).

## **2.6. Summary**

Peace building refers to an inclusive democratic process that requires a close cooperation, respect, dialogue, and cooperation among all stakeholders' especially young people which takes the majority of total population in Africa in general and in Ethiopia in particular. Youth is a very crucial and essential time for one and all life where they can give a lot to their nations since it is the duration of big energy and invention. The role of which must be considered in all aspects of peace building. Importantly, meaningful youth engagement is a key concept for both social justice and peace building.

The main role youth can play in peace building activities can be categorized in to justice and security, political, economical and sociocultural roles. It is important to understand and recognized the exclusion of young people from social, political and economical activities can hinder the process of peace building within the nations. There are various challenges which hamper young people from completely sharing in peace building exercise, and essential factors

that promote them to share in various peace building activities. Those challenges which impede young people from completely sharing in peace building activities may be socio economic challenges, exclusionary political structures, the need for protection and psycho social support, Local resistance to young people involvement.

To sum up, youth have their own particular qualities. They are energetic, dynamic, creative, resourceful and etc. If we use the qualities of young people in appropriate way, it is important to themselves and the society as well. But, if the needs of young people such as access to education, access to health, access to employment access to participation in decision making, access to political participation, access to justice (equity and equality), are not met, the qualities that they have could be used for conflict promotion instead of peace building activities.

## 2.7. Conceptual Framework

The conceptual framework of this study deals on the role of youth in peace building activities. In this peace building process, Political, sociocultural, justice and security and economic role of youth, as well as challenges in their participation's are essentials because they are the crucial of youth peace building activities. The figure bellow shows that the role of youth can play in peace building process and at the same time, there are obviously challenges that hinders youth's participation in peace building process. There fore, the following conceptual framework of this study comprises the interrelated variables regarding the role of youth in peace building process as it is presented here below.

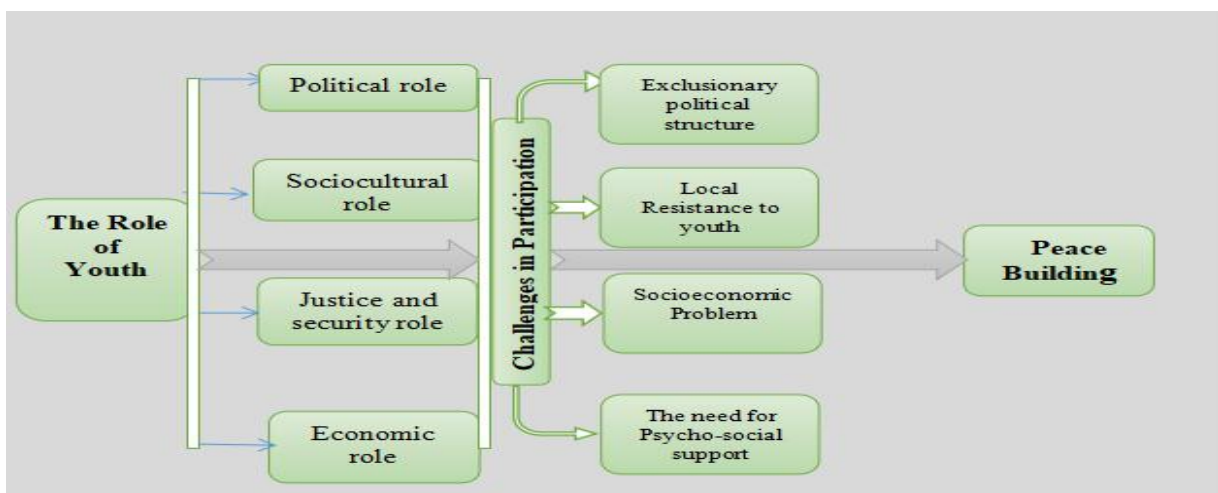


Figure 1. Conceptual Framework (Coined by self)

### **3. RESEARCH DESIGN AND METHODOLOGY**

The chapter talked about the description of the study area, research design, source of data, population, sample size and sampling technique, data collection instruments, data collection procedure, methods of data analysis and ethical consideration respectively.

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

This study was carried out at Bedesa town. Bedesa is a town and separate district in eastern Ethiopia. It located in the West Hararghe zone of the Oromia Region at a distance of 358 km south of Addis Ababa. The area is bordered in four directions that are in the south, east, north, and west by Oda bultum district. Astronomically, the town lies at the coordinates of 8°54'North latitude and 40°47'East longitudes with an elevation of 1761m above sea level. According to the 2007 national housing and population census, the population sizes of Bedesa town is 18,187 of whom 9,592 (57.7%) are male and 8,595 (42.3%) are females (CSA, 2013).

#### **3.2. Research Design**

For this study, the researcher employed a mixed method research design. Specifically, parallel mixed method design. The reason behind using parallel mixed method design was that it capitalized on the strengths while minimizing the weaknesses of mono method approaches (Creswell, 2015: Creswell & Plano, 2011). In this design, a researcher collects quantitative and qualitative data concurrently and analyzes the two data sets separately (Wisdom & Creswell, 2013).

#### **3.3. Source of Data**

##### **3.3.1. Primary Source of Data**

The primary data was collected from study participants on roles and challenges of youth participation in peace building activities and it was collected through questionnaire and interview.

#### **3.4. Population, Sample Size and Sampling Techniques**

The target population for this study consisted of youth in selected area of Bedesa Town. According to the Bedesa Town Youth and Sport Affairs Office report (2021), the total numbers of youth in Bedesa Town aged 15 to 29 years were 5,000 which is around 28% of the

total population of the town. The researcher believed that full information about the role of youth in peace building activities in Bedesa Town could be obtained from them in the town.

Regarding to sample size, 250 youth aged 15 to 29 years old from three areas (Gendeborrii, Dirreqiyama and Ketena) in the town were the population of the study area. Out of them **154** (88 male and 66 female) respondents were selected with **95%** confidence level and **0.05** degree of error expected based on Yemane (1967) sample size determination techniques.

With regard to sampling technique, both random and non-random sampling techniques were employed. In the case of non-random sampling, a purposive sampling technique was utilized in order to select the study area and six key informants. The researcher selected these three areas purposefully because of their repeatedly happened conflict within it and the necessities of peace building. Stratified random sampling technique was employed to make stratum of youth because first, there were different subdivisions in the targeted population which are important to be considered. Second, there were also variations in population sizes of different strata in this case (sex and area) of the populations. Moreover, the researcher used systematic random sampling technique to take the sample that has already been identified through stratification.

Table1. Summary of Population, Sample size and Sampling Techniques

TL	Areas		Population (N)	Sample size (61.54)%	Sampling Technique
1	Gendebori	M	42	26	Stratified Random sampling technique
		F	37	23	
		<b>T</b>	<b>79</b>	<b>49</b>	
2	Dire Kiyama	M	62	38	
		F	36	22	
		<b>T</b>	<b>98</b>	<b>60</b>	
3	Ketena	M	39	24	
		F	34	21	
		<b>T</b>	<b>73</b>	<b>45</b>	
Total		M	143	88	$n_i = \frac{N_i}{1 + N_i(e^2)}$
		F	107	66	
		<b>T</b>	<b>250</b>	<b>154</b>	

Yemane (1967) sample size determination techniques  $n_i = \frac{N_i}{1 + N_i(e^2)}$

$$\underline{250} = \underline{250} = \underline{250} = \underline{250} = 154$$

$$1+250 (0.05)^2 \quad 1+250 (0.0025) \quad 1+ 0.625 \quad 1.625$$

Where  $N_i$  is the total population under the study,  $n_i$  is the sample size to be taken in the study and  $e^2$  is the sampling error or level of significance =  $\alpha = 0.05$

### 3.5. Instruments of Data Collection

The necessary data for this study were collected from populations of interest through using questionnaires and interviews.

#### 3.5.1. Questionnaire

A four-section questionnaire was used to collect relevant data. Section-I consisted of questions on specific demographic information (Sex, age, level of education, and occupation) about respondents. The second, third and fourth sections of items were adapted from the work of previous researchers and consisted of items focusing on the role of youth in peace building, challenges of youth participation in peace building and indicators of peace building. The original reliability of these instrument was 0.86, 0.79, and 0.85 respectively. The original instrument was prepared in English and it was translated into local language (Afaan Oromo) in order to make it understandable for respondents. The translation was conducted by two language expertise.

The role of youth was measured using a five point likert scale instrument adapted from Kholidy *et al.* (2020). The scales were ranging between 5 = Very High to 1 = Very Low. 36 items was adapted out of 44. These items are divided into each dimensions of the role of youth in which for political role 10 items, for sociocultural role 10 items, for justice and security role 10 items and 6 items for economic role of youth. The other variable was challenges of youth participation. It was measured using four items which was developed on likert scale type statement on five-point scales ranging from 1= Very Low to 5= Very High. Four items were adapted from Ozcelic *et al.* (2021).

The last variable was indicators of peace building, which consists of 10 items out of 15 was adapted from pham and vinck (2017). It has five point likert scales and respondents were asked to rate the level of peace building in the town as Very High, High, Moderate, Low and Not at all. These three variables together consisted 50 items which were answered on the basis of a five point likert scale. To interpret the data descriptively, if the calculated mean score is between 1.00 -1.80, it would be Very low; if the calculated mean score is 1.80 -2.60, it would

be Low; if the calculated mean score is 2.60 -3.40, it would be Undecided; if the calculated mean score is between 3.40-4.20, it would be High; if the calculated mean score is between 4.20- 5.00, it would be Very High.

Pilot study of questionnaire was conducted at neighbour *kebele* before the final questionnaire was administered on twenty five youth (14 males and 11 females) who represented the population character but out of the sampled respondent's under the study area in order to check whether or not the items included in the instrument enabled the researcher to gather reliable and valid information why because first, language was translated second, the number of items were modified, third, technical and conceptual words modified in order to contextualization the items. Accordingly, the researcher was modified unclear and ambiguous words and phrases. The reliability of the adapted questionnaire was indicated in the following tables as follows.

Table 2. Reliability test result

No	Variables	Number of Items	Cronbach's Alpha value
1	The role of youth	36	.75
2	Challenges of youth participation	4	.75
3	Peace building	10	.73
Total items		50	.84

As it is indicated on the above table 2, the reliability of the questionnaire was calculated as 0.75, 0.75 and 0.73 for the three variables of the question respectively. The Cronbach alpha values > 0.70 was reliable (Plano & Ivankova, 2016). Therefore, 0.84 alpha value indicated in this section of the questionnaire was reliable and it was safe to use them. The validity was tested by expert and well experienced advisors over the area. To ensure content validity of the instrument, the questionnaires were subjected to critical evaluation by the advisors (supervisor), and researcher. Discussions were conducted with peers and professional experts who go through the instruments to evaluate it. The questionnaire was administered on face to face basis so that the distributed questionnaires were collected from these participants after they were completed filling them.



### **3.5.2. Interview**

The structured interview was prepared and conducted with six participants. Three peace building experienced elders from each area, one head of Bedesa town youth and sport affairs office, one head of security office, and one youth leaders were interviewed for qualitative data. The focus of the interview was to solicit qualitative data from the participants that was used to triangulation with the quantitative data. Five interview questions which consisted of the basic research questions was prepared for each participants that were conducted for 20-30 minutes with each interviewee at a conducive place (see appendix 2). The researchers interviewed them because he believed that the necessary information about the roles and challenges of youth participation in peace building activities under the study area would be gained from them.

### **3.6. Procedure of Data Collection**

The quantitative data was collected from respondents on the roles and challenges of youth participation in peace building activities where as concurrently the qualitative data were collected from key informants in order to get farther in-depth information to triangulate with the quantitative findings.

### **3.7. Method of Data Analysis**

The descriptive statistics (frequency and percentage) were used to summarize the demographic characteristic of respondents. To assess the role of youth in peace building activities, descriptive statistics (means and standard deviations) inferential statistics (stepwise multiple regression) were used to describe the data that have been collected from questionnaire and to calculate the relative weighting of the four independent variables (political role, sociocultural role, justice and security role and economic role of youth) on the dependent variable (peace building) and to show the associations between variables respectively.

Where as , inferential statistics (Independent sample t-test) were used to to check the existence of mean deference in the participation of youth in peace building activities based on sex. Furthermore, descriptive statistics (mean and standard divisions) were used to identify the challenges that youth faced to participate in peace building activities. The qualitative data that were collected through interview was analyzed by thematizing so as to substantiate the quantitative findings. The finding were significant at  $\alpha = 0.05$ .

### **3.8. Ethical Considerations**

Data collection was undertaken after permission is obtained from the concerned body. written informed consent were obtained from every study participant. Objectives of the study were explained for every study participant and they were asked to give information after they gave their consent. No person were obliged to participate to the study without his/her consent. The information provided by each respondent (youth, security office heads, youth and sport affairs head, youth leaders and elders) were kept confidential. Study subjects were fully authorized to withdraw from the study at any time of their involvement. Interview of study subjects was made in a way to maintain their privacy.

## 4. RESULTS AND DISCUSSIONS

This chapter has two parts: the first part deals with the characteristics of the respondents; and the second part presents the analysis and interpretation of the main idea of the study. To this end, both quantitative and qualitative data were gathered through questionnaire and structured interview. Triangulation was made to check the consistencies and variations of the results obtained from the two instruments. The analyzed data were compiled and organized in a way it suits interpretations of the results in addressing the research questions. In this way, 9 tables were constructed in categorizing the objectives of the study in thematic groups in details to deal with the responses of the participants.

### 4.1. Demographic Characteristics of Respondents

Under these sub-topics, respondents' characteristics by sex, age, level of education and Occupation were critically described.

Table 3. Demographic Characteristics of Respondents

		Frequency	Percent
<b>Sex</b>	Male	85	56.7
	Female	65	43.3
	Total	150	100.0

As it can be seen from table 3, the majorities 85 (56.7%) of the total sampled respondents were males whereas the rest 65 (43.3%) of them were females. From this, one can imply that there was no a big gap of sex disparities among sampled respondents under the study.

### 4.2. The Role of Youth in Peace Building Activities

These parts of the data analyses were mainly dealing with those independent variables (roles of youth) that have been contributing to peace building under the study. These variables include Political role of youth, sociocultural role of youth, justice and security role of youth and economic role of youth. Therefore, the researcher tried to organize, present, analyze and interpret both quantitative and qualitative data that he collected through questionnaire and structured interview as follows.

Table 4. The role of youth in peace building activities

	<b>N</b>	<b>M</b>	<b>SD</b>
Political role of youth	150	3.61	.45
Justice and security role of youth	150	3.49	.43
Economic role of youth	150	3.47	.47
Sociocultural role of youth	150	3.43	.44
<b>Total</b>		3.50	.33
Valid N (listwise)	150		

As it is shown on the above Table 4, political role of youth participation is high (M=3.61) in peace building activities which was used to indicate that the respondents were highly plays their political roles in peace building activities. The data gained from the interview shows that youth's have political roles in building peace in their town. The following data which is gained from interviewee strengthens this fact.

*“ Nowadays youths are actively participating in politics in the town especially to elect their leaders and representatives in order to gain more suitable and democratic administrations who looks at the needs and problems of the younger people” (ki-4).*

In addition, another interviewee said the following regarding political role of youth in peace building activities in the town

*“..... the participation of youths in decision-making process at local level as well as fighting for equal political representations in each and every aspects of issues that affect them and the local community were become increasing from time to time. The majority of young peoples are actively participating and collaborating with local political leaders to ensure meaningful democracy in the town even-though there is a few youth who try to change local leaders and maladaptive local government activities violently” (ki-2).*

From these analyses, it was implied that most youths in the study area were active and open to play political role such as participating in decision making and collaborating with local political leaders to improve the decision making process and democracy. In support of this

finding, Kholidy *et al.* (2020) stated that youth are interested in politics and continue to see their participation in politics and decision making as important to building a peaceful nation. Obrien (2014) also supports the finding by stating that youth plays a significant role in promoting peace and security in their communities by participating in political activities whenever it is necessary. Furthermore, according to united nations peace building and sustaining peace resolutions, stakeholders should considered the interpretation of the youth as political agency and their role as political actors, besides their contributions in the political, economic, social, cultural and security spheres. Moreover, Agrawal *et al.* (2014) supports by stating that youth-led activities help for long-term relationships and more inclusive decision-making in communities. Peaceful protests, demonstrations and public advocacy campaigns to bring about positive changes in their governors, participate in public policy changes. Therefore, it is important to recognized that effective peace building is a long-term and political process which necessitates the acknowledgement of youth political engagement and their contribution to conflict prevention and as a key tenet of sustainable peace building.

The above table 4, also indicate that justice and security role of youth is high (M= 3.49) in peace-building activities. Likewise, the data gained from the interview revealed that justice and security role of youth in peace building includes, youth advocate's for human rights and physical security and against violence in any form. They contribute in the process of ensuring community safety and local crime reduction. Young men and women are able to make contributions to security and justice in partnership with local security forces and the police. Accordingly, the following data which is gained from Interviewee corroborated this fact.

*“I understand the importance and values of justice and security as essential conditions for peace building and I prioritized justice and security over other human requirement. Therefore, I actively participate and collaborate with local police and milisha's in order to keep and improve our peace in the town....We always keep security and safety a priority and we have been consistently working at creating a safe and just space that all ethnic and religious groups respected for everyone” (Ki-6).*

From the above analysis, one can realize that youth's in the study area have justice and security roles which contribute to the success of peace building activities. In support of this

finding, Kholidy *et al.* (2020) found that most youth saw security and justice as essential conditions for peace building so youth in Ta'iz had contributions to security and justice in their communities as one peace requirements. Moreover, young people can be coordinated with the security institutions to help report robberies and theft, working closely with security or military forces, citing possible risk, securing and guarding the government public properties (Qasserras, 2016). this findings also coincided with what Anderson *et al.* (2012) stated that youth are able to make contributions to security and justice in partnership with local security forces and the police (Anderson *et al.*, 2012).

Based on the above analysis it is possible to concluded that establishing and strengthening basic safety, security, and a functioning justice system are essential for peace building. Insecurity translates into the looting and destruction of necessary infrastructure and the loss of human resources and it creates major barriers to trade and the transportation of goods. Fortunately, youth have a significant roles and potentials in safeguarding the community safety and infrastructures, securing and guarding the government, private and public properties, as well as reducing crime in order to building long lasting peace.

Table 4, also presented that the economic role of youth participation is high (M= 3.47) in peace building activities. Likewise, the data gained from the interview revealed that the economic role of youth in peace building activities includes the participation of youth in economic development of the town. Besides, many youth are playing a very significant role for peace and peace building through putting their contribution in providing voluntary services for community, assisting locally displaced people and creating their own small business which intern help to reduce poverty. This result is also strengthened by the opinion of the participants during the interview. The interviewed government sector leaders have expressed their opinion as follows:

*“We know that youth are establishing productive and creative businesses in the town now than ever and many self-employed youth also contributing to the well-being of their family, sometimes they are in a leading role in the support of the economic development” Moreover, we believe that if they conferred the right combination of opportunities, motivation and support, youth are more than able to shift from social dependence to self sufficiency and also from being job seeker to job creators” (ki-3).*

Moreover, the interviewee also expressed;

*“The majority of youth strongly recognized their involvement in business and economic activities as an important vehicle for peace building and nation development” (ki-5).*

In line with these finding, Ikerionwu (2013) asserts that improving the economic situation in each sections of the community was a key priority for youth in all locations, and is an area in which young men and women have been actively participated. For instance, a study carried out in South Asia and Nepal also revealed that the major roles that youth play in peace building activities includes: creating or supporting new small businesses, establish income-generating activities and to drive socioeconomic development, assisting internally displaced people as well as volunteer activities (Deo, 2018).

From this analysis, one can realize that youth’s in had economic roles which contribute to the success of peace building activities. Moreover, they have repeatedly demonstrated a willingness and an ability to contribute to peace building process through participating in economic activities. Governments also increasingly putting youth concerns at the heart of the development agenda even-though a lot more remains to be done. Therefore, to gain full benefits of their economic contributions to peace building, youth participation in all aspects needs to be improved, Governments should commit to fully engage youth in all aspects of their programme and initiatives while thinking about peace and peace building.

As presented in Table 4, the sociocultural role of youth is high (M= 3.43) in peace building activities. Likewise, the data gained from the interview revealed that youth’s have sociocultural roles in building peace. The following data which is gained from Interviewee substantiated this fact.

*“The engagement and participation of youth in different groups, associations, public events and in community life is increasing from time to time. They are working to improve the acceptability of various kinds of inter-group relations, such as to involve and promote enter group marriage and close living conditions across social, ethnic or religious groups. Most Importantly, youths has the capacity to change beliefs associated with stereotypes and discriminatory behaviors associated with other social and ethnic groups” (ki-2).*

In support of this finding, Chakma (2015); Agrawal *et al.* (2014); Kholidy *et al.* (2020); stated that young people can make significant contributions to peace building in the area of social and cultural activities, notably through a) activities which promote social cohesion, bridging the gaps between people, building trust, strengthening cooperation and establishing common grounds. In line with those authors, Anderson *et al.* (2012) noted that youths are active in working towards building social cohesion for peaceful coexistence between groups that historically have found themselves in conflict, acting as mediators and peace builders at grassroots and community levels and mitigate hate speech and develop respect for others. The conclusions drawn from the results are that most youths in the study area were participating in sociocultural activities like improving relationship between groups, promoting social cohesion and harmony, working to reduce stereotypes and and building trust between and among different groups in the town which helps to ensure peace building activities.

The results of descriptive statics ( the mean scores) of political, justice and security, economic and sociocultural role of youth participation is high in peace building activities. Even if all results are high there is a slight differences among the mean. Therefore, to further validate the result, regression analysis were conducted. A multiple-linear regression model of the form  $Y = \beta_0 + \beta_1X_1 + \beta_2X_2 + \beta_3X_3 + \beta_4X_4$  was used to determine the effect of the independent variables on dependent variable (peace building). In this model  $\beta_0$  was a constant, while  $\beta_1$ ,  $\beta_2$ ,  $\beta_3$  and  $\beta_4$  are regression coefficients and  $X_1$ ,  $X_2$ ,  $X_3$  and  $X_4$  are justice and security, political, sociocultural, and economic role respectively. The results of the model are shown in table 9 below..

Table 5. Stepwise Multiple Regression Model Summary (ni = 150, p <0.05)

<b>Model Summary<sup>e</sup></b>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
4	.800 <sup>d</sup>	.640	.630	.342

d. Predictors: (Constant), JSR, PR, SCR, ER

e. Dependent Variable: peace building

As it is shown in Table 5, the stepwise multiple regression coefficient analysis ( $R^2$ ) indicated that the respondents' justice and security, political, sociocultural and economic role of youth



contributed 64% ( $R^2 \times 100\%$ ) to peace building activities whereas 36% ( $(1 - R^2) \times 100\%$ ) were unexplained variables that contributed to peace building activities.

Table 6. Stepwise Multiple Regression Coefficients

Model 4	USC		SC	t	Sig.	Collinearity Statistics	
	B	SE	Beta			Tolerance	VIF
(Constant)	1.189	.293		4.062	.000		
Political role of youth	.492	.073	.399	6.734	.000	.706	1.417
Justice and security role	.372	.095	.286	3.932	.000	.468	2.138
Sociocultural role of youth	.246	.084	.195	2.937	.004	.565	1.770
Economic role of youth	.183	.064	.156	2.844	.005	.827	1.210

a. Dependent Variable: peace building

The important part of the output in the Coefficients table above to check for the existence of multicollinearity is the Tolerance and VIF values. In this case, we do not need to worry about multicollinearity because the Tolerance values are close to 1, and the VIF are less than 5 then there is no problem with multicollinearity.

As it is indicated in the above Table 6, the independent variable ‘political role’ has the strongest positive predictive power ( $\beta=.399$ ,  $P=.000$ ) on the dependent variable ‘peace building’, and this is statistically significant (the column ‘Sig.’ indicates that the level of significance, at .000). Though all independent variables have a statistically significant weighting on the dependent variable, the beta weighting of the independent variable ‘political role’ ( $\beta=.399$ ,  $p=.000$ ) is much higher than that of the independent variable ‘justice and security role’ ( $\beta=.286$ ,  $p=.000$ ) on the dependent variable ‘peace building’; the beta weighting of the independent variable ‘justice and security role’ ( $\beta=.286$ ,  $p=.000$ ) is much higher than that of the independent variable ‘sociocultural role’ ( $\beta=.195$ ,  $p=.004$ ) on the dependent variable ‘peace building’; and the beta weighting of the independent variable ‘sociocultural role’ ( $\beta=.195$ ,  $p=.004$ ) is much higher than that of the independent variable ‘economic role’ ( $\beta=.156$ ,  $p=.005$ ) on the dependent variable ‘peace building’, this means that ‘political, justice and security, sociocultural, and economic role of youth’ is a stronger predictor of ‘peace building sequentially.

The data analyses showed us that a regression equation that predicts contribution of sociocultural role, justice and security role, political role and economic role of youth with all four variables significantly contributing to the prediction. Therefore, the multiple regression equation for dependent variable peace building activities (Y) could be expressed in terms of these statistically significant variables,  $Y = 1.189 + 0.372x_1 + 0.492x_2 + 0.246x_3 + 0.183x_4$  where **1.189 is constant**. The positive sign of the slope of the four variables ( $+0.372x_1$ ,  $+0.492x_2$ ,  $+0.246x_3$ , and  $+0.183x_4$ ) showed us that justice and security role of youth ( $x_1$ ), political role of youth ( $x_2$ ) sociocultural role of youth ( $x_3$ ) and economic role of youth ( $x_4$ ) tends to have an increment of an average of one point in peace building activities.

In line with this, most of the interviewed participants stated that, there are various roles that youth can play in peace building activities like supporting the reintegration of ex-perpetrators into society through counseling, working and assisting on healing trauma, discussions and activities aimed at enhancing youth's role and engagement in their communities, challenging misconceptions, reduce prejudices, mitigate hate speech and develop respect for others, collaborating with local security office to help report robberies and theft, working closely with security or military forces, they can change their own and peers stereotyped ways of thinking, protection of the rights of different ethnic and religious groups.

One of the interviewee spoken that:

*“I argue that youth are, in fact, the country's best hope for sustainable development, for respecting different kinds of diversity like ethnic and religion, to bring and sustain equality, peace and security, economic stability and political change.....youths are generally more open to dialogue and more willing to set aside their misconceptions, reduce prejudices, mitigate hate speech and develop respect for others. At the same time, however, young people have a highly destructive potential which can emerged by society's and some government officials neglect of them.” (ki-2).*

This finding is in line with Pham and Vinck (2017) who asserted that there are many examples across the world of the contributions that the youth make towards peace building such as the strengthening of community cohesion and reconciliation in South Sudan, civic awareness for peaceful social relations and development programme in

Nepal, trust-building across different ethnic and religious groups in Sri Lanka, and community entrepreneurship and livelihoods programme in Burundi.

In addition, the government sector leader interviewee said the following:

*“.....from our experience we realized that, the process of peace building within the town were more easy and fruitful while we work with them than with the exclusion of them..... not all but most youth are working in repairing spoiled relationship among different groups, promoting culture of social harmony, protection of the rights of different ethnic, religious and linguistic minorities in the town, collaborate with security forces, and they are working as community policing.” (ki-1).*

In support of this finding, Iwasaki (2016) stated that in the process of peace building, youth can cooperate in economic, politics, social and cultural areas, gender justices, strengthening the fight against discrimination, poverty, providing voluntary service to the people during natural and human made disasters, creating a network of multi-cultural relationships. Additionally, AU (2020) also supported by stating that youth are and can be agents of peace building and advocates of change. If we see at the present day, youth are taking a central role in bringing changes throughout the world. In addition, violence can be avoided and peace can be built if they are involved in the peace building process and given responsibility for constructive action.

From the above analysis, one can realize that youth plays political, sociocultural, justice and security as well as political roles which contribute to the success of peace building activities in the study areas. They contribute in the process of ensuring community safety and local crime reduction. Young men and women are able to make contributions to security and justice in partnership with local security forces and the police. These are coincide with Bennett *et al.* (2012) who asserted that, youth in rural and urban areas see their potential to positively contribute to peace building across: education, culture and society, economy, politics, environment, security and justice. Many youth are playing a very significant role for peace and peace building through putting their contribution in providing voluntary services for community, assisting locally displaced people and creating their own small business which intern help to reduce poverty, improving relationship between groups, promoting social

cohesion and harmony, working to reduce stereotypes and building trust between and among different groups in the town which helps to facilitate peace building activities. The focus should thus be on creating an enabling environment and meaningful inclusion for youth to have opportunities to participate in the peace building process while we think about peace and peace building in order to exploit their potential roles.

### 4.3. Sex differences on Youth Participation in Peace Building Activities

This section of the study presents and interprets the data that focuses on sex differences in the participation of youth in peace building activities which were collected through questionnaire.

Table 7. Independent sample t-test on Sex differences in youth participation in PBA

Variable	Sex	N	Mean	SD	t	df	Sig
Peace building	Male	85	3.39	.545	.637	148	.525
	Female	65	3.33	.585			

As it is indicated in Table 7, there was no statistically significant sex difference between male and female youth respondents in their Participation in Peace building activities,  $t(148) = .637$ ,  $p = 0.53$ . Males ( $M = 3.39$ ,  $SD = 5.45$ ) scored almost equal with that of females ( $M = 3.33$ ,  $SD = 5.85$ ). The result of this study shows that, there was no statistically significant gender difference in the participation of male and female youth in peace building activities in the study area. This finding probably implies that male and female respondents are equally engaged in peace building process in the study area.

In support of the findings of the current study, Deo (2018) asserted that there is no significant gender difference between female and male in their participation in peace building process in Nepal. The result indicates that girls in Nepal, have equally involved in supporting the national peace process, strengthening community stabilization, women in governance, women in a mediating role, women in infrastructure development, women in poverty reduction and employment generation, women in service delivery, women in community reconciliation (Asian Development Bank, 2013). Kholidy *et al.* (2020) confirms the finding by acknowledging that the transitional situation provides many opportunities for women, such as participation in constitution-making and socioeconomic reforms, wherein a significant number of women lawmakers proportionally as a men can take part which helps to contribute to peace building in Yemen.

On the other hand, the above results are inconsistent with the findings of Wise *et al.* (2019) who found that there were statistically a significant difference between male and female in their participation in peace building activities. The result indicates that girls and young women are still underrepresented in peace building program. According to their study, young girls are often marginalized from the process of peace building despite their pervasive use in the success and effectiveness of the process. Therefore, he suggests that the particular concerns, plight and perspectives of females should be incorporated into peace building process. Porter thus calls for acknowledging and supporting this work while also including women informal peace process to create significant gender equality as part of peace (Obrien , 2014).

#### 4.4. Challenges of Youth Participation in Peace Building Activities

These parts of the data analyses were mainly dealing with those variables that have been contributing to challenging the participation of youth in peace building activities under the study area. These variables include Socioeconomic, local resistance to youth from other peace stake holders, exclusionary political structures and the need for psycho social support. Therefore, the researcher tried to organize, present, analyze and interpret both quantitative and qualitative data that he collected through questionnaire and structured interview as follows.

Table 8. Challenges of youth participation in peace building

	N	M	SD
Exclusionary political structures	150	3.74	1.03
Local resistance to youth from other peace stake holders	150	3.73	1.14
Socioeconomic problem	150	3.53	1.06
The need for psycho social support	150	3.43	1.06
<b>Total</b>		<b>3.61</b>	<b>.82</b>
Valid N (listwise)	150		

As it was indicated in Table 8, the computed mean scores of respondents for item one is 3,74 with standard deviation of 1.03 indicating that respondents are agreed that exclusionary political structures hinders youth from peace building involvement. In a similar ways, the computed mean scores of respondents for item 2, item 3 and item 4 were 3.73, 3.53, and 3.43 with standard deviation of 1.14, 1.06, and 1.06 respectively which is above mid point of **3.39** indicate that most respondents were agreed that Local resistance to youth from other peace

stake holders, socioeconomic problems and the need for psycho-social support were a challenge to youth peace building engagement in the study area.

The above Table 8 illustrates that the overall mean score of respondents, which measures challenges of youth participation as a whole, is **3.61**, which is above the scale midpoint (3.39), with the standard deviation (0.82) showing small dispersion around this mean. This indicate that most respondents were agreed that exclusionary political structures, local resistance to youth from other peace stake holders, socioeconomic problem and the need for psycho social support were a challenge to their peace building engagement. Supporting this, most of the interviewed participants stated that, there are various challenges to involve youth in peace building activities like lack of committed and non corrupted leaders, lack of awareness creation, excessive number of unemployment of youth within the town, reluctance from youth to collaborate with other ethnic groups, stereotypes about youth, lack of effective peace building training and addiction. One of the interviewee voiced as:

*“...important contributing factor that challenged effective youth involvement in formal peace building processes were unemployment, absence of appropriate support and insecurity, corrupt political parties and tokenism practices discouraging most youth to engage in peace building. Limited access to support, marginalization and distrust from community and government stakeholders were takeaway the hope from us and the desire we have for peace” (ki-4).*

In addition to this, one of the elders interviewee spoken that:

*“Young people are perceived as inexperienced and inadequate and therefore unable to take on an active role in the peace building process in the town. Many youth choose to go away from peace processes to keep safe. They become targets for their views and participation's in the peace building and mediation processes by some other peers” (ki-6).*

Similarly, the government sector leaders interviewee pointed out that:

*“Oppression and maladministration implemented by the government officials at local level cause youth to be afraid and not to contribute enough to peace building effort..... Similarly, others mentioned insecurity, closing spaces and restricted freedom of expression by the government officials’ and ‘security risks*

*especially from the perpetrators of violence in communities hinders working with youth to build peace” (ki-3).*

In support of this finding, the study conducted by Ozcelic *et al.* (2021) stated that, youth are underrepresented in political structures across local, national and international levels. Similar rejection from decision-making, particularly in the field of peace and security, is a particular concern to young peace builders and hinders their presence in peace processes as decisions are taken without their involvement. Additionally, Hartmann (2016) also supported by stating that, there is a great deal of young people who are jobless in Uganda and thus it makes them unfit to construct living and engage in peace building initiatives. most youth led peace building ambition are largely underfunded, lacking the necessary organizational and programmatic capacities to attract patron backing and develop effective partnerships with other actors in the field. Moreover, poverty, unemployment, reluctance and mistrust are the biggest challenges for promoting youth participation in peace building activities (Sellevoid, 2012).

Youth needs to be included for sustainable peace building. The active and participatory inclusion of young people is a necessary condition for sustainable peace. If the government and society at large fails to integrate young people into the political, sociocultural, economic and security system to allow them to contribute in the process of peace building, the issue of building sustainable peace might be at high risks. However, from these analyses, it was found that exclusionary political structures, local resistance to youth from other peace stake holders, (government, local civil societies, elders, Abba Geda’s, etc) socioeconomic problem and the need for psycho social support were a challenge to their peace building engagement.

#### **4.5. Peace Building**

These parts of the data analyses were mainly dealing with those indicators which help to assess the level of existed peace building under the study area. Therefore, the researcher tried to organize, present, analyze and interpret quantitative data that he collected through questionnaire as follows.

Table 9. The level of peace building in the study area

<b>Indicators of Peace Building</b>	<b>N</b>	<b>M</b>	<b>SD</b>
<b>Peace building</b>		<b>3.37</b>	<b>.56</b>
Valid N (listwise)	150		

As it is indicated in Table 9, the computed mean scores ( $M= 3.37$ ) of the respondents response regarding the level of existed peace building were clearly reveled that the level of existed peace building in the study area was moderate. However, the computed standard deviations ( $Sd= 0.58$ ) of all items were indicated that there were variability among the respondents in all cases.



## 5. SUMMARY, CONCLUSION AND RECOMMENDATION

### 5.1. Summary

The main purpose of the current study was to assess the roles and challenges of youth participation in peace building activities in Bedesa town. To this end, the study basic research questions addressing the issues related to the roles of youth in peace building activity, sex differences in participation of youth in peace building activities and the challenges that youth face to participate in peace building were raised.

In order to seek answer for these questions and achieve study objectives, one hundred fifty four sample respondents were selected from 250 study population through random sampling technique (Stratified random sampling technique to make stratum of young people, and systematic random sampling technique to select representative samples from each stratum). The required data were collected through questionnaire and structured interview.

To analyze quantitative data, the descriptive statistics such as frequency, percentages, means and standard deviation as well as inferential statistics (stepwise multiple regression and independent sample t-test) were used. The qualitative data that are collected through interview were analyzed by thematizing so as to substantiate the quantitative findings. the finding were significant at  $\alpha = 0.05$ .

The mean scores of respondents ( $M= 3.50$ ) regarding the role of youth in peace building indicate that the role of youth participation in peace building is high in terms of (i) politics, (ii) justice and security, (iii) sociocultural, and (iv) economic role. Furthermore, the over all standard deviations ( $SD = 0.338$ ) of the four independent variables indicated that there was hardly a little variation among respondents in their roles in peace building activities. From this analysis, one can realize that youth plays political, sociocultural, justice and security as well as political roles which contribute to the success of peace building activities in the study areas.

In addition, the stepwise multiple regression coefficient analysis ( $R^2$ ) indicated that the respondents' justice and security, political, sociocultural and economic role of youth contributed 64% ( $R^2*100\%$ ) to peace building activities whereas 36% ( $(1- R^2)*100\%$ ) were unexplained variables that contributed to peace building activities. The data analyses showed us that a regression equation that predicts contribution of sociocultural role, justice and

security role, political role and economic role of youth with all four variables significantly contributing to the prediction.

Though all independent variables have a statistically significant weighting on the dependent variable, the beta weighting of the independent variable 'political role' ( $\beta=.399$ ) is much higher than that of the independent variable 'justice and security role' ( $\beta=.286$ ) on the dependent variable 'peace building'; the beta weighting of the independent variable 'justice and security role' ( $\beta=.286$ ) is much higher than that of the independent variable 'sociocultural role' ( $\beta=.195$ ) on the dependent variable 'peace building'; and the beta weighting of the independent variable 'sociocultural role' ( $\beta=.195$ ) is much higher than that of the independent variable 'economic role' ( $\beta=.156$ ) on the dependent variable 'peace building', this means that 'political, justice and security, sociocultural, and economic role of youth' is a stronger predictor of 'peace building sequentially.

There was no statistically significant sex difference between male and female youth respondents in their Participation in Peace building activities,  $t(148) = .637, p = 0.53$ . Males ( $M = 3.39, SD = 5.45$ ) scored almost equal with that of females ( $M = 3.33, SD = 5.85$ ). The result of this study shows that, there was no statistically significant gender difference in the participation of male and female youth in peace building activities in the study area. This finding probably implies that male and female respondents are equally engaged in peace building process.

The over all computed mean scores of respondents for all items which measures the challenges of youth participation in peace building activities as a whole were 3.61 with standard deviation of .821 indicating that most respondents were agreed that exclusionary political structures, local resistance to youth from other peace stake holders, socioeconomic problem and the need for psycho social support were a challenge to their peace building engagement.

## **5.2. Conclusion**

Based on the results of the current study, the following conclusions were drawn.

Youth can positively contribute to peace building activities through participating in justice and security, politics, sociocultural as well as in economic activities. Justice and security role of youth, political role of youth, sociocultural role of youth and economic role of youth are significantly contributing to peace building activities. The stepwise multiple regression

coefficient analysis ( $R^2$ ) indicated that the youth's justice and security role, political role, sociocultural role and economic role of youth contributed 64% ( $R^2*100\%$ ) to peace building activities in the study area.

There was no statistically significant gender difference in the participation of male and female youth in peace building activities in the study area. It was concluded that male and female respondents are equally engaged in peace building process in the study area.

Exclusionary political structures, local resistance to youth from other peace stake holders, socioeconomic problems and the need for psycho social support were the major factors that hinders the participation of youth into peace building activities in the study area. Moreover, politicization of inclusion, stereotypes about young people and the discriminatory treatment of youth groups that match with the political views of those in power are challenging to young peace builders in the study area.

## **5.2. Recommendations**

Based on the major findings of the study and conclusions drawn, the following recommendations are forwarded:

- The government, politicians, NGO's, civil society groups and local peace stake holders should recognize and support the role of youth in peace building process and the contributions they made to building and sustaining peace.

Recognizing and acknowledging the positive role of youth plays in peace building is very crucial for sustainable peace, their potential and power has to be developed in order to sustain a process of peace building activities.

- Governments should foster meaningful youth participation in peace building processes through effective policies and programmes to address the structural barriers limiting meaningful youth inclusion and participation in peace building.

All peace stake holders including private and governmental organizations at local levels should pay more attention to youth peace building participation apart from elders and indigenous conflict resolution mechanism. Their full recognition, inclusion, and support are necessary for the sustainability of peace building processes at national level in general and at the study area in particular.

- The government, the town and district government officials and local peace stake holders (private and governmental organizations at local levels) should create safe spaces for young people to work together, provide psycho-social and emotional support to youth, protect youth from all forms of violence and threats.

Protecting youth from all forms of threats, providing access to formal counseling by trained professionals as well as informal peer-to-peer counseling is essential for their participation in peace building activities.

- All peace stake holders, including private and governmental organizations at local levels should work to change the perceptions and attitudes of local actors towards youth to address any stereotypes about young people so they are seen as assets who can contribute to solving local problems, they should Support youth peace builders, youth organizations and youth-led peace initiatives through equal partnerships and direct representation
- Finally, the researcher recommends further researches in the area with broader scope and depth to find out the means to increase youth participation and meaningful inclusion in peace building process.

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## APPENDIXES

### Appendix 1

**HARAMAYA UNIVERSITY**  
**COLLEGE OF EDUCATION AND BEHAVIORAL SCIENCE**  
**DEPARTMENT OF PSYCHOLOGY**

**Questionnaire to be filled by Youth respondents**

**Dear youth respondents!**

I am a postgraduate student at Haramaya University, department of psychology. Currently, I am conducting a study on the Roles and challenges of Youth participation in Peace Building activities in Bedesa town, Oromia Regional State, Ethiopia

Accordingly, this questionnaire is prepared to gather data on The Roles and challenges of Youth Participation in Peace Building activities in Bedesa town, Oromia Regional State, Ethiopia. Dear respondent, the result and success of the study depends on the quality of your responses. Thus, you are kindly requested to respond to the questions sincerely and thoughtfully. All information provided shall be treated as confidential and used strictly for this research purpose only. Therefore, you are not required to write your names.

Please, put a **thick mark** (  $\checkmark$  ) in one of the boxes provided under each sections.

*Thank you in advance for your cooperation!*

## Section I. Respondents' Background Information

1. **Sex:** Male  Female
2. **Age:** 15 -- 29 years  29-- 43 years  43--57  Above 57 years
3. **Level of Education:** Illiterate  Adult education  Primary   
 Secondary  Certificate  1st Degree  Master's degree
4. **Occupation:** Merchant  Student  Employee   
 Unemployed

## Section II. The Role of Youth in Peace Building Activities.

**Instructions:** The following questions are regarding the role of youth in peace building activities. Please indicate how much you agree with each of the following statements by using Strongly Agree; Agree; Undecided; Disagree; and Strongly Disagree. Please answer all of the questions by putting a thick mark on the provided box.

### 2. The role of youth in peace building activities

No	Items	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
<b>2.1</b>	<b>Political role</b>					
<b>1</b>	I actively participate in politics					
<b>2</b>	I collaborate with local political leaders to ensure democracy					
<b>3</b>	I am a member of political party					
<b>4</b>	I contribute for meaningful competition for political power					
<b>5</b>	I participate in decision-making process at local level					
<b>6</b>	I fight for unequal political representations in peaceful ways					
<b>7</b>	I work to change the demonic images of opposite ethnic and religious groups					
<b>8</b>	I participate in election of local leaders					
<b>9</b>	I contribute in developing constructive political relationships across different ethnic groups					
<b>10</b>	I participate in open debates about politics					



<b>1.2</b>	<b>Sociocultural role</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Undecided</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
<b>1</b>	I foster cultural traditions that promote peace and security					
<b>2</b>	I participate in repairing and transforming damaged relationships among different groups					
<b>3</b>	I participate activities which promote social cohesion,					
<b>4</b>	I support culture of social harmony					
<b>5</b>	I work towards developing trust across different groups					
<b>6</b>	I work towards acceptance of others as they are irrespective of their ethnic and religious groups					
<b>7</b>	I spread a culture of forgiveness					
<b>8</b>	I support reconciliation process between ethnic groups					
<b>9</b>	I avoid hostility to other ethnic groups and political parties					
<b>10</b>	I have never spread hate speech on other ethnic groups					
<b>1.3</b>	<b>Justice and security role</b>					
<b>1</b>	I advocate for human rights					
<b>2</b>	I work for community safety					
<b>3</b>	I work for ethnic and religious equality					
<b>4</b>	I blame my ethnic/religious group if they do wrong on other ethnic or religious group					
<b>5</b>	I never discriminate between different groups in my locality					
<b>6</b>	I work for local crime reduction					
<b>7</b>	I actively participate in fighting corruption					
<b>8</b>	I collaborate with local peace and security stakeholders					
<b>9</b>	I abide to rule of law					
<b>10</b>	I work to reduce sexual violence					
<b>1.4</b>	<b>Economic Role of Young People</b>					
<b>1</b>	I actively participate in economic development					
<b>2</b>	I work to reduce poverty					
<b>3</b>	I Participate on volunteer activities					
<b>4</b>	I establish income-generating activities					
<b>5</b>	I assist internally displaced people.					
<b>6</b>	I create new small businesses					

### Section III

#### 3. Challenges of youth involvement in peace building process

S.No	Statement	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1	Socioeconomic problem hinders young people involvement					
2	Local resistance to youth from other peace stake holders hinders youth involvement					
3	Exclusionary political structures hinders youth involvement					
4	The need for psycho social support hinders youth involvement					

### Section v. Peace building

**Instructions:** The following questions are regarding the level Peace building. Please indicate the level of existed Peace building activities with each of the following statements by using Very High, High, Moderate, Low, and Not at all .

#### 4. Peace building

S.No	Statement	Very High	High	Moderate	Low	Not at all
1	Acceptance of the right of others					
2	Equitable distribution of resources					
3	Free flow of information					
4	Sound business environment					
5	High level of educated man power					
6	Existence of good governance					
7	Availability of justice and security					
8	Low level of corruption					
9	Good relation ship with others					
10	Existence of meaningful inclusion					

**Appendix 2**

**HARAMAYA UNIVERSITY  
COLLEGE OF EDUCATION AND BEHAVIORAL SCIENCE  
DEPARTMENT OF PSYCHOLOGY**

**Interview**

**( For Elders, Youth leaders, Heads of peace and security office and youth  
and sport affairs office)**

1. How do you express the roles of youth in peace building activities?

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2. How do you view sex differences in the participation of youth in peace building activities?

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3. What are your challenges to involve youth in your peace building activities?

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4. What opportunities do you have to involve youth in your peace building process?

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5. Do you have any other idea about youth in peace building activities that fosters coexistence between groups?

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## **Appendix 3**

### **Consent Form**

#### **HARAMAYAUNIVERSITY POSTGRADUATE PROGRAMME DIRECTORATE**

#### **Department of Psychology**

**Dear respondents/ Participant,**

I am a postgraduate student at Haramaya University, Department of Psychology. Currently, I am conducting a study on the Roles and challenges of Youth participation in Peace Building activities in Bedesa town, Oromia Regional State, Ethiopia. Accordingly, the purpose of this questionnaires/ interview is to collect data for my master's thesis entitled 'The Roles and challenges of Youth participation in Peace Building activities in Bedesa town, Oromia Regional State, Ethiopia'. The information collected through this questionnaires/ interview shall be treated as confidential and used strictly for this research purpose only and that you will not be censured for whatever you respond. Your name will not be written down anywhere in this paper and your identity will kept confidentially. The success of the objective of this study will depend on your response quality to these questions. After all, I hope that you will keenly participate and respond genuinely to the questions provided for you. This study will have the potential to benefit you and your community in long term as it helps the researcher understand The Roles and challenges of Youth Participation in Peace Building activities and recommending what should be done to increase the inclusion of youth in peace building activities in the study area.

**Thank you very much for your kind participation!**

**Appendices**  
**(Afaan Oromo Version)**

**Appendix 4**

**YUNIVARSIITII HARAMAYAA**  
**KOLEEJJII BARNOOTAA FI SAAYINSII AMALA**  
**KUTAA SAAYIKOLOOJII**  
**Gaafannoo Deebii kennitoota Dargaggootaatiin guutamuu**

Kabajamtoota deebii kennitota!

Ani Yuunivarsiitii Haramayaa Mummee saayikooloojii keessatti barataa digirii lammaffaati. Yeroo ammaa kanas qorannoo “Gahee fi qormaata hirmaannaa Dargaggootaa hojiilee Ijaarsa Nageenyaa Bulchiinsa Mottummaa Naannoo Oromiyaa Magaalaa Bedesaatti gaggeessaa jira. Haaluma kanaan gaaffileen kun Gahee fi qormaata hirmaannaa Dargaggootaa hojiilee Ijaarsa Nageenyaa Magaalaa Baddeessaa, Naannoo Oromiyaa, Itiyooophiyaa keessatti argaman irratti ragaa walitti qabuuf kan qophaa’edha. Kabajamtoota deebii kennitota, bu’aan fi milkaa’inni qorannichaa qulqullina deebii keessan irratti hundaa’a. Haaluma kanaan gaaffilee dhiyaataniif xiyyeefannaa guddaadhaan deebii akka kennitan kabajaan isin gaafanna. Odeeffannoon kennamu hundi akka iccitii ta’ee kan ilaalamu yoo ta’u kaayyoo qorannoo kanaaf qofa kan hojii irra oluu ta’a. Kanaaf maqaa keessan barreessuun isin irraa hin barbaachisu.

Maaloo, saanduqa kutaalee tokkoon tokkoon jalatti kennaman keessaa tokko keessatti mallattoo (✓) kaa’i.

***Tumsa gootaniif dursa galatoomaa!!!***

## Kutaa I. Odeeffannoo Duubbee Deebii kennitootaa

1. Saala: Dhiira  Dubartii
2. Umurii: 15 -- 29  waggaa 29-- 43  waggaa 43--57  Waggaa 57 ol
3. Sadarkaa Barnootaa: Dubbisuu fi barreessuu kan hin dandeenye  Barnoota Ga'eessotaa   
Sadarkaa tokkoffaa  Sadarkaa Lammaffaa  Sertifikeeta  Digirii 1ffaa   
Digirii lammaffaa
4. Hojii: Hojjetaa  Barataa  Daldalaa  Hoji dhabeessa

## Kutaa II. Gahee Dargaggoonni Hojii Ijaarsa Nageenya Keessatti Qaban.

Qajeelfama: Gaaffileen armaan gadii gahee dargaggoonni hojii ijaarsa nageenyaa keessatti qaban ilaallataniidha. Maaloo tokkoon tokkoon ibsa armaan gadii irratti hammam akka walii galta Cimsee Walii Galuu, Waliigaluu; Murtoo hin qabne; Walii hin galu; fi Cimsee Walii Hin Galu fayyadamuun agarsiisi. Maaloo gaaffilee hunda saanduqa kenname irratti mallattoo (√) kaa'uudhaan deebisaa.

### 2. Gahee Dargaggoonni Hojii Ijaarsa Nageenyaa Keessatti Qaban

No	Hima	5	4	3	2	1
<b>2.1</b>	<b>Gahee siyaasaa</b>					
<b>1</b>	Siyaasa keessatti dammaqinaan hirmaadha					
<b>2</b>	Dimookiraasii mirkaneessuuf hoggantoota siyaasaa biyya keessaa waliin nan tumsa					
<b>3</b>	Ani miseensa dhaaba siyaasaati					
<b>4</b>	Aangoo siyaasaa argachuuf dorgommii hiika qabuu nangumaacha					
<b>5</b>	Adeemsa murtee kennuu sadarkaa naannooti nan hirmaadha					
<b>6</b>	Bakka bu'ummaa siyaasaa walqixa hin taane karaa nagaa ta'een nan falmadha					
<b>7</b>	Fakkiiwwan jinniiwwanii sabaafi amantii faallaa ta'an jijjiiruuf nan hojjedha					
<b>8</b>	Filannoo hoggantoota naannoo irratti nan hirmaadha					
<b>9</b>	Saboota adda addaa keessatti hariiroo siyaasaa ijaarsa qabu uumuu keessatti gumaacha nan godha					
<b>10</b>	Waa'ee siyaasaa falmii ifatti taasifamu irratti nan hirmaadha					

<b>1.2</b>	<b>Gahee Hawaas-Aadaa</b>	<b>5</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>1</b>	Duudhaalee aadaa nagaa fi nageenya guddisan nan guddisa					
<b>2</b>	Hariiroo gareewwan adda addaa gidduutti miidhame suphuu fi jijjiiruu irratti nan hirmaadha					
<b>3</b>	Hojiilee walitti hidhamiinsa hawaasummaa guddisan irratti nan hirmaadha					
<b>4</b>	Aadaa waldanda'uu hawaasaa nan deeggara					
<b>5</b>	Garee adda addaa keessatti wal amantaa guddisuuf nan hojjedha					
<b>6</b>	Namoota biroo sabaafi amantii isaanii osoo hin ilaalin akka isaan ta'anitti fudhatama argachuuf nan hojjedha					
<b>7</b>	Aadaa dhiifamaa nan babal'isa					
<b>8</b>	Adeemsa araaraa saboota gidduu jiru nan deeggara					
<b>9</b>	Sabootaafi paartiile siyaasaa biroo waliin diinummaa nan dhisaa					
<b>10</b>	Saboota biroo irratti haasaa jibbiinsaa facaasee hin beeku					
<b>1.3</b>	<b>Gahee haqaa fi nageenyaa</b>					
<b>1</b>	Mirga namoomaa nan leellisa					
<b>2</b>	Nageenya hawaasaaf nan hojjedha .					
<b>3</b>	Walqixxummaa sabaafi amantiif nan hojjedha					
<b>4</b>	Sabaa/amantaa koo yoo badii hojjatan saba ykn amantaa biraa irratti nan komadha					
<b>5</b>	Garee adda addaa naannoo koo jiran gidduutti gonkumaa loogii hin godhu					
<b>6</b>	Yakka naannoo hir'isuuf nan hojjedha					
<b>7</b>	Malaammaltummaa qolachuuf dammaqinaan hirmaadha					
<b>8</b>	Qooda fudhattoota nagaa fi nageenya naannoo waliin nan tumsa					
<b>9</b>	Ani olaantummaa seeraa nan eega					
<b>10</b>	sarba saalqunnamtii hir'isuuf nan hojjedha					
<b>1.4</b>	<b>Gahee Diinagdee Dargaggootaa</b>					
<b>1</b>	Misooma dinagdee irratti dammaqinaan nan hirmaadha					
<b>2</b>	Hiyyummaa hir'isuuf nan hojjedha					
<b>3</b>	I Hojii tola ooltummaa irratti hirmaachuu					
<b>4</b>	Hojii galii argamsiisu ni hundeessa					
<b>5</b>	Namoota biyya keessaa buqqa'an nan gargaara.					
<b>6</b>	Daldala xixiqqaa haaraa nan uuma					

### Kutaa III

#### 3. Qormaata hirmaannaa dargaggootaa adeemsa ijaarsa nageenyaa keessatti

S.No	Hima	5	4	3	2	1
1	Diddaan naannoo dargaggoota qooda fudhattoota nagaan biroo irraa dhufu hirmaannaa dargaggootaa gufachiisa					
2	Caasaan siyaasaa adda baasu hirmaannaa dargaggootaa gufachiisa					
3	Barbaachisummaan deeggarsa hawaasummaa saayikoo hirmaannaa dargaggootaa gufachiisa					
4	Diddaan naannoo dargaggoota qooda fudhattoota nagaan biroo irraa dhufu hirmaannaa dargaggootaa gufachiisa					

#### Kutaa v. Ijaarsa Nageenya

Qajeelfama: Gaaffiiwwan armaan gadii sadarkaa Ijaarsa Nagaa ilaallataniidha. Mee sadarkaa hojiiwwan ijaarsa Nagaa jiran tokkoon tokkoon ibsa armaan gadii waliin Baay'ee Ol'aanaa, Ol'aanaa, Giddugaleessaa, Gadi aanaa, fi tasumaa miti fayyadamuun agarsiisi .

#### 4. Ijaarsa nageenyaa

S.No	Hima	5	4	3	2	1
1	Mirga namoota biroo fudhachuu					
2	Qabeenya walqixa qooduun					
3	Odeeffannoo bilisaan dhangala'uu					
4	Haala daldalaa sirrii ta'e					
5	Aangoo nama barate sadarkaa olaanaa					
6	Bulchiinsi gaariin jiraachuu					
7	Argamuu haqaa fi nageenya					
8	Malaammaltummaan sadarkaa gadi aanaa					
9	Namoota biroo wajjin hariiroo gaarii qabaachuu					
10	Hammatamuu hiika qabu jiraachuu					



**Appendix 5. (Afaan Oromo Version)**

**YUNIVARSIITII HARAMAYAA  
KOLEEJII BARNOOTAA FI SAAYINSII AMALA  
MUMMEE SAAYIKOLOOJII**

**Af-gaaffii**

( Manguddootaaf, Hoggantoota dargaggoo, Hoggantoota waajjira bulchinsaa fi nageenyaa  
akkasumaas waajjira dhimma dargaggootaa fi ispoortitiif)

1. Gahee dargaggoonni hojii ijaarsa nageenyaa keessatti qaban akkamitti ibsitu?

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2. Haamma hirmaannaa korniyaa hojii ijaarsa nageenya keessatti jiruu akkamiin ilaaltu?

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3. Hojii ijaarsa nageenyaa keessatti dargaggoota hirmaachisuuf qormaanni isin mudatu maali?

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4. Adeemsa ijaarsa nageenyaa keessatti dargaggoota hirmaachisuuf carraa akkamii qabdu?

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5. Waa'ee dargaggoota hojii ijaarsa nageenya fi gareewwan gidduutti waliin jireenya guddisu ilaalchisee yaada biraa qabdu?

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## Appendix 6 (Afaan Oromoo version)

**UNKA HAYYAMAA**  
**UNIVARSIITII HARAMAAYAA**  
**DAAYREEKTARAA SAGANTAA EEGANNOO BOODAA**  
**MUMMEE XIIN-SAMMUU**

Kabajamtoota deebii kennitoota/ Hirmaataa,

Ani Yuunivarsiitii Haramayaa, Mummee Xiin-sammuutti barataa digirii lammaffaati. Yeroo ammaa kana Qorannoo Gahee fi Qormaata hirmaannaa Dargaggoota hojii Ijaarsa Nageenyaa Bulchiinsa Naannoo Oromiyaa Magaalaa Baddeessaatti gaggeessaa jira. Haaluma kanaan kaayyoon gaaffilee/ af-gaaffii kanaa, ‘The Roles and challenges of Youth participation in Peace Building activities in Oromia Regional State, Ethiopia’ jedhuuf ragaa walitti qabuudha. Odeeffannoon karaa gaaffilee/ af-gaaffii kanaatiin walitti qabamu akka iccitii ta’ee kan ilaalamu yoo ta’u, kaayyoo qorannoo kanaaf qofa kan fayyadu yoo ta’u, waan deebii kennitan kamiinuu akka isin hin ceepha’amne ta’a. Waraqaa kana keessatti maqaan keessan bakka kamittiyyuu hin barreeffamu eenyummaan keessanis iccitiidhaan ni eegama. Milkaa’inni kaayyoo qorannoo kanaa qulqullina deebii gaaffilee kanaaf kennitu irratti hundaa’a. Hundaa’uu, gaaffiiwwan isiniif dhiyaataniif ciminaan akka hirmaattan fi deebii dhugaa akka kennitan abdiin qaba. Qorannoon kun Gahee fi Qormaata Hirmaannaa Dargaggootaa Ijaarsa Nageenyaa Keessatii mudatuu hubachuu fi hojiilee ijaarsa nageenyaa keessatti hammatamuu dargaggootaa guddisuuf maal hojjetamuu akka qabu yaada dhiyeessuu waan ta’eef yeroo dheeraa keessatti siifi hawaasa kee fayyadamoo taasisuu kan danda’u dha.

*Hirmaannaa keessaniif baayyee galatoomaa!*