



HAWASSA UNIVERSITY
COLLEGE OF SOCIAL SCIENCES AND HUMANITIES
DEPARTMENT OF ANTHROPOLOGY
THE ROLES AND CHALLENGES OF YOUTHS IN BUILDING SOCIAL
COHESION IN SHASHEMENE, WEST ARSI, OROMIA, ETHIOPIA

MA. THESIS

BY

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JUNE, 2024

HAWASSA, ETHIOPIA

THE ROLES AND CHALLENGES OF YOUTHS IN BUILDING SOCIAL COHESION IN
SHASHEMENE CITY, WEST ARSI ZONE, OROMIA NATIONAL REGIONAL STATE

BY

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THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES OF HAWASSA
UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE
DEGREE OF MASTERS OF ART IN SOCIAL ANTHROPOLOGY

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ANTHROPOLOGY

March, 2024

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DECLARATION

I hereby declare that this degree of masters of art thesis entitled “**The Roles and Challenges of Youths in Building Social Cohesion in Shashemene City**” is my original work and has not been presented for a degree in any other university and all material sources used for this thesis work have been appropriately acknowledged.

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This is to certify that the thesis entitled “**The Roles and Challenges of Youths in Building Social Cohesion in Shashemene City**” submitted in partial fulfillment of the requirement for the degree of masters of art in Social Anthropology and for the graduate program of anthropology has been carried out by Awraris Girma under my/our supervision. Therefore I/we recommend that the student has fulfilled the requirement and hence hereby can submit the thesis to the department.

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EXAMINER'S APPROVAL SHEET – II

We the under signed members of the board of examiners of the final open defense by Awraris Girma have read and evaluated his thesis entitled “**The Roles and Challenges of Youths in Building Social Cohesion in Shashemene City**” and examined the candidate. This is, therefore, to certify that the thesis has been accepted in partial fulfillment of the requirement for the degree of masters of art in Social Anthropology.

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ACKNOWLEDGEMENT

First and for most, I would like to thank the Almighty God and His HOLLY Mother, St. marry, for making my efforts meaningful and helping me to complete this thesis.

Secondly, I would like to express my very grateful and special thanks to my advisor Mellese Madda (Ph.D.) for his continuous scholarly advice and devotion in giving constructive comments and useful suggestions starting from the early inception of my research proposal all through to the final drafts of my thesis.

Thirdly, my appreciation goes to my brother Ermias Girma who provided me precious encouragement and material support while I was collecting data.

Finally, I wish to extend my gratitude towards all my research participants for their cooperation in providing response in which without their participation and contribution the study would not have been possible.

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GLOSSARY

Qerroo: it is a term used to refer to Male Oromo youths.

Youths: any men and women between the ages of 15-29 regardless of ethnic, religious and political affiliation.

Voluntary activity: it is an activity that is carried due to someone's willingness to help him and others in the society.

Social Cohesion: it is an integral process which involves dimensions of communal values and a civic culture, social order and social control, social solidarity and reduction in wealth disparities, social networks and social capital, and place attachment and identity.

Woreda: it is the major administrative structure under sub-city.

Haadha Siinqee: it means the mother of Siinqee (a special stick symbolizing the power of Oromo mother) in protecting women right and to make decision in the society along Abba Gada.

Abba Gada: it means the father of Gada who has the highest power in Gada system.

Gada System: an indigenous age grading system of governance with complex system of administration, law making and dispute settlement among Oromo.

Senbete: it is a weekly Sabbath ceremony among orthodox Christians by inviting members of the *senbete*, neighbors and helpless people through prayer and drinking and feeding guests.

Zeker: it is a monthly/yearly commemoration ceremony of saints organized by different orthodox Christians by inviting orthodox Christian religious leaders, neighbors and helpless people through prayer and by drinking and feeding guests.

Teskar: it is a commemoration of the dead among orthodox Christians organized by the family of the dead inviting orthodox Christian religious leaders, neighbors, and helpless people by praying for the dead and by drinking and feeding guests.

Sedeka: it is death commemoration among Muslims at different times in different place organized by the family of the dead inviting Muslim religious leaders, neighbors, and helpless people by praying for the dead and by drinking and feeding guests.

Idir: a traditional social institution used for mutual aid and grants cooperative insurance in the society.

LIST OF ACRONYMS

USAID: United States agency for International Development

FGD: focus group discussion

NGO: Non-government organization

STD: sexually transmitted disease

Abstract

This study examines youths' positive roles in building social cohesion in Bulchana Woreda of Shashemene city. The study shows the positive roles of youths in building social cohesion beyond youths roles in peace building which is one of the five dimensions of social cohesion. The study employed qualitative approach along with ethnographic research design. The data was collected using observation, in-depth interview and focus group discussion and utilized thematic method of data analysis. The study shows youths' involved in voluntary activities that foster civic culture, social order, social solidarity, social network and place attachment in the society. The study finding shows youths involved in feeding, visiting, renewing house, buying medicine, sanitary products, food oil and floor for helpless people and by enrolling children of helpless into education. Youths also donate blood, create awareness about tax payment, join militia groups, involved in peace discussion and organize peace programs. Additionally, they are involved in summer voluntary teaching, in cleaning their environment and in sport events. Youths' helpfulness and society's cooperation are the social factors that contributed for youths' involvement in the activities of fostering social cohesion. Lack of permanent support and funding and unemployment are the factors that affect youths' involvement in voluntary activities that foster social cohesion. Therefore, local government should have to provide permanent support and funding and foster different programs to address youths' challenge in building social cohesion in the Woreda.

Key words: Youths, Roles and social cohesion



Chapter One

1.1 Background of the Study

At the community level, social cohesion is a valuable resource which offers protection, governs behavior, and enhances individuals' quality of life (Karbo, 2013). Conversely, at the state level, cohesive societies are expected to exhibit high efficiency and possess substantial capital, thereby resulting in heightened productivity compared to fragmented societies (Karbo, 2013). Building social cohesion is a process in which cooperation among citizens as well as between individuals and the government is established, thus enabling the society to function and attain their collective or personal goals, creating social bond in the society (NEPAL, 2017). Building social cohesion plays a crucial role in laying the foundation for establishing a socially sustainable society, and thereby facilitating the achievement of sustainable development (Mahmud, & Jahan, 2013).

Building social cohesion becomes challenging in any society, but it particularly becomes difficult for conflict affected societies where divisions create violence and violence reinforces divisions in the society (Cox, Fiedler, & Mross, 2023). Internationally, recent studies have found a significant relationship between youths and violence, in which youths are most often found to be causing political instability and conflicts which affects building social cohesion in society (USAID, 2005). The presence of youth demographic bulge have only been statistically linked to conflict and state failure when they coincide with poor governance, a declining economy, or states with a high degree of ethnic or religious polarity breaking social cohesion at state level (USAID, 2005).

In many African countries including Liberia, Sudan, Somalia, DR Congo, Eritrea and Ethiopia youths who constitute the promising part of the population are in the forefront of conflicts affecting social cohesion in those nations (Zakaria, 2006). Mnyaka, Bradshaw, & Breakfast, (2022) stated that Poor handling of the economy has contributed to unemployment growth, and the rise of inequality resulted social conflict including a massive wave of looting and property destruction and deaths of more than three hundred individuals which affected social cohesion in South Africa.

The recent direct conflict between religion, ethnicities and the principal characteristics of the federal state degraded social cohesion in Ethiopia (Karbo, 2013). Ethiopia experienced

relative social cohesion among diverse ethno religious groups due to the factors of ethnic federalism, competing narratives, institutionalization of prejudice and unrestrained ethnic entrepreneurs to politicize ethnicity (Abyew, 2021). As regards, in Ethiopia various youth groups such as *Qeerroo* in Oromia *Fanno* in the Amhara region, *Ejetto* in Sidama, *Berberta* in Somali, *Jeldim* in Gambela, *Yelaga* in Wolaita, and other youth groups representing distinct ethnicities have emerged with the aim of promoting equitable economic and political advantages due to economic and political marginalization by TPLF/EPRDF (Muluaem, 2019).

In Oromia since 1991 different ethnic conflicts and evictions has undergone due to social, environmental, cultural and economic factor in Shashemene (Feleke, 2020). Similarly, a study by Østebø et al, (2021) asserted that causes of conflicts in Shashemene are related with religious extremism and youths led antigovernment protests and violence. Furthermore, Kebede, (2020) claimed that the causes of conflicts in West Arsi Zone are related to resource, boundary, inter-ethnic, and religious issues. He emphasized that both youths from Shashemene and those from the surrounding rural areas were involved in conflicts.

As indicated above many studies emphasize youths' role in causing conflicts based on ethnic identity which affected social cohesion in the country. Regarding, there are little or no researches conducted regarding youths positive roles in building social cohesion. Based on my preliminary observation, Bulchana Woreda of Shashemene city is a place that experience both conflict and building social cohesion. Though, youths in the Woreda do participate in different personal and group conflicts, they also play positive roles in the process of building social cohesion in the society. Indeed, the youths' positive roles in building social cohesion in the Woreda have not been studied yet.

Therefore, my study explores youths' (any men and women between the ages of 15-29 regardless of their ethnic, religious and political affiliation) involvement in voluntary activities that foster civic culture, social order, social solidarity, social networks and place attachment, based on Kearns, & Forrest, (2000) integral definition of social cohesion. My study also identifies the social factors that contribute for youths' involvement in voluntary activities that foster social cohesion and identifies the factors that affect youths' involvement in voluntary activities that foster social cohesion in the Woreda.

1.2 Statement of the Problem

Many studies and Media emphasize the destructive nature of youths in triggering and escalating conflicts that affected social cohesion in Ethiopia and particularly in Shashemene. They overlooked youths' positive roles in building social cohesion in society in Ethiopia and particularly in Shashemene by only emphasizing youth involvement in conflicting situation. However, as conflict is an inevitable phenomenon across individual members of human society, it is also important to consider youths' positive efforts being backbone for the development of the country. It is also important to consider the dynamic and open nature of youths, in which they are cooperative and energetic forces that is easily accessible through participation in most voluntary activities in the society. This implies youths can transform their violent roles and become instruments of building social cohesion. In doing so, it contributes for the overgeneralization made against youths negative roles using ethnographic data that is gained from diverse society members.

Secondly, studies regarding youths' involvement in peace building activities in Ethiopia failed to show youths' positive roles in building social cohesion which comprises peace building as one of the five dimensions. These studies failed to consider that the aim of peace building approach by Johan Galtung is to create social cohesion through resolving violence in the society. Furthermore, they emphasize youths' perception towards involvement in peace building activities in which they do not specify in what activities youths were involved to building peace. Among those studies a study by Abyew, (2021) entitled Recognizing the Role of Youth in Peace Building in Ethiopia and a study by Yosef, (2020) entitled Assessing Youth Involvement in Peace Building only in resolving conflict. However, in my study peace building is equivalent to Social order which refers to the absence of general conflict and any serious challenges to the existing order and system in the society based on an integral definition of social cohesion developed by Kearns, & Forrest, (2000).

Thirdly, other studies regarding youths and social cohesion do not consider roles in the society, youths challenge, lack conceptual clarification and detailed qualitative description in their findings. For instance, a report by Mesele Mengsteab, & et al., (2023), "The Effect of Social Ties on Engagement & Cohesion: Evidence from Ethiopian University Students". This study found tolerant engagement forums as an efficient intervention for university students' engagement with representatives of government agencies and representatives of civil societies. The intervention also increased ethnic and religious sectarian engagement affecting ethnic or political tolerance regarding social cohesion.

According to the study by Grizelj, I. (2018) entitled “youth-led participatory research on social cohesion in urban areas of Myanmar” finding indicates that almost half of its respondents participate in youth group in which they involved in philanthropic works, capacity building leadership in community issues interreligious peace work or harmony. Lack of employment opportunities, quality education, and crime and drug abuse are the challenges related to social cohesion. The study lacks depth of qualitative information giving more emphasis to quantitative data and snowball sampling biased views and skewed results reflecting similar perspectives affecting the reliability on its findings.

Epure and MIHĂEȘ (2014) in their study entitled “Youth and Social Cohesion” found that majority of youths have strong relation with their families and they are willing to be involved in civic activities. They have no prejudices, they do not trust public institutions and schools play an important role in their learning about human rights and economic prosperities creates a better social cohesion. Poverty and access to job are the most stringent social problems of these youths from 16 countries. The study defined social cohesion as a concept that involves social capital, social inclusion and social mobility based on the perception and values attributed by respondents to the survey questionnaire. The study failed to specify the age group of youths and does not consider challenges of youths.

Regarding, my study fills the aforementioned gaps by utilizing anthropological concepts and methods which contributes for the reduction of overgeneralized negative roles of youths. Therefore, my study explores youth’s involvement in voluntary activities that foster social cohesion, identifies the social factors and challenges that affect youths’ involvement in voluntary activities that foster social cohesion in Bulchana Woreda.

1.3 General Objectives

The general objective of this study is to examine youths’ positive roles in building social cohesion in Shashemene.

1.3.1 Specific Objectives

- 1) To explore youths’ involvement in voluntary activities that foster social cohesion in Shashemene.
- 2) To identify the social factors that contributes for youths’ involvement in voluntary activities in fostering social cohesion in Shashemene.

- 3) To identify the challenges that affect youths' involvement in voluntary activities that foster social cohesion in Shashemene.

1.4 Research questions

1. What are the positive roles of youths in building social cohesion in Shashemene?
2. What are the social factors for youths' positive roles in building social cohesion in Shashemene?
3. What are the challenges of youths in building social cohesion in Shashemene?

1.5 Significance of the Study

The study helps in showing the positive roles of youths in building social cohesion in Bulchana Woreda of Shashemene city which will contribute for the reduction of negative perceptions (violent and destructive behaviors) directed towards youths. It also contributes for the reduction of overgeneralization against youths' negative roles in the society, by providing diverse perspectives and experiences gained from different society members using ethnographic data. It opens path for comprehensive investigation into the issues of youth and social cohesion using qualitative research methods. It paves the way for an interdisciplinary approach by covering broad scope and various variables related with youths positive roles, factors and challenges of building social cohesion across various societies in Ethiopia. This could foster different policies and programs that empower the integration of youths into the process of decision making and youths' participation into the process of building social cohesion.

This study adds knowledge about the positive roles of youths in building social cohesion in Ethiopia and in the academic of social anthropology. The findings of the study helps future researchers, government agencies, non-government bodies and projects in creating awareness about the positive roles and challenges of building social cohesion in Shashemene. Studying the positive roles of youths in building Social cohesion in the Woreda provides an insight into various roles that youths play in poverty reduction/development, diversity management, and in the process of nation building. In doing so, my study contributes to the anthropological literatures in Ethiopia by adding knowledge regarding youths' positive roles in the society and social cohesion. So, investigating the positive roles and challenges of youths in building social cohesion in Bulchana Woreda of Shashemene city would become an asset and lesson in empowering youths in the local area and across Ethiopia.

1.6 Scope of the Study

The scope of this study is only limited to the positive roles, social factors and challenges of youths in building social cohesion in Shashemene city, particularly to Bulchana Woreda. In this study youths implies any men and women between the ages of 15-29 regardless of their ethnic, religious and political affiliation. The findings of this study are specific to explore youths' involvement in voluntary activities that foster social cohesion. It also identifies the social factors that foster youths' involvement in voluntary activities that foster social cohesion. Similarly, it also to identify youths' challenges that affect youths' involvement in voluntary activities that foster social cohesion in Bulchana Woreda.

1.7 Limitations of the Study

The study has some limitations which includes covering small sample size, lack of experience and knowledge in research. Due to the nature of collecting qualitative data which could exhibit biased assumptions and misleading information from participants might affect the findings of the study. Ranges of data collection methods, participants and data triangulation were utilized to tackle this problem. Another problem was that as my study discussed subjects regarding youths' positive roles in building social cohesion some misinforming perceptions and opinion can be reflected towards youths' to shield the city image from negative attributes. The study also faced difficulty in recording audio from some informants during the data collection process.

Similarly, the ever-evolving political dynamic (ethno religious complexity) brought some biased assumptions and misleading information against the government organizations. Concerning, some informants were not comfortable with audio records considering that their voice will be used for political purposes. Similarly, some informant's perceived that I am a security operative tasked with surveillance over them, considering me as threat for their personal security. I overcome this problem by showing my student identity card and the research consent paper from Hawassa University School of Graduate Studies. I also guaranteed them only by taking note and assuring their confidential issues regarding their participation, in which they remained anonymous.

1.8 Field Experience

My field experience in the study area goes back to a year ago while meet one of my old friends who lives in Shashemene while I went to visit my brother.my old friend and I had a conversation about where do we each live after our last meet in high school. He told me that

he lives in Shashemene and is one of youth association leaders and he invited me to attend one of the peace program organized by their association in the Woreda. On their program I observed their youth association was trying to build social cohesion by promoting peace and tolerance in the Woreda through different art activities of music, dance poem and cultural dressing of diverse ethnic groups in Ethiopia.

This opportunity paved for me to consider youths' role in the Woreda in which youths have frequently considered as destructive forces who cause ethnic and religious group in the society. Such trend then was followed by the consideration of youths' role and image in the Woreda in which I became motivated to consider their efforts to consider through my project course assignment. My interaction with my friend and his friends became strengthened and was followed by my stay in Shashemene. My repeated visit for my brother who closely works with youths in the Woreda in one of youth health and development organization (NGO) created for me to interact with other youths in the Woreda.

This frequent visit facilitated an opportunity for me to build rapport during my stay in the study area. Later on, it was strengthened by open communication and exchange of their role and experience of their involvement in building social cohesion in the Woreda. I also visited youth dance association while they are on training at their training centers in which I understood their motivation towards building social cohesion through training different cultural dance wearing cultural cloths. I also observed youths' role in organizing program that promotes peace and tolerance through dance, poem and cultural dressing of different ethnic groups. I observed youths' involvement in cleaning their environment and the society's collaborative effort in cleaning along youths in the Woreda. My field experience has also allowed me to communicate elders, drivers, and different community members to gain insight into youths' roles, social factors and challenges. As a result, I stayed observing and collecting data about these youths' involvement and social factors in building social cohesion in the Woreda.

Moreover, my active field work was carried out from November 4, 2023 to April 27, 2024 to document youths experience regarding their positive roles, social factors and challenges in the Woreda. My field experience in Bulchana Woreda of Shashemene city provided me with firsthand data in which I became aware of the importance of building social cohesion. It was helpful to promote peaceful coexistence in the nation building process by becoming an asset for youths of others cities. It becomes an asset in promoting humanity as a big family among

residents regardless of ethnic and religious diversity in the Woreda. Am grateful to have such opportunity in interacting with this youths and I hope they will proceed contribute in building social cohesion in Shashemene.

1.9 Organization of the study

This research report is organized into five chapters. The first chapter mainly addresses background of the study, statement of the problem, research objectives, research question, and significance of the study, scope and limitation of the study. Chapter two presents review of related literatures, along with theoretical and conceptual framework. Chapter three presents description of the study area and methodology including research paradigm, approach, design, data collection, samples, and sampling and analysis methods. Chapter four is about data analysis, discussion and key findings of the study. Chapter five is the conclusion and recommendation part. In general, this research study comprises five chapters along with the list of references and appendices.

Chapter Two

2. Literature Review: Conceptual Clarification, Empirical Studies and Theoretical Framework

There are lots of literature materials available in general on the issues of youth, social cohesion and theories regarding social cohesion worldwide. Among those literatures found in Ethiopia and in the academics of anthropology regarding youth, social cohesion and theories of social cohesion the following studies are the most relevant one to the objectives of this study. This chapter comprises conceptual clarification, empirical study reviews, theoretical framework and conceptual framework.

2.1 Conceptual Clarification

2.1.1 The Concept of Youth

The word youth have been defined differently by various dictionaries, national and international organizations as well as countries across the world. Etymologically the term “youth” can be traced back to its origins in Old English, where it was derived from the term “geoguth” of Germanic origin. This term is closely related to the Dutch word “jeugd” and the German word “Jugend”, and it also shares similarities with the word “young” (Oxford University press, 2023). According to this Oxford Dictionary the term “youth” conveys the period in one’s life characterized by youngness, particularly the time before a child becomes an adult. According to Collins Dictionary youth refers to Someone’s phase of existence in which they are a child, before they are a fully mature adult. The definitions forwarded for the term youth also various regionally across regional and international organizations.

Accordingly, United Nations, (2013) among those definitions forwarded UNICEF/WHO/UN Secretariat/UNESCO/ILO defined youths as any person between ages of 15-24; UN Habitat (Youth Fund), 15-32. African union (2006) defined youth as every person who is between the ages of 15-35. Different countries also developed their own definition for the term youth, for instance Uganda employed the age brackets of 12-30 years, Mauritius 14-29, South Africa 14-28, India 15-35, Nigeria 18-35 and Djibouti 16-30 years (Ministry of Youth, Sports and Culture, 2004). For the purpose of this study I used the definition developed by Ministry of Youth, Sports and Culture (2004) in Ethiopia which depicts youth as any individual aging between 15-29 years.

2.1.2 The Concept of Social Cohesion

The concept of social cohesion was first introduced to the academics of anthropology by modern sociologist Emile Durkheim in the early 20th century in his study “elementary forms of the religious life” which emphasizes psychological solidarity (Taylor, & Davis, 2018). Durkheim emphasizes two modes of social solidarity mechanical solidarity and organic solidarity. He defined mechanical solidarity as the capacity of small-scale egalitarian society’s members to cooperate based on an internalized system of shared values and beliefs. He applied the term organic solidarity for societies with high division of labor who are interdependent cooperation of separate groups and individuals, regulated by laws and contracts. His study contributed for various anthropologists to start to conceptualize the term social cohesion as a cause and/or consequence of the function of cultural institutions in human society (Taylor, & Davis, 2018).

For instance, Bronislaw Malinowski defined social cohesion as an “invisible fact” in the function of cultural institutions, while Marcel Mauss and Radcliffe Brown considered social cohesion is resulted from interest in affiliative dimension, participation in shared cultural practices and rituals that generates obligatory and reciprocal social relationships (Taylor, & Davis, 2018). Meanwhile, Victor Turner illustrated social cohesion in his analysis of ritual form and function in which the drama of ritual performance creates a transitional space/phase different from the usual structure of everyday social life which promotes “spontaneous communitas” or self-generated community and “human kindness” between ritual participants (Taylor, & Davis, 2018).

Additionally, Taylor and Davis defined social cohesion as the process of social organization through shared cultural representations and the ability to form and maintain social bonds outside kin (beyond blood and marriage bond) ties in human society. For them it is the proximity, coordination, and stability of relationships among members of a group, which serve some benefit to the group as a whole. Social cohesion is a central element of human society that sustains human social existence and cultural customs (Taylor, & Davis, 2018).

Talcott Parson (2013) as cited in Fonseca, Lukosch, & Brazier, (2019) conceptualized social cohesion as a degree of social order and stability that arises from the adherence to shared values, moral and behavioral norms, and common goals (referred to as social capital) within a given society. In his definition, Parson takes into account the institutional level at the

community level, specifically focusing on the process performance and goal attainment of the group, which is intrinsically tied to the common objectives and moral behaviors or norms.

However, Parson's definition does not encompass the individual level. The environmental factor, which encompasses structures, norms, and values, regards the formal institutions and actors as responsible for maintaining societal functioning. This factor can be linked to social stability as Parson's research highlights the functionality of politics, religion, family, education, and economics in a society, viewing social cohesion as the culmination of order and stability established through the shared adherence to norms and values within the society.

For the purpose of this study social cohesion is defined based on the integral definition provided by Kearns, & Forrest, (2000) which involves five dimensions. This includes common values and a civic culture, social order and social control, social solidarity and reduction in wealth disparities, social networks and social capital, and place attachment and identity. The first dimension emphasizes common values and a civic culture which enables the society to identify and support common aims and objectives, shared common sets of moral principles and codes of behavior to conduct their relations with one another. It develops a mutually respected moral code that encourages good citizenship with appropriate opportunities, promotes the recognition of one's responsibility to participate in the society and acknowledging the importance of maintaining tolerance and social harmony (Kearns, & Forrest, 2000).

Social cohesion is the absence of general conflict within the society and any serious challenges to the existing order and system that is not usually asserted through the use of repressive social control mechanism (Kearns, & Forrest, 2000). Social cohesion can also be achieved through a product of routines, demands and reciprocities involved in the everyday life. This implies social order is the conditions under which individuals and groups are prepared to cooperate with one another to reach common goals. It comprises intergroup cooperation, respect for difference and absence of hatred and prejudice that manifests social harmony. So, social order rests upon tolerance between individuals and groups of different ethnic, religious, political and generations (Kearns, & Forrest, 2000).

Social cohesion refers to the harmonious development of society and its constituent groups towards common economic, social and environmental standards (Kearns, & Forrest, 2000). This may be achieved through the collective redistribution of finances and opportunities between groups and places. Income inequality brings about a breakdown of social cohesion

through the stress, frustration and family disruption leading to problems of crime and violence. They contribute to extend opportunities for income generating activities; reduction in poverty; reduced disparity in incomes, employment and competitiveness; higher quality of life; and open access to services of general benefit and protection (Kearns, & Forrest, 2000).

Social cohesion is maintained through socialization processes and mutual support mechanisms based on family and kin, mostly within neighbors increasingly in the Woreda (Kearns, & Forrest, 2000). Social network creates a high degree of social interaction among families, neighbors and community members in the Woreda. It fosters social capital by reducing isolation, stress, depression and discouragement, in the prevention marginalization and provision of trust, norms of reciprocity, emotional and social support. Social networks create civic engagement (associational activities in neighborhood and community organizations), they are constitutive of and producers of social capital. They easily assist in solving dilemmas and problems by collective action which sustains the expectations, norms and trust (Kearns, & Forrest, 2000).

Another dimension of place attachment and identity focuses on the notions of belonging (Kearns, & Forrest, 2000). Place attachment refers to milieu within which way of life are constructed and reconstructed and within which individuals are socialized into an appreciation of whom they are and what is expected of them. It also implies the formation of self and class identities are linked to memories, recollections and images of place. The identity of places comprises physical features, observable activities of people and the meanings people bring to a locality. The attachments and identities bring positive effects upon such things as the adherence to common values, norms and a willingness to participate in social networks and build social capital (Kearns, & Forrest, 2000).

2.2 Empirical Literature Review

2.2.1 Related literatures regarding Youths and Social Cohesion

A study by James Laurence, (2020) “Cohesion through participation: Youth engagement, interethnic attitudes, and pathways of positive and negative intergroup contact” found that youth participation leads to positive changes in youths’ interethnic attitudes due to the increase in youths’ positive interethnic contact. Youths’ participation has no impact on youths’ level of negative interethnic contact. However the impact of participation on interethnic attitudes depends on how much positive contact youths had prior to taking part.

Youths who joined the scheme with less frequent positive contact see substantially larger improvement in their levels of positive contact which, in turn generated greater improvement in their interethnic attitudes.

These findings show that youths' engagement in national schemes fosters intergroup cohesion among youths; especially among those with less frequent positive contact in their daily lives. As the study employed quasi-experimental design which is based on self-report measures and it is subjective to social desirability bias. As a result it failed to account participants attitudes and behaviors that determine the causal relationships between youth engagement and inter-ethnic attitudes affecting the validity of its findings.

The study by Kuhnt, et al., (2017) "social cohesion in times of forced displacement: the case of young people in Jordan" the article explored the perception of social cohesion among youths through online survey in which it found the evidence of a modest decrease in overall social cohesion in Jordan. At the same time however, youths want to be actors of change in which they have a clear desire for more civic participation in their communities. The frequent mentioned challenges are lack of public space and limited knowledge regarding possibilities to more actively engage.

Additionally, youths' age and interest were the factors for youths' support of joint programs that strengthen the social cohesion between host and refuge youths. As youths' identity are less driven by nationality, ethnicity or religion but by age group and interest to strengthen social cohesion between the host and refuge youths. Its scope of defining social cohesion was limited to solidarity and social harmony (a civic culture) among members of a community. It failed to cover other dimensions of social cohesion like social order and social control and failed to provide detailed descriptions in what activities did youths have been involved.

Mnyaka, Bradshaw, & Breakfast, (2022) in the study "conflict and social cohesion: problems of nation building among black youth in Motherwell township, South Africa" indicated that conflicts and tensions that exist in the society lead them to question national unity and their place in the society. They largely perceive themselves as excluded, isolated and marginalized. Racial tensions created feeling of inferiority created inequality affecting social cohesion in the process of nation building. The study argues that the ability to unite and build a sense of nationhood is dependent on up on the degree of social cohesion that exists. In other way, it also indicated that the occurrence of social conflict to some extent may be necessary for social dynamism and growth. if it exceeds some limits it influence the attitudes of South

Africans towards each other possibly challenging the effort of government at molding a sense of common purpose obstructing any spontaneous development solidarity within the society.

A study by Grizelj, (2018) finding indicated that youths involved in philanthropic works, capacity building leadership in community issues interreligious peace work to build social cohesion. Similarly, the study by (Thomas, 2022) claimed that youths play crucial role in promoting social cohesion among diverse communities through dialogue and intercultural activities. This youth's roles helped to dispel stereotypes beliefs, advance equality, and establish trust and empowering oppressed groups. These youths fostered a sense of belonging and active participation in community projects and initiatives that bridge the social gap between different groups and to promote inclusivity.

Additionally, Rabello, (2021) study indicated that youths can play a significant role in building social cohesion by taking a leadership position through the initiation of actions. Youths can mobilize their peers towards shared objectives and have the capacity to actively engage in civil and communal endeavors. Youth can engage in the society through voluntary community service and support with the intention of addressing social problems. Likewise, Epure, and Mihaes, (2014) in their study found that majority of youths have strong relation with their families, they are willing to be involved in civic activities and they have no prejudice in the society.

2.2.2 The Ethiopian Case

The report by Mesele Mengsteab, et al., (2023), "The Effect of Social Ties on Engagement & Cohesion: Evidence from Ethiopian University Students" found that tolerant engagement forums is an efficient intervention to enhance student's engagement with civil societies. It connected university students with representatives of civil society and interested peers rapidly in the months after the intervention for students that made new friend at the workshop and both for women and ethnic minority students. It also increased sectarian forms of engagement in terms of ethnic and religious organizations and failed to improve political or ethnic tolerance/attitudes regarding social cohesion. The study did not emphasizes youths roles, social factors for youths involvement building social cohesion and youths challenge in building social cohesion in society. It highly emphasizes quantitative data with less qualitative data and lacks clear operationalization of university students, Ethiopia's youths and social cohesion which affects the interpretation of its findings.

A report by PlanBørnefonden (2022) “Youth Driving Change: Supporting youth livelihoods and social cohesion in urban Ethiopia” it emphasizes about the program that contributed to empower youths that engaged in the informal sector including those most vulnerable and excluded from to get access to livelihoods, skills and work opportunities. It emphasizes the Ethiopian center for development (ECD) role in building youths capacity for active participation and lead public decision making in their society. ECD also has started to create social cohesion among urban refugees and host communities by facilitating interaction between urban refugees and host communities and prevention of violence. It failed to emphasize youths’ roles and challenges in society by emphasizing the role of ECD in building social cohesion in society.

Abyew, (2021) study entitled “The Demand for a Holistic Approach to Peace: Recognizing the Role of Youth in Peace Building in Ethiopia” reviewed that youths are working with values of equal rights for free and democratic participation of every individuals. Unemployment, lack of independence in decision making, quantity oriented educational policy and negative perception towards youths are the challenges that youths face. His study is highly dependent on secondary data in which it failed to incorporate primary data that allows diverse perspective and experience of youths and social factors of the study area which affects reliability on its findings.

According to Yosef, (2020) study entitled “Assessing Youth Involvement in Peace Building: The Case of Fagita Lekoma Woreda, Awi Administrative Zone, Amhara National Regional State” found that youths are open-minded, dynamic, influential, decision maker, and involved in peace building activities regardless of age, gender, and religion. Unemployment, feeling of inferiority, alcoholism, inadequate youth communication platform and lack of awareness creation on peace building are the major challenges that affect youth involvement in peace building. His study lacks detailed qualitative data that describes and analyzes concepts, opinions and experiences in providing clear interpretation of its findings.

Benti, & Girma (2022) study entitled “Exploring Youth Involvement in Peace Building: The Case of Mandi Town, West Wallaga Zone, Oromia National Regional State” found that youths are open minded, vigorous, decision makers and involved in peace building regardless of their age, gender and religion in the area. The study did not specify sampling technique and lacks clear operationalization of both peace building and youth which affects the interpretation of its findings. The study did not identify the challenges and social factors

for youths' involvement in peace building which limits depth analysis of different factors and affects the comprehensive nature of the study. The study only considered the youths' perception and practice in Peace building, which is an element of building social cohesion through social order and social control that is not inclusive enough to show the youths' roles in building social cohesion in society.

2.3 Theoretical Framework

2.3.1 Generative theory of social cohesion and civic integration

The theory can also be called as social generativity theory of social cohesion. This theory was developed by Giardiello through the application of Erikson's theory of generativity and Lockwood's social integration for the study of social cohesion (Giardiello, 2014). Giardiello claimed that social cohesion comprises social practices, fruitful relationships the between family, associations, relatives and the institutional and economic actors of the state for the development of the society. He emphasized that social cohesion is created by social generativity which is a social process of exchange and transmission of values and resources among society members. He declared feelings of care, responsibility, creating relationship, trust, freedom, commitment, action and willingness to help others are the social factors that build social cohesion in the society. He underlined that generativity is a model of the function of society in the interwoven interaction between generations and it is a social theory of change in the society (Giardiello, 2014).

He claimed that Social cohesion is built through helping one another for the wellbeing of the society and future generation (Giardiello, 2014). Generativity creates a balance between the desire for self-fulfillment and a striving for the society. Generativity is manifested through the interplay of successive and overlapping generations, living together (more than incidental proximity). Furthermore, he defined social generativity as a process of creating new relation, care/responsibility for the created relationship and able to promote autonomy (trust in others and freedom) regardless of group or community (universal of species-hood or pseudo-speciation). Generativity can move inter subject and collective spaces comprising the growth and well-being of all children and the creation of new things, ideas and relationships in the society (Giardiello, 2014).

In other way, generativity could face challenges such as stagnation (individual' inability to take care of later generations or not investing in the transmission of values and resources for the growth of future generation (Giardiello, 2014). Generativity is also challenged by self-

preoccupation (concern only for self-future and not able to invest resource for future generation) and pseudospecies (tribal identity). Concerning, he interpreted social generativity as a field of action that expands or reduces, due to the social values, relationship, the civic and institutional structure embedded in the society. It promotes the development in the society with in a dynamic balance between change and conservation. Generativity involves care and responsibility beyond own society members which extends across human race (Giardiello, 2014).

Regarding, my study utilized social generative theory of social cohesion as it comprehends various social generative factors (relations, care, responsibility and trust in others and willingness to help others) determines individuals roles in building social cohesion. It emphasizes how these social generative factors, determine individuals and institutions roles in ensuring exchange and transmission of social values and resources for the development and function of society. It also describes how generativity captures the dynamic nature of the society binding different generations with in a dynamic balance between change and conservation. This implies the theory analyzes social factors as the central concept in determining individual's perception and roles in the process of building social cohesion in society. It also added that stagnation (inability to care for the transmission of social values and resources), self-preoccupation (self-centeredness) and division among social groups are the major challenges of building social cohesion in society.

Therefore, it is helpful to explore youths' involvement in voluntary activities that foster social cohesion, through identifying the social factors (social generative) for youths' involvement in voluntary activities that foster social cohesion in the Woreda. It is also useful to identifying the social factors that affect youths' involvement in voluntary activities that foster social cohesion (the exchange and transmission of values and resources). Furthermore, this theory is essential to examine the positive roles of youths in building social cohesion, the social factors that contribute for youths' positive roles and the challenges of youths' in building social cohesion in the Woreda.

2.4 Conceptual Framework

The theoretical framework of this study illustrates the interconnectedness between youths' positive roles, social factor and challenges of youths in building social cohesion. It highlights how social factors and challenges serve as the foundation for youths' involvement in the process of building social cohesion. The diagram below demonstrates that the social factors

act as initial catalysts for youths' positive role in building social cohesion, while indicating the challenges of youths as essential for continuing and furthering youths' positive roles in building social cohesion in Bulchana by examining these challenges.

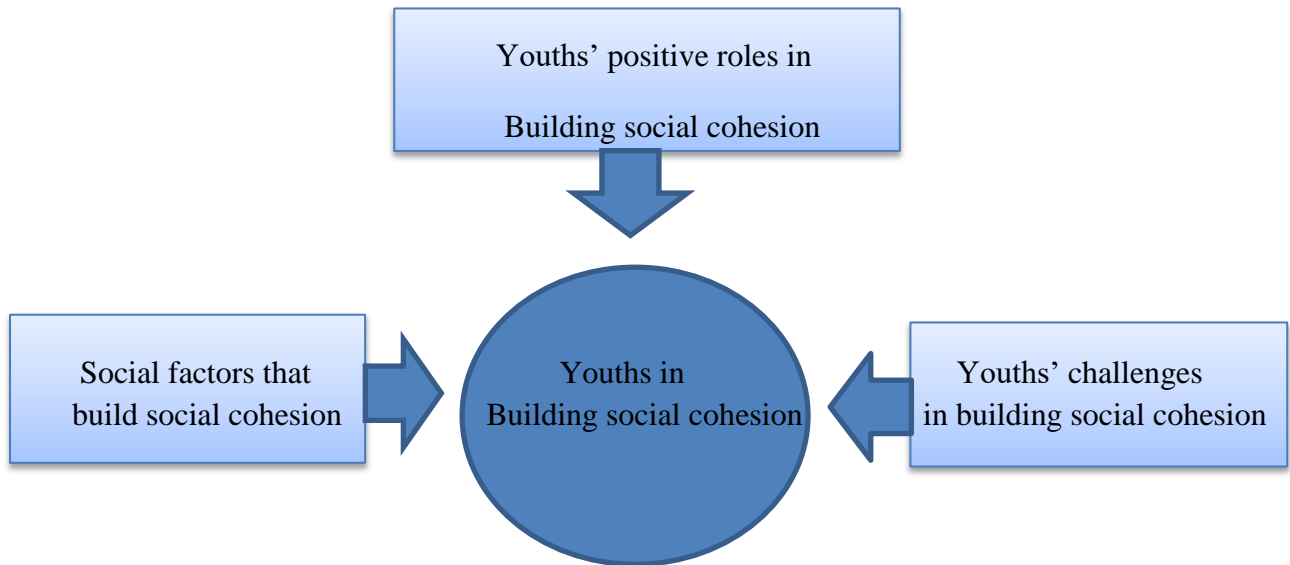


Figure 2.1 Conceptual Framework

Chapter Three

3. Research Methodology

This section of the study discusses the research approach, design; method of data collection, sampling technique and data analysis are discussed. The rationality behind each methods, approaches and design of the study as well as ethical considerations is also presented.

3.1 Description of the study area

Shashemene city is located about 250 KM south of Addis Ababa; the capital city of Ethiopia and 25 KM north of the Hawassa city; the capital city of Sidama national regional state. The city is the main commercial and administrative center in Oromia region. It is located on the road that connects Addis Ababa and Nairobi. Most part of the city has an elevation ranging from 1500-2300 M. The city has four sub cities namely Malka Sirba, Alache, Harufa and Bishan Guracha, each sub cities having three Woreda. The total population of Shashemene city is 658, 558 out which the male population comprises 333,014 and female population is 325,544 (Shashemene city communication office, 2024).

In relation to this, my specific research study area Bulchana Woreda is part of Harufa sub city along with other Woredas of Alelu and Maja Dama. Harufa sub city comprises a total population of 231, 105 of which Bulchana Woreda comprises about 123, 287 total population with female population of 61, 406 and a female population of 61, 881. With the continued growth of the city and its population size, so there has been a growth in the number of youths in the city. Many youths are attracted to the city with the hope of getting job with a good income as it is the center of business and commerce (Shashemene city communication office, 2024). The total land area size of Harufa sub city is 9,110.383 Hectare of which Bulchana Woreda consists 4,051.213 hectare (Harufa sub city land administration office, 2024).

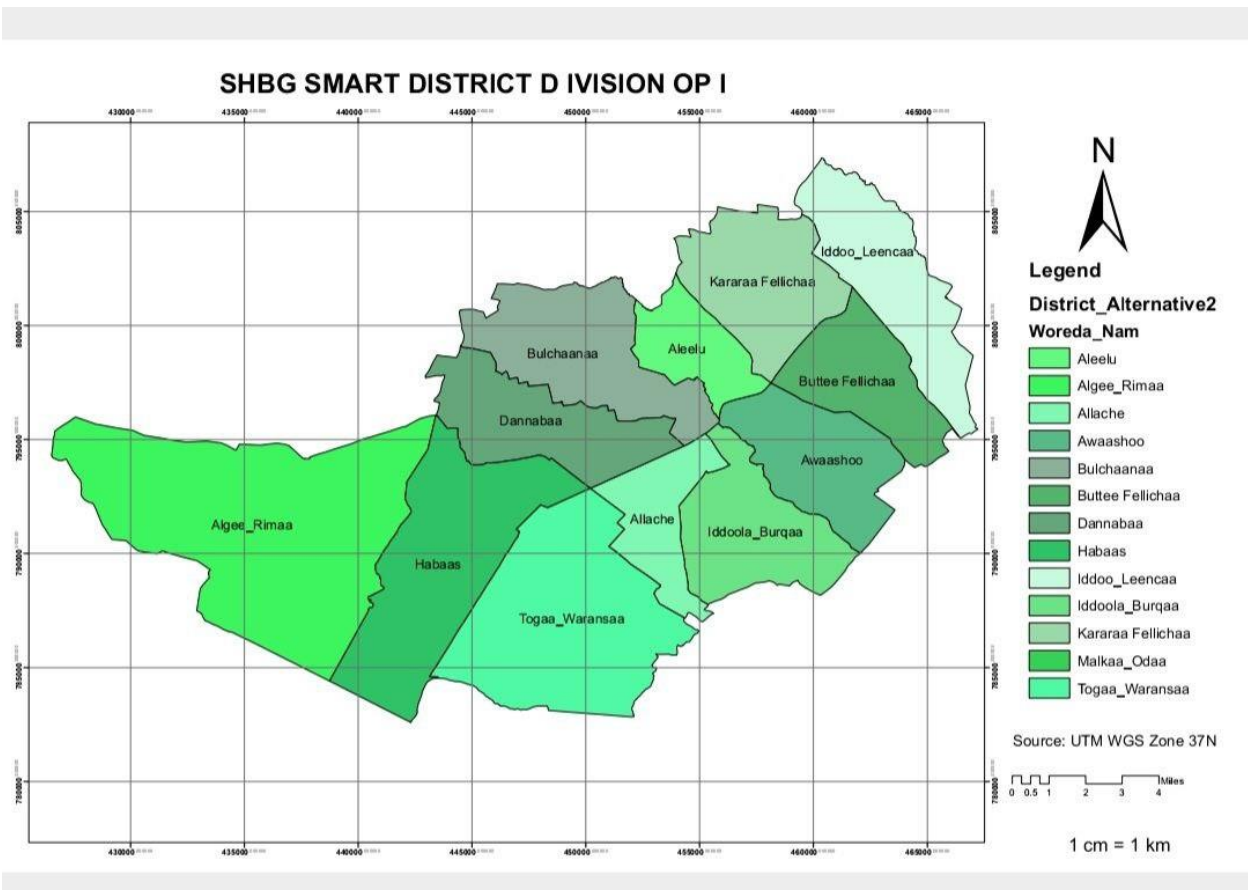


Figure3.1 Shashemene City Map (Source: Shashemene city land administration office: 2016)

3.2 Research Paradigm

Research paradigm is a worldview about the nature of the subject (people) and their way of life, The nature of the identified problems or our experience on the topic which determines the whole process and each decision that will be made in research (Kivunja, & Kuyini, 2017). Social constructivist paradigm is one of the four research paradigm in which it strives to delve into the mindset of the individuals under investigation. So to speak, with the intention of understanding and interpreting their thoughts or the significance they attach to the given circumstances and phenomena (Kivunja, & Kuyini, 2017). Kivunja and Kuyini further stated that in this paradigm every effort is made to grasp the perspective of the observed subject, rather than that of the observer.

I employed social constructivist research paradigm in order to get a clear understanding and interpretation regarding youths' perception, belief and behavior towards involvement in the activities of building social cohesion in the Woreda. Similarly, it was also utilized to identify the social factors that build youths' involvement and to identify challenges of youths in building social cohesion in the Woreda. It enables me to answer research questions regarding

youths' experience and understanding towards positive roles in building social cohesion, the social factors that contribute to youths' positive roles in building social cohesion and the challenges of youths in building social cohesion in Bulchana Woreda.

3.3 Research Approach

Qualitative research approach is an inquiry that involves collecting and analyzing non numerical data. It searches meanings out of individual and group member's opinion, experience and knowledge. It is also used to get detailed understanding of a social issues or problems (Creswell, 2007). It is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem (Creswell, 2014). The procedure of conducting qualitative research involves emerging questions and methodologies with data usually gathered within the environment of the participants. It is followed by an inductive data analysis that progresses from specific details to overarching themes through the researcher's interpretations of the data's significance. The final written report exhibits a flexible structure (Creswell, 2014).

Regarding, my study used qualitative approach based on the nature of the research topic and its specific objectives. It is used to understand concepts, opinions or experiences in the youths' daily interactions and activities in Bulchana Woreda. It is used to gain insight out of individual and youth groups knowledge, experience and perceptions regarding youths' involvement in voluntary activities that build social cohesion. Similarly it was used to identify the social factors that build youths' involvement in building social cohesion in Bulchana, and to identify challenges of youths in building social cohesion in Bulchana. This is helpful to answer the research questions regarding youths' positive roles in building social cohesion, the social factors that contribute for youths' positive roles and the challenges of youths in building social cohesion in Bulchana Woreda.

3.4 Research Design

Ethnography is a qualitative research design which is interested in examining more than 20 individuals who share same process, action, or interaction that they develop shared patterns of behavior, beliefs and language (Creswell, 2013). Creswell added that, "Ethnography focuses on an entire culture-sharing group in which sometimes this cultural groups may be small (a few teachers, a few social workers), but it is typically large, involving many people who interact over time (teachers in an entire school, a community social work group)". As

cited in Creswell, (2013) Harris (1968) ethnography describes and interprets the shared and learned patterns of values, behaviors, beliefs and language of a culture-sharing group.

In relation to this, I used ethnographic research design to explore shared patterns of perceptions, behavior, motivation, interest, and experience towards involvement in building social cohesion. It also assisted me to identify the common social factors that build youths' involvement and to identify youths' challenges in building social cohesion in Bulchana. This in turn helped me to answer the research questions regarding youths' positive roles, the contributing social factors for youths' involvement and the challenges that youths face in building social cohesion in Bulchana Woreda.

3.5 Methods of data collection

This study has utilized both primary and secondary sources of data collection methods.

3.5.1 Primary sources

3.5.1.1 Observation

Among the qualitative methods of data collection observation is one that is used to get primary data. Observation is a deliberate, systematic, and selective way to observing and listening to an interaction or phenomenon as it unfolds (Kumar, 2018). According to Kumar it is appropriate method to observe to learn about the interaction in a group, to find out the function performed by a worker, to study the behavioral/personality traits of an individual and in a situations when subjects are so involved in the interaction that they are unable to provide objective information about it, in which it becomes the best method to collect and provide the required information. Non-participant observation do not require the involvement of the researcher in the activities of the group or the subject under the study in which he watches, follows and records the interactions, situations, behaviors, events and activities as they are performed in the study area (Kumar, 2018).

Non participant observation enabled me to better understand the general social setting of the study area. Non participant observation was used to observe youths' behavior, experience and motivation during trainings and practical involvement in voluntary activities that foster social cohesion in the Woreda. It was also used to observe social factors that contribute for youths' involvement in voluntary activities that build social cohesion in the Woreda. It was employed to gain firsthand data that witness youths' involvement in the activities of building social cohesion and to document the social factors for youths' involvement in building social

cohesion in the Woreda. A visit was made to youth dance associations training centers; I observed their involvement in cleaning their environment in the Woreda. An observation was also made to the program organized by youths to promote peace and tolerance through different art activities of music, dance poem and cultural dressing of diverse ethnic groups towards youths' effort in building social cohesion in the Woreda. It was used to cross-check the data gained through qualitative interview and enabled the study to capture the overall roles and factors of building social cohesion in the Woreda.

3.5.1. 2 In-depth Interview

In-depth interview is a qualitative research data collection tool. In-depth interview enables researchers to deeply explore the interviewee's feeling and perspective on a subject of study. It searches for clear understanding through the use of open-ended questions by probing interviewees for deeper meaning and interpretation (Guion, Diehl, & McDonald, 2011). Additionally, in-depth or semi structured interview is open ended questions that follows a general script and covers a list of topics which is based on a scheduled activity (Bernard, 2006).

Accordingly, a total number of 29 informants from youth and sport office of Shashemene city, Bulchana Woreda youth affair officials, youths of the Woreda and elders of the Woreda have been interviewed. 16 youth interviewees were incorporated through purposive sampling based on their age, knowledge, experience and relevance to my research topic and study setting. The rest 13 interviewees including 3 elders, 4 Bulchana Woreda youth affair officials, and 6 experts from youth and sport office of Shashemene city were selected using purposive sampling based on their knowledge, experience and relevance in working with youths Bulchana Woreda.

In-depth interview guideline was used to focus and organize the line of thinking towards achieving the research objectives and questions. Regarding, in-depth interview has been carried out to gain detailed data regarding youths' perception, experience and motivation towards involvement in voluntary activities that build social cohesion in Bulchana. It was also used to identify the social factors for youths' involvement in building social cohesion and to identify the challenges of youths' in building social cohesion in the Woreda.

This helped me to answer the research regarding youths' involvement in the activities of building social cohesion in the Woreda. It also helped me to answer the social factors that contributed for youths' positive roles and the challenges that youths' face in building social

cohesion in the Woreda. Most interviews were recorded through audio with the consent of interviewees which last 40-60 minutes. This helped me to not to miss interviewees perceptions and experience during the data collection process.

3.5.1.3 Focus Group Discussion

According to Taherdoost (2021), the employment of focus group discussion is a beneficial methodology for investigating individual conduct through the constructive influence it has on the thought of group participants. It enables participants to converse in a friendly and relaxed manner by providing supportive insight to one another that expands their scope toward the issue of discussion. It also reduces subjective and biased information of individual group respondents. According to, Taherdoost it is advantageous technique for investigating human behaviors, to gain insight into the workings and implementation of certain phenomena.

Focus group discussion was carried to support the responses acquired through in-depth interview. In my study 3 FGDs were carried each constituting 8 discussants with total discussant size of 8 helpless people around home, 8 youths and 8 community members in the compound of egna le egna organization's youth center (hall) in Bulchana Woreda. Out of the total 24 FGD participants 11 were female discussants and the rest 13 were male discussants. The FGD discussion on helpless people and FGD on community members was carried to explore youths' involvement in voluntary activities that foster social cohesion. whereas, FGD on youths was carried to explore youths' involvement in voluntary activities that foster social cohesion, to identify the social factors for youths involvement and to identify the challenges of youths' in fostering social cohesion.

It helped to reflect diverse perception, opinions and experience from youths, helpless who are being helped and community members through discussion allowing flow of ideas among discussant. This created comprehensive understanding towards youths' involvement in voluntary activities that foster social cohesion and the social factors that contribute for youths' involvement in voluntary activities that foster social cohesion. It also created understanding into youths' challenges that affect youths' involvement in voluntary activities that foster social cohesion in Bulchana Woreda. It assisted for identifying and constructing common patterns of responses and themes. It enabled me to construct reliable and valid information through triangulating group insight along with the interview data and secondary sources of data.

3.5.2 Secondary Sources

In addition to, the primary sources of data such as observation, in-depth interview and focus groups discussion secondary sources of data was used to support primary sources of data. These sources focuses on the roles and challenges of youths in building social cohesion both at international and at Ethiopia contexts, youths' involvement in peace building, on population and the physical background have been used from various sources. The background information regarding the subject matter was reviewed and incorporated from academic journal articles, dictionaries, books and reports. Whereas information about Shashemene city and Bulchana Woreda were generated from official documents (unpublished reports and statistical records).

3.6 Sampling Technique and Sample Size

Non-probability sampling is a sampling technique wherein each member of the population does not have known probability of being selected in the sample (Bhardwaj, 2019). In this type of sampling, purposive sampling is one in which the members of a sample are selected based on the purpose of the study through selection of participants with in-depth knowledge on that particular phenomenon by the researcher (Shaheen, & Pradhan, 2019).

In relation to this, I employed purposive sampling to select my research informants based on age, knowledge, experience and relevance to my research objectives and setting. I purposively determined my research participants both for the in-depth interview and focus group discussion. The total sample size of 53 informants (23 female and 30 male) was reached based on the level of data saturation (until no new data or repeated responses is produced) in which enough data that satisfies the required research objective is meet.

3.7 Method of Data Analysis

Thematic analysis involves organizing data into themes based on similarities, which makes it easier to grasp the context of the information related with research objectives. Thematic analysis starts from generating the initial simple coding to across searching for theme, reviewing theme, defining theme and finally writing the analyzed information (Maguire, & Delahunt, 2017). Inductive thematic analysis is a method of coding data without trying to fit it into a preexisting coding frame or the researcher's analytic preconceptions (Braun and Clarke, 2006).

Thematic analysis has been used to categorize, classify and organize opinions, experiences and views provided by in-depth interviews and FGDs into theme. I started to make a pattern out of interview and FGD responses starting from the initial coding step to the final writing step to utilize data analysis. I analyzed responses both from youths and the relevant bodies regarding youths' involvement, social factors and challenges to build social cohesion in Bulchana. The process of data analysis was based on the conceptual framework and related literatures. I used numerical data to explain some data in detail on population number and land size in the analysis. My study employed inductive thematic analysis based on the data gather from participants through interview and focus group discussion.

3.8 Ethical Consideration

Having the role of a social researcher, I have been obedient to the ethics and principles in the course of research process by becoming open and honest regarding my research, by not inflicting no harm on them, obtaining necessary informed consents and permissions, protecting and preserving my records, main ethical and respectful relationship, by making my results accessible and considering ethical obligations expected from each research participants.

Chapter Four

4. Data Analysis, Discussion and Key Findings

This chapter provides analysis of the key findings and discussion of the data gathered through non-participant observation, in-depth interview and focus group discussion. Accordingly it discusses youths' involvement in the activities of building social cohesion, the social factors for youths' involvement in building social cohesion and youths' challenges in building social cohesion in the Woreda.

4.1 Youths' involvement in the activities of building social cohesion

Regarding, youths of Bulchana Woreda involved in the activities of building social cohesion by organizing feeding programs for helpless elders and women. Youths involvement in the activity in organizing feeding fostered social network among youths, the society, and the helpless and government actors in the Woreda. It also fostered a civic culture through common values of feeding the helpless among residents of the Woreda. Youths' activity of feeding created social interaction and relationship among participants of the program and nurtured care and support towards helpless. It promotes shared commitment to support helpless creating sense of responsibility and interdependency among youths and the rest society. It created the understanding that everyone needs help at some point in their life in the Woreda. By directly interacting with those in need youths fostered humanity through mutual appreciation and support for the health and economic problems of the helpless people in the society.

The feeding program fostered relationship and collaboration between youths and the rest society. It fostered common values of care, kindness and support promoting fellow feeling and social bond in the Woreda. This implies that youths upheld common values of respecting and caring for helpless elders in the society through acts of feeding. As a result, such youths' activity in meeting the needs of the helpless elders becomes an example of youths' positive roles in building common values and a civic culture in the society. It created a sense of shared responsibility among residents for the fulfillment of helpless people's basic needs. This created a sense of socially cohesive citizens who contributed for the coexistence of one another.

As key observers of youths' involvement in different activities that build social cohesion in the society. Informants from in-depth interview depicted that youths in the Woreda build a

civic culture through common values of involvement in the activities of feeding the helpless elders. A youth key informant interviewees emphasized that youths' involvement in the activity of feeding the helpless elders which created sense of care and commitment. These care and commitment strengthened interdependency and support that fostered common values and a civic culture in the Woreda as follows:

“We organized a feeding program in the Woreda for the helpless elders and women through the financial and material support gained from the society and money from our pocket. We support them because they have no one to speak for them and they are vulnerable to different health and economic problems. Such shared commitment and care created collaboration and social bond to support the helpless in the Woreda.”

(Interview with P16, Shashemene, January 16, 2024).

Youths organize the feeding program for helpless elders in collaboration with Bulchana Woreda. They ask the Woreda for halls where the program is going to take place which creates relationship between the youths and the Woreda officials. In case the Woreda hall was taken they grant permission from the Woreda to use roads as a venue where the program takes place by making tent a temporary shelter. They also mobilize their mothers and neighbors to help them with feeding program through cooking. This helped them build a civic culture creating relationship and promoting cooperation between their parents and neighborhoods fostering care and support for the helpless elders in the Woreda.

Youths also ask support from Idir to contribute with the aim of creating a civic culture of cooperation and relationship between themselves, Idir and the Woreda officials. This interaction to help the helpless elders through feeding program creates mutual understanding and collaboration to support those in needy in the society. As regards, Idir provide material support such as tent (if the program was on streets), cooking and drinking tools like cup, coffee table and casserole for free.

A housewife from focus group discussion explained youths' involvement in fostering a civic culture through common values of feeding helpless which further created relationship and social ties in the Woreda between different bodies in this way:

“Youths organize the feeding program in which we provide them material support from our Idir including tent, cooking and drinking tools like cup, coffee table and casserole. We also support them through cooking in which it created relationship and social tie between youths and the helpless as well as between us and the

helpless. It further produced care and support by the society towards the helpless through inviting the helpless to their house during holidays to celebrate with them by affording them food and drinking.”

(Discussion with G3P5, Shashemene, December 31, 2023).

Additionally, youths invite different bodies at different times to their feeding programs including Abba Gada, Haadha Siinqee, religious elders, Bulchana Woreda officials and security members. These participants especially elders open and close the program by giving blessing and to deliver a message about the importance of living together and helping one another. They also give message to participants to help these youths in organizing feeding program and the responsibility of all individual and group members of the Woreda as a society. Among the interviewees of my study, an elder key informant emphasized youths' involvement in fostering common values and a civic culture by organizing a feeding program. This is also fostered through elders blessing and messages of peaceful coexistence, cooperation and shared responsibilities in helping the helpless in the Woreda down below:

“I give a message concerning the importance of living together and helping one another regardless of ethnic and religious identity while living as a society. I stated that only your neighbor will catches up for your problems in which our interdependency matters as a society as we do not know where we will be tomorrow. I expressed that helping others is helping yourself in whom everyone looks into the good heartedness of yours to help you and benefit your children in case you die. God likes who cooperate, work for peace and those who help others and pays them with god destiny. So, we need to cooperate as bees and ants in order to bring development to our city. Different parties including wealth people, the society, and government offices have to support youths' effort.”

(Interview with P12, Shashemene, January 9, 2024).

Furthermore, youths' also involved in the activity of fostering social solidarity through renewing the house of helpless contributing for the reduction of wealth disparity among residents. This offered dignity and care for the helpless by providing adequate housing which affords them comfort and safety from different disease, rain and natural as well as manmade disasters. Helpless women focus group discussant expressed his experience of being supported by youths in the Woreda through renewing his house as follows:

It is true that youths renew house for us especially during summer seasons in which our house become unable to resist rain. This house is also one of their efforts in which they renewed it by buying tin, nail and stringer. They also mobilize the society to support them through material and labor participation.

(Discussion with G2P6, Shashemene, December 30, 2023).

It also fostered social network among residents by creating feeling of brotherhood and sisterhood. It fostered goodwill and support through investing one's own time, resource and effort for the improvement of others life condition in the Woreda. It increased social relation and neighborhood building trust and prides that install sense of belonging and responsibility among residents. It enhanced the society's resilience mechanism towards the collective social crisis creating safe and sustainable life standard in the Woreda. This access to shelter promoted equality and inclusivity building social cohesion in the Woreda. Youth interview informant expressed his claim regarding youths' effort in renewing house for helpless elders in building social solidarity through reduction of wealth disparity as follows:

“It is true we renew house for helpless elders through collaborating financial, material and human labor from our youth association members, carpenters, the society as well as drivers in transporting the construction materials. We buy construction materials such as tin, nail, cement and stringer and mobilize our youths to work along and help carpenters by providing hammer, saw and drinking water. As a result such interaction created feeling of responsibility and collaboration while seeing others working in care for the helpless elders. The fulfillment of the basic needs of shelter protected helpless from different diseases making them feel respected and satisfied.”

(Interview with P28, Shashemene, January 11, 2024).

Youths in Bulchana Woreda support helpless people which fostered shared feelings of responsibility in the society. It cultivated empathy towards understanding others emotional experience from their perspective and compassion to help others in the society. It also breached down the barriers in providing supplies to those in need regardless of ethnic and religious background in communicating and developing social bond in the society. Youths' helpfulness towards helping helpless people fostered a social care enabling the society members to help one another at different times of crisis. As a result, the society members started to help one another in the ups and downs building social interdependency, intimacy and trust in the Woreda.

Youths' roles in stepping front to support the helpless created an opportunity for strengthening social bond among themselves and with others in the society. Youths' provision of sanitary products in for the hygiene and health of helpless reflected a commitment and advocacy to equitable access to resources and services. Such trend created a culture of solidarity in which acts of generosity and support made the society to come

together in help one another's crisis in the Woreda. In relation to this a youth interviewee described the involvement of his youth association in the activity of helping helpless elders and women as described below:

“We support helpless elders and women with HIV AIDS, tuberculosis, asthma, diabetes and hypertension diseases through buying medicine, soap and women's sanitary pads two times a year. We show them care, love, empathy and kindness in helping them. We try to breach the ethnic and religious based barriers by helping others to build social relationship and trust in the society of the Woreda.”

(Interview with P26, Shashemene, December 29, 2023).

Youths also beg money from different society members to buy food oil and floor for the helpless especially during holidays which fostered social network, civic culture and social solidarity. This activity to meet the basic needs of helpless contributed for the reduction of inequality and access to resources. This created mutual goal in living as one big family who resides in one big house called Woreda. This collaborative effort strengthened social tie and sense of collective responsibility for one another's problem. This enhanced the resilience mechanism of everyone in the society allowing members to stand by one another's side at the time of crisis. Youth FGD discussant emphasized youths' involvement in building solidarity and wealth disparity through helping economically weak people or helpless in the following statement:

“We beg money from wealthy people, drivers, different individuals and groups in the society to buy food oil and floor for helpless people. Somehow this supports meets their basic needs for the time being and promotes collaboration in the society to help each other's as family members. This interaction fostered shared attitudes, emotion and goals towards helping the helpless in the society.”

(Discussion with G1P5, Shashemene, February 4, 2024).

Similarly, helpless elders from focus group discussion explained youth's involvement in supporting them through providing soap, food oil and floor as follows:

“Youths of our Woreda thank to god they support us economically by giving us soap, food oil and floor which helps us to sustain weeks. They are blessed children they call me father however I am not their real father. I have no word let good be with them everywhere they go and I wish them better life.”

(Discussion with G2P5, Shashemene, December 30, 2023).

Furthermore, youths' enroll children of helpless women into education by buying educational materials fostered social network and social solidarity. It fostered social solidarity through the

provision of educational tools for their successful life that offers them job. It contributed for access to quality education enhancing their skill, knowledge and awareness for the betterment of their academic success in their life. It provided independent learning and skill development enhancing their potential for future. It fostered sense of belongingness and solidarity in which these children and their family feel confident and valued in the Woreda. This developed collective identity and ability creating confidence regardless of their socioeconomic status in the society. It also advanced an understanding that helping others is helping oneself as everyone serves everyone. This created a sense of helping oneself through helping those in need of help building socially cohesiveness in the society.

This demonstrated intimacy among the Woreda residents in care for others comfort and success with feelings of responsibility in fighting for vulnerable. It contributed for humanity to thrive in the society building shared responsibility and care towards helping helpless people in the Woreda. It also bridged social barriers such as isolation and marginalization by creating social relationship for helpless parents in the society. It also reduced children exposure to child labor exploitation and vulnerability to become street children the risk that increases children exposure to crimes and abuse due to lack of support and care. It protected them from vulnerability to health diseases such as STD by helping them build new life. It offered their parents the feeling of inclusivity, care and support to building social relation in the society.

A helpless women focus group discussant also addressed the same experience regarding youths' involvement in building social solidarity through enrolling their children into education as follows:

“Youths support us economically by buying educational materials such as pen, exercise book, supportive textbook and uniforms for our children. This helped us reduce feeling of isolation and marginalization as they help us and our children to spend their time at school. They also reduced our children exposure to labor exploitation, abuse and drug addiction which could lead our children to criminal activities such as theft.”

(Discussion with G2P4, Shashemene, December 30, 2023).

It helped the children and their family to develop social relationship with schools becoming participants of school events exceeding their social barriers in interacting with others. It escalated the efforts of serving the society and created social relationship among youths and the integration of the society. This ensured equal opportunity and access to education

regardless of their circumstance. It contributes for breaking the cycle of poverty in the society using education as a weapon of fighting poverty. It equipped the children of helpless with education which helped them to secure employment opportunity for the improvement of their economic condition or life. It also contributed for the production of knowledgeable, skilled and disciplined citizens that fostered understanding and solution for the social problems of the society. This fostered the reduction of in accessing education due to wealth disparity by offering equal opportunity to success.

It motivated other youths to contribute for the betterment of the society's life standard and for the development of the Woreda. This collaborative effort strengthened social tie and sense of collective responsibility for one another's problem. It also enhanced the resilience mechanism of everyone in the society allowing members to stand by one another's side at the time of crisis. It paved the way for further cultural exchange and understanding in which individuals from different background come together and celebrate humanity. Youths' contributed for social solidarity allowing access to basic needs and higher quality of life of the helpless.

As regards, an interview informant from the Woreda office in his response addressed youths' involvement in the activity of enrolling children of helpless women into education as follows:

“Youths of our Woreda support children of helpless women enroll into education by providing educational material such as pen, exercise book, pencil, text books and uniform. This created an opportunity for relationship among youths and between youths and helpless families in the Woreda periodically. This shows youths effort in creating social solidary through covering educational expenses, in care for helpless families allowing these children access educational opportunities.”

(Interview with P10, Shashemene, April 27, 2024).

It contributed for the decline of inequality and division in the society reducing negative factors such as exclusion and marginalization. Social equality provides greater social mobility and social solidarity that emerge out of distribution of resources, opportunities and services. These activities of youths allowed the distribution of opportunities and services across the society affording them equal privilege to development. This support assisted for building society's resilient mechanisms during the times of crisis in the Woreda.

This access to different education, health and economic services and opportunities to these helpless people of different background created intimacy and social bond. This reduction in wealth disparity reduced social barriers of disagreement, isolation and marginalization

regardless of socioeconomic status, ethnic and religious identity. These activities fostered social cohesion through contributing for the redistribution of finance and opportunities between groups and places in the Woreda. So, youths' involvements in these activities are youths' positive roles in building social cohesion in the Woreda.

Youths fostered social order through involvement in the activities of social control such as militia groups in the society. This activity fostered social network and social order in the Woreda. This contributed for the improvement of the social order imposing shared purpose to protect one's own peace as a society member. It created feeling of connectedness, belongingness and unity building social bond for the safety and security of everyone in the Woreda. This connection cultivated relationships and fostered social trust strengthening social cohesion within the community. It ultimately contributed for promoting mutual goal of creating peace in the society and for the security of all individuals and groups who resides in Bulchana. It often addressed the community issues involving youths and other society members in the process of resolving conflicts collectively and collaboratively.

Such working together reduced difference between individuals and groups in the society. As a result, it enhanced communication among individual and group members of the society in which the society members learned to understand each other's perspective. Then they became tolerant towards one another and started to work together towards common goals strengthening social tie. Youths' membership in militia group contributed for the development of strong sense of community bonds by building collaboration, shared identity and trust among the Woreda residents. Youths' involvement in militia groups facilitated the preparedness and community resilience to resolve problems of instability and injustice activities in the Woreda.

It encouraged legal procedure than direct personal actions to harm individuals building justice among conflicted members in fear of its legal penalties. This paved the way for respectful relationship in which participants understand one another's perspective regardless of grievances. Again, it reduced negative social behaviors by individuals and groups in the Woreda by creating agreement through legal procedures. It became an instrument of conflict resolution to address the causes of insecurity and conflict through finding mutually accepted solutions through discussion. This helped to reduce misconceptions, prejudice, discrimination and stereotypes building tolerance among different individuals and groups in the Woreda.

In relation to this, a teacher focus group discussant also shared same perspective regarding

youths' involvement in militia membership in building order in the following statement:

“Yes it is true youths have joined militia group in which they play an important role in protecting social order in the society. They keep social order by controlling illegal actions and behaviors in the Woreda especially at night. They ask for identity of everyone who is new to our society. They also tell the society to immediately inform them if they have guest who is new to the society and if they notice any suspension activity in the Woreda. Their militia groups have network and strong social relationship with the society and they inform us to check one another's security to create social trust in the society. This created social order and social tie that contributed for peaceful coexistence among residents of the Woreda.”

(Discussion with G3P6, Shashemene, December 31, 2023).

Furthermore, youths' involved in the events of peace discussion towards insuring inclusivity and imposing the feeling of responsibility towards the collective society's peace and security. This activity also fostered social networks and social order in the Woreda. Youths suggest solution for the social problems of social disorder by participation on peace discussion in the Woreda. This strengthened the relationship between youths, the society and the security bodies contributing for the reduction of criminal activities in the society. It became a socially constructive negotiation in which the society work together to find compromises and agreements to address the underlying issues that fueled social disorder in the society. It fostered social order between previously opposing individuals in the society demonstrating peaceful coexistence.

This built strong social bond in the society by empowering legal procedure that gives youths right to determine their future. It assisted the society to enhance its own capacity in securing its peace and achievement in various aspects of their life. Peace discussion play a significant role in building social cohesion through facilitating dialogues which empowers those who alienated from the conflict resolution process by creating mutual understanding and trust in the society. A Woreda officer interview informant depicted his opinion regarding youths' involvement in voluntary activities that build social order and social control as follows:

“Youth also involved in the peace discussion by suggesting solution for security and security problems in the Woreda. Peace discussion is used as an instrument of reinforcing social order and control by discussion on common security problem associated with causes, challenges and solution to the security issue in the Woreda. It is a means of reducing crime, discrimination and misconceptions associated with ethnic and religious named conflicts that rarely arouse in the Woreda. This imposed a sense of responsibility, tolerance and social relationship among the residents of

the Woreda in working for common goal of security and peace.”

(Interview with P9, Shashemene, January 5, 2024).

Youth art and dance associations also organize peace programs that build tolerance among ethno religious groups in the Woreda. Youths’ involvement in the activity of organizing peace program fostered social network and social order in the Woreda. These art and dance youth associations fostered social cohesion through promoting inclusivity and peaceful coexistence by inviting individuals from different ethno religious backgrounds. These youths in the associations fostered public engagement through dancing, poem, music and cultural dressings. Youths’ engagement in this constructive activity influenced other youths by encouraging them to participate which created an understanding into others culture.

This contributed for youths to appreciate diverse perspectives of other’s enabling individuals to embrace their own identities while respecting others and their culture. These youths also share their experience to other Shashemene youths and from youths from different cities by entertaining and creating relationship. These youth art and dance associations fostered the provision of a supportive and inclusive environment where everyone can collaborate and express them. An interview informant expressed his claims regarding youths’ involvement in organizing program that promote peace, diversity and tolerance as follows below:

“We organized peace programs that build coexistence and mutual understanding through music and dance that helps in reduce negative attitude towards other’s identity and culture. We invited youths of the Woreda, youths from Hawassa, the Woreda residents and government officials and elders. It promoted acceptance of cultural diversity and increased social relationship interaction among participants of the event. It enhanced public engagement and sense of belongingness reducing isolation in the society.”

(Interview with P17, Shashemene, January 14, 2024).

This provided an opportunity and stage for youths and the society members to express themselves while interacting with others. This contributed towards common understanding about the beauty of culture diversity and respect for one another’s cultural. This enhanced social relationship and collaboration among residents allowing individuals breach the social barriers by providing a space where diversity is celebrated. As a result, youths’ involvement in these different art and dance activities fostered mutual understanding and experiences towards shared identity and belonging among the Woreda members. This contributes for cultural enrichment by promoting feeling of belongingness, pride and unity in the Woreda.

A youth FGD discussant stated that youths involved in the activities of fostering social order through organizing peace programs. Youths organize this event through their youth associations of art (poem, music and dance) and dance by promoting tolerance and peaceful coexistence in the Woreda as follows.

“We organize peace programs that promote equality of culture and cultural diversity by playing different songs and dances of different ethnic groups. We show different ethnic groups dressing and food culture to build peaceful coexistence and tolerance among different ethno religious groups of the Woreda. Through dance and poem we give message on the importance of respecting others culture, the equality of cultures and the beauty of different culture. It contributed to build social order and social control which created social cohesion in the society.”

(Discussion with GIP3, Shashemene, February 4, 2024).

I witnessed that youths involved in the activities of building social cohesion through dance, poem, cultural dressing and music of diverse ethnic groups in promoting coexistence and peace by organizing program through youth association. These activities of social control encouraged acceptable behaviors by creating stable social interaction and relationship in society. Such stability and order discouraged deviant behaviors by enforcing punishment for violent and conflicting acts that affect social cohesion of the society. These social controls afforded sense of security and safety for members promoting social trust and justice. It maintained social order harnessing social respect, collaboration and tolerance that nurture social bond in the Woreda. They reduced conflict and dispute through providing peaceful mechanism to resolving conflicts and disputes that degrades social ties in the society. It facilitated integration among disputed parties and non-disputed diverse individuals and groups in society.

These activities promoted inclusivity and tolerance bridging misunderstanding between individuals and groups with different ethno religious background. These activities fostered trust, tolerance, equality and justice for the common well-being of everyone in the Woreda. It also encouraged integration and reintegration of criminals in to the society building mutual understanding, and peaceful coexistence. This created communal safety and security among individuals and groups building diversity and social cohesion in the society. In doing so, these activities fostered the absence of general conflict within the society and any serious challenges to the existing order and system in the society. Youths’ involvements in these activities are youths’ positive roles in building social cohesion in the Woreda.

Youths involved in the activity of donating blood that fostered a civic culture and social network in the Woreda. Youth association members promoted humanity through public values of care by donating blood in the Woreda. It saved lives and improved health conditions of patients building a sense of mutual understanding and tie with those in need. It served as the acts of reflecting empathy and compassion towards individuals facing medical problems ranging from serious illness to simple injuries due to blood lose. They fostered social cohesion as an act of altruism regardless of ethnic and religious differences in which everyone becomes beneficiary from the availability of safe blood for medical treatments. They created an opportunity for raising awareness about health issues about the importance of blood donation and its impact on the lives of everyone in the Woreda. It created responsiveness towards fellow citizens and for common goals in maintaining the country as a large social system.

Furthermore, this shared knowledge fostered a sense of responsibility towards the well-being of one another. This encouraged interdependency through community engagement in supporting people who are in need of blood. Youths' activity of giving their precious blood willingly created social cohesion among residents of the Woreda. These youths' activities created sense of belongingness and shared identity in the society. This paved the way for peaceful coexistence, collaboration in which individuals become engaged in collective actions willingly enhancing social bond. They strengthened social integration in which mutual respect and understanding become order of the day. Through youths collective actions and shared values individuals contributed to build a more cohesive and resilient society where everyone is supported and valued in Bulchana.

A youth key informant interviewee explain his claims regarding youths involvement in the activity of blood donation in building common values a civic culture in this way:

“Blood donation also created an opportunity for us to discuss heath issues with the health officers and created awareness about the importance of donating blood, healthcare and its impact on the society. this activity fostered relationship between participant creating an awareness that everyone is responsible for the wellbeing of others as they are dependent on one another if they face critical problems related with blood donation and it promoted a humanity in care for others.”

(Interview with P20, Shashemene, December 27, 2023).

Additionally, youths involved in the activity of creating public awareness about tax payment building a civic culture and social network in the Woreda. It created awareness that a portion

of the society's paid tax contributes for the existence of public service and infrastructures which created sense of responsibility in the Woreda. It created a sense of shared ownership among residents for the fulfillment of basic needs and availability of infrastructures in the society. Youths created awareness that tax payment is a system of fair payment (based on once land size or income level) which promotes social fairness across all citizens. This created a sense of socially cohesive citizens who contributed for the coexistence of one another. Such awareness fostered fairness, justice and development enhancing social cohesion in the Woreda.

Furthermore, it shaped empathy towards fellow citizens for the maintenance of the country as a large social system. This promoted common goals in the society and enhanced the government's ability to address social needs contributing for the creation of trust between government and citizens. In relation to this, a youth FGD discussant claimed that youths created awareness about the responsibility, fairness and importance of paying tax for the availability of public service and basic infrastructures as follows.

“We give awareness regarding the benefits of paying tax in the market using speaker for the fulfillment of basic facilities such as road, water and electricity. We explain that the problems related with the availability of infrastructures will only be solved by paying our tax on time. We elaborate that if we fail to pay tax, the misery of citizens who suffers from infrastructures continues as government fails to gain tax on time from which contributes for the development of our city and of the country.”

(Discussion with GIP7, Shashemene, February 4, 2024).

On this regard, one of the Bulchana Woreda officials explained how paying tax created feeling of responsibility, fairness and trust for the fulfillment of services and infrastructure in the following manner:

“Youths’ create awareness about tax payment in the society especially among trader with small scale (Gulit traders) in the Woreda. As a result of youths’ effort, know most of these small market place owners have started to pay their tax on time. We have seen the reduction of those who try to escape when seeing police officers and revenue officers by showing their receipt. Formerly it was difficult to trace them however youths’ awareness creation has lessened the problem. The awareness created sense of fairness, responsibility and common goals towards the fulfillment of basic infrastructures such as electricity, water, road and health care. It enhanced trust between the small market owners and the Woreda officials as they believe the money was only for the salary of the Woreda officials.”

(Interview with P8, Shashemene, April 27, 2024).

Youths' involvement in summer voluntary teaching also fostered place attachment and social network by creating competitive student from the Woreda. This voluntary teaching provided a sense of satisfaction among students and their families by making positive impacts on their children live. These activity engaged students in to supportive and collaborative efforts by creating relationship. This interaction built bridge and strengthened social bond between students and youths as well as between youths and different segments of the society in the Woreda. It provided an opportunity for students to extend their social network and help them build meaningful relationship with their fellow students and with their youth teachers. This positive relationship formed during the teaching and learning process continuing the society's experience of serving one another in the Woreda.

It contributed for shared purpose towards the improvement of individual's wellbeing through education. It fostered cross cultural understanding creating friendship among students and unity among individuals of different ethnic and religious groups. It helped them to gain insight into different cultural perspective promoting cultural exchange and tolerance. It contributed for the reduction of negative behaviors that came due to exposure to drug abuse and crimes. Exposure to drug abuse and crimes affected student's positive behaviors, skills, experiences and knowledge disturbing their academic achievements and future success.

A youth interviewee explained his opinion regarding youths' involvement in summer voluntary teaching activity by building place attachment and identity as follows:

“We created competitive student out of Bulchana by giving summer voluntary teaching services. We created supportive and collaborative environment among students for student's future success, by making them spend their summer helping each other as brothers and sisters. This relationship created respect and tolerance among these students of diverse ethnic and religious background. It saved them from wasting their time on unnecessary places such as Khat house that affect their behavior and academic performance by making them addicted.”

(Interview with P24, Shashemene, December 28, 2023).

In addition, Youths also visit helpless elders and women fostered a civic culture and social network by strengthening social capitals of inclusivity, courage and comfort. It reduced feelings of discouragement, stress and isolation among helpless. Youths values of helpfulness in caring for the health condition of helpless created supportive networks during holidays and ceremonies in the society. This network enhanced the social networks in the society which created the opportunity for exchange of information through these networks of friendship. It

became the bridge of communication promoting diversity in reducing the social barriers of isolation and marginalization in the Woreda. This social tie among residents nurtured the exchange of cultural elements among the Woreda residents.

A youth interviewee described his and his youth association member friend's experiences in visiting helpless elder and women with disease as follows:

“We visit people with helpless elder and women with HIV AIDS, TB, diabetes, and hypertension because we want to help them. We ask them about the things they need, about their health condition bringing a kilo of fruits for each. We telling them they have us as their children, brothers and sisters being on their side during the time of happiness and sorrow as to not feel isolated. As we left we give them money from our pocket to help them buy medicine and other sanitary materials in case they need. This makes them feel valued, cared, satisfied and loved by reducing their stress.”

(Interview with P14, Shashemene, January 3, 2024).

Youths' involvement in this activity fostered civic culture through common values of care, love and support towards people with common health problems. It created common goals towards struggling against health case difficulties that everyone in the society faces. Such common problems created intimacy, mutual support and relationship in the society. It brought cooperation demonstrating that individuals are not alone and there are peoples who care for others in creating supportive networks in the society. This trend helped them alleviate isolation in the society contributing for the improvement of the overall individual's well-being.

Youths' involvement in visiting people with disease provided an opportunity for building and strengthening relationship between individuals and groups in the Woreda. It deepened bond and created sense of closure and trust by extending the relationship beyond diseased individuals including others who came to visit. This situation of visiting diseased created an opportunity for sharing information as a platform for raising awareness about the disease and other issues in the society. In doing so, it generated mutual benefit by granting them an opportunity for gratitude inspiring them to become more involved in charitable initiatives. For instance, among those initiatives it created network among residents by inviting helpless during holidays and ceremonies contributed for the enhancement of social tie in the Woreda. It created sense of goodwill, intimacy and civic culture of helping others among the Woreda residents.

In relation to this, a youth interview informant reflected similar experience in creating social bond beyond youths and the helpless during holidays and ceremonies in the Woreda as described below:

“Our efforts in visiting helpless elders and women with different disease created an opportunity for knowing and inviting the helpless people by our families and neighbors. Because of our action in visiting helpless and telling our family about the harshness of the life situation about the helpless created network. This strengthened inter personal relationship between the helpless, our families and neighbors by inviting them on birthday, marriage ceremony, funerals, ailment, Senbete, Zeker, Teskar and Sedeka. This helped to reduce feelings of isolation, discouragement, depression and marginalization through these emotional and social supports.”

(Interview with P18, Shashemene, December 26, 2023).

Additionally, youths’ involvement in activity of visiting helpless people fostered sharing experience strengthening and laying the foundation for social bond among residents. These activities of celebrating holidays and ceremonies together created relationship deepening their communication and build trust as society. This led to the formation of new friendship while strengthening the existing relationship in the Woreda. This fostered inclusivity and diversity breaking down the social barriers such as feelings of isolation and marginalization among helpless. It promoted mutual understanding and encouraged respect of different individual’s perspectives in the society. It enhanced generosity and caring through giving gift, preparing meal for helpless people and contributed for others participation on other charitable activities in the Woreda.

This act of kindness in other way promoted a sense of goodwill and intimacy reinforcing the bond between individuals and building a spirit of cooperation. These activity fostered social bond, tolerance, diversity, inclusivity, generosity and collective goals for the attainment of everyone’s well-being. It creates sense of belongingness and connectedness enabling exchange of ideas, experience, information and skill that create social cohesiveness in the Woreda. This social interaction contributed for the exchange of information that enabled the flow of resource, knowledge and support in the Woreda. It passed the tradition, value and cultural heritages of sharing across generations in the society. This helped to preserve the cultural heritage while generating intergenerational bond and learning opportunity to create supportive environment in the society. Youths’ involvement in visiting people with disease fostered a civic culture through inviting others during holidays and ceremonies.

This pattern facilitated assistance strengthening senses of interconnectedness that created social networks. As a result, these fostered social networks and civic culture of an inclination towards helping one another to abide by common social norms and values that prioritize collective well-being and responsibility over personal interest. Furthermore, these social supports served as a source of connecting individuals emotional, instrumental and informational interests and comfort fostering social bond. This plays vital role in mobilizing individuals for collective actions to address shared goals. It advocated social change initiatives that empower individuals to promote coexistence in which these social networks bridged and advocated inclusion among diverse social groups in the society. This promoted equality and tolerance through mutual understanding, care and support that reducing feelings of helplessness. This implies youths' involvement in this activity is one of youths' positive roles in building social cohesion in the Woreda.

Youths fostered place attachment and identity in the Woreda through involvement in different sports organized by Shashemene youth and sport office. These sport activities are organized with aim of promoting “sport for all, sport for peace and tolerance, health and disciplined youth”. Youths' involvement in these sport activities fostered shared identity within the fellow sport teammates and fellow competitors regardless of ethnic, religious and political identity. This promoted social order, health and development by advocating these messages using banners towards the achievement of common goal of interdependency as a society.

It encouraged youths' participation, teamwork and inclusivity in creating healthy and peaceful society through sport in the Woreda. These activities fostered an opportunities for intergroup interactions and communication building feeling of belongingness among different ethno religious residents strengthening social tie. Youths' involvement in sport activities organized by the Woreda fostered social network and place attachment through fostering sense of identity or belongingness in the Woreda. An interview informant from Shashemene youth and sport office described his experience as follows:

“Youths of Bulchana Woreda participate on sports activities that are organized by our office. They participate in sports activities such as running, chess, volleyball, soccer and martial art sports at the city level. They promote “sport for health”, “sport for peace and coexistence”, “sport for development and disciplined youths” and “sport for all” by giving these messages using banners. They also respect sport discipline by showing good behavior for one another and cleaning the city street by playing the role expected from residents. They are known for winning the discipline trophy and collaborative events in helping different helpless people in the city.”

(Interview with P5, Shashemene, February 3, 2024).

These activities taught about health competition in which youths and other society members learn respect, equality and ways to handle success and loss gracefully. Such experiences in sport events helped individuals in the Woreda to develop mutual respect and understanding reinforcing positive social behavior. It created an opportunity for youths and other society members to respect and appreciate diversity by building tolerance through youths' involvement in the society. As a result, this created an opportunity for youths to become role model by promoting positive values of responsibility. So, youths' involvement in the sport activities fostered social cohesion by promoting positive behaviors, cultivating inclusivity and sense of belongingness.

Youths' also involved in the activity of cleaning their environment fostered social network and place attachment or sense of belonging in the Woreda. This different development activity became exemplary role that contributed for the health of their family and their society. It served a common purpose to improve the society's health condition. It brought all individual members of the society to cooperate and unity for the betterment of their environment. As a result, they started to communicate effectively and appreciate values of mutual support and coexistence in the Woreda. Youths' active involvement in cleaning their environment developed sense of responsibility and feeling of ownership in the Woreda. It enhanced the interrelationship and social network between individuals and group in the Woreda. It enhanced social engagement with strong feeling of interconnectedness for the development of the Woreda.

This encouraged youth to feel pride in cleaning and maintaining the beauty of their environment thereby strengthening social bond between youths and the rest society. These cleaning activities also created an opportunity for youths and others society members to participate in different society engagements related with peace and supporting helpless. It enabled the exchange of idea, information and resources promoting sense of interconnectedness and feeling of belongingness. It raised awareness about the responsibility of resident's in cleaning their environment and about environmental issues of pollution, wastage management with the exchange of life experiences and skill while cleaning.

An elder interview informant explain youths role in cleaning their environment through mobilizing residents of the Woreda as described down below:

“Youths in our Woreda clean Streets, ditches and burning trash which contributed for our health. It reduced the risk of being affected by catarrh, asthma and sinus through mobilizing the society to participate in making their environment suitable for living. It created collaboration in the society towards keeping their environment beautiful and clean. They become an example for other youths who piss around the corners of people’s compound.”

(Interview with P11, Shashemene, February 9, 2024).

I observed youths’ roles in cleaning their Woreda ditches, asphalt, and corners of compounds and burning trash through mobilizing the society for cleaning campaign in the Woreda. Youths’ awareness and experiences regarding the importance of environment sustainability and conservation practices advocated positive change in the society in keeping their environment clean. This positive change through youths’ role model initiatives inspired others to follow same suit in building social bond through cooperating for the collective well-being of the society as a whole. This contributed for the greater peaceful coexistence in which individuals take responsibility for one’s own well-being through engagement in cleaning own Woreda. This collective engagement created shared identity and attachment as one big family who resides to their home Woreda. So, youths’ role in cleaning their environment fostered social cohesion through promoting responsibility and collaboration for common healthy environment among the Woreda residents.

Generally speaking, youths play positive roles in building social cohesion through involvements in these activities in the Woreda. Youths’ involvement in these activities fostered mutual support among residents in which shared identity and values reinforced social cohesion in the society. This motivated the society members to work together towards addressing common challenges and problems related with the social well-beings of individual and groups in the society that affects the society’s social capital in the Woreda. Therefore, youths’ involvement in these activities fostered a civic culture, social order, social solidarity, social network, and attachment and identity through nurturing feeling of inclusivity and belongingness among residents in the Woreda.

4.2 The Social factors for youths’ involvement

4.2.1 Youths’ helpfulness

Social factors play a significant role in shaping the culture of societies and influencing individuals’ cognition, emotions, and actions (Otieno, 2021). These factors encompass the various experiences and realities that contribute to the formation of an individual's character,

beliefs, and way of living. According to Giardiello, (2014) theory of social cohesion is a process that is created due to the social generative factors such as care, responsibility, creating and sustaining relation, trust in others and freedom as well as commitment and action for helping others in the society. This social factor contributes for the function of the society and contributes for the wellbeing of the society members. This social factor also promotes diversity and intergenerational exchange and transmission of social values and resource contributing for the development of the society (Giardiello, 2014).

Osuka, (2015) found that youths' shared responsibilities, organizing themselves into groups, their unity of purpose, and leadership determined youth's involvement in development initiatives in the society. Many youths come together when there is benevolence; they are seen organized in functions. Similarly, Ochilo, (2010) claimed that personal characteristics such as age; sensitization and advocacy determined youths involvement in community based projects. In addition, youth's leisure and peer pressure also determined youths' personal characteristics and involvement in development projects. The study by Thomas, (2022) indicated that youths' creativity, energy, and fresh perspectives can inspire innovative solutions to social problems. This ensures their sustained impact which contributes for building social cohesion (Thomas, 2022).

Regarding, youths' helpfulness contributed for youths' involvement in different activities that foster social cohesion in Bulchana Woreda of Shashemene city. Value of helpfulness among youths is the underlying cultural factors that contributed for youths' involvement in the activities of building social cohesion in the Woreda. This values fostered youths' care and feeling of responsibility in helping others in need of support in the society. It created mutual understanding, appreciation and support to solve the problems in the society. This humanistic empathy and compassion harnessed feelings of connectedness, collaboration and interdependency among youths. As a result, youths involved in the activities of organizing feeding programs and buying medicine and sanitary products for helpless.

Similarly, youths donate blood for patients under medical treatment and buying wheelchair for disabled. These activities created a civic culture of common goals, moral principles and behaviors towards helping those in need in the Woreda.

In relation to this, a health officer FGD discussant told that youths build common values and a civic culture through helping patients who need for their medical treatment through promoting social responsibility, humanity, care and friendship as follows:

“Youths of Bulchana Woreda donate blood through their youth association two times a year to our blood bank branch in the city. Youths have the understanding that blood will be stored in order to help our self and our beloved ones. This fostered sense of collaboration, responsibility and unity towards donating blood. Youths show their care and willingness to catch for those who need blood due to car accident, child delivery and other health issues. It is a gift of life that promotes humanity and good citizenship in helping one another at the times of health problems.”

(Discussion with G3P3, Shashemene, December 31, 2023).

Youths’ values of helpfulness also contributed for youths’ involved in the activities of militia membership, peace discussion and organize programs that promote coexistence. These activities promoted social order through controlling illegal activities and behaviors in the society. It also promoted diversity, tolerance, cooperation and security of individuals and groups. It contributed for the reduction of crimes, conflicts and violence in the Woreda. It created feeling of responsibility and care for the safety of one another building social relations and social trust. It nurtured inclusivity and mutual respect for one another’s cultural creating the space for understanding each other’s perspective among different ethno religious groups in the Woreda.

This led to the development of collective identity that is tied to their community reinforcing cooperation and social bonds in the society. Youths’ involvement in militia or community policing empowered the inclusivity of all individuals. This furthermore gave the youths’ voice and role in shaping the safety and well-being of themselves in the society.

A Woreda official interview informant explains youths’ involvement into militia membership in building social order and social control as follows:

“Youths involved in militia membership to protect the peace and security of their Woreda. They verify the identity of new society members by looking at their identity card by asking form where they come and who host them in the Woreda. They cross check the information they were given through their militia groups networks. Their militia networks ensured social order, security and sense of belongingness in the Woreda. In doing so, youths fostered tolerance and social trust by protecting the society from criminals.”

(Interview with P7, Shashemene, April 27, 2024).

Yet, youths’ value of helpfulness contributed for their involvement in creating awareness about illegal migration and STD for youths and tax payment for traders. They also voluntarily

teach students of high schools during summer voluntarily, participate on different sport events and cleaning environment. These activities created feelings of connectedness and belongingness generating social bond for common goals of suitable living environment. It created collaboration and fellow feeling among residents eliminating the ethnic, religious and political differences for common goal of peaceful coexistence among residents. It contributes for the development and positive social behaviors promoting tolerance and mutual respect in the society. These feeling of attachment and identity contribute for the betterment of individuals and groups residents' life standard. It reduced violence, conflict and criminal activities contributing for the safety and security of individuals in the Woreda.

A youth FGD discussant explained his opinion regarding youths' involvement of building place attachment and identity through summer voluntary teaching as follows:

“We try to create competitive student out of Shashemene by giving summer voluntary teaching services. We try to create supportive and collaborative environment among students towards their future success by making them learn from their elder brothers and sisters. It created relationship, respect and tolerance among these students of diverse ethnic and religious background. It spares their time from wasting on unnecessary places such as Khat house that affect their behavior making them thieves or criminals affecting their academic performance.”

(Discussion with G1P6, Shashemene, February 4, 2024).

Generally speaking, youths in Bulchana Woreda fostered humanity, mutual understanding, trust and fairness through common values of helpfulness in the society. In doing so, youths enabled the society to support common aims, objectives, moral principles and codes of behavior in the Woreda. So, youths' involvements in these activities are youths' positive roles in building social cohesion in the Woreda.

4.2.1 Society's cooperation

Schiefer and van der Noll, (2017) stated that social relations determines strong social networks, high level of institutional and social trust and civic participation in public life. Society's feeling of emotionally connectedness to social identity and orientation towards common good in which citizens feel responsible for the welfare of the society embracing solidarity and comply with social order. He claimed society cooperates due to casual factors of inequality, wellbeing and shared values. He analyzed inequality as potential drive for social cohesion in the society. Society's cooperation against inequality for common wellbeing of equality builds social cohesion in the society (Schiefer and van der Noll, 2017).

Furthermore, social factors such as cooperation and social relations have direct impact on the collective well-being and self-sufficiency of a society (Otieno, 2021). Similarly, (Kearns, & Forrest, 2000) stated that society's common values facilitate identification and endorsement of collective goals and purposes within society, along with common moral principles and behavioral standards to govern interpersonal interactions. This process builds a mutually esteemed ethical framework that promotes civic culture alongside suitable ways for engagement. It builds an understanding of one's duty to engage in communal affairs and recognizing the significance of social cooperation and harmony (Kearns, & Forrest, 2000).

Regarding, in Bulchana Woreda of Shashemene city the society's cooperation along with youths' side through material and financial support was another social factors that contributed for building social cohesion in the Woreda. The society's engagement encouraged youths to actively promote care, tolerance, order, social network and peaceful coexistence. Society's support created a civic culture among diverse ethnic and religious groups in the Woreda. The cooperative effort by the society created inclusivity and sense of belongingness in which individuals become equal and valued regardless of their socioeconomic status. It enabled promoted cultural exchange and dialogue that promotes mutual understanding and mutual respect building social cohesion in the society.

The society's financial and material support in organizing feeding program was essential in which the feeding program was able to create interdependency, care and support for helpless created social cohesion in the Woreda. The society support through skills and knowledge contributed for the reduction of wealth disparity in creating a civic culture in care for one another. The society's cooperation reduced feeling of isolation, marginalization and division among individuals as everyone cooperates for common problems as a society. It fostered sense of brotherhood and sisterhood by providing care labor and appreciation for the reduction of psychological pressures of stress and depression which created social network.

The provision of tent, cooking and drinking tools like cup, coffee table and casserole by Idir fostered care, mutual support and relationship among themselves and with the helpless. Also, the blessing and messages by Abba Gada, Haadha Siinqee, religious elders, Bulchana Woreda officials and security members concerning tolerance and coexistence fostered social cohesion. The cooperation of youths' mothers and neighbors through cooking to organize the feeding program created social cohesion among themselves and with the helpless during and after the program by inviting one another and the helpless during holidays and ceremonies. It

reduced the risk of becoming vulnerable to different health problems and economic support by fulfilling the basic need of the helpless in the Woreda.

Youth interview informant explained the role of the society in contributing for youths' involvement in building social cohesion in the Woreda in this way:

“Our efforts towards building social cohesion in the Woreda become possible with the cooperative role of the society by strengthening and motivating us. The society effort was so crucial towards building social without the society’s financial, labor appreciation and material support feeding the helpless and renewing their house becomes difficult to simply achieve.”

(Interview with P26, Shashemene, December 29, 2023).

The society also cooperates with youths in renewing the house of helpless by contributing money, giving drinking water, appreciation and by provision of construction tools such as hammer and saw. Other society members such as carpenters provide technical support and drivers' aid with transporting the bought construction materials. This support by the society fostered senses of brotherhood and sisterhood in the society through contributing for the improvement of others life condition. It built social cohesion through promoting inclusivity, access of resources and opportunities that contributes for the health and economic problem of neighbor residents in the Woreda. It offered the helpless to feel respected and satisfied creating and strengthening the society's resilience mechanism for resolving common problems as society. This society's cooperation boosted youths' effort, motivation and capacity in building social cohesion in the Woreda.

Similarly, society's financial support for buying medicine and sanitary products fostered social solidarity through the reduction of wealth disparity by fulfilling the basic need of helpless. Again, the wealthy people, drivers and different individuals' contribute money for buying food oil and floor which fostered social solidarity in the Woreda. The society's cooperated in the activities of building social cohesion through cleaning the environment. yet, the society's cooperation in giving information for youth militia members and the effort of other militia members and security bodies was also an important means of protecting social order in building social cohesion in the Woreda.

An interview informant from Bulchana Woreda explains the role of the society in building social cohesion as expressed below:

“The society’s cooperation and the Woreda’s role in facilitating opportunities and granting permission for youths’ involvement in voluntary activities that build social cohesion were the external factors along with youths’ motivation to help.”

(Interview with P7, Shashemene, April 27, 2024).

Additionally, the participation of the society in the sport events was also crucial in promoting peace, tolerance, health and diversity. Youth were able to build social cohesion through the society’s engagement in the sport events to foster coexistence among residents of different ethnic and religious groups in the city. This society’s participation fostered youths involvement and in promoting message about peace and tolerance in creating feeling of belongingness. The society’s engagement in this sport event promoted sense of inclusivity, place attachment and identity among residents of the Woreda. The society’s cooperation in care for and feeling of responsibility for common wellbeing contributed for youths’ involvement in voluntary activities that build social cohesion in the Woreda.

In other way, interview informant from youths and sport office claimed that the role of the society as follows:

“On the sport events organized by Shashemene youth and sport the society role through participation was important to promote sport for health and coexistence among residents of different ethnic, religious and political groups. As the aim of our sport events was the society, the society actively participates on this event to build social cohesion by promoting peace and tolerance in the Woreda.”

(Interview with P2, Shashemene, February 4, 2024).

In general, my findings show that youth’s helpfulness (care and responsibility) and society’s cooperation for the transmission of social values and resource are the social factors. It shows that youths helpfulness and society’s cooperation fostered social cohesion in the Woreda. Youth’s helpfulness for others is the social generative factors that fostered the function and wellbeing of the society.

4.3 Youths’ Challenges in Building Social Cohesion

4.3.1 Lack of Permanent Support and Funding

Giardiello, (2014) in his theory stated inability to care for others and not investing resource for others are the challenges of social generativity/cohesion. Regarding, lack of permanent support and funding from the society and government bodies have affected youth’s positive roles in building social cohesion. Lack of permanent support and funding affected the

exchange and transmission of social values and resources across intergeneration and diversity that contribute for the development of the society (Giardiello, 2014).

NEPAL, (2017) indicated that lack of economic opportunity and exclusionary social and political practices are the major challenges of youth's in building social cohesion. The existing social inequalities directly impacted youths' capacity, income and economic wellbeing strongly affected how and the extent of youths' engagement in cooperative and collective action. Grizelj (2018) indicated that the absence of support and guidance in their social lives has affected youths' attitudes and behaviors towards involvement towards building social cohesion in the society. According to, Shemsedin, (2022), exclusionary political structure and local resistance to youth from other peace stakeholders and socioeconomic problems were the major factors that affected youths' roles in peace building activities in Bedesa town, Oromia.

Regarding, youths face the challenge of lack of permanent support and funding that created economic dependency and exclusion on youths in building social cohesion in Bulchana Woreda of Shashemene city. It created economic dependency on the wealthy people, the society and government offices. Through time due to the high living expense wealthy people and the society are contributing less money which makes it difficult to afford financial and material support for those in need. Additionally, as youths repeatedly become dependent on these bodies some of their financial and materials source failed to contribute and started to close their door telling them to not come again.

This challenged youths involvement making them to refrain themselves from participating in the activities of supporting helpless people through collecting financial and material support from wealthy people and from the rest society members. It created a perception that youths are social burdens who are economically dependents on the society and wealth people eroding the relationship between youths and the contributing bodies. It affected the community's cooperative and collaborative efforts and supports in youth lead events and activities in fear of begging. It weakened the relationship between youths and the society creating social gap by refraining themselves from different public events and spaces affecting collective engagement for common goals.

Lack of permanent support and funding has also resulted exclusion on youths spreading the perception that "they are about to beg us". It challenged youths' efforts in care and support for helpless people and helpless people with STDs that foster common values and civic

culture. It is challenging youths' collaborative and cooperative roles in different development activities, in assisting addicts and in organizing events. It alienated them from their social life by disengaging them from their social interaction affecting their ability to participate in building social cohesion in the Woreda. It has become a social strain for youths creating a feeling of dissatisfaction, hopelessness and disappointment among youths through time in the society.

A youth interview informant explained his experience of becoming economically dependent and excluded in the social interactions as follows:

“I think I was greatly heated by some people because i lead youth association members to beg money in which many doors have been smashed up on me. If I see someone whom I know I will not hesitate to directly beg him/her in which people will change their way if they see me on their way. As a result, people call me problem in which I have been normally isolated from different social interaction in fear of my begging habit. People spread different gossip that i am using their money for my own purpose based on my fat physical appearance. However, I will keep my begging for the sake of those who are on extremely harsh life condition.”

(Interview with P24, Shashemene, December 28, 2023).

Such trend in the social system has contributed for negative social outcomes eroding social solidarity and cooperation especially among youths who support the helpless people. It reduced social trust and social relationship between youths and the society spreading gossip that youths are using the financial support for their benefits. This misconception affected the society's cooperative effort and provision of financial and material support in the Woreda. This challenges sense of responsibility, generosity and intimacy among different stakeholders in working for the society's development through solving social problems in the Woreda.

Lack of permanent support and funding have resulted institutional discrimination on some youth associations for not paying for personal expenses. Regarding, members of one of the youth association in the Woreda have been imprisoned during holiday for not paying the police offices beer expense. This challenged youths positive efforts in building social cohesion through the provision of financial and materials support and by organizing events in helping those in need in the Woreda. It contributed for the marginalization of youth association's members for not using the money improperly. It challenged youths' potential in building social order and social control through promoting inclusivity, fairness and justice in

the Woreda. It affects common values of care, coexistence, collaboration and tolerance and a civic culture of humanity.

It contributed for the increment of illegality creating sense of helplessness and irresponsibility among youths towards building social order and social control in the society. It weakens the cooperation, trust and relationship between youths and the security members. It creates sense of marginalization and fear on youths of the Woreda. It results for the refrainment of youths from the activities that build social order and social control due to insecurity. It also contributed for weak social solidarity through affecting youths' efforts in reducing wealth disparity in the society through providing material and financial supports. It widens the wealth disparity through challenging youths' positive efforts towards solving various health, social and economic problems of those in need in the society.

Two youth FGD discussants described their experience regarding institutional discrimination in the following statement:

“We have been imprisoned for three days starting from the holyday while we rejected to pay for police officer beer. We were collecting money for the helpless to celebrate the holiday with in one of the hotels at holiday. They first asked us if we have a license and we showed them our license in which they failed to find any mistake. Then, they told as to pay for their beer and we refused to pay for which they imprisoned as being illegal groups who collect money from the society at holiday.”

(Discussant with G1P8, Shashemene, February 4, 2024).

Furthermore, such illegal actions created discouragement among youths of the associations affecting their motivation, cooperation and collaboration in the society. It also eroded trust in the actions of security officers and the law enforcement process. However, these youths are struggling to contribute as much as possible in the society with limited resources they have. This discrimination challenges youths' effort in promoting sense of belongingness and feeling of responsibility. Such challenge spreads irresponsibility and illegal acts which makes youths to refrain themselves from the activities that build place attachment and identity in fear of imprisonment and other consequences. It affects youths' ability from contributing effectively contributing for the society's collective problems and common goals. In doing so, this discrimination on youths challenges their positive roles in building social cohesion in the Woreda.

4.3.2 Youth unemployment

In relation to this, Grizelj (2018) stated that lack of employment opportunities affected youth's roles in building social cohesion in the society. NEPAL, (2017) economic problems related with job opportunities and livelihood opportunities for youths also affected youths' engagement in building social cohesion. Socio-political inequalities and political instability impacted youths' ability to access resources and job opportunities. The socio-political inequalities that are based on ethnic or religious identity make access to resources and opportunities difficult creating political violence in the society. This inequality created social exclusion "us and them" perception among youths based on caste, gender, religion and ethnic identities reducing youths' roles. These affected society's social cohesion causing inequality by reducing social trust and inclusion (NEPAL, 2017).

Religious conflicts stemming from religious intolerance, exclusivity and extremism are the problems that affected social cohesion (Jerard, & Huan, 2020). Lack of mutual understanding and perceived differences in religious faith, values, principles and identities affected youth's roles in fostering social cohesion. Conflicts and tensions that exist in the society lead youths to question national unity and their place in the society (Mnyaka, Bradshaw, & Breakfast, (2022). Thus, youths largely perceive themselves as excluded, isolated and marginalized. Racial tensions created feeling of inferior created inequality affecting social cohesion which affected youth's role in building social cohesion in the society. Stagnation (inability to care for others), self-preoccupation (not investing resource for others and tribal identity) and tribal identity are the challenges of social cohesion (Giardiello, 2014).

Regarding, in Bulchana Woreda youth unemployment is also one of the youth challenges that affect youths' involvement in voluntary activities that foster social cohesion. Youth unemployment challenged youths' efforts in building a civic culture, social order, solidarity, network and feeling of belongingness through affecting youths' support in the society. Most of these youths have no permanent job in which financial source of income has become their major challenge to address many other needy people in the Woreda. It contributed for youths' dependency on others without helping themselves and helping their family being burden on their family to sustain their life. It is affecting their efforts in building social solidarity through the reduction of wealth disparity, without having an opportunity for access to permanent financial income and resource to sustain their own life.

Youth unemployment has created a reduced social mobility among youths continuing poverty. Youth unemployment affected youths' social mobility as they repeatedly contribute

money from their own pocket, spending their effort and time for free. It affected for youths low life standard as they repeatedly organize these activities without much support from different stakeholders. Youth unemployment is eroding sense of care and friendship among youths. It is challenging the relationship between youths' and needy people in which youths start to lessen their social bond with the needy people as they are unable to provide support as previous. It affected youths' common values of cooperative and collaborative efforts through involvement in these activities that builds social cohesion in helping those in need in the Woreda.

A youth interview informant described his experience regarding the challenge of youth unemployment and its impact on his life style as follows:

“Youth unemployment is making our life standard low and unchanged in which as a result most of my youth friends have become migrated to countries of Middle East and Europe. Even I myself will migrate if I have money for my trip rather than staying here without hope seeing high life expense and being burden on my family.”

(Interview with P28, Shashemene, January 11, 2024).

In other way, youths' illegal migration in search for the betterment of their life and of their family reduced the number of youths who were actively participating. Youth unemployment contributed for loss of economic productivity in which youths' civic culture of empathy and compassion in the society become less. It created an opportunity for the increment of isolation and marginalization of youths due to limited employment opportunities and access to resources. Such inequality in access to resources and services escalated the social and economic wealth disparity affecting social solidarity among residents of the Woreda. This resulted loss of productive forces that actively contributes for social development. It also worsened the impact of weak social network on needy people by creating feelings of stress, isolation and marginalization. The decrease in youths' number involved in voluntary activities that build social cohesion is affecting youths' role in building social cohesion in the Woreda.

Youth employment also contributed for political instability in which youths involved in protests against government due to low youth employment opportunity and limited access to resources. It affected youths' image and roles in fostering social order and social control in the society. The economic crisis of youths and its effect on their family forced youths to involve in protest against government which are often transformed into ethnic and religious

conflict. Government's attempt made to control such protest using force has resulted violence and destruction and youths involvement in conflicts. This created a feeling of marginalization among youths as to be excluded from access to economic resource, opportunities and taking part in the decision making process.

Moreover, it created limited interactions and opportunities of collaboration among youths affecting youths' roles in building social cohesion in the Woreda. This kind of perceptions among youth generation brought exposure towards division, political extremism and struggle for access to economic resource and opportunities. This division along ethnic and religious line in the struggle for access to resources and opportunities consequently, leading to conflict and destruction in the Woreda. It caused anger and disagreement among youths resulting death, imprisonment and physical injuries of youths and other civilians. These ethnic and religious conflicts created division mostly among youth victims who lost their family member, relative and friends.

These conflicts escalated the development of division along ethnic and religious identity for some youths creating a sense of us and them. This opens the path for distrust between youths and other society members in failing to support youths' activities in helping those in needs as a result of division among youths. People started to consider youths' activity in support of others as something made to benefit some ethnic or religious groups. This makes it difficult for youths for heterogeneous youth associations to highly interact, cooperate and collaborate effectively and get support from the society.

A youth interview informant shared this opinion regarding how youth unemployment escalates political instability as follows:

“Limited youth employment opportunities created youths' involvement into protest against government that caused ethno religious conflicts in the Woreda. The disagreement between youths and security members to stop and not to stop the protest caused a clash between government security members and the youths. It was escalated when some youths become emotional and started to throw stone on security members. Then the security started to fire tear gas on the protesting youths and youths become involved in the activities of vandalizing private properties of business owners. This made youths instrument of politicians through emphasizing competition over job opportunities which also reduced their acceptance in the society.”

(Interview with P23, Shashemene, January 2, 2024).

This lack of interaction and collaboration made youths unable to support those in need perpetuating misunderstanding, stereotype and prejudice. It affected common values of care, generosity and respect for one another among residents. It affected peace, tolerance and sense of belongingness among individuals and groups in the society. These conflicts have impacted social justice and peaceful coexistence among diverse ethno-religious groups resulting vandalism of properties in the Woreda. The conflict contributed for the breakdown of social relationship, responsibility, mutual understanding, agreement and trust among youths and the rest society members.

The conflict created a feeling of hatred by different individuals on youths' association members of different ethnic and religious background as some youths have been observed in the protests and conflicts in the Woreda. In doing so, youth unemployment impacted youths' image and roles degrading youths' acceptance and positive efforts in fostering civic culture, social order, solidarity, network and place attachment and identity in the Woreda. These social factors (challenges of social generative as per the theory) affected youth's involvement into the activities of fostering social cohesion in the Woreda. The study finding shows that lack of permanent support and funding, and unemployment are the social factors (social generative factors) affected the flow of social values and resources in the society. Concerning, my study findings and the social generative theory I applied to my study indicated that youths build social cohesion in the Woreda.

As anthropology is the study of human being and social anthropology specifically is the study of human society, its culture and social institutions that operates within society. Concerning, my study emphasized social cohesion as a social process of fostering civic culture, social order, social solidarity, social network and place attachment in the society. It showed the positive roles of youths, the social factors for youths' positive roles and youths' challenges in building social cohesion in Bulchana Woreda is part and parcel of the scope of social anthropology.

Furthermore, the study employed ethnographic research design to understand the context of youth through observation, in-depth interview and focus discussion. Ethnography assisted me to gain diverse perspective and experiences of youths from youths, helpless people, society members, Bulchana Woreda officials and youth and sport office of Shashemene city. This anthropological method provided detailed description about youths positive roles, social factors and challenges in the process of building social cohesion in the Woreda.

Chapter Five

5. Conclusion and Recommendation

5.1 Conclusion

This study shows that youths play positive roles in building social cohesion through involvement in voluntary activities that foster civic culture, social order, social solidarity, social network and place attachment in the Woreda. These youths fostered a civic culture through involvement in the activities of buying medicine for helpless, donating blood and creating awareness about tax payment. These activities fostered common values of care, responsibility and relationship for the common wellbeing of the society. Similarly, youths also fostered social order through involvement in the activities of joining militia groups, organizing peace programs and involvement in peace discussion. These activities of social order fostered the absence of general conflict and serious challenge to social order in the Woreda.

Youths also fostered social solidarity through involvement in the activities of renewing house and buying educational materials to children of helpless. These activities fostered the redistribution of finances and opportunities by reducing wealth disparity between individuals and groups in the Woreda. Furthermore, they fostered social network among families, neighbors and community members through activities of visiting helpless and organizing feeding programs for helpless. This fostered the reduction of feelings of isolation and marginalization through providing social and emotional supports in the Woreda. In the same way, youths' also fostered place attachment through involvement in the activities of sport events, summer voluntarily teaching and cleaning their environment. These activities fostered identity/sense of belonging, coexistence, appreciation of who they are as residents of the Woreda and to play positive roles expected from the residents of the Woreda.

This study also shows that, youths' helpfulness (care and responsibility) towards the common wellbeing of the society, and society's cooperation (labor, financial and material support) are the social factors that contributed for youths' positive roles in building social cohesion in the Woreda. The study found that, Lack of permanent support and funding and unemployment are the major challenges of youths in building social cohesion in the Woreda. Lack of permanent support and funding created economic dependency, exclusion, and Institutional discrimination in building social cohesion in the Woreda. In other way, youth unemployment

created youths' involvement in political instability activities, illegal migration and reduced social mobility affecting their positive roles in building social cohesion in the Woreda.

Regarding, the study was able to show that youths' involved in the process of building social cohesion beyond their involvement in the activities of peace building in the society. It showed that social cohesion is an integral concept that comprises five dimensions including peace building. It showed that youths play positive roles through involvements in those five dimensions of social cohesion in the Woreda. The study also indicated that youths can play positive roles and are actors of building social cohesion in the society. It also noticed that youths can further contribute in the process of building social cohesion if given the opportunity of accessing socioeconomic resources by overcoming their violent behaviors.

The study also addressed methodological gaps by providing detailed description of youths' roles, factors and challenges in the process of building. It also provided inclusive and detailed conceptual clarification, theories and anthropological methods such as in-depth interview, observation and ethnographic approaches to analyzing the data. As regards, my study was also able to gain diverse perspectives and experiences from youths and from other concerned bodies to cross check the validity its findings. It added that, youths in Bulchana Woreda of Shashemene city do not only involved in voluntary activities that inflict violence and conflicts, but also play positive roles in building social cohesion in the city.

5.2 Recommendation

Based on the findings of my study, I recommended the following points based on the research objective for the concerned bodies including youths, society members and government organizations.

The process of building social cohesion should be considered as an inclusive process that contributes for the well-being of the society that needs the involvement of everyone along with youths in the Woreda. This grants youths the opportunity to further their involvement into different activities and to overcome the challenges that affect youths' positive roles in building social cohesion in the society. It also empowers other youths to take part in voluntary activities that building social cohesion.

In order to reduce conflict and to sustaining socially cohesive society, regardless of ethno religious division, it is important to provide permanent support and funding for youths. This creates economic independency of youths and society's cooperation by reducing exclusion and institutional discriminations. It also motivates the involvement of other youths and

reduces the challenges that youths face in building social cohesion in the Woreda. Additionally, creating employment opportunities for youths are also another important issue to consider which increases social mobility of youths reduces illegal migration and loss of productive forces due to unemployment. Efforts should also be made to preserve the culture of helping those in need and strengthening social networks that are created through ceremonies and holidays in the society. Creating and strengthening relationship with the official and unofficial organizations, institutions such as Idir and is another crucial measure.

As different religious, government and non-government organizations and institutions strives to achieve social cohesion in the Woreda, it is recommended that the society needs to continue helping youths roles in building social cohesion for society's common wellbeing. residents of the Woreda needs to strengthen and preserve their cooperative efforts in helping youths build social cohesion through financial, material, emotional and labor supports in the Woreda. The society members needs to cooperate regardless of ethnic, religious and political affiliation as building social cohesion is something that benefits everyone in the society equally making the life of everyone ease at different times of crises.

It is also recommended that youths needs to strengthen their relationship with religious institutions, Abba Gada, Haadha Siinqee, wealth people, and the rest society members enabling them to promote their roles. It further offers youths the opportunity for recognition that help them gain more material, financial, labor and emotional support in the Woreda and beyond. This contributes for more engagement of the society in voluntary activities that build social cohesion in the Woreda and beyond. Furthermore, inviting Bulchana officials, security officials, Harufa sub city, NGOs and Shashemene youths and sport office offers them attention and funding.

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APPENDEXS
COLLEGE OF SOCIAL SCIENCE AND HUMANITIES
DEPARTMENT OF ANTHROPOLOGY

APENDEX-A

General profile of informants

The table below shows the informant’s profile, which includes age, gender, place of interview, date of interview and occupation.

Table-1

Profile of Bulchana Woreda, elders and Shashemene youth and sport interview informants

Code	Sex	Age	Occupation	Place of interview	Date of interview
P1	M	39	Government employee	Youth & sport office	January 18, 2024
P2	M	30	Government employee	Youth & sport office	January 18, 2024
P3	F	28	Government employee	Youth & sport office	January 18, 2024
P4	M	41	Government employee	Youth & sport office	February 3, 2024
P5	F	39	Government employee	Youth & sport office	February 3, 2024
P6	M	37	Government employee	Youth & sport office	February 3, 2024
P7	F	38	Government employee	Bulchana Woreda office	April 27, 2024
P8	F	42	Government employee	Bulchana Woreda office	April 27, 2024
P9	M	34	Government employee	Bulchana Woreda office	April 27, 2024
P10	M	35	Government employee	Bulchana Woreda office	April 27, 2024
P11	F	58	Elder	Around home	January 9, 2024
P12	M	61	Elder	Around home	January 9, 2024
P13	M	57	Elder	Around home	January 11, 2024

Table-2

Profile of Bulchana youths for interview informants

Code	Sex	Age	Occupation	Place of interview	Date of interview
P14	M	27	Tailor	Around home	January 3, 2024
P15	F	21	Student	Around home	December 25, 2023
P16	M	26	Unemployed	Around home	January 16, 2024
P17	M	27	Unemployed	Youth center	January 14, 2024
P18	M	29	Unemployed	Youth center	December 26, 2023
P19	F	21	Student	Youth center	January 15, 2024
P20	F	20	Student	Around home	December 27, 2023

P21	M	24	Unemployed	Youth center	December 28, 2023
P22	F	20	Student	Youth center	January 2, 2024
P23	M	20	Student	Youth center	January 2, 2024
P24	M	28	Unemployed	Youth center	December 28, 2023
P25	F	20	Student	Around home	January 13, 2024
P26	M	27	Unemployed	Around home	December 29, 2023
P27	F	22	Student	Youth center	January 10, 2024
P28	M	27	Unemployed	Around home	January 11, 2024
P29	F	21	Student	Youth center	January 12, 2024

Table-3

List of youth and community members FGD discussants

No	Code	Sex	Age	Occupation	Place of Discussion	Date of interview
Group 1 Youth discussant						
1	G1p1	M	24	Student	Youth center	February 4, 2024
2	G1p2	F	21	Student	Youth center	February 4, 2024
3	G1p3	M	26	Unemployed	Youth center	February 4, 2024
4	G1p4	F	20	Student	Youth center	February 4, 2024
5	G1p5	M	18	Student	Youth center	February 4, 2024
6	G1p6	F	26	Unemployed	Youth center	February 4, 2024
7	G1p7	M	26	Unemployed	Youth center	February 4, 2024
8	G1p8	F	26	Unemployed	Youth center	February 4, 2024
Group 2 Helpless discussant						
1	G2p1	F	58	Helpless elder	Around home	December 30, 2023
2	G2p2	M	63	Helpless elder	Around home	December 30, 2023
3	G2p3	M	61	Helpless elder	Around home	December 30, 2023
4	G2p4	F	63	Helpless women	Around home	December 30, 2023
5	G2p5	M	67	Helpless elder	Around home	December 30, 2023
6	G2p6	F	59	Helpless women	Around home	December 30, 2023
7	G2p7	M	67	Helpless women	Around home	December 30, 2023
8	G2p8	M	58	Helpless women	Around home	December 30, 2023
Group 3 Community member discussant						
1	G3p1	M	29	Self employed	Youth center	December 31, 2023
2	G3p2	F	28	Self employed	Youth center	December 31, 2023
3	G3p3	M	33	Health officer	Youth center	December 31, 2023
4	G3p4	M	29	Teacher	Youth center	December 31, 2023
5	G3p5	F	32	Housewife	Youth center	December 31, 2023
6	G3p6	M	30	Teacher	Youth center	December 31, 2023
7	G3p7	F	31	Housewife	Youth center	December 31, 2023
8	G3p8	F	28	Mechanic	Youth center	December 31, 2023

APENDEX-B

Checklist question for research topic entitled: *the role and challenges of youths in building social cohesion in Shashemene, west Arsi, Oromia national regional state, Ethiopia.*

By: Awraris Girma

Department of Anthropology, Hawassa University

December, 2023 G.C.

Introduction

Dear informant thank you in advance for your timely cooperation in discussing the research topic entitled “*the role and challenges of youths in building social cohesion in Shashemene, west Arsi, Oromia national regional state, Ethiopia*” with me. First of all, I want to inform you that the information you provide will only be used for this research and will not be vested to other interest. The study will be conducted only after getting your consent which will be followed by the research questions of regarding the roles of youths in building social cohesion, factors that contribute for youths’ positive role in building social cohesion and challenges of youths in building social cohesion in Shashemene. Our discussion will only last for one hour, which could be carried with audio record and photos for the quality of this research.

In this study I promise you are to privately the response that you give during the interview. As the quality of this research depends heavily on your honest and genuine answers, I request that you considerately participate during interviews and discussions, feel free! You can even withdraw at any particular moment during the discussion if you feel something not comforting you. You can ask me any questions if it is not clear to you. I will give you a time to decide whether you want to be a part of this study.

Thank you!!!

Consent Form

I have read and had been explained to me by the researcher (Awrraris Girma) the information sheet concerning the study entitled “*the role and challenges of youths in building social cohesion in Shashemene, west Arsi, Oromia national regional state, Ethiopia*” in which I have been asked to participate.

I understand what is being proposed and what will be required from me if I take part in this study. I have been informed about what the data collected in this investigation will be used for, to whom it may be disclosed, and how long it will be retained. Besides I understand that my personal involvement and my particular data from this trial will remain strictly confidential. Only the researcher will have access.

I understand that participants in this study is entirely voluntary and that I may withdraw from the study at any time without giving a reason, and that this will be without detriment to any care or service I may be receiving or may receive in the future.

I agree to the arrangements described in the information sheet so far as they relate to my participation and hereby fully and freely give my consent to participate in the study, which has been fully explained to me. I have received a copy of this consent form and the accompanying information sheet.

Participant’s signature: _____

Researcher’s signature: _____

Date: _____

In-depth Interview Guideline (for youths)

1. What does building social cohesion mean for you?
2. What positive roles do you play in building a civic culture as citizens in the Woreda?
3. What positive roles do you play in building social order in the Woreda?
4. What positive roles do you play in building social solidarity through supporting helpless people?
5. What positive roles do you play in building social network and social capitals in the Woreda?
6. What positive roles do you play in building place attachment and identity in the Woreda?
7. What are the social factors that contribute for your positive roles in building social cohesion in Shashemene?
8. How do these factors contribute for your positive roles in building social cohesion in Shashemene?
9. What are the challenges of youths in building social cohesion in Shashemene?
10. How do these challenges affect youths’ positive roles in building social cohesion in Shashemene?

11. What mechanisms do you employ to cope up with challenges in building social cohesion in Shashemene?
12. Do you have any ideas left regarding your/youths' positive roles, contributing factors and challenges of youths in building social cohesion in Shashemene?

Background information

Name _____ Sex _____ Age _____

Marital status: _____

Occupation: _____ Woreda _____

City _____ Date of interview _____

Place of interview: _____

Thank you!!!

In-depth Interview Guideline (for society members and government officials)

1. What positive roles do youths play in building a civic culture as citizens in the Woreda?
2. What positive roles do youths play in building social order in the Woreda?
3. What positive roles do youths play in building social solidarity through supporting helpless people?
4. What positive roles do youths play in building social network and social capitals in the Woreda?
5. What positive roles do youths play in building place attachment and identity in the Woreda?
6. What are the social factors that contribute for youths' positive roles in building social cohesion in Shashemene?
7. How do these factors contribute for youths' positive roles in building social cohesion in Shashemene?
8. What are the challenges of youths in building social cohesion in Shashemene?
9. How do these challenges affect youths' positive roles in building social cohesion in Shashemene?
10. How do you support youths' positive roles in building social cohesion in Shashemene?
11. Do you have any ideas left regarding youths' positive roles, contributing factors and challenges of youths in building social cohesion in Shashemene?

Background information

Name _____ Sex _____

Age _____ Marital status _____

Occupation: _____ Woreda _____

City: _____ Date of interview _____

Place of interview: _____

Thank you!!!

Focus Group Discussion Guideline (for youths)

1. What does building social cohesion mean for you?
2. What positive roles do you play in building a civic culture as citizens in the Woreda?
3. What positive roles do you play in building social order in the Woreda?
4. What positive roles do you play in building social solidarity through supporting helpless people?
5. What positive roles do you play in building social network and social capitals in the Woreda?
6. What positive roles do you play in building place attachment and identity in the Woreda?
7. What are the factors that contribute for your positive roles in building social cohesion in Shashemene?
8. How do these factors contribute your positive roles in building social cohesion in Shashemene?
9. What are the challenges that affect your positive roles in building social cohesion in Shashemene?
10. How do these challenges affect your positive roles in building social cohesion in Shashemene?
11. What mechanisms do you employ to cope up with these challenges?
12. Do you have any ideas left regarding your/youths' positive roles, contributing factors and factors affecting youths' positive roles in building social cohesion in Shashemene?

Background information

Name _____ Sex: _____

Age _____

Marital status: _____

Occupation: _____ Woreda _____

City: _____ Date of Discussion _____

Place of Discussion: _____

Thank you!!!

APENDEX-C

Evidences that show the research has obtained acceptance in the city and the researcher has gathered data from different organizations.



M/N/O Waajjira Dargaggoo fi Ispoortii Bul/Mag/Shaa/nnee
የሰላምና የኒቨርስቲ ማህበራዊ ሳይንስና ስነ-ስብ ኮሌጅ

ቁጥር WDIBMS 0015/16
ቀን 28/05/2016

ሰላምና የኒቨርስቲ ማህበራዊ ሳይንስና ስነ-ስብ ኮሌጅ

ሀዋሳ

ጉዳይ፡- መረጃ ስለመስጠት ይመለከታል

ከላይ በርዕሱ ለመግለጽ እንደተሞከረው ኮሌጆችሁ በደብዳቤ ቁጥር DA/33/2016 በቀን 15/04/2016 ለማመልከተው ሁሉ በፃፋችኑት ደብዳቤ የየኒቨርስቲያችሁ ተማሪ የሆነው ተማሪ አውራሪስ ግርማ በሶሻል ንጽሮሎች ዘርፍ የኮርስ ማማያ ፕሮጀክት እንዲያደርጉ በመጠየቅ በ The Roles and challenges of youths in Building Social Cohesion In Shashemene City ርዕስ ዙሪያ በመስሪያ ቤታችን መረጃ እንዲሰጡን አስፈላጊውን ድጋፍ እንዲደረግለት በጠየቃችሁን መሠረት ከላይ የተጠቀሰው ተማሪ አስፈላጊውን ድጋፍ ተደርጎለት መረጃ የሰጠበ መሆኑን እናሳውቃለን።



ክፍለሰብ ጋር
Mihiratuu Mannaamoo Kennoorae
ምህረተ-መናጭ ኬፍሪ
Qind Garee Gummaa'insa, Beekk.
Deeg. fi Galii Isp.
የስፖርት ለደረጃደት፣ ዕውቅና፣
ድጋፍና ፈንድ አሰጣጥ ለ/አስተጻፋ




 Bul/Mag/Shashemene City Administration
 Hararua Waaqjira Bulchaanaa
 Aanaa Bulchaanaa
 Office of the Mayor
 P.O. Box 154 Harar
 Harar, Ethiopia

ቁጥር:- AB/5002/16
 ቀን:- 19/8/16

**ለሃዋሳ ዩኒቨርሲቲ ማህበራዊ ሳይንስና ሰ-ሰብ ኮሌጅ
ሃዋሳ**

ጉዳዩ:- መረጃ ስለመስጠት ይመለከታል

ከላይ በርዕ ለመግለጽ እንደተሞከረው ኮሌጆችሁ በደብዳቤ ቁጥር DA/33/2016
 በቀን 15/04/2016 ለሚመለከተው ሁሉ በፃፋችሁት ደብዳቤ የዩኒቨርሲቲያችሁ ተማሪ
 የሆነው ተማሪ አውራሪስ ግርማ በሶሻል ንጽህሮች ዘርፍ የኮርስ ማሟያ ፕሮጀክት
 እንዲነካደፍ በመጠየቅ በ *The Role And Challenges Of Youth In Buliding Social
 Cohesion In Shashemene City* ርዕስ ዙሪያ በመስሪያ ቤታችን መረጃ እንዲሰጡሰብ
 አስፈላጊውን ድጋፍ እንዲደርግለት በጠየቃችሁን መሰረት ከላይ የተጠቀሰው ተማሪ
 አስፈላጊውን ድጋፍ ተደርጎለት መረጃ የሰጡሰብ መሆኑን እንሳውቃለን

ከሰላምታ ጋር


 Bulchaana Aanaa Bulchaanaa
 Office of the Mayor
 Harar, Ethiopia