



The Ethiopian Peace Index

Pilot Study

Establishing a baseline of peace at multiple levels and identifying entry points for resilience.

A report on quantitative data from 808 citizens, 101 Kebele administrators and 101 traditional leaders in the Sidama region, the Southern Nations, Nationalities and Peoples region, and the Southwest Ethiopian Peoples region

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Acknowledgements

The pilot Ethiopian Peace Index was implemented by the Ministry of Peace of the Federal Democratic Republic of Ethiopia and by Interpeace, in partnership with SeeD and ABCON, and was funded by the Royal Government of the Netherlands.

The typographies used in this publication are Suisse International, Suisse Works and Suisse Neue, by Swiss Typefaces who generously sponsor Interpeace.

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Quai Perdonnet 19
1800 Vevey
Switzerland

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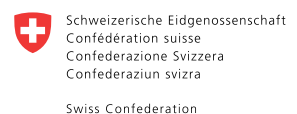


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Forewords

Peace is essential for the growth and development of any community: it helps build trust, foster co-operation and promote stability. But how can we know whether peace is present and how it is evolving? What factors promote or hinder sustainable peace? And how do different levels of peacefulness interact, whether individual, community or regional?

To answer these questions, the Ministry of Peace, in partnership with Interpeace, launched the Ethiopian Peace Index pilot study presented here. Using participatory and quantitative research methods, the Ethiopian Peace Index measures a broad range of peace factors and the relationships between them in three regions: Sidama, the Southern Nations, Nationalities and Peoples region and the South West Ethiopian Peoples region. These measurements provide a snapshot of the effectiveness of peace programmes in these regions and point to aspects to be improved.

The Ethiopian Peace Index applies a doubly innovative approach to inform the Ministry and other peacebuilding actors as to the current state of peace and resilience in the regions under study. Not only is the Ethiopian Peace Index built in a bottom-up, participatory way, but it also uses peace mapping to measure positive peace: going beyond the mere absence of violence to encapsulate the multiple desirable attitudes, societal characteristics, and structures that are each important for maintaining peaceful societies. Such an approach aligns with the national peacebuilding policies and strategies, emphasising local contexts and social capital grounded in our diverse cultures.

This pilot study identifies certain threats to peace and stability along with factors that contribute to peace. So, the Ethiopian Peace Index will doubtlessly prove helpful to the Ministry when developing effective policies, strategies and intervention mechanisms to maintain peace and prevent conflicts in our country. Building on this, future editions of the Ethiopian Peace Index have the potential to reveal further insight into the progress or backsliding of peace and resilience, whether in these same regions over time or by comparing across different areas of the country. So, scaling up the index to other regions of Ethiopia and carrying out periodic assessments will be crucial.

On behalf of the Ministry of Peace and myself, I would like to express my heartfelt appreciation to Interpeace, among others, for its partnership in making the Ethiopian Peace Index a reality. Your lead in the designing of the conceptual framework and overall guidance throughout the process of the study was pivotal for the realisation of the index. Also, my sincere appreciation to SeeD and ABCON for their valuable contributions and efficiency in helping us achieve our objective.

I would also like to extend my appreciation to the leadership and senior experts of the Ministry of Peace, who have been extensively engaged in the project. I would also like to acknowledge the management and heads of bureaus of the three regions, regional Kebele administrations, elders, and members of the civil-society organisations, academia, youth groups, and others who supported and participated in the process.

Finally, I would like to thank the Royal Government of the Netherlands for its financial support, which was instrumental in the success of the study.

Binalf Andualem

Minister

Ministry of Peace of the Federal Democratic Republic of Ethiopia

Sustainable peace is the foundation of sustainable development and growth. Building this strong foundation at a national level is a challenge in many countries worldwide, but we can always be optimistic of success if the challenge is addressed with good will and shared values, in an inclusive and people-centred way, and with the right resources and support.

It is this positive approach and potential that brought Interpeace to Ethiopia to support the Ministry of Peace in achieving its mandate and, specifically, to work as the Ministry's partner to create an enduring Ethiopian Peace Index. Over time, the Index will drive progressively deeper analysis and insights into sources of resilience at local, regional and national level. These, in turn, can inform good quality decision-making about national policies and the allocation of limited national resources. And the Index will provide the underpinning information required to foster context-specific, localised conflict resolution and transformation as well as social harmony and reconciliation.

The Ethiopian Peace Index pilot study summarised in this report is the first step, providing robust evidence and assessments of the factors that shape peacefulness and cohesion. Specifically, this report presents the findings of a rigorous survey conducted in three regions of southern Ethiopia: Sidama; the Southern Nations, Nationalities and Peoples; and, the South West Ethiopia Peoples regions. By analysing data from numerous and diverse participants – including citizens, traditional leaders and Kebele administrators – this emerging Ethiopian Peace Index sheds light on key factors that affect peace dynamics.

The survey's findings reveal the dimensions that most critically demand attention. These include strengthening community and intergroup relations; more objective decision-making by local leaders; capacity building to address bias and favouritism (perceived or real) ; fostering peace skills amongst individuals; and, fostering cooperation between members of the community, local administrators and traditional leaders.

The study also shows that economic well-being and food security are pressing concerns, especially those relating to financial insecurity and adversities such as crop and livestock losses. These significantly impact inter-group harmony and can be addressed through building robust social networks, promoting the inclusion of marginalised groups, enhancing mental well-being and social systems; and, encouraging consultative approaches led by local leaders.

Challenging current gender norms and stereotypes is a fundamental step towards achieving gender equality. In this domain, changing perceptions of gender roles is crucial, as is cultivating an atmosphere of mutual respect and understanding, and improving access to communication technology.

We are honoured that the Ministry of Peace entrusted us with this work. We are also deeply grateful to the many Ethiopians who openly and willingly participated in the pilot survey as their own personal contributions towards stronger national peace and cohesion. We also thank our other partners, notably the Centre for Sustainable Peace and Democratic Development (SeeD) and ABCON – the Ethiopian research and consulting firm. Led by the Ministry, our combined efforts have achieved this transformative tool for navigating the journey towards peace, stronger social cohesion, and reconciliation.

We have appreciated the opportunity to contribute towards a promising national future through the development of the Ethiopian Peace Index. The next steps, beyond expanding and perpetuating the Index will be to ensure that the richness and relevance of the findings are used as a call to action in designing evidence-based, context-specific, collaborative and practical activities that target the root causes of conflict and support further social cohesion and peace.

Simon Gimson
Acting President
Interpeace

Executive summary

Peace in Ethiopia has long faced significant challenges, with recent events in the Northern as well as other parts of the country exacerbating the already delicate situation. To promote social cohesion and reconciliation, reflection internal to the country is needed, along with an appraisal of the native, existing capacities that could promote lasting peace at the local, regional and national levels.

This pilot study presents the first deployment of the Ethiopian Peace Index (EPI), a participatory, quantitative research tool designed to measure a broad range of peace factors and the relationships between them. With its evidence base grounded in statistical analyses, the Ethiopian Peace Index seeks to inform peacebuilding design and improve the focus and effectiveness of work in this area by identifying the drivers of peacefulness and cohesion and so proposing entry points for transformative interventions.

The EPI is a flexible tool which provides a quantitative evidence base that can (and should) be revisited and re-analysed as new needs and research questions arise. This report provides in-depth analysis of peacefulness and conflict, food security, mental well-being, and gender equality outcomes in the regions under study. In each case, the underlying drivers of these outcomes are drawn out, outlining the way forward with optimum impact. For this pilot study, the EPI was deployed in three regions in the south of Ethiopia: Sidama, the Southern Nations, Nationalities and Peoples (SNNP), and the South West Ethiopia Peoples' (SWEPP) regions. Surveys were used to collect data from randomly selected participants: 808 citizens, 101 traditional leaders and 101 Kebele administrators.

The Ethiopian Peace Index pilot study's main finding is that peaceful community and intergroup relations are the most critical factors to be improved to achieve peace in Ethiopia overall. Indeed, although peacefulness at the individual level was found to be high among the Ethiopian citizens surveyed, community-level peace indicators were found to be much lower. Local violent disputes were reported by 43% of community members, so harmony between ethnic groups needs to be bolstered.

Several potential pathways to improving harmony and community peace were tested. **The key factors emerging were the objectivity of local leaders when making decisions, and minimising ethnic bias among traditional leaders when resolving intergroup disputes.**

Digging deeper, the analysis also identified individual peace skills that help build intergroup harmony, namely social tolerance and support for inclusive identities. **Co-operation between Kebele administrators and traditional leaders also helps mitigate emerging violence in communities, while good relations between local community leaders and local youth also contributes to violence prevention.**

Intergroup harmony was found to be negatively influenced by economic and nutritional insecurity, with individuals' ethnic centrality increasing and peaceful attitudes decreasing as uncertainty over finances and food arises. In Sidama and the SNNP region, food security was low, particularly among women. Facing this, resilience factors identified included growing enset or peas, in addition to adequate crop and fodder storage and having access to a robust, dense social network. Inclusion of youth, women, and marginalised groups is also paramount. In other words, **communities where all groups of people can rely on each other for support in difficult times manage to avoid acute food insecurity more effectively. So, organisations working to prevent extreme food insecurity must use a social-cohesion lens.**

On mental well-being, feeling social support from one's family and an openness to being consulted on the part of local leaders are shown to be important positive influences. When other social systems (namely the family and

socio-political systems) are functioning properly, individuals have higher mental well-being. Accordingly, **peacebuilding actors should consider the interconnectedness of mental well-being with other systems.**

Regarding gender roles and stereotypes, the norms in most critical need of changing are those perceptions, supported by around half the population, whereby men are inherently more capable and knowledgeable leaders. The predictive statistical analyses presented here reveal that **tolerant religiosity and access to communication technology are the strongest drivers to generate a more positive gender equality mindset** among the population. Concerned parties should apply these findings to ensure gender aspects are adequately considered in their approach to peacebuilding.

These findings, taken together, point to a need to apply a more robust, multisystemic lens to solve social issues around peacefulness, mental well-being, food security and gender equality. Using the predictive analyses presented in this report, policies and interventions can be designed to target the factors demonstrated here to be those more likely to lead to social change. Specific recommendations are addressed to stakeholders at the end of this report.

This EPI pilot study will serve as a working baseline for the Ministry of Peace of the Federal Democratic Republic of Ethiopia. The Ministry of Peace was instrumental in designing the EPI, as were several other local stakeholders. The EPI will also enable, among others, the Ministry of Women and Social Affairs, the Ministry of Labour and Skills, the Ministry of Culture and Sports, the Ministry of Health, academia, the media, international and local non-governmental organisations, and civil-society organisations to more effectively contribute to peace and reconciliation efforts across Ethiopia. Both the pre-rollout design and the data analyses were validated by groups of experts representing regional governments, local civil society, academia and the Ministry of Peace.

Plans are underway in 2023 to extend the Ethiopian Peace Index surveys to the remaining regions of Ethiopia. In this way, it will be possible to compare the state of peace in the three southern regions studied here with that in other regions in the country, and to create a national baseline. Moving forward, the Ethiopian Peace Index promises to enable peacebuilding actors across Ethiopia to identify, design and implement evidence-based interventions to build lasting positive peace for the whole country.

About the Ethiopian Peace Index

The Ethiopian Peace Index (EPI) was developed by the Ministry of Peace of the Federal Democratic Republic of Ethiopia and Interpeace in 2022. The aim of the Ethiopian Peace Index was to operationalise a new approach to bottom-up and participatory measurement that will inform the Ethiopian Government, in addition to peace and development actors, of the progress on peace and resilience in Ethiopia, as well as their respective contributions.

The EPI consists of three linked frameworks. First, the EPI understands peace as existing across different levels, including the peace that individuals feel, the peace within family units, and the status of peace in communities and across administrative borders. Only by measuring and understanding peacefulness (or a lack thereof) at each of these levels can one fully and appropriately assess peace in Ethiopia. Second, the EPI is grounded in the measurement of *positive* peace, which encapsulates not just the absence of violence, but also the multifaceted, desirable attitudes, social characteristics, and structures that are important for maintaining peaceful societies.¹ In this way, the EPI also mainstreams the impact that economic and development factors have on peace at all levels, providing an evidence-based insight into how these can be leveraged to ensure positive peace. Third, the EPI centralises the concept of building multisystemic resilience against adversities. It will assess which among a diverse array of individual and social capacities are providing resilience in the face of challenges (Figure 1).

Frameworks of the Ethiopia Peace Index

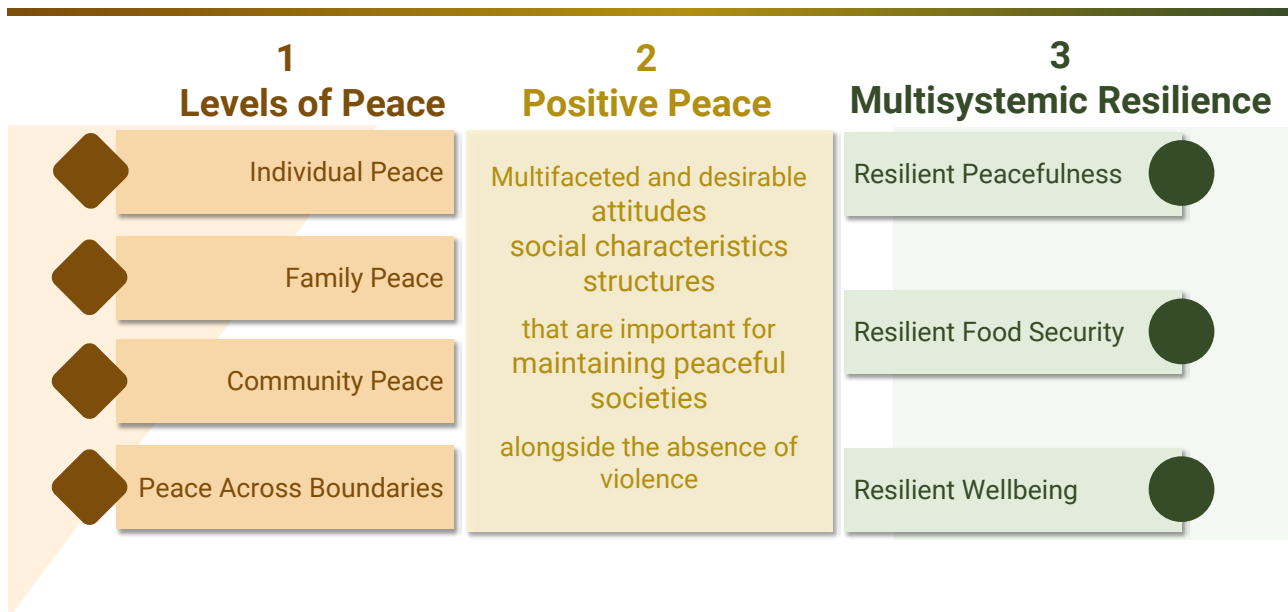


Figure 1: Outline of the Ethiopian Peace Index frameworks. The design of the survey’s methodology and components were guided by three frameworks: understanding peace at many levels, defining peace in terms of positive peace, and using resilience as a lens. The selection of these guiding frameworks was based on contextual awareness of what is relevant for Ethiopia, along with intensive workshops conducted with the Ministry of Peace and other local stakeholders. Choosing these frameworks governed the more detailed downstream design of the research project.

Introduction

With an estimated population of 117 million people as of 2021, Ethiopia is the second most populous nation in Africa after Nigeria. It is the fastest-growing economy in the region, with 6.3% growth in fiscal year 2020/21.² Despite its economic progress, since 2014 Ethiopia has experienced violent conflicts of alarmingly increased frequency and magnitude.³

Since Prime Minister Abiy Ahmed came to power in April 2018, the country appears to have been experimenting with institutional setups aimed at resolving perennial grievances and competing or contrasting narratives in both nation- and state-building architectures of the country. Though short-lived, institutions such as the Ethiopian Reconciliation Commission (2018-2021) and the Ethiopian Boundary and Identity Commission (2018-2021), both of which were disbanded following the formation of the new cabinet in October 2021, were established to anchor the political reform and transition of the country on tangible institutional foundations. Ethiopia has also attempted to innovatively institutionalise peace by establishing a Ministry of Peace, which has been mandated to revitalise peacebuilding initiatives and is viewed by many as the embodiment of the post-2018 political transition. In its first two years, the Ministry implemented, among others, community, elite and public-service dialogues that were targeted at creating a culture of dialogue and peaceful means of resolving differences. The Ministry of Peace also drafted documents of high national significance, such as the Ethiopian Police Doctrine and the Ethiopian Peace Policy. The latter provided crucial insights to the present EPI.

Furthermore, in a bid to bolster national consensus through inclusive dialogue and pave the way for lasting peace in the country, the Federal Parliament, on 29 December 2021, approved the establishing of the Ethiopian National Dialogue Commission under proclamation No.1265/2021. A few months later, the Federal Government appointed 11 people as commissioners of the National Dialogue Commission. This was a step in the right direction to address decades-long grievances and build peace. Recently, the Pretoria Peace Agreement was reached in a move to end the two-year long war in the Tigray region. Moreover, the recent decision by the Federal Government to disarm the Special Regional Forces is significant, as it has the potential to reduce political tension and violence in the country. While there are controversies around the process and implementation, there was widespread agreement in principle. These forces are highly trained and are equipped with weapons that make them a potent force. However, they have also been linked to abuses, killings and human-rights violations in the past and the process is not wholly supported in the constitution. They have also been accused of fomenting violence and unrest in different parts of the country, including the Tigray region, where tensions have escalated into a full-blown conflict. So, the decision is significant in terms of the ongoing efforts to reform Ethiopia's security sector. It could also help to reduce the risk of arms proliferation within the country – with fewer weapons in circulation, the government can better control the flow of arms and reduce the likelihood of weapons ending up in the hands of armed groups or criminal organisations. This could ultimately contribute to a more peaceful and stable Ethiopia. By doing so, the government is sending a strong message that it is committed to addressing the ongoing political and security crisis in the country, which would help restore public trust in the security sector. This is yet another major milestone in the move towards peace.

As the country makes these improvements, findings from the EPI can also support the identification of important issues in a more coherent and structured way. Developed through a partnership between the Ethiopian Ministry of Peace and Interpeace, the EPI seeks to realise two key outcomes: (1) to provide baseline data for the Ministry of Peace and local actors to understand levels of peace down to the regional level in Ethiopia; and (2) to provide critical and highly timely data to inform the Ministry of Peace's Peacebuilding Strategy, alongside increasing the knowledge of the peace needs of Ethiopians.

The EPI is designed to cover all of Ethiopia, but a pilot study was first rolled out in three regions: Sidama, the Southern Nations, Nationalities and Peoples (SNNP) region, and the Southwest Ethiopian Peoples (SWEPE) region. The Sidama, SNNP, and SWEPE regions are among the most diverse in the country, with an estimated total population of 21.49 million as of July 2022,⁴ comprising 56 indigenous ethnic groups.⁵ Although the regions are currently relatively calm, having overcome the 2018 political upheaval and ensuing intercommunal violence,⁵ the granting of Region status to Sidama in 2019 has prompted a cascade of regional or zonal requests by other ethnic groups.⁶ Tensions in anticipation of restructuring have already prompted security officials to warn residents against demonstrating or encouraging unrest, and most political disorder events recorded in the regions are associated with self-administration demands, new borders, or inclusion in or exclusion from newly created zones.^{6,7}

The results of the pilot Ethiopian Peace Index therefore come at a time where local unrest in the three pilot regions could continue. This exists against the backdrop of strides being made towards peace at the national level, in the context of the Agreement for Lasting Peace Through a Permanent Cessation of Hostilities between the Government of the Federal Democratic Republic of Ethiopia and the Tigray People's Liberation Front.⁸ In contrast, these realities occur alongside escalating political violence in the Oromia region, with spill-over protests already occurring in the SNNP region at the time of writing.^{9,10} Altogether, the recent developments across Ethiopia demonstrate a need for underlying grievances or tensions to be addressed appropriately, ensuring lasting and resilient peace, reconciliation and social cohesion.

Peace and security are not the only pressing issues for Ethiopian citizens. In late 2022, malnutrition was compounding the effects of drought in the Sidama, SNNP and SWEPE regions,¹¹ while food insecurity across the country is said to be among the worst globally, and emergency and crisis food security outcomes are expected to be widespread across southern and southeastern parts of the country by November 2023.¹² Over 20 million people across the country continue to depend on all types of humanitarian assistance, and approximately 22.6 million people were food insecure across the country in December 2022, alongside 1.2 million children with severe acute malnutrition and 3.5 million with moderate acute malnutrition.¹¹ An estimated 17.5 million people needed agricultural support across Ethiopia in 2022¹¹ and the Government of Ethiopia has specifically emphasised the need to enhance resilience to shocks for the most vulnerable households in the latest Productive Safety Net Programme implementation manual.¹³

Ethiopia has made considerable steps towards gender equality and women's empowerment.^a Nevertheless, gender stereotypes are widespread,¹⁴ as are harmful traditional practices and sexual and gender-based violence.^b The labour force participation rate of women is lower than that of men, adult literacy is lower among women than men,^{c,15, 16} and women and girls spend almost threefold more time on unpaid care and domestic work compared to men.^{c,15, 16} Additionally, women's and girls' needs have shifted dramatically as a result of violence, insecurity and climate shocks across the country, as they face disrupted access to sexual and reproductive healthcare, maternal healthcare, and psychosocial support, while an estimated 8 million women and girls are currently in need of protection services.¹⁷ Recognising these realities, the Government of Ethiopia has mainstreamed gender equality across its ten-year development plan, "Ethiopia 2030: A Pathway to Prosperity",¹⁸ necessitating the

a Women's rights and gender equality are featured in the Constitution of the Federal Democratic Republic of Ethiopia (1995), in several legal frameworks, laws and proclamations (e.g. the Federal Rural Land Administration Proclamation No. 89/1997, the Family Law of 2008, Criminal Law (2005), Federal Civil Servants Proclamation No. 1064/2017 and the Public Servants' Pension Proclamation No. 714/2011 and Private Organization Employee's Pension Proclamation No. 715/2012, as well as the Labour Proclamation No. 1156/2019).²⁵ The Government of Ethiopia has implemented several regional and international policies and development plans centred around gender equality, such as the National Action Plans for Gender Equality (2002-2006 and 2006-2010), Growth and Transformation Plans I and II, and the Gender Equality Strategy for Ethiopia's Agricultural Sector (2017).⁵⁴

b Female genital mutilation affected approximately 65% of Ethiopian women between the ages of 15 and 49 in 2016, despite being explicitly criminalised. Some 26% of women between the ages of 15 and 49 reported having ever experienced physical or sexual violence as of 2016.⁵⁵

c Some 72.3% compared to 84.7% – 2021 labour force participation rate estimate; adult literacy rate of 44.4% of women aged 15 and above, compared to 59.2% of men in 2017.⁽¹⁵⁾ Women and girls over the age of 10 spend 19.3% of their time on unpaid care and domestic work, compared to 6.6% of time spent by men.⁽¹⁶⁾

identification of pathways for increasing support for gender equality, for monitoring changes in the levels of support among different segments of the population, and for characterising the specific needs of women in Ethiopia.

In Ethiopia, mental illness is the leading non-communicable disease in terms of burden measured in disability-adjusted life years.¹⁹ Mental health problems have been linked to both poverty and gender-based violence in Ethiopia^{20,21} and empirical evidence has confirmed the increased risk of mortality associated with severe mental illness.²² In addition, it is widely acknowledged that the psychosocial well-being of individuals, and the effective functioning of communities, are affected by individual and collective responses to experiences such as violent conflict, sexual and gender-based violence, and other physical, political or socio-economic stressors.^{23,24} There is now consensus on the importance of integrating mental health and psychosocial support into peacebuilding, as this leads to improved well-being, which in turn enables people to resist violence and build agency, ultimately leading to sustainable peace.²³ To complement the Government of Ethiopia's National Mental Health Plan 2020-2025,¹⁹ it is essential to identify entry points for empowering individuals, families and communities to promote their mental well-being, and for building resilience against stressors, ensuring that Ethiopians have access to the social and material assets that allow them to maintain their well-being.

This report covers five thematic areas which address these priorities:

- **The EPI framework**, which conceptualises peace as existing at multiple, interconnected levels, and maps the status of each of these in the three pilot regions.
- **Resilient peacefulness**, which investigates the drivers of intergroup harmony and how to reduce ethnic centrality, identifying how to build resilient peaceful attitudes which individuals can maintain in the face of adversities, exploring the capacities that allow communities to avoid the escalation of disputes into violence, and understanding how to build community co-operation.
- **Resilient food security**, which identifies specific resilience factors that enable individuals to maintain their food security in the face of multisystemic adversities.
- **Resilient well-being**, which outlines the resilience capacities that allow individuals to maintain their mental well-being in the face of multisystemic adversities, a core component of peacebuilding and reconciliation.
- **Gender equality**, which identifies concrete entry points for strengthening citizens' gender equality mindsets.

In addition to those covered in this report, the EPI contains extensive measurements of governance, peace-responsive development and vertical cohesion, triangulated based on the perspectives of individual citizens and community leaders.

The Ethiopian Peace Index can reveal the drivers of desirable outcomes as well as resilience capacities, which each disrupt unwanted risk-to-outcome pathways. In this way, the EPI can be used to identify communities most at risk, or to pinpoint the highest-priority capacities to be strengthened. As a robust, validated measurement grounded in quantitative data, it can highlight which locations and sociodemographic groups are faring better or worse and it can be used by actors to target programming. Ultimately, the evidence from the EPI can be used by the government and multilateral stakeholders to monitor the status of peace at different levels, to focus interventions effectively to ensure the most positive impact, and to design tailored policies based on the needs and strengths of specific segments of the population.

The Ethiopian Peace Index builds on Interpeace's global expertise in conducting participatory, mixed-methods research to measure resilience at different levels or scales.²⁵ By identifying the most prevalent risk pathways in Ethiopia, it is possible to measure a broad range of resilience capacities – those which interrupt these risk-to-outcome pathways. These resilience capacities can subsequently be strengthened, ultimately enabling individu-

als and communities to recover from shocks while retaining or enhancing their core functionality.²⁵ The pilot EPI focuses on three types of resilience: peacefulness, food security and well-being.

By accumulating a robust, quantitative evidence base across the three pilot regions, this study can respond to the policy and programmatic requirements of diverse stakeholders in Ethiopia. The results are poised to enable different actors in Ethiopia to design transformative programmes that build peace and reconciliation at all levels, in addition to providing a context-specific toolkit for measuring sustainable, resilient and positive peace. Similarly, the results relevant to food security, well-being and gender equality provide a robust measurement baseline for programmes addressing these topics and can also be used to verify or design programmatic theories of change.

The topics addressed in this study are relevant to several United Nations Agenda 2030 Sustainable Development Goals in Ethiopia:

- Goal 1: No Poverty
- Goal 2: Zero Hunger
- Goal 3: Good Health and Well-being,
- Goal 5: Gender Equality
- Goal 10: Reduced Inequalities
- Goal 16: Peace, Justice and Strong Institutions.

These complement the Government of Ethiopia's national strategies, namely the Ethiopian Growth and Transformation Plan II (GTP II, 2015/16-2019/20) and the country's Ten-Year Development Plan (2021-2030) which are already well aligned with the Sustainable Development Goals.^{18, 26, 27} The topics covered by the EPI and addressed in this report can therefore inform the following pillars of the GTP II: equitable growth and development, democratic and developmental good governance, and empowerment of women and youth.²⁷ The EPI can also contribute to the key strategic pillars relevant to shared prosperity, gender and social inclusion, access to just and efficient services, and regional peacebuilding, within the Ten-Year Development Plan.¹⁸

Comparing the Ethiopian Peace Index to other global indices

Ethiopian societies have traditional mechanisms of gauging the peacefulness and overall stability of their political, social and economic environments. From the apparent early-warning mechanisms such as rumours and gossip that become widespread through *ereгна* (shepherds/goatherds), *negade* (merchants) and *Azmaris* (poet musicians) to the more culturally robust *Dagu* of the Afar, all provide crucial information on the peace and security situations of places near and far. These perennial socio-cultural mechanisms practised to the present day across different regions and communities, however, have not been transformed into or replaced by data-driven, scientifically reliable or systematic tools to measure and create predictability of peace or other socio-political phenomena. Nor have the various sources of socio-cultural capital with implications for peace indexing been adequately researched and documented. This, a peace index that attempts to measure peace in Ethiopia, can play the role of curating socio-cultural systems of peace, social cohesion and resilience. The index itself benefits from drawing on potential indicators from existing socio-cultural systems, values and structures, which give the index local context and cultural sensitivity.

Thus, the EPI differs from the Global Peace Index (GPI) in certain respects. First, the GPI’s metrics are used to analyse peace and to quantify its economic benefit, whereas the EPI’s measures are designed to inform the Federal Government’s Peacebuilding Strategy and are primarily driven by the need for data which provide an understanding of the drivers of conflict and violence that Ethiopia has experienced in recent times. Second, the GPI is primarily designed to enable cross-country comparisons, while the EPI focuses on a contextually relevant comparison of the state of peace across Ethiopia’s regional states, with a focus on understanding the scope, scale, complexities, and challenges of peacebuilding and aiming to use this to foster lasting peace at local, regional and national levels. Third, the GPI is based on expert knowledge or assessment of designated “country analysts” or “trusted sources”, while the EPI is based on lived peace – the state of negative or positive peace as experienced by citizens in their daily lives, or in other words experiences at individual, family, and community levels. So, the EPI generates primary data from a representative sample of respondents through multiple surveys administered to individuals/households, Kebele administrators and traditional leaders, as opposed to relying on assessment by “experts” or “country analysts”. Fourth, the weighting of the EPI considers cultural idiosyncrasies to simplify understanding of the scores. In this regard, suffice it to mention the fact that lower scores are generally understood as a lack of a social phenomenon (including peace), while higher scores refer to a stronger presence of that phenomenon.

Ethiopian Peace Index Score 6.7/10	<i>Higher values indicate more peacefulness; the focus is on positive peace, component indicators unweighted. Useful for within-country comparison; based on Ethiopia-specific phenomena; reliant on the perceptions and sentiments of Ethiopian citizens and local leaders.</i>
Individual peace	Belonging and inner peace
	Forgiveness
	Well-being
	Constructive and critical citizenship
Family peace	Family support
	Percentage affected by domestic abuse (reversed)
	Equal resource distribution (within household)
	Gender equality mindset
Community peace	Percentage of communities affected by internal violent disputes (reversed)
	Community co-operation and solidarity
	Social tolerance and trust in other people
	Trust between citizens and local leaders
	Inclusivity of community structures
	Gender equality mindset of local leaders
Peace across borders	Percentage of communities affected by cross-boundary violent disputes (reversed)
	Co-operation between communities and across borders (of communities close to any border)
	Intergroup harmony
	Good governance

Positive Peace Index Ethiopia Score 3.737/5	<i>Lower values indicate more peacefulness; component indicators weighted based on their correlation with the GPI internal peace score. Useful for cross-country comparison, collects data from official national-level statistics, expert scoring sources and indices.²⁸</i>
Acceptance of the rights of others	Gender Inequality Index (United Nations Development Programme (UNDP))
	Group grievance (Fragile States Index)
	Exclusion (V-Dem)
Equitable distribution of resources	Inequality-adjusted life expectancy index (UNDP)
	Access to public services (V-Dem)
	Equality of opportunity (Freedom House)
Free flow of information	Freedom of the press (Reporters Sans Frontières)
	Quality of information (V-Dem)
	Individuals using the Internet (International Telecommunications Union)
Good relations with neighbours	Law to support equal treatment of population segments (Freedom House)
	International tourism (World Tourism Organization)
	External intervention (Fragile States Index)
High levels of human capital	Share of youth not in employment, education or training (International Labour Organization)
	Research and development staff (United Nations Educational, Scientific and Cultural Organization)
	Healthy life expectancy (World Health Organization)
Low levels of corruption	Control of corruption (World Bank)
	Fractionalised elites (Fragile States Index)
	Public-sector theft (V-Dem)
Sound business environment	Regulatory quality (World Bank)
	Financial Institutions Index (International Monetary Fund)
	Gross Domestic Product per capita (International Monetary Fund)
Well-functioning government	Government openness and transparency (Freedom House)
	Government effectiveness: estimate (World Bank)
	Rule of law: estimate (Bertelsmann Transformation Index)

Global Peace Index Ethiopia Score 2.806/5	<i>Lower values indicate more peacefulness; measures negative peace; component indicators weighted and normalised; quantitative indicators scored numerically and qualitative ones banded into five groupings. Useful for cross-country comparison, relies on expert scoring/assessments.²⁹</i>
Ongoing domestic and international conflict	Number and duration of internal conflicts (UCDP Battle-Related Deaths Dataset, Non-State Conflict Dataset and One-sided Violence Dataset; IEP)
	Number of deaths from external organised conflict (UCDP Georeferenced Event Dataset)
	Number of deaths from internal organised conflict (UCDP Georeferenced Event Dataset)
	Number, duration and role in external conflicts (UCDP Battle-Related Deaths Dataset; IEP)
	Intensity of organised internal conflict (Qualitative assessment, EIU)
	Relations with neighbouring countries (Qualitative assessment, EIU)
Societal safety and security	Level of perceived criminality in society (Gallup World Poll; IEP estimate)
	Number of refugees and internally displaced people as a percentage of the population (UNHCR Mid-Year Trends; IDMC)
	Political instability (EIU)
	Political Terror Scale
	Impact of terrorism (IEP Global Terrorism Index)
	Number of homicides per 100 000 people (UNODC Surveys on Crime Trends and the Operations of CTS; EIU estimates)
	Level of violent crime (Qualitative assessment, EIU)
	Violent demonstrations (ACLED; IEP)
	Jailed population per 100 000 people (World Prison Brief)
	Number of internal security officers and police per 100 000 people (UNODC CTS)
	Ease of access to small arms and light weapons (Qualitative assessment, EIU)
Militarisation	Military expenditure as a percentage of gross domestic product (The Military Balance IISS; EIU estimates)
	Number of armed services personnel per 100 000 people (The Military Balance IISS)
	Volume of transfers of major conventional weapons as recipient (imports) per 100 000 people (SIPRI Arms Transfers Database)
	Financial contribution to United Nations peacekeeping missions (UN Committee on Contributions; IEP)
	Nuclear and heavy weapons capabilities (Military Balance+ IISS; IEP)

Methodology

Data collection and sample design

Data collection was carried out by ABCON Research & Consulting, based in Addis Ababa. ABCON has been operating since 2000 with experience providing consultancy services to governmental and international organisations. ABCON has rolled out multiple national and regional research and consultancy projects in Ethiopia across diverse disciplines.

The data were collected in July 2022 from three regions of Ethiopia: SNNP, Sidama and SWEP (Figure 3). During data collection, a selected team of experts from the Ethiopian Ministry of Peace was deployed to oversee the research process. Some 50% of the enumerators were women and 50% were men.

The study consisted of three surveys, targeting:

1. randomly selected individual citizens at the household level (male and female citizens above the age of 18 residing in both urban and rural parts of each region);
2. the Kebele administrator from each primary sampling unit (PSU);
3. randomly selected traditional leaders from each PSU.

The study used a cluster, stratified and multistage probability sample design. This ensured a random selection of respondents, and power allocation of the sample across urban and rural strata. The primary sampling units were selected from the latest census area frame of Ethiopia Statistical Services and used for the cluster design.

The sample was randomly selected in multiple stages. At the first stage, 101 PSUs were selected from the Central Statistical Agency sampling frame. At the second stage, eight households were randomly selected in each of these PSUs using the random-walk procedure. At the third, final stage, a Kish grid was used to select the respondent to be interviewed. In each of the selected PSUs, the Kebele administrator was interviewed. In each of the selected PSUs, a traditional leader was randomly selected from the complete list of traditional leaders in that PSU.

The sample selection method ensured completely random selection of interviewees and a representative sample. The total sample size at the individual level was 808, and there were 101 Kebele administrators and 101 traditional leaders surveyed. For details on estimation of the sample size and allocation, see the note A note on sample-size estimation and allocation.

The data were collected using a structured, quantitative questionnaire and face-to-face interviews that were carried out by interviewers trained for this project, with due regard for ethical considerations, safeguarding and



Figure 2: Interview of a traditional leader in Sidama region between Shebedino and Boricha woreda

confidentiality. Responses were recorded using computer-assisted personal interview (CAPI) software, and interviews lasted approximately one hour.

Participatory research design and validation

The study used a mixed-methods participatory research approach. This included multilevel stakeholder and expert consultations to design and calibrate indicators and develop relevant conceptual methods that would answer the specific research objectives. By considering inputs from national and regional experts, the pilot study included a wealth of indicators relevant across Ethiopia in addition to specific, tailored indicators of social dynamics that could be adjusted in each region. Following data collection and analysis, the results were shared and reviewed with key local stakeholders to ensure local ownership and uptake of the results, the relevance of findings, and to maximise positive impact.

The final analytical results were validated in a stakeholder workshop, with representatives from civil society, academia and local government from the three regions (Sidama, SNNP and SWEPI). The stakeholders identified further analytical priorities, which are included in the present report. Stakeholders were asked to validate the results and provide plausible interpretations of these. Stakeholders also designed potential activities or interventions based on the quantitative evidence discussed during the workshop.

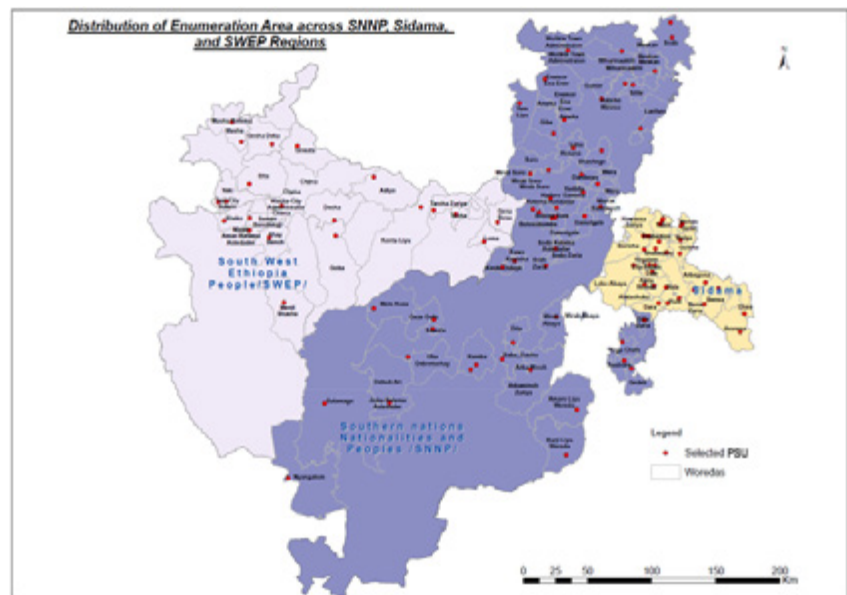
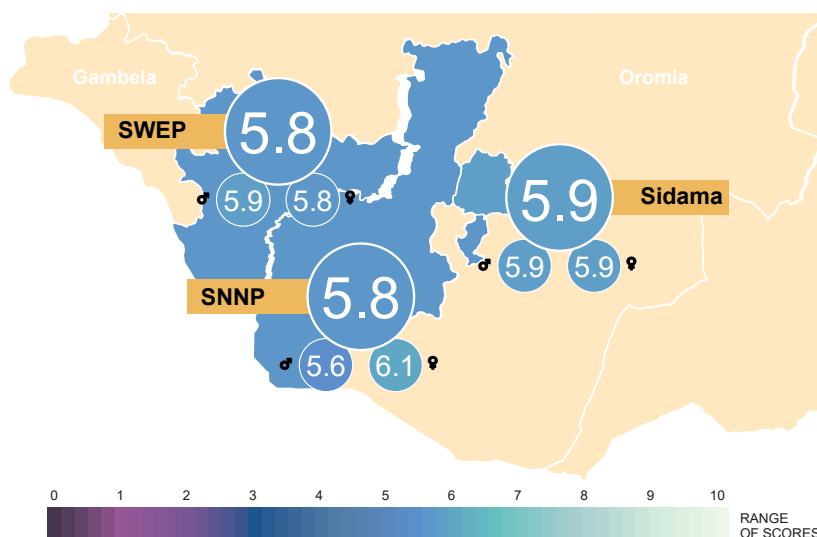


Figure 3: Selected primary sampling units sampled for the Ethiopian Peace Index, July 2022. In each of the 101 primary sampling units, eight individuals were randomly selected, one traditional leader was randomly selected, and the Kebele administrator was interviewed.

How to read the Ethiopian Peace Index

The EPI quantifies the levels of societal phenomena using indicators based on questions from the face-to-face EPI survey. Using several questions to create one indicator allows us to reliably measure that phenomenon from different perspectives. Scores for each indicator are given a value from 0 to 10, where 0 corresponds to the total absence of a phenomenon in an individual, region or in society, and 10 corresponds to its maximum possible presence.

Heat maps, such as the one shown on page 18, give the score achieved by each region in our sample for a given indicator. The larger circles indicate the regional score, and the smaller circles show the score of men and women in each region.



For example, the indicator “personal security”, shown here, is measured using **three** questions, on a scale from 1 to 4:

1. Do you feel safe walking alone in the street at night?
2. Do you feel safe from violence in your daily life?
3. Do you feel that the police or other security services can protect you from violence?

This scale is then summed and rescaled from 0 to 10 to give the scores shown on the left.

Survey demographics

The demographic profile of respondents, captured within the pilot survey, is shown in Table 1.

Table 1: Individual-level survey demographics

	% of total individual-level survey respondents (N=808)
Men	50.0
Women	50.0
Urban	37.1
Rural	68.3
Youth (18 to 35 years old)	65.1
Middle-aged adults (36 to 50 years old)	24.9
Older adults (over 51 years old)	10.0
No formal education	19.0
Informal education	2.7
Primary education	45.1
Secondary education	20.6
Post-secondary education	12.6
Christian	89.4
Muslim	8.8
No particular faith	1.8

Technical and statistical information

Statistical testing

To examine the direction and magnitude of an association between two indicators, **Pearson correlation** coefficients were calculated. All correlations mentioned in this report are statistically significant at a p-value of 0.05 or below.

To assess whether group means are different at a statistically significant level, analysis of variance (**ANOVA**) tests were conducted. All group comparisons reported have an F-value over 20 or a Cohen's *d* effect size above medium and are statistically significant at a p-value of 0.05 or below.

For all predictive models the indicators used have good to excellent **reliability**, with Cronbach's alphas ranging between 0.7 and 0.9.

In predictive analyses, linear regressions, multivariate regressions and multiple hierarchical **regressions** were used. Further, to demonstrate the magnitude and direction (i.e. effect) of each predictor variable on the outcome variable in predictive models, **standardised beta coefficients** are reported. Standardised beta coefficients denote the degree of change in the outcome variable for every 1-unit (standard deviation) of change in the predictor, while controlling for the influence of all other predictors in the model.

Predictive modelling with multiple data streams

In addition to the methods mentioned above, multilevel predictive modelling was also employed. The data collected from individual citizens at the household level in each PSU were considered to constitute one level and the responses collected from Kebele administrators and traditional leaders in each PSU comprised a second level of a nested hierarchical structure. By considering the effect of these clusters, it was possible to construct multilevel predictive models to investigate the driving factors behind several outcome variables. These models included both individual-level and group-level variables as predictors.

Resilience analysis

Resilience analysis can identify the characteristics of individuals that display an unexpected positive adaptation in the face of adversities. These individuals have positive results on outcome indicators despite their extreme level of exposure to challenges and adversities. Resilience analysis has been used in developmental psychology^{30, 31, 32} and conflict studies,^{33, 34} and is an analytical strategy that allows researchers to test two key questions:

1. Which adversities, and to what extent each, negatively impact a positive life outcome of interest?

To test this, multivariate or linear regression or multilevel regression modelling is used to examine the effects of various adversities (e.g. exposure to conflict) on a positive life outcome (e.g. peaceful attitudes). This provides insight to which adversities impact the outcome of interest, and the strength with which they do so. See, for example, Figure 16 on page 32 for the impact of adversities on peaceful attitudes.

2. Which resilience/fragility factors, and to what extent each, bolster/undermine the positive life outcome of interest in the face of adversity?

Positive values of residuals are assigned to individual cases in the sample that perform better on the outcome than predicted by the fitted line, after accounting for all adversities. Negative residuals correspond to individual cases in the sample that perform worse on the outcome than predicted by the fitted line.

Accordingly, a positive correlation between an asset and the residuals suggest that the asset is a resilience factor, since it characterises individuals who are coping in the face of adversities. By the same token, a negative correlation between an asset and the residuals suggests that this asset is a fragility factor.

To test which factors were resilience or fragility factors, the residuals extracted from the predicted models were correlated with a series of indicators in the EPI, which measure individual competencies, communal or household assets, resources, services, social factors, and characteristics of the local area. Those indicators which had a positive relationship with the residuals are then said to be associated with individuals who are coping in the face of adversities and are therefore resilience factors. See, for example, Figure 17 on page 33 for the checklist of resilience factors for remaining peaceful in the face of adversities.



Figure 4: Interview with citizens in the SNNP region, along the Halaba - Gedeo - Dehub Omo - Gamo zone route

The Ethiopian Peace Index framework

The Ethiopian Peace Index is composed of four dimensions, each measuring a different level of peace: individual peace, family peace, community peace and peace across borders, with an overall score of 6.7 out of 10 measured by this pilot study in three regions in 2022. Each of these four levels of peace is composed of distinct indicators measured either at the individual or at the community level. The score for each of these four levels is an average of the indicators in the relevant quadrant of Figure 5. These levels, and the Ethiopian Peace Index overall, contain indicators of positive peace, social cohesion, inclusion, equality, and the absence of negative peace.

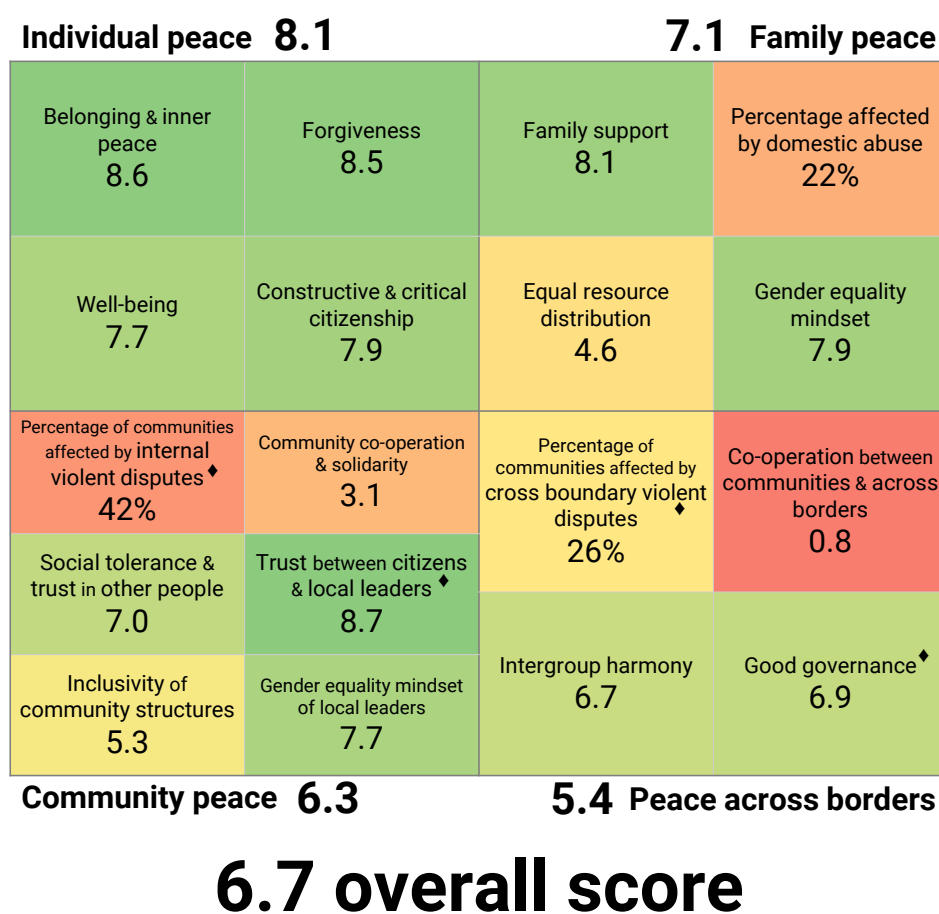


Figure 5: Ethiopian Peace Index indicator components and measured levels. Mean scores are out of 10, on a scale from 0 to 10, where 0 indicates complete absence of the phenomenon, and 10 indicates maximum possible presence of the phenomenon. ♦ Variables contain components measured at community level.

As seen in Figure 5, there is a decrease in the score for each level of peace moving further from the individual. individual peace scores highly, at 8.1 out of 10, followed by family peace at 7.1. Community peace is lower, at 6.3 out of 10, and peace across borders lower still, at 5.4 and with the most room for improvement.

Respondents in the three regions have a high sense of belonging to their community (a mean score of 9.3 out of 10), and strong levels of inner peace (7.9), also displaying significant tendencies for forgiveness (8.5) and constructive and critical citizenship (a measure of being critical of leadership, alongside the tendency to react in peaceful and non-violent ways to drive positive social change, with a mean score of 7.9 out of 10).

While levels of family support are high at 8.1, and respondents are generally supportive of gender equality (7.9), 22% of respondents mention that they have previously been exposed to at least one incidence of domestic abuse (see more below in the section on [Gender Equality](#)). Additionally, equal resource distribution in the household is low, at 4.6 out of 10 – a measure of how equally resources and decision making are distributed between older and younger people, women and men in the household.

Citizens are tolerant of each other overall, although social tolerance towards people who identify as lesbian, gay, bisexual, transgender, queer or intersex or belong to another gender or sexual minority (LGBTQI+) is very low – at 0.7 out of 10 compared to 8.6 as recorded for all other marginalised groups. Respondents are also somewhat trusting of other people in general, at a mean score of 6.9 out of 10. Local leaders are supportive of gender equality (7.7) and there are high levels of trust displayed by individuals towards Kebele administrators (6.4) and traditional leaders (8.2), but also by those leaders towards their citizens (9.3).

In contrast to these positive findings, co-operation (2.5) and solidarity within the community (3.6) are low. Although citizens reported high levels of constructive and critical citizenship tendencies (see above), community structures are generally not inclusive of all people (scoring 5.3 out of 10), potentially forming a barrier to their participation (see the [Community co-operation](#) section for more). Further, 42% of the community members surveyed have reportedly experienced violent disputes within the community over the last two years (see also the section on [Preventing violent disputes in the community](#)).

Turning to peace across borders, the results indicate low levels of co-operation between communities and across borders (0.8 out of 10), an indicator showing particularly low levels in communities located close to any type of border (*woreda*, zonal, regional or international). Over one quarter of community members (26%) were reportedly affected by violent disputes involving their community and another community, including communities located across a border in a different *woreda*, zone, region, or country to their own (also see the section on [Preventing violent disputes in the community](#)).

Intergroup harmony – an essential indicator for future cohesion across the country as it encompasses the trust, social proximity, and positive feelings that people have towards other ethnic groups, religious groups, people from other regions and other communities – is neither particularly high nor low (6.7). To understand how to build intergroup harmony, see the section on [Intergroup harmony](#).

Finally, good governance, a key component of vertical cohesion, also scores moderately, at 6.9 out of 10. This measurement, conceptualised as capturing the relationships between communities and the Federal Government, evaluates both at the individual and community/group level the extent to which the Federal Government is perceived to be responsive, considerate of community concerns, and acting for citizens' best interests.



Figure 6: Traditional leader interview in the SNNP region along the Hadiya - Kembata Tembaro zone route

In observing the difference between the scores at each level of peace, participants in the results validation workshop noted that, although this may initially appear contradictory under the assumption that a peaceful individual results in a peaceful family, in fact, “a father can be good for his family, but at societal level can be corrupt”.

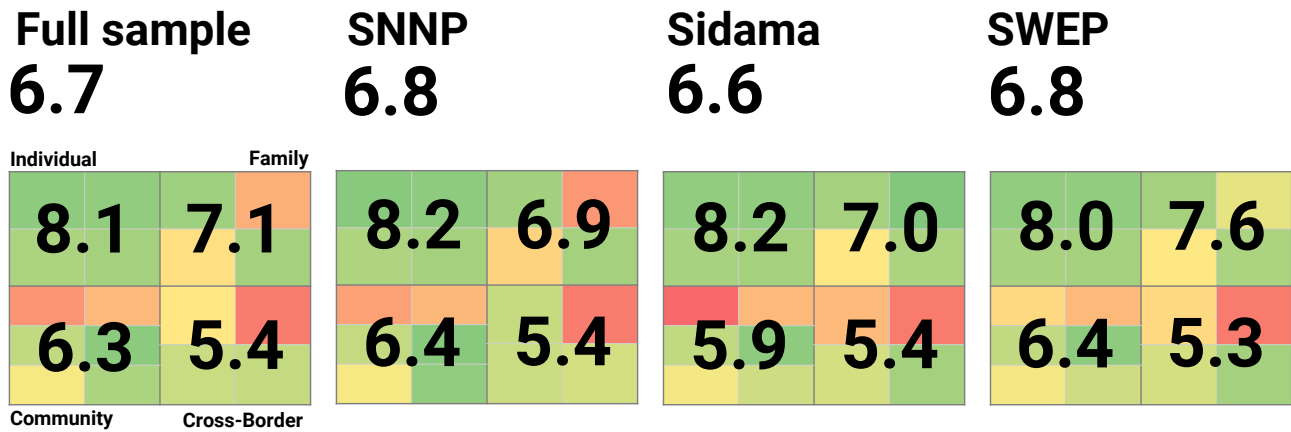


Figure 7: Regional disaggregation of the Ethiopian Peace Index at each level of peace

In Figure 7, the only notable difference is the slightly lower level of community peace in Sidama region, attributed to a high reported occurrence of intracommunity (i.e. within the community) and cross-boundary (i.e. between different communities or between communities in different zones, regions, countries) violent disputes in this region (see also Figure 8).

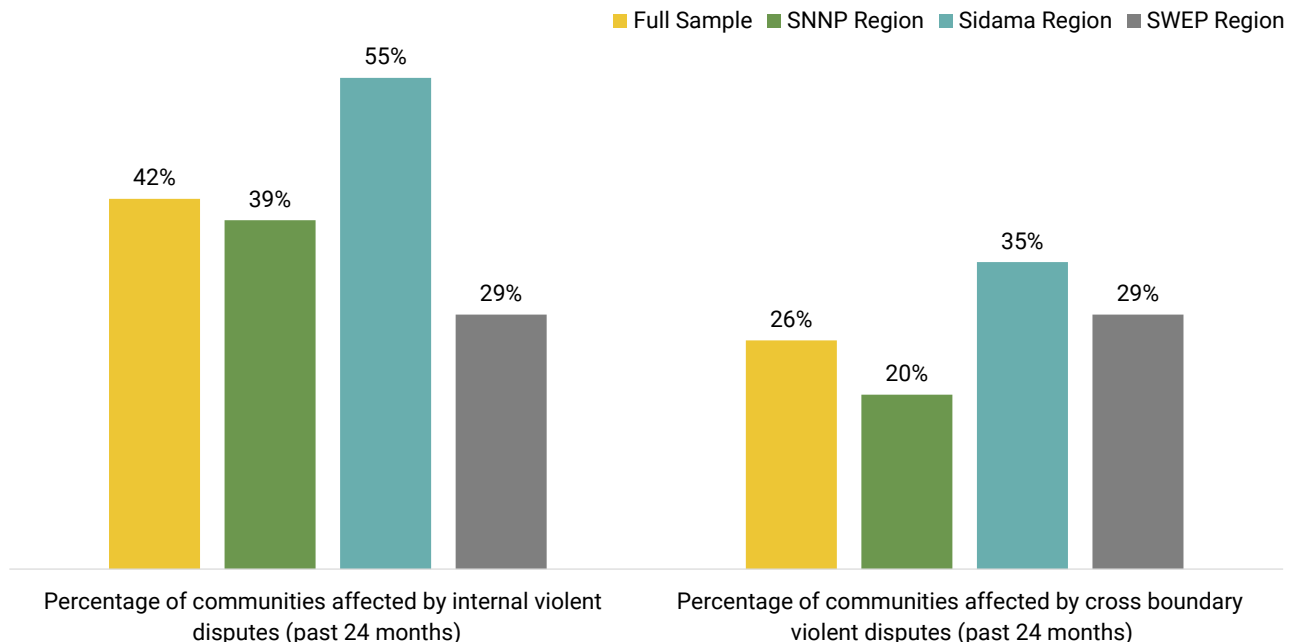


Figure 8: Percentage of communities in which traditional leaders report an occurrence of any type of violent dispute. In the full sample, about one community in four has experienced a dispute that has turned violent in the last two years.

Gender differences are also slight, with notably lower levels of gender equality mindset in men (7.6, compared to 8.2 in women), alongside lower levels reported by women of social tolerance and trust in other people (6.7, compared to 7.2 in men), and of equal household resource distribution (4.3, compared to 4.9 in men).

Full sample
6.7

Men
6.7

Women
6.6

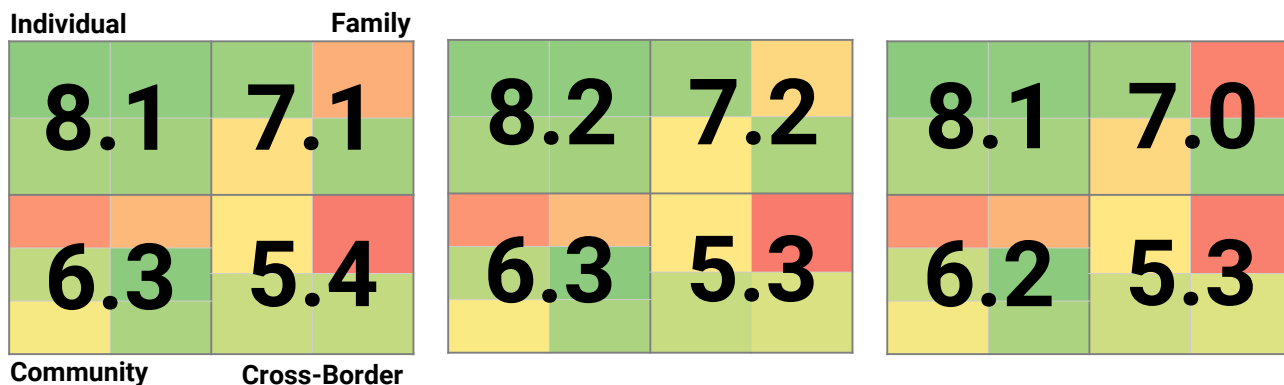


Figure 9: Gender disaggregation of the EPI at each level of peace

Key findings and recommendations

Individual peace is relatively high, the lowest component being well-being at 7.7 out of 10. This confirms that, at the individual level, Ethiopian citizens from the three regions studied here do exhibit healthy scores in forgiveness, feeling that they belong. **It is towards interpersonal and community indicators that most attention should be channelled, although progress should still be made in support of those who are facing mental health challenges.**

Family peace is high, although equal resource distribution across ages and genders is low, and 22% of all respondents have previously experienced abuse at the hands of a household member. Although family support is high, gender equality mindset among men has some room for improvement. **There remains work to be done to address domestic abuse, and programmes should focus on the importance of equal decision-making across ages and genders in the household.** Empowering women and youth in the household can only happen if the leaders of families, who tend to be older and male, value the younger and non-male members of their households as partners in a healthy family system. **Entry points for building gender equality mindset are revealed and discussed in the final chapter of this report.**

Community peace scores a moderate 6.3 out of 10. Community structures are not inclusive of all community members. Community co-operation and solidarity are also low. Internal violent disputes affect 4 in 10 communities, while a quarter of communities are affected by cross-boundary violent disputes. Traditional leaders in the Sidama region report higher levels of violent disputes within their communities compared to the other two regions. **Interventions should focus on addressing peaceful, non-violent resolution of disputes within communities. Closer investigation into the Sidama region is needed. Factors which help communities manage their disputes in a peaceful way, so they do not escalate into violence are investigated in the section on [Preventing violent disputes in the community](#).**

Peace across borders scores just 5.4 out of 10. Co-operation between communities and across borders is low. Intergroup harmony, which is vital to social cohesion and peace in Ethiopia, scores only 6.7. **Intergroup harmony should be improved using the drivers revealed in the section on [Intergroup harmony](#).**

Resilient peacefulness

The Agreement for Lasting Peace Through a Permanent Cessation of Hostilities between the Government of the Federal Democratic Republic of Ethiopia and the Tigray People's Liberation Front,⁸ although not directly pertaining to the regions surveyed in the pilot Ethiopian Peace Index, forms a backdrop against which conditions for consensus and peaceful coexistence across the country can be built. Coupled with the national dialogue process that the government launched towards the end of 2021, the Pretoria Peace Agreement is a major milestone, suggesting that peace is on the horizon.

Peacebuilding is a core pillar of Ethiopia's ten-year development plan, which has as a main target to ensure sustainable internal peace and prevailing peace and security while placing emphasis on peaceful coexistence and plural identities.¹⁸

From January 2018 to December 2022, the Armed Conflict Location and Event Data Project's Ethiopia Peace Observatory recorded a total of 626 fatalities due to violence against civilians, riots, protests, or other types of political violence and civil unrest across the SNNP, SWEP and Sidama regions.⁷ Although the number of fatalities has been gradually decreasing since peaking in 2019 (160 in 2019; 154 in 2020; 107 in 2021; 98 in 2022), the number of political-violence or civil-unrest events was twice as high in 2022 (78 events) compared to 2021 (41 events), the majority of which were related to self-administration demands, new borders, or inclusion in or exclusion from newly created zones.⁷ Notable examples of unrest have emerged as a result of requests for regional statehood or self-administration (e.g. Welayta zone, Gedeo zone, South Omo zone), administrative border disputes (e.g. Konso zone), as well as other forms of opposition to administrative structures (e.g. Welkite town in Gurage zone).^{6,7}

These realities indicate the importance of mitigating tension between groups, and identifying which capacities make individuals and communities resilient, allowing them to remain peaceful and avoiding the escalation of violence.

This chapter explores several outcomes based on the understanding that peacefulness is a multidimensional concept, underscored by individual behaviours and attitudes (see the section on [Peaceful attitudes](#)) along with community networks and relationships. The results can be used to design policies and programmes that focus on distinct aspects of peacefulness, from individual and structural capacities that build harmony between groups (see the section on Intergroup harmony), to community assets that promote peaceful resolution of disputes and avoid an escalation into violence (see the section on [Preventing violent disputes in the community](#)).

Throughout the consultations held during the design and validation of the present study, interlocutors identified the role of powerful figures, politicians or elites in igniting tensions between different groups of people. This mirrors existing literature, where localised conflicts are summarised in terms of "local elites seeking to control greater territory and resources engage in conflict to promote their own material agendas".⁷ Given the precedence of such localised conflicts, which often manifest in terms of quests of identity and self-determination,⁵ the study sought to test and measure specific relevant divisive narratives. In doing so, analysis also determined which factors combat such narratives, promoting instead a more inclusive identity, and therefore providing evidence on how to alleviate the risk of fragmentation between and within communities (see the section on [Reducing ethnic centrality](#)).

Intergroup harmony

Approximately one in ten respondents in the sample fully trust people from other ethnic groups, religions, communities or regions, while just under half trust people of their own ethnic group (48%, Figure 10), indicating that trust is generally low. Intergroup trust is higher in the SWEP region, where 23% of respondents would completely trust people of other ethnic groups, compared to 13% in Sidama and 12% in the SNNP region. These results are in a similar range to previous research in 2019-20, which found that 19% of people across Ethiopia agreed that “most people can be trusted”.³⁵

In contrast, respondents display higher levels of social proximity than intergroup trust. Three quarters (75%) of respondents would definitely accept someone from another ethnic group to marry into their family (Figure 11), and this is again highest in the SWEP region (88%), followed by the SNNP region (75%) and the Sidama region (66%).

Intergroup trust

Percentage of respondents who **fully trust people**

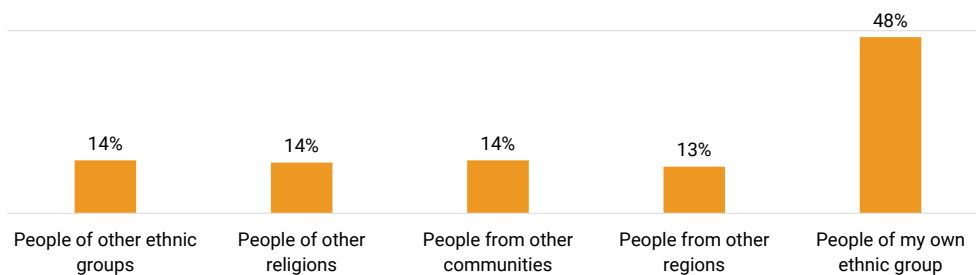


Figure 10: Percentage of respondents in the full sample (N=808) who fully trust people in various groups.

Social proximity

Percentage of respondents who **would definitely accept people**

■ To marry into your family ■ To work with you

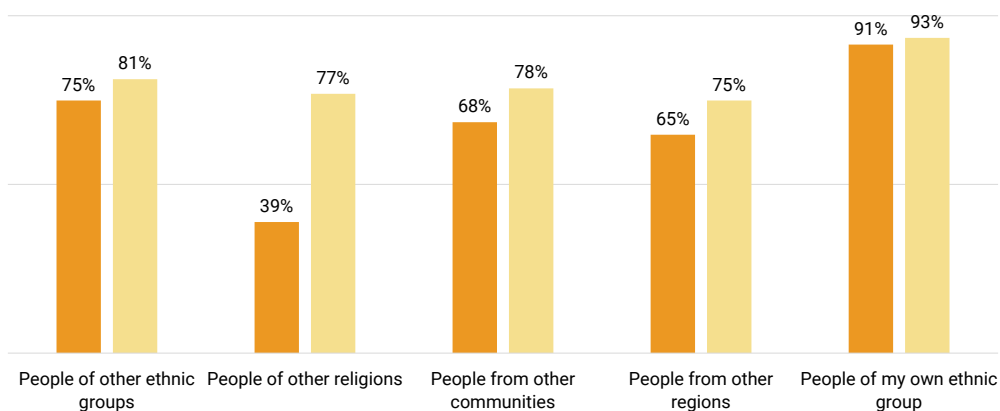


Figure 11: Percentage of respondents in the full sample (N=808) who would definitely accept each of the groups mentioned.

Based on these results, a predictive analysis was carried out to identify the drivers of intergroup harmony (a composite measure of trust in outgroups, social proximity towards outgroups, and positive feelings towards outgroups) and to pinpoint which adversities risk undermining intergroup harmony. Figure 12 outlines which factors lead to higher levels (green, positive sign) of intergroup harmony, and which lead to lower levels (red, negative sign) of intergroup harmony.

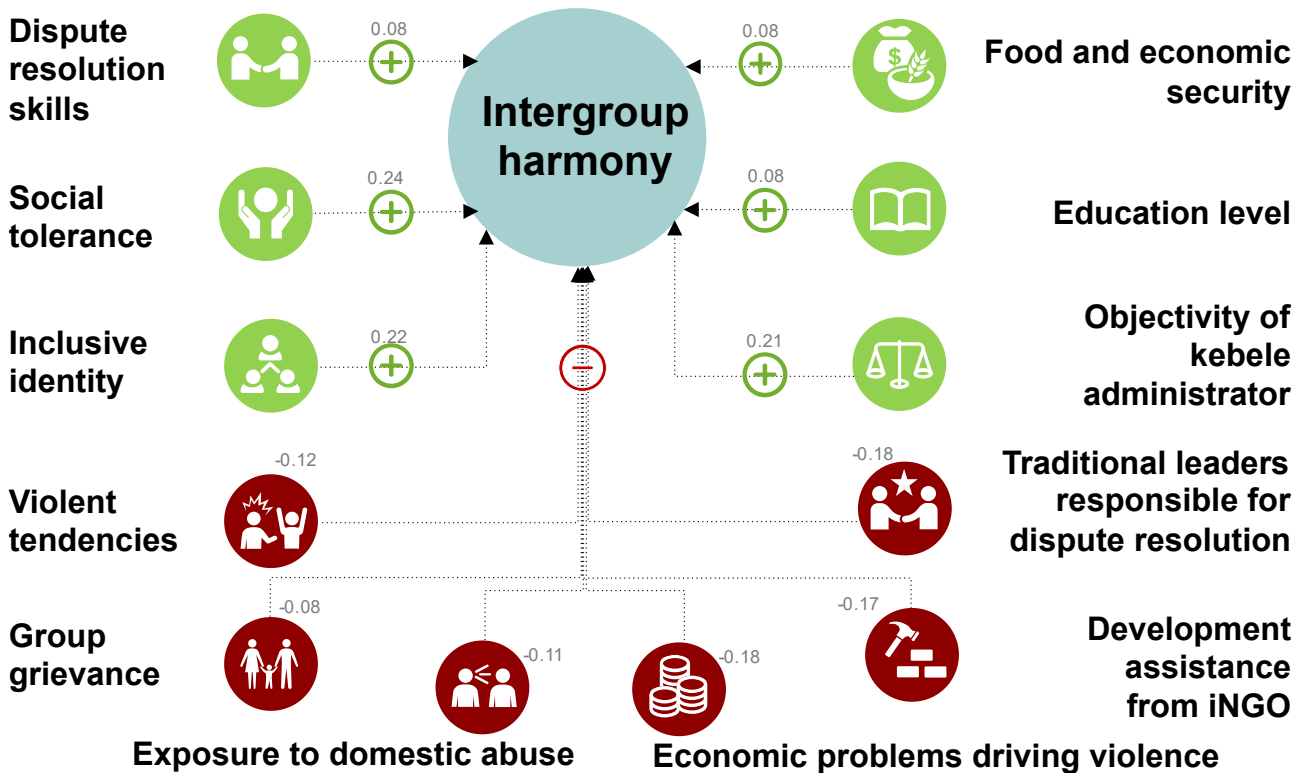


Figure 12: Linear regression results for the outcome of intergroup harmony. Green positive signs indicate variables which are drivers of the outcome; red negative signs indicate mitigators of the outcome. The variables objectivity of Kebele administrator, traditional leaders responsible for dispute resolution, development assistance from INGO and economic problems driving violence were measured at community/group level, and were detected using multilevel regression modelling (N=101). R-squared = 0.26. Model controlled for region, age and gender. N = 808. Standardised beta weight of the effect of the driver on the outcome shown in grey.

Social tolerance and inclusive identity lead to increased levels of harmony, as does possessing the necessary skills for effective, non-violent dispute resolution (such as negotiation, collaboration, and inclusive decision processes). These highlight the importance of holistic coexistence capacities for intergroup harmony, which could be the target of peacebuilding interventions.

Economic security (the extent to which respondents feel that their household has a secure source of income and whether they can cover their expenses) and food security (the extent to which respondents have enough food to feed their household) also emerged as important drivers of intergroup harmony – indicating that scarcity of finances or food could lead to tension towards other groups (see also [Figure 14](#) and [Figure 23](#)).^d Violence due to economic problems in the community also leads to a reduction in community-level intergroup harmony. In con-

^d For further analysis, ANOVA ($p < 0.05$) was conducted to compare the scores of different variables associated with peaceful coexistence, between respondents who are unemployed and those who are employed. The analysis identified that unemployed respondents reported lower social proximity to outgroups, and lower contact with outgroups – indicating a tendency of increased tension towards other groups among unemployed people and offering evidence to validate the link between precarious employment and intergroup tensions.

trast, Kebeles in which households tend to have a greater number of distinct income sources are less likely to experience violence (according to the Kebele administrators).

Violent tendencies (condoning the use of violence to resolve disputes or solve problems) lead to lower levels of intergroup harmony, and group grievance (feeling that one's own group is treated unfairly both by government and other people in the community) also reduces intergroup harmony. These findings may be useful for designing prevention strategies, mitigating any potential exclusion or marginalisation that might trigger tension towards other groups.

On the relationship between exposure to conflict and intergroup harmony, the validation workshop participants stated the difference between constructive conflicts and destructive conflicts. They mentioned that a plausible explanation may be that constructive conflicts could serve to boost social justice, increasing intergroup harmony.

It emerged that the objectivity of Kebele administrators increases intergroup harmony in the community. Objectivity of the Kebele administrator was assessed by the traditional leader of that community as the extent to which the Kebele administrator takes into account everyone's perspective of an issue, not just their own. This finding outlines a role for inclusive and objective governance in ensuring harmony among inhabitants.

An unexpected finding is that, in areas with higher levels of development assistance from international donors, community *intergroup harmony* was lower. It may be that such assistance is perceived to be distributed unfairly, driving tension. Another interpretation is that development intervention design may be faulty, leading to undesirable outcomes. Alternatively, implementers of development interventions (e.g. locals, government entities, international personnel) may be more likely to target (and therefore benefit) certain groups or individuals, increasing friction. In attempting to further diagnose this observation, it was found that development assistance from international donors is strongly correlated with the use of coping strategies for adversities ($N=101$, $p<0.05$, $r=0.2$). This indicates that the finding, above, of a relationship between development assistance and lower intergroup harmony, may arise because development assistance is more common in areas where intergroup harmony is already low. This research is inconclusive about why areas with higher levels of foreign aid experience lower levels of intergroup harmony, but it does highlight the need for more consistent integration of peace responsiveness in all aid interventions.

Finally, it also emerged that in communities where traditional leaders alone take responsibility for dispute resolution, there is a decrease in community-level intergroup harmony. Several explanations have been proposed. Given that the indicator of intergroup harmony refers to the relations with people in a different group to one's own (be it people form a different ethnic or religious group, another community, or another region), it could be that traditional leaders are more likely to side with their own community or group, ultimately serving to decrease harmony towards other groups. Similarly, it may be that traditional leaders are unable to influence communities beyond their own, and hence their interventions have limited impact on intergroup harmony.

Alternatively, it may be that the involvement of traditional leaders alone, without the support of local administrators or regional authorities in implementing the traditional leaders' decisions, has limited impact, leading to a high reoccurrence of tensions. Further, there may be a discrepancy between the customary practices put forward by traditional leaders and those suggested by ordinary court systems, while traditional leaders' decisions are not taken seriously or implemented.

Validation workshop participants questioned whether the results demonstrate a tendency of traditional leaders not playing the expected role in conflict resolution, and that in some instances they may have been co-opted by political forces who are often ascribed the blame for local tensions.

Participants noted that conflict “becomes a business” for some traditional leaders, describing them as “conflict entrepreneurs”. One participant even quoted their previous research in the Gambella region, where they observed that “the main actors in conflicts are those who consider themselves traditional leaders”.

They also mentioned that some traditional leaders have been found to extend the time taken to resolve a conflict, and since conflict resolution “fees” are a “source of income”, they are known to elongate the conflict resolution process.

Regarding a theory that traditional leaders who have previously taken advantage of the public have lost legitimacy, the present study conversely found that 78% of respondents agree to some extent that “Traditional leaders and customary mechanisms are legitimate”, while 54% agree that “Traditional leaders and customary mechanisms are becoming irrelevant”.

Reducing ethnic centrality

[Figure 13](#) on next page outlines the percentage of respondents who are accepting of the narratives measuring ethnic centrality. Promisingly, even the most popular of narratives receives a moderate 29% of support from respondents and, overall, there are no significant differences between regions or demographic groups.

It is noteworthy that for women, the most agreed-with statement is “I feel unsafe around people from other ethnic groups”, a statement which marks the biggest difference compared to men (27% agreement by women, as opposed to 17% by men).

Just over one fifth of respondents (21%) are accepting of statements relevant to power sharing, specifically “We need to make sure that our region has more power than other regions”, “Other ethnic groups should step back and let us make decisions about the future of the region and the country”, and “It is important that people from my ethnic group hold all the power in the area”.

Respondents do not prioritise living in monoethnic communities, with this appearing most acceptable for respondents in the Sidama region (23% accept the statement “I would prefer to live in an area with neighbours only from my own ethnic group”). In the full sample from the three regions, 16% are accepting of the statement “I would prefer to live in an area with neighbours only from my own ethnic group”, which aligns with previous research in 2019-20, where 16% of respondents across the country said they would dislike having people from other ethnic groups as neighbours.³⁵

These figures for ethnic centrality are in line with the 19% who would not accept to work with people from other ethnic groups and the 25% who would not accept other ethnic groups to marry into their family ([Figure 11](#)).

"Somewhat acceptable" + "Absolutely acceptable"...	Full Sample	SNNP	Sidama	SWEP	Rural	Urban	18 to 24 years old	25 to 39 years old	40+ years old	Men	Women
Unity within our ethnic group is more important than cooperating with other ethnic groups	23%	23%	29%	17%	26%	17%	25%	24%	20%	22%	25%
I feel unsafe among people from other ethnic groups	22%	21%	24%	22%	24%	18%	25%	21%	21%	17%	27%
We need to make sure that our region has more power than other regions of Ethiopia	21%	18%	24%	25%	23%	17%	26%	21%	18%	19%	24%
Other ethnic groups should step back and let us make decisions about the future of the region and the country	21%	22%	19%	23%	22%	19%	23%	22%	18%	21%	22%
It is important that people from my ethnic group hold all the power in this area	21%	21%	24%	15%	24%	13%	25%	21%	16%	17%	25%
We need to secure the boundaries of the area we control and make sure that our ethnic group is the majority within this territory	20%	21%	25%	13%	25%	11%	25%	21%	15%	16%	25%
I would prefer to live in an area with neighbours only from my own ethnic group	16%	13%	23%	13%	19%	9%	20%	17%	10%	14%	17%
The land in this area belongs only to one ethnic group, only they have the right to this land	14%	17%	15%	8%	18%	8%	18%	15%	10%	12%	17%
Each ethnic group in Ethiopia should confine itself to its own traditional area	13%	12%	13%	14%	16%	7%	13%	15%	9%	11%	15%
It is important to defend people of our ethnic group, even if they do something wrong	13%	11%	13%	16%	14%	9%	15%	13%	9%	10%	15%
It is best that people interact and cooperate only with people from their own ethnic group and avoid having any interactions with other ethnicities	10%	11%	9%	10%	12%	7%	13%	11%	6%	7%	14%
I think people from other ethnic groups should leave this area, and leave it to my ethnic group	6%	7%	6%	6%	8%	3%	11%	5%	4%	3%	9%

Figure 13: Frequency of responses "Somewhat acceptable" and "Absolutely acceptable" for the items measuring ethnic centrality. N=808.

Factors **reducing** ethnic centrality



Factors **increasing** ethnic centrality



Figure 14: Linear regression to identify the drivers of ethnic centrality. Variables in green are mitigators of ethnic centrality; in red are drivers. Model controlled for region, age, gender. N=808. R-squared=0.32. Standardised beta weight of the effect of the driver on the outcome shown in grey. Blue circles indicate a variable which was also significant for driving intergroup harmony.

Ethnic centrality is driven by previous exposure to conflict and violence, which indicates that post-conflict reconciliation or attempts to reintegrate communities should consider countering divisive narratives associated with ethnic centrality. Ethnic centrality also tends to be increased by political forms of civic engagement (signing petitions, attending public events of political parties, participating in peaceful demonstrations) which empirically validates the hypothesis that political actors or narratives may be a source of instability in communities.

On the other hand, economic security and satisfaction with services reduce ethnic centrality, demonstrating another interaction between livelihoods and peacefulness (see also [Figure 12](#) and [Figure 23](#)). Religiosity, forgiveness, sense of belonging, inclusive identity and social tolerance all undermine ethnic centrality, as does possessing dispute resolution skills. These highlight tangible entry points for policies to combat ethnic centrality, and alongside the results on driving intergroup harmony ([Figure 12](#)), once again demonstrate the role of holistic coexistence capacities.

This is also complemented by existing evidence from the literature which pinpoints the importance of cross-cutting, inclusive identities in building resilience for conflict prevention in situations where conflicts may be driven by polarisation of ethnocultural identities.³³



Figure 15: SWEP region, enumerators along the Sheka - Bench Sheko - Omo zone route.

Peaceful attitudes

Peaceful attitudes are a composite measure of individual attitudes and behaviours identified as being conducive to coexistence and harmony. Peaceful attitudes contain two indicators from individual peace in the EPI framework – forgiveness and critical citizenship – as well as inclusive identity (a driver of intergroup harmony), and the rejection of ethnic centrality, of violent tendencies and of harmful traditional practices.

It was found that exposure to conflict and domestic abuse, in addition to the occurrence of violent disputes, are factors which reduce peaceful attitudes, as does the experience of crop or livestock loss, an essential aspect of people’s livelihoods (see the section on [Resilient food security](#)).

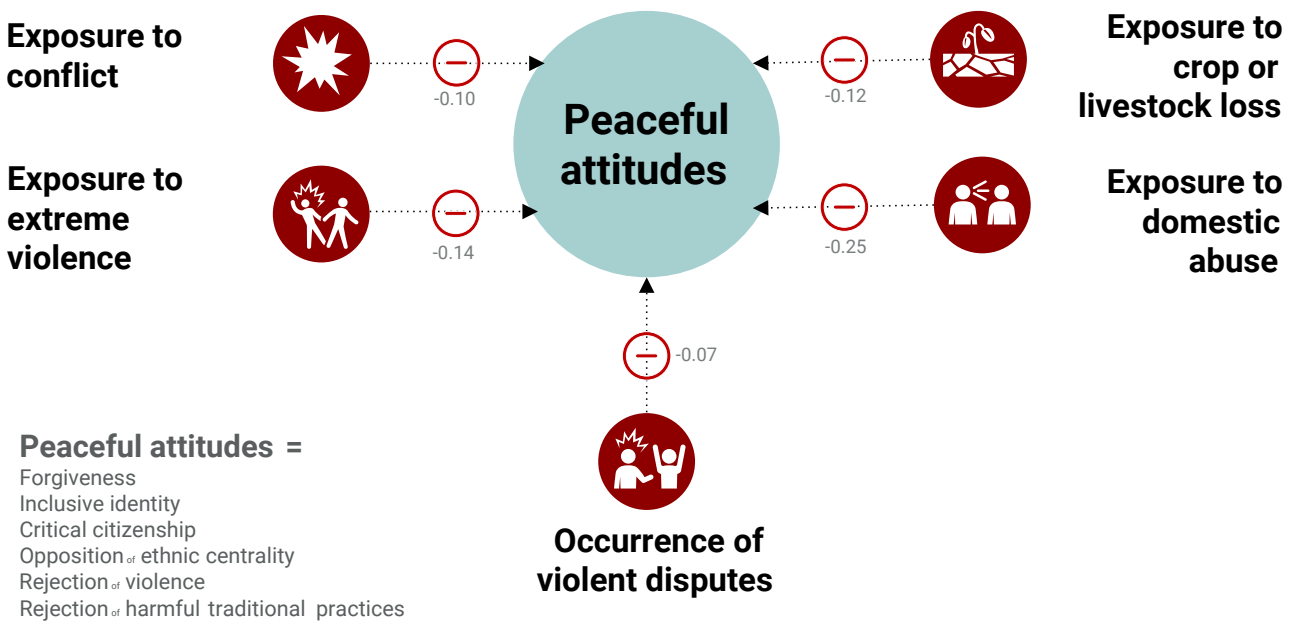


Figure 16: Multivariate regression to determine the influence of adversities on peaceful attitudes. R-squared=0.23, N=808, model controlled for urbanity, region, age, gender. Negative signs indicate variables that are mitigators of the outcome. Standardised beta weight shown in grey.

Resilient peacefulness, the extent to which individuals maintain their peaceful attitudes in the face of these multisystemic adversities, is underpinned by several other aspects of coexistence – harmony towards other groups, intergenerational partnership, and social tolerance. Resilience is also bolstered by one’s sense of belonging (see also previous research),³³ but also the extent to which they feel empowered to make a change and improve their community (agency). Life skills, specifically growth mindset and dispute resolution skills, also emerged as resilience capacities, supporting existing research on individual-level resilience to conflict.³⁶

Governance also plays a role, and it emerges that respondents are more likely to maintain their peaceful attitudes in the face of adversities when they have trust in federal forces and when they are satisfied with security and justice (see also [Figure 18](#)). Finally, healthy community functioning also forms resilience, demonstrated from effectiveness of co-operation between local leaders and zonal and regional authorities, which underpins the resilience of the community members.

Resilient peaceful attitudes

Resilience capacities that help people maintain peaceful attitudes in the face of multisystemic adversities

Enhancing these will ensure peaceful attitudes are more durable when stressors appear



Figure 17: Resilience checklist for remaining peaceful in the face of adversities. Resilience and fragility factors are assessed using correlation analysis of the regression residuals and other variables in the dataset ($R \geq \pm 0.2$, $p < 0.05$). A positive correlation between an asset and the residuals suggest that it is a resilience factor, characterising individuals who cope in the face of adversities. The variable effectiveness of co-operation between local leaders and zonal and regional authorities was measured at community level.

Preventing violent disputes in the community

By asking traditional leaders for extensive details about the nature of disputes in their communities, it was possible to group communities based on the occurrence of disputes and whether these escalated towards violence over the past two years. The capacities which characterise communities in which disputes do not escalate towards violence can be seen in [Figure 18](#).

While the occurrence of other types of adversities and the presence of violence-inducing development are higher in communities experiencing violent disputes, resilient communities, that is to say those in which disputes do not become violent and are resolved peacefully, tend to have more community assets and social capital, and more effective, co-operative leadership.

Effective co-operation between Kebele administrators and traditional leaders, as well as between these local leaders and other levels of government (*woreda*, zonal, regional) was found to prevent violent disputes. Inter-generational partnership in the community and effective co-operation between local leaders and youth also mitigates violent disputes. Developments and investments which are responsive and conducive to peace are more common in communities without violence, and these communities are more likely to have an agricultural co-operative.^e

Justice and security services in communities without violence are more responsive to residents' needs, and respondents' trust in institutions, and their satisfaction with security and justice services (measured at individual level) are also higher. Most importantly, both of these phenomena also characterise respondents who are resilient and remain peaceful in the face of adversities (see [Figure 17](#)). Justice services have already been identified as a key pillar of Ethiopia's ten-year development plan, further supporting their role in a future cohesive Ethiopia.¹⁸ In addition, Ethiopia's new Police Doctrine sets out an ambitious vision for police reform which promotes trust and collaboration between police and communities, which is another important reform to enhance cohesion and peace.³⁷ The doctrine emphasises community policing, which involves working closely with local communities to prevent crime, resolve conflicts, and build relationships of trust and respect. Community policing is based on the principle that police officers are not just enforcers of the law, but also community members who are there to serve and protect the people they work with. By engaging with local communities, police officers can better understand the needs, concerns, and challenges facing the people they serve, and work together with them to create safer and more cohesive communities. The Ethiopian police doctrine also emphasises the importance of transparency and accountability in policing. This means that the police must be open and honest with the public about their actions and decisions and be willing to listen to feedback and criticism from the community. As illustrated in the doctrine, police officers can build stronger relationships with the public, which can lead to increased trust and co-operation. This, in turn, can help to reduce crime and improve public safety, while also promoting greater social cohesion and harmony within local communities.

Participants in the validation workshop expressed alarm at the high number of reported violent disputes within the community.

They noted that these capacities can be categorised in two groups. One group outlined is local institutional capacity, whereby effective and transparent institutions lead to more cohesive relationships between people. The second group is social capital, as illustrated by indicators such as the presence of agricultural co-operatives, whereby non-state institutions bring about cohesion.

^e A range of community structures were investigated but the only significant structure emerging was agricultural co-operatives; other options included women's associations, informal money saving or lending groups, communal labour groups, and saving and credit associations (see [Figure 21](#)).

Participants confirmed the role of the relationship between local leaders and youth, noting that “youth are often violent, and the leaders can manage them”, noting that people tend to mirror their leaders’ behaviours.

Participants also outlined the mechanisms by which structures such as agricultural co-operatives can prevent violent disputes. Such structures provide citizens with mechanisms of communicating, discussing both agricultural issues and wider topics, including political issues. They provide citizens with common resources and incentives to co-operate. Indeed, this is heavily supported by existing literature on resilience for conflict prevention.³³

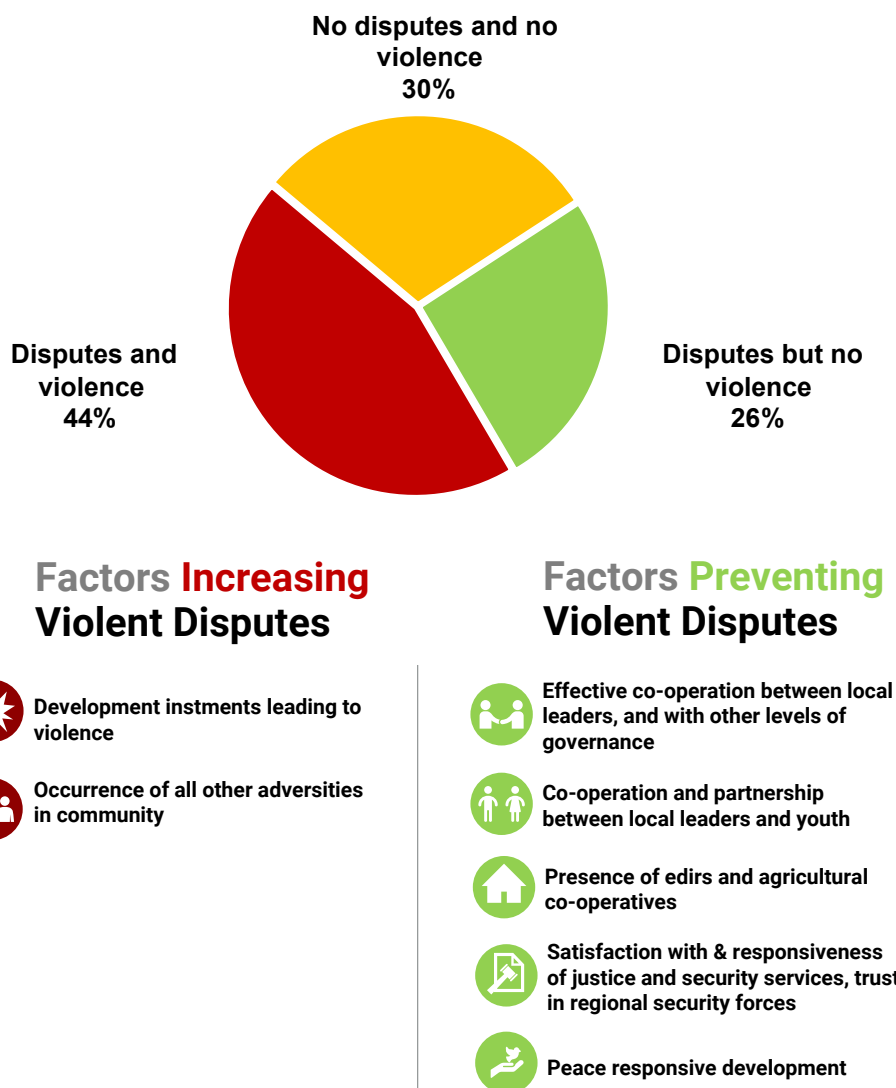


Figure 18: Comparing communities in which disputes occur, and whether these result in violence (red) or not (green). N=101 communities/groups. Results extracted from ANOVA, with $F > 20$ or Cohen’s d effect size above medium, $p < 0.05$. The variables measuring citizens’ trust in all institutions, in regional special forces, regional governors and the Council of Ministers, as well as people’s satisfaction with security and justice services, are based on the individual survey and are therefore the opinions of the individual citizens themselves. The variable presence of agricultural co-operatives was validated for significance using the continuous version of the variable in the individual survey and the cut-off criteria above, as well as a categorical (yes or no) version of the variable from the individual survey (Pearson Chi-squared value 8.05, $p = 0.018$). The variable occurrence of all other adversities in community corresponds to the adversities of murder, theft or looting, destruction of homes, loss of crops or livestock, loss of employment or reduced income, lack of food, armed conflict, droughts, floods or ecosystem change, and displacement due to conflict.

Community co-operation

Community co-operation was one of the lowest-scoring components of the EPI framework (see the section on [The Ethiopian Peace Index framework](#)). This necessitates investigation into the drivers of community co-operation, which measures the frequency of co-operation between different households within a community (community peace), and across different communities including those across borders (peace across borders) as shown in Figure 19.

Community co-operation

% of respondents who have ever been involved in the following over the last 12 months

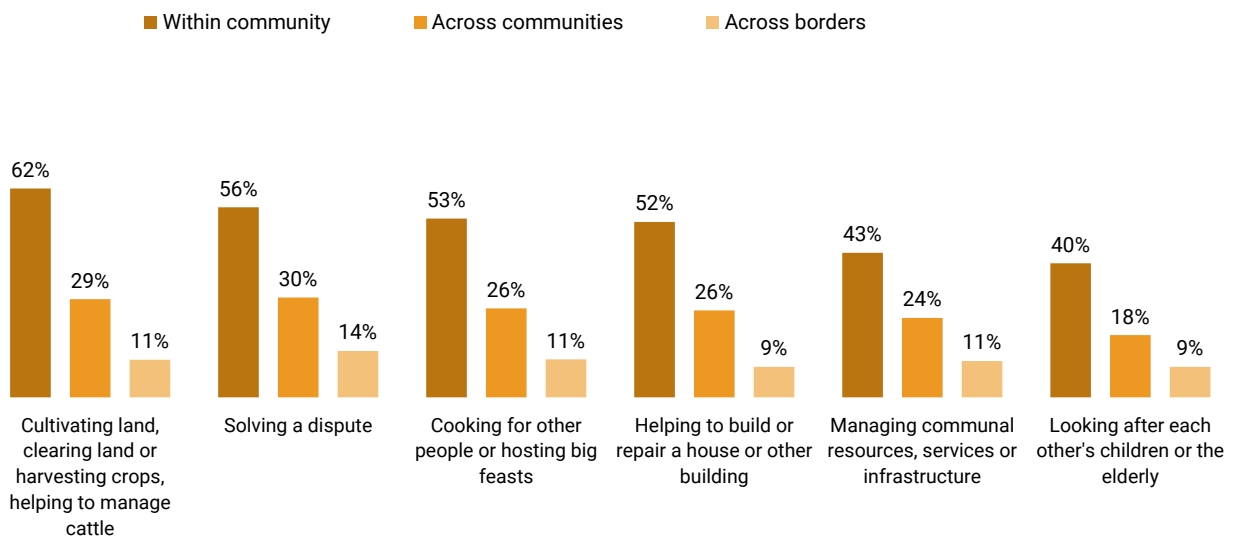


Figure 19: Frequency of responses on activities of co-operation between households within the same community, between different communities, and between different communities separated by regional or national borders. N=808. Percentages shown are the sum of “once or twice”, “three to ten times”, “more than once a month”.



Figure 20: Multilevel regression model to identify the drivers of community co-operation. The variable effectiveness of co-operation between traditional leaders, Kebele administrators and Kebele council was measured at community/group level. Pseudo R-Squared 0.25, model controlled for gender, age, urbanity and region. N=808. Positive sign in green indicates that the variable is a driver of the outcome, negative sign indicates that it is a mitigator of the outcome. Standardised beta weight shown in grey font.

Community co-operation is built through inclusive community structures, such as women’s associations, informal money savings or lending groups, communal labour groups, and savings and credit associations, which pave the way for citizens to become involved in community life (see Figure 21). Inclusion in community structures was also found to be an important driver of food security (see the section on [Resilient food security](#)) and a resilience factor that allows individuals to maintain their well-being in the face of multisystemic adversities (see the section on [Resilient well-being](#)).

It also becomes evident that the positive co-operation by community leaders is mirrored by the way in which community members co-operate with each other. This is visible from the driving influence that the effectiveness of co-operation among traditional leaders, Kebele administrators and Kebele councils has on community co-operation ([Figure 20](#)).

Finally, it emerges that community co-operation may serve as a coping mechanism for tackling food insecurity (also noted by validation workshop participants, see the section on [Resilient food security](#)); co-operation is lower in communities with higher levels of food security.

Community structures

Do the following exist in your community? Do you feel that they take your views and desires into account?

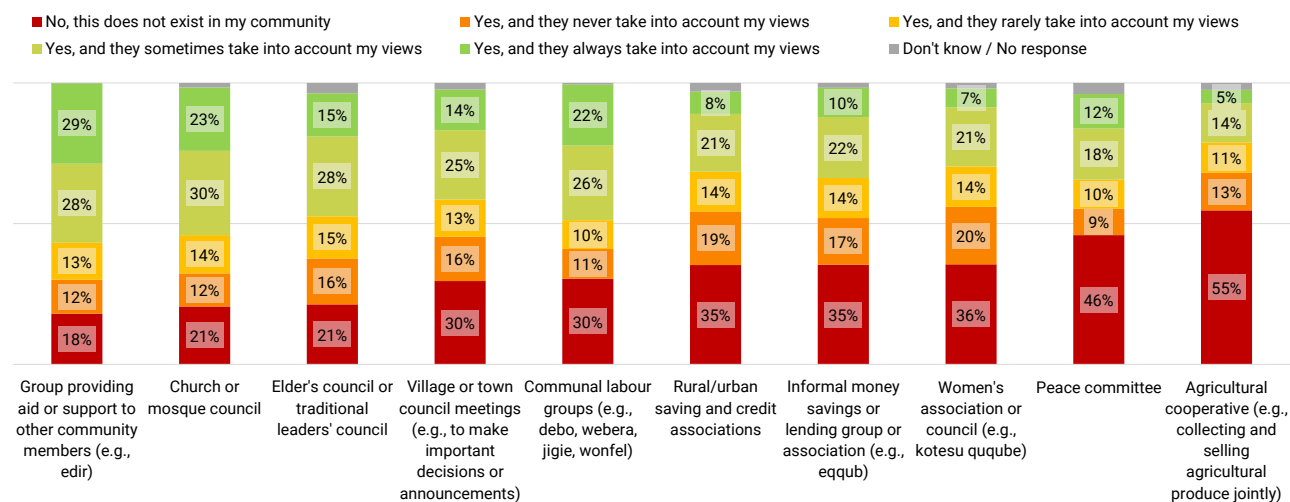


Figure 21: Frequency of responses for the presence and inclusivity of community structures, a driver of community co-operation. N=808.

Key findings and recommendations

Intergroup harmony is dependent on social tolerance, inclusive identity and dispute resolution skills. These are also important for reducing ethnic centrality and for building resilient peaceful attitudes. So, **these capacities should form the basis of a peacefulness curriculum for youth in schools and for leaders, particularly traditional local leaders.**

Local leaders are important for ensuring intergroup harmony. The objectivity of the Kebele administrator is one of the strongest drivers of intergroup harmony. Conversely, in communities where traditional leaders have responsibility for dispute resolution, intergroup harmony is lower. **Traditional leaders therefore need to be equipped to resolve interethnic disputes by participating in peacefulness and dispute resolution training, or be encouraged to refer interethnic disputes to other dispute resolution systems.** Regional governments should ensure that Kebele administrators discharge their duties objectively and without bias. **Given the importance of objective governance, interventions should strengthen platforms for public participation, enabling local leaders to collect community concerns and to showcase how these were incorporated into decision making.**

Resilience capacities for maintaining peaceful attitudes include a sense of agency, growth mindset and a sense of belonging. **Peacebuilding and reconciliation programmes should incorporate the role of the citizen in their local community, empowering people to be able to make positive contributions to public life that lead to social change.**

Economic hardship and food insecurity lead to increased tensions between groups. **This can be used to inform early warning, as well as prioritising locations where both conflict and economic adversity are likely (e.g. in areas affected by climate change). Early intervention in communities facing poverty and food insecurity may prevent recurring cycles of tension.**

Conflict and violence lead to increased levels of ethnic centrality and lower levels of peaceful attitudes. **It is vital for programmes to prioritise reconciliation in communities with previous grievances, or which have been involved in violent conflict, by working to rebuild trust and cohesion in order to reach sustainable peace and reconciliation and prevent recurrent tensions.**

Political civic engagement appears to play a role in polarising people, driving ethnic centrality. **Programmes working on civic engagement, or facilitating the growth of civil-society organisations, need to be cognisant of the potential ethnicisation of civic engagement. Instead, such programmes should foster engagement which is not political but rather social or community based.**

Good justice and security services play a role in building resilient peaceful attitudes and in preventing violent disputes in the community. Trust in these service providers is high, but satisfaction with their services is low. **In addition to strengthening service provision, there could also be emphasis on the visibility of reforms, local funding or local improvements, with increased public awareness serving to improve relations between citizens and government.**

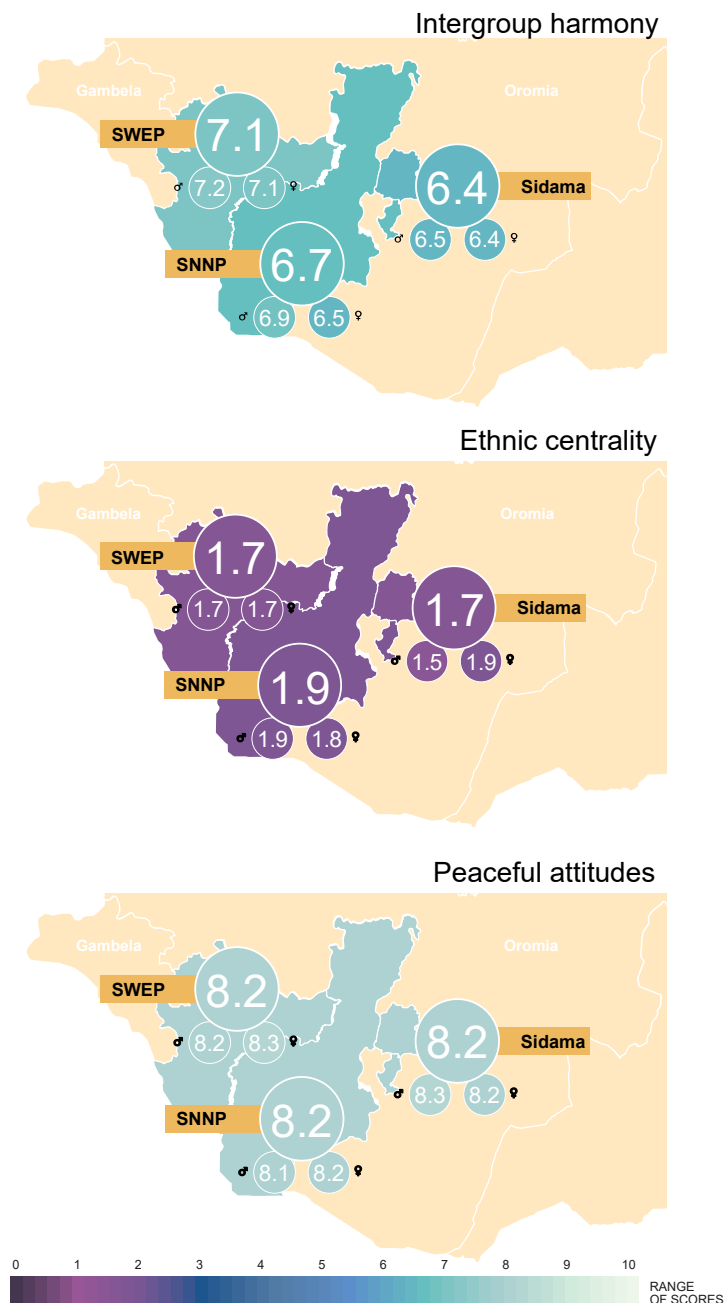
Effective co-operation between Kebele administrators and traditional leaders, as well as between these local leaders and other levels of government, prevents violent disputes and builds resilient peaceful attitudes in community members. **Interventions should strengthen channels of regular communication between government levels, as well as building the relationship between formal and traditional structures at the local level.**

Local leaders who co-operate with youth tend to limit the risk of disputes turning violent. As identified elsewhere in the study, youth inclusion in community structures is low. **Interventions should prioritise in-**

creasing the space for youth to participate, enabling meaningful co-operation between youth and leadership, and meaningful consultation with youth. Young people can only develop into roles of civic leadership if they are given opportunities to grow under the guidance of older members of the community.

Agricultural co-operatives are a source of social capital which mitigates the risk of disputes turning violent. **Interventions should strengthen already-existing local structures, forging co-operation between community members in a sustainable way. In communities where such structures do not exist, they should be established, and they should consciously recognise their role in mitigating disputes,** many of which are around land rights, resources and water management.

As expected, when development investments lead to violence in a community, that community is also more likely to experience violence because of other disputes. **All development interventions should reconsider the peace responsiveness of their approaches, ensuring the inclusion of marginalised groups in certain communities, and distributing interventions across different social groups to ensure wider reaching benefits for all citizens.**



Resilient food security

Food security remains a priority concern across the country. *Woredas* in the regions surveyed have been recipients of the Productive Safety Net Programme (PSNP) annually since 2005,³⁸ and some of the highest levels of extreme poverty among the poorest 10% of the country are observed in SNNPR.¹³ Globally, ending hunger and achieving food security are standalone Sustainable Development Goals.²⁶

Demonstrating the continued urgency of food security, the latest Food Security Outlook placed the surveyed regions in either “stressed” (Integrated Food Security Phase Classification (IPC) phase 2), “crisis” (IPC phase 3) or “emergency” (IPC phase 4)) phases of acute food insecurity, ratings which were expected to remain until at least January 2023, and existing alongside already-high levels of hunger and acute malnutrition.¹² This is corroborated by EPI findings. In our sample, 41% reported that their household did not have enough food to eat. Food insecurity was measured by the EPI using the Coping Strategies Index,³⁹ which reveals that (on average) respondents in Sidama and the SNNP region are facing severe levels of food insecurity, while in the SWEP region the situation is stressed, but not severe ([note the heatmap at the end of this section, on p. 47](#)). Notably, there is an acute gender imbalance in the SNNP region, with women reporting much worse insecurity (11.1) than men (5.9).

Building resilience to shocks is a key outcome of the fifth annual PSNP Implementation Strategy, while the equitable benefit from economic development is a key pillar of the Government of Ethiopia’s ten-year strategic development plan.¹³ Consequently, this chapter focusses on tangible entry points to build resilient food security, identified as a key outcome of livelihoods for both individuals and communities,¹³ in addition to assessing the intricate links between socio-economic factors and food security, identifying specific characteristics of populations which may be most at risk.

In determining how to build resilient food security, a linear regression was carried out to identify which adversities undermine it. Economic and environmental adversities, particularly those pertaining to crop or livestock loss, drought, reduced income, or inflation, were found to decrease food security. Isolation, both in terms of contact with other groups and in terms of exclusion from local structures, leads to a reduction in food security.

Other demographic factors, such as rurality (also considered a risk factor for poverty, with an estimated 25.6% of people in rural Ethiopia living below the poverty line),¹³ income, education and the number of people in the household, also impinge on food security, as does having lower diversity of household income sources.

Exclusion from local structures is higher in youth, while economic adversities are felt more acutely by women, indicating that these groups may be more vulnerable in terms of losing their food security in the face of other adversities or shocks. Supporting the latter of these observations, the fifth phase of the PSNP identified a slightly higher percentage of women beneficiaries (51%).⁴⁰ Further, Ethiopia’s ten-year strategic development plan Stresses the importance of equitable participation and economic benefit of women and youth,¹⁸ a priority that is complemented by the findings of the present study.



Figure 22: Interview in SNNP region along the Halaba – Gedeo – Debub Omo – Gamo zone route.

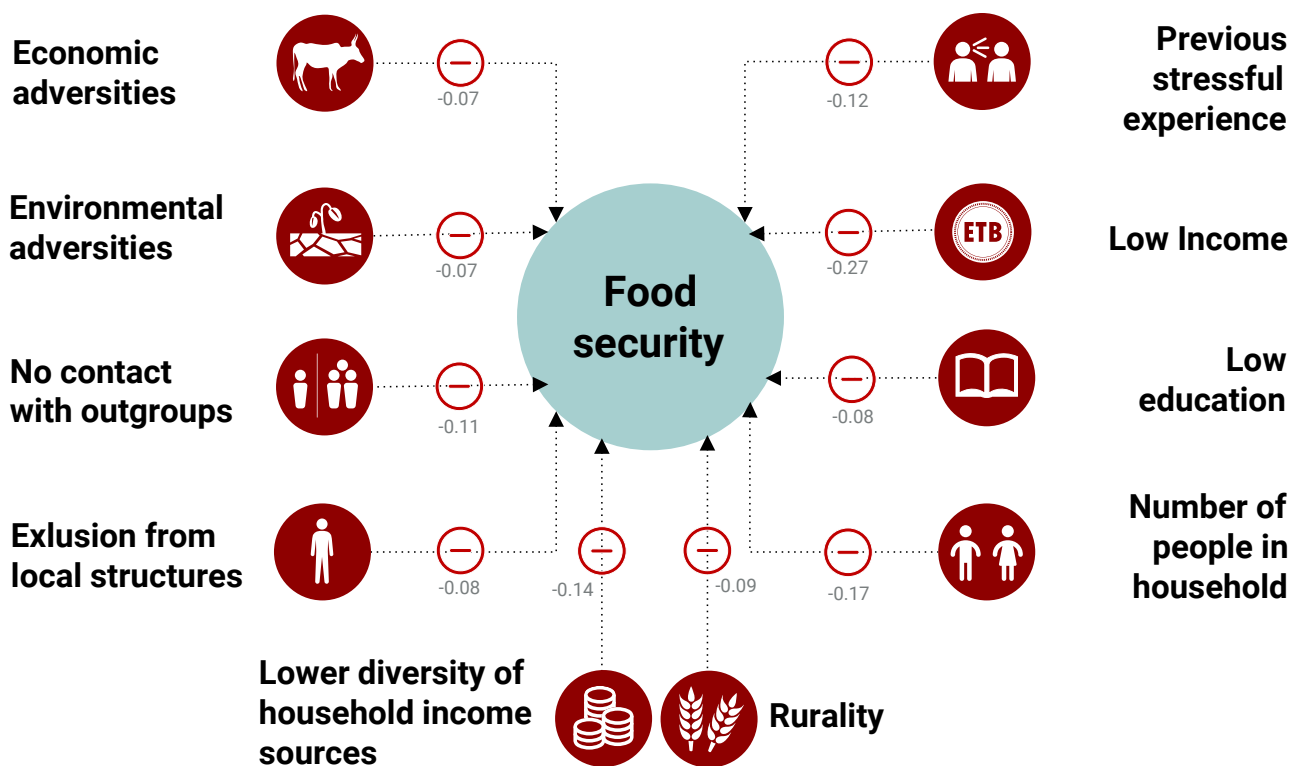


Figure 23: Linear regression to determine the adversities which undermine food security. R-squared=0.28. Controlled for region and gender. N=808. Negative signs indicate variables that mitigate the outcome. Standardised beta weights are shown in grey.

The predictive analysis shown in [Figure 23](#) helps us identify the challenges and adversities which lead to food insecurity. In addition to economic and environmental adversities, a lack of contact with other groups, as well as previous stressful experiences, such as violent conflict or abuse, lead to lower levels of food security. It was also identified that respondents in households that are food insecure report higher levels of previous exposure to domestic abuse, compared to those households that are food secure (ANOVA, $F=29$, $p<0.01$, controlled for urbanity).

It is also useful to identify the characteristics of respondents and households who, despite experiencing relatively intense adversities, still manage to maintain a relatively higher level of food security than would otherwise be expected given their challenges. These characteristics and factors, either at the individual, family, community, or societal level can thus be said to be contributing to resilient food security. There are several categories of indicators which serve to build resilient food security and livelihoods (Figure 24). A sense of belonging in the community and positive feelings towards one's own ethnic group build resilience, particularly in youth and women, demonstrating a role for ingroup cohesion and a strong social network. Gender equality mindset also builds resilience, particularly in women, indicating that deviation from traditional gender roles, possibly linked to women's work and remuneration, may enable women and their households to conserve their food security during periods of adversity.

Validation workshop participants confirmed that a strong social network on which one can depend for support, including a healthy family unit that is based on equality, are likely to build resilience in cases of food insecurity.

There is also a relationship between health and well-being and resilient food security (see also [Figure 24](#)). This is likely bidirectional; while depression and anxiety are often hypothesised to be a consequence of poverty, previous findings in a rural district in Gurage zone, south Ethiopia demonstrated that severe household food insecurity was almost two-fold more likely in respondents with severe mental disorders compared to the general population.²⁰

Material assets, such as hand tools, solar power, fuel, and growing pea crop or enset, all build resilience, enabling people to maintain their food security in the face of adversities.

Conversely, coping strategies such as working in exchange for food, borrowing money, sending children to work or to live with other family members, and selling livestock or land, all ultimately increase fragility towards losing one's food security in the face of adversities.

Resilient food security

Resilience capacities that help to maintain food security in the face of multisystemic adversities



Figure 24: Resilience checklist for maintaining food security in the face of adversities. Resilience and fragility factors are assessed using correlation analysis of the regression residuals and other variables in the dataset ($R \geq \pm 0.2$, $p < 0.05$). A positive correlation between an asset and the residuals suggest that it is a resilience factor, characterising individuals who cope in the face of adversities. A negative correlation suggests that the asset is a fragility factor. The resilience factors which are categorical variables were tested using ANOVA ($F > 20$ or Cohen's d effect size $>$ medium) comparing the mean score of the residuals between people who have access and those who do not. The variables of responsive communal services, acceptance of local leaders' decisions by zonal and regional government and traditional leaders responsible for land use, securing investments, requests to government, and occurrence of violent disputes over services, were measured at community/group level. The subgroups to which the factors are specific (if any) are shown in italics.

Community functioning and peaceful relations also play a role. When communal services are responsive, and when local leaders' decisions are accepted by the zonal and regional government, community members are more resilient. Resilience is also bolstered when traditional leaders take responsibility for land use, securing investments and making requests to government. Conversely, the occurrence of violent disputes over services in the community is a fragility factor.

Following the recommendation by the experts in the validation workshop, the role of additional resilience factors was tested but they were found not to have a significant effect. These include ownership of agricultural land, access to mechanical farming equipment, use of irrigation, and access to savings or credit services.

The link between livelihoods and peace

Food and economic insecurity lead to lower levels of intergroup harmony, economic insecurity increases ethnic centrality, and economic adversities, such as loss of crops and livestock, undermine people's peaceful attitudes. These findings indicate that scarcity of finances or food leads to tension between groups, having a negative impact on peace and potentially driving conflict. At the same time, stressful events such as violent conflict or domestic abuse result in a reduction in food security, evidencing the cyclical relationship between violence and food or economic insecurity. Furthermore, several indicators relating to a robust and dense social network were resilience factors: communities where people can rely on each other for support in difficult times manage to avoid acute food insecurity much more effectively. Inclusion of youth, women and marginalised groups is also paramount.

Key findings and recommendations

Food security is more likely to decrease following situations of economic or environmental adversity, or following previous stressful experiences (e.g. conflict, domestic abuse). Food security is lower in respondents who are excluded from local structures and who are isolated, with little contact with other groups. Rurality, larger households, limited education and lower incomes are all associated with higher likelihoods of food insecurity. Conversely, households that have more diverse sources of income report higher food security. **All the above adversities and drivers which have been found to undermine food security can be used to create an early-warning checklist for food insecurity.** Communities or individuals experiencing several of these stressors are expected to face serious food security issues. **Locations and population groups exposed to adversities should be prioritised for early interventions before food insecurity reaches critical levels. Programmes seeking to strengthen food security should ensure that specific strategies are in place to reach the most vulnerable, even isolated, groups.** Demographic characteristics – such as rurality, education and income – can be used to select the most at-risk households for livelihoods interventions, which should also seek to enhance the diversity of household income sources as a longer-term strategy for building sustainable food security.

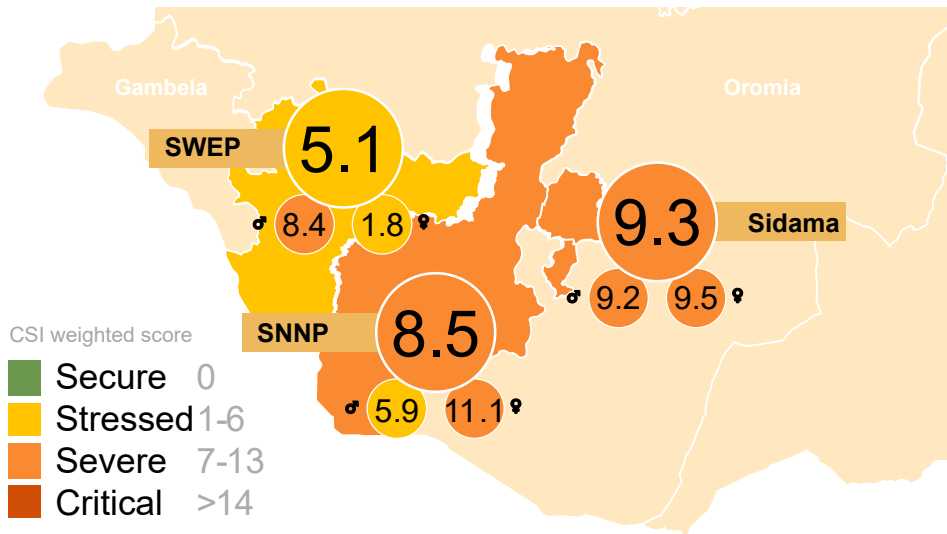
A range of material assets build resilience in food security. In the SWEP region, resilient food security depends on ownership of cattle and adequate animal health services. In the SNNP region, growing pea or enset makes people resilient. In the Sidama region, resilience hinges on having adequate storage for crops and animal fodder. In general, resilient food security is enhanced if people have access to solar power or generators, and to chemical fertiliser (where applicable). **Specific resilience-building programmes or short-term assistance can be tailored according to these findings. In the SWEP region, there is a need to address livestock longevity and health. In the SNNP region, diversification of crops appears to be a successful strategy which could potentially be expanded elsewhere. In the Sidama region, crop and fodder storage are what enable households to be more resilient. In general terms, resilience strategies should ensure that households have access to power and electricity, as well as to chemical fertiliser if they are reliant on crops.**

A strong social network builds resilience, with ties to the ingroup allowing people to maintain their food security in the face of adversities. A gender equality mindset enables women to maintain their food security. Exclusion and isolation play an inverse role, undermining food security. In contrast, civic engagement builds resilience. This implies that **food security policy needs to recognise the important role social networks and inclusion play in ensuring people do not fall into famine. The mandates of organisations working on food security must include social integration interventions, and any work done on building social networks in communities can expect to build long-term resilient food security if people become better networked and solidarity increases.**

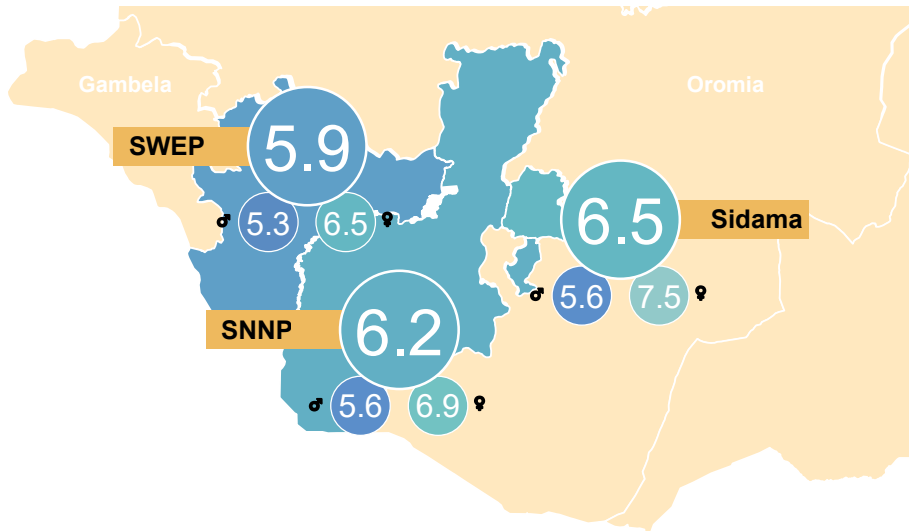
Inclusion of youth and women is an important component of strategies building food security. Economic adversities, which reduce food security, are more commonly reported by women, and exclusion from local structures, which also reduce food security, is often observed in youth. **This change could include longer-term interventions such as providing sustainable income-generating activities, focussing on building employability skills, or even providing capital for creating small businesses. Women's empowerment initiatives, particularly those linked to women's finances and employability, are likely to have durable and sustainable effects on food security. Women's and youth's participation in Kebele Food Security Task Forces – already an important initiative – should be further strengthened, as it can pair meaningful local civic participation with material benefit.**

There is an empirical link between mental and physical well-being and higher food security, which is likely bidirectional. Further, survivors of domestic abuse, and respondents with poor mental health, are more fragile and at risk of losing their food security when exposed to additional stressors. **It is important for all interventions targeting food security to focus on vulnerable groups. This should extend beyond emergency aid or financial relief to developing programmes to rehabilitate vulnerable groups and provide for them entry points into local economies, paving the way for their longer-term financial sustainability and resilience.**

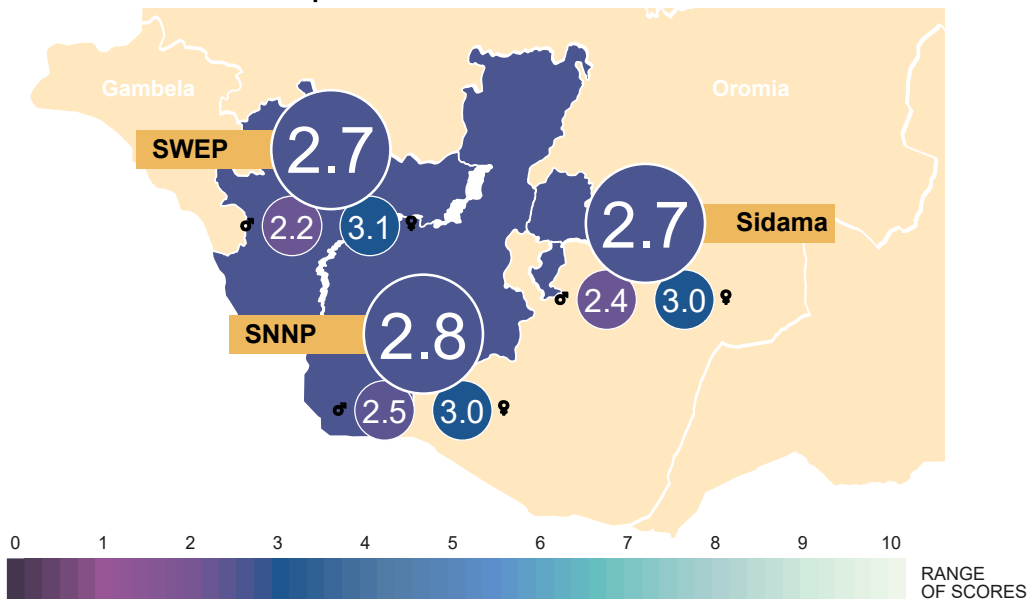
Food insecurity



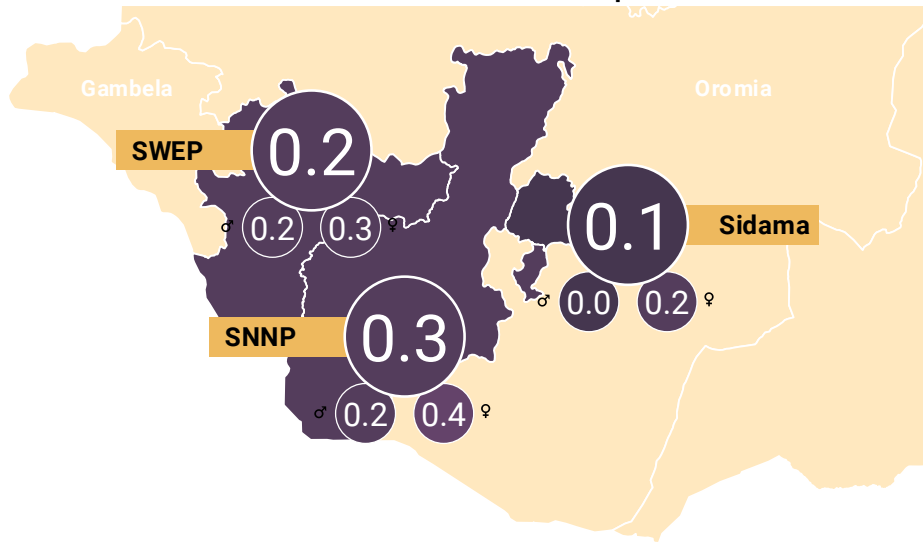
Exposure to reduced income & inflation



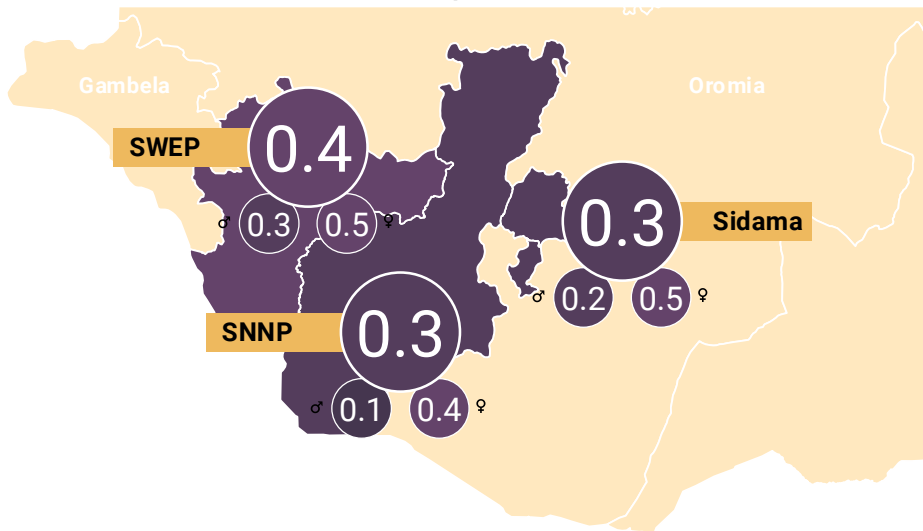
Exposure to environmental adversities



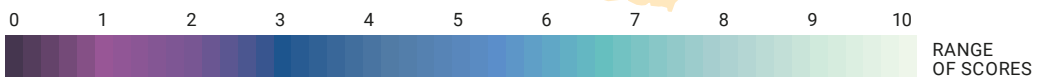
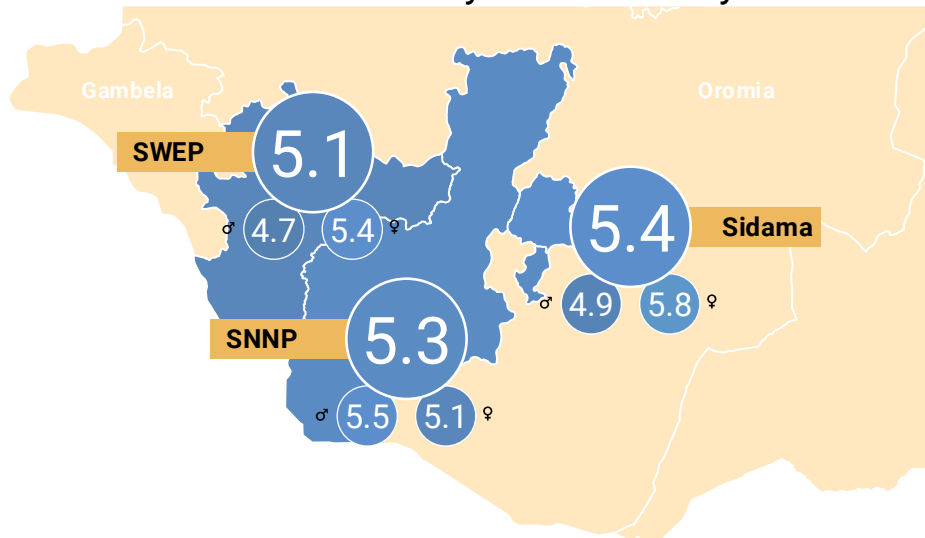
Exposure to conflict



Exposure to extreme violence



Inclusivity of community structures



Resilient well-being

Target 3.5 of the Sustainable Development Goals aims to reduce the rate of premature mortality by a third through effective prevention and treatment of common mental-health problems.²⁶ In Ethiopia, a recent meta-analysis identified the prevalence of common mental illness to be 21.6% in the general population.⁴¹ In terms of national policy, the National Mental Health Strategy 2020-2025 aims, among other objectives, to empower individuals, families and the population at large to promote their mental health and to protect themselves from risk,¹⁹ aspects which can be informed by the evidence-based entry points emerging in this section.

Mental health has long been recognised as a fundamental human right,⁴² while mental health and psychosocial support (MHPSS) and peacebuilding are considered mutually reinforcing processes.²³ At the same time, resilience is a key component of the focus areas for integrating mental health and psychosocial support into peacebuilding, as recommended by the United Nations Development Programme.²³ Building positive peace enhances the conditions for providing mental health and psychosocial support services, as well as wider social well-being. In turn, social well-being enables individuals and communities to contribute to peace, ultimately interrupting cycles of violence.²³ Interpeace's report "Mind the peace – Integrating MHPSS, peacebuilding and livelihoods programming: a guidance framework for practitioners" highlights the links between MHPSS, peacebuilding and livelihoods. Integrating approaches across these three fields offers an opportunity to strengthen the support that external actors provide to individuals, families, communities and societies affected by and emerging from conflict. Integration also contributes to prevention by building the resilience of individuals and communities while transforming the environment around them and addressing exclusion and marginalisation, grievances, weak or disrupted social contracts, and other factors.⁴³ The World Health Organization estimates that 22.1% of people living in conflict-affected areas show some level of depression, anxiety, post-traumatic stress disorder or bipolar disorder.²⁴ If symptoms related to mental-health problems common among people who have lived and/or are living in a violent conflict environment are unaddressed, they can have long-term effects on individual and collective well-being and capacities to engage in economic production and growth.^{23,43} As a result, this can create obstacles to positive social engagement, social cohesion, social justice, and, importantly, sustainable peace and development.²³

Well-being was measured using the Seven-item Warwick–Edinburgh Mental Well-being Scale, where a higher score indicates a higher level of well-being.^{44,45} The scale has a metric score mean of 23.5 in the general UK population,⁴⁶ which is similar to what was observed for the three-region full sample in this study (24; see [Figure 25](#)).

Over the last two weeks

Metric mean score 24
Adjusted mean score 6.8/10

■ None of the time ■ Rarely ■ Some of the time ■ Often ■ All of the time

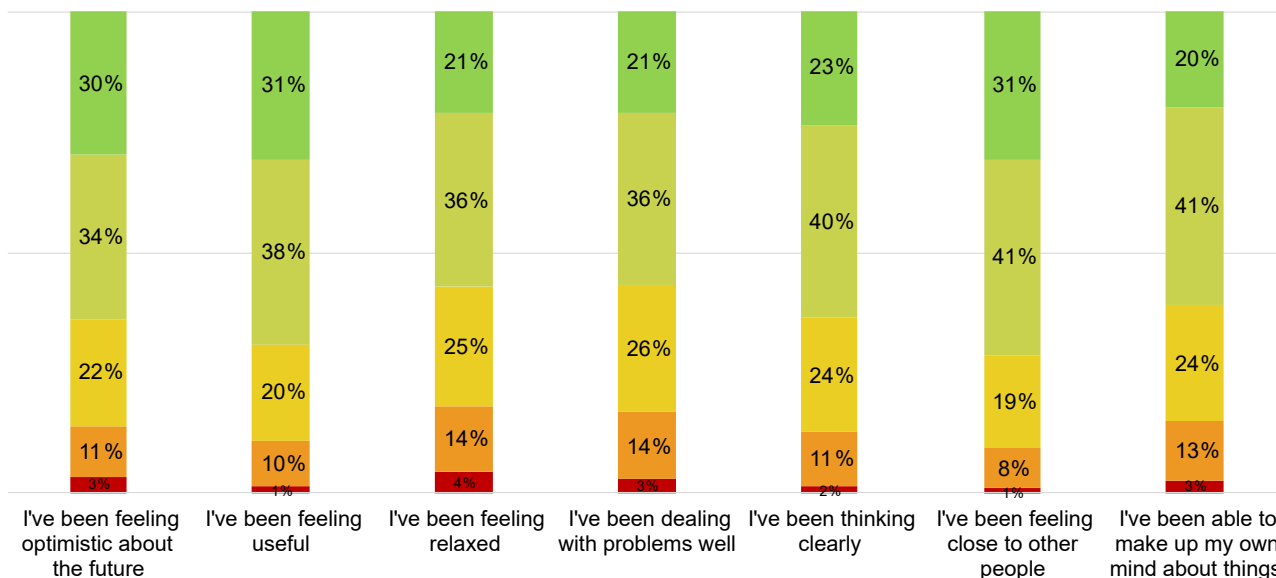


Figure 25: Frequency of responses on seven-item Warwick-Edinburgh Mental Well-being Scale in the full sample.

Predictive analysis (Figure 26) identified that well-being is driven by coexistence, namely, opposition to ethnic centrality, and having positive feelings towards outgroups. Importantly, forgiveness, a key component of peacefulness, also plays a role, further demonstrating the link between well-being and peace.

Social support from immediate and wider Family also paves the way towards better well-being. Community functioning also has an impact, with consultative local leaders (those who consult with community members when making decisions, accept feedback on their work, and ask community members what they require) increasing respondents' well-being.

In contrast, resource deprivation, exposure to violence, death of a household member, and environmental adversities at the community level all lead to a decrease in well-being. All of these stressors complement previous findings and demonstrate the importance of integrating mental health and psychosocial support into peacebuilding.²³

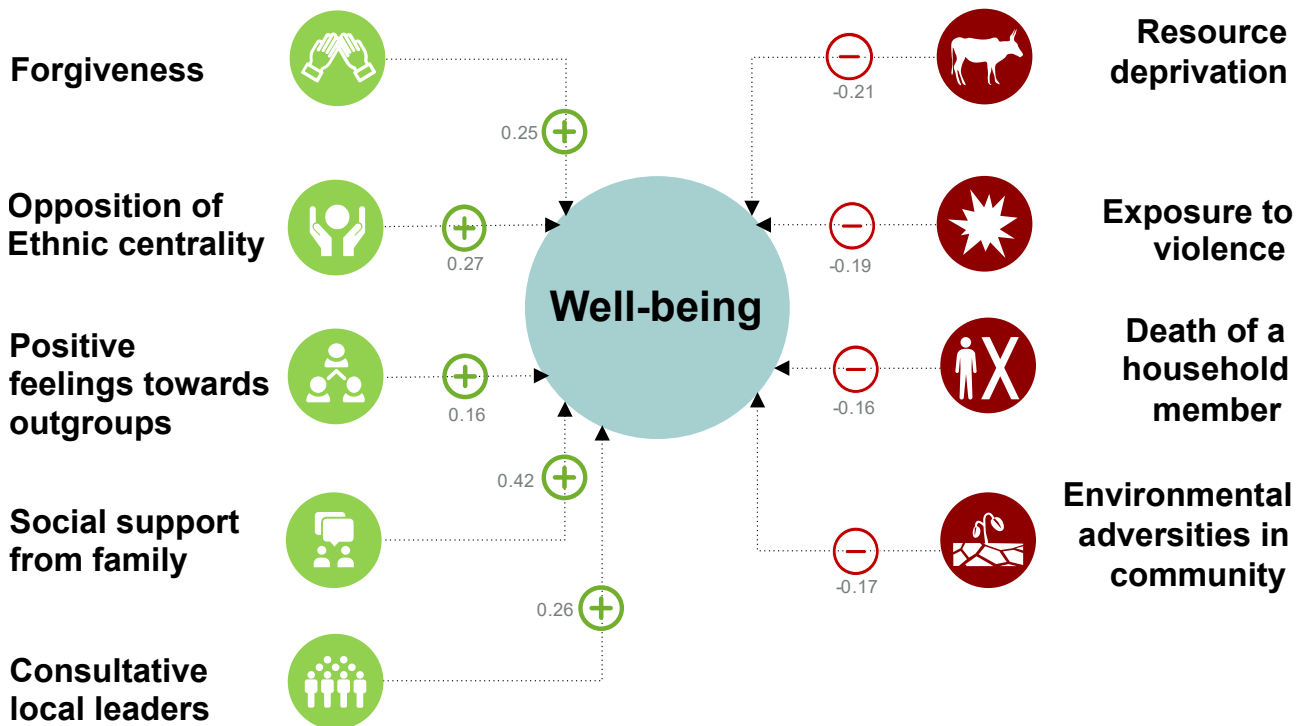


Figure 26: Multilevel predictive regression to identify the drivers of well-being (using the seven-item Warwick–Edinburgh Mental Well-being Scale). Model controlled for age, gender, urbanity. N=808. Pseudo R-squared for model with drivers=0.17. Pseudo R-squared for model with mitigators=0.10. The variables of consultative local leaders and environmental adversities in the community were measured at community/group level. Positive signs in green indicate variable that drive the outcome, negative signs indicate mitigators. Standardised beta weight shown in grey.



Figure 27: Interview in the SNNP region, Dehub Omo zone.

Resilient well-being

Resilience capacities that help people maintain their mental well-being in the face of multisystemic adversities

	Economic	Food security Income level Progress in poverty reduction & affordability of food
	Coexistence	Tolerant religiosity Intergroup harmony Progress in personal safety & security
	Civic	Constructive citizenship Information consumption Gender equality mindset
	Governance	Inclusive community structures (Peace committee, elders' or traditional leaders' council, church or mosque council, village or town council meetings, rural or urban savings or credit associations, edirs)
	Well-being	Inner peace Health status
	Fragility factors	Subjective poverty Aggression Depression and anxiety

Figure 28: Resilience checklist for maintaining well-being in the face of adversities. Resilience and fragility factors are assessed using correlation analysis of the regression residuals and other variables in the dataset ($R > \pm 0.2$, $p < 0.05$). A positive correlation between an asset and the residuals suggest that it is a resilience factor, characterising individuals who cope in the face of adversities.

Several categories of indicators build resilient well-being. As above, the importance of aspects of coexistence and positive civic behaviour in building resilience is evident, namely from the indicators of intergroup harmony, tolerant religiosity, gender equality mindset, and constructive citizenship.

That information consumption is a resilience factor for well-being presents a unique entry point and evidence base for increased advocacy, information and awareness-raising campaigns, both for redressing stigmatisation around mental health, and for informing citizens about services available.

Alongside the findings in [Figure 26](#), these resilience capacities reinforce previous research, which has shown that perceptions of trustworthiness and cohesiveness within a community are related to a declining trajectory of mental health problems in war-affected communities.⁴⁷ Furthermore, the resilience capacities in the coexistence and positive civic dimensions are supported by previous findings in which intergroup harmony, gender equality mindset, active citizenship, civic adherence, and dialogue and agency were all shown to underpin resilient mental health.⁴⁸ Physical health status and income level as resilience capacities for well-being have also been identified in findings elsewhere.⁴⁸

There is a vital role for community structures which are inclusive in building resilience, as well as for consultative local leaders in driving well-being. This complements the National Mental Health Strategic Plan, which aims to use community organisations to increase mental-health awareness and recognises the importance of strong community networks and informal community care for ensuring mental well-being (for which a role for the Ministry of Peace is envisioned).¹⁹

As previously outlined, there is an interplay between well-being and livelihoods, and just as well-being was a resilience factor for maintaining food security (Figure 24), food security emerges as a resilience factor for well-being, alongside income and the absence of poverty, providing further evidence to support the multisectoral approach to integrating mental health and psychosocial support into peacebuilding.²³

Key findings and recommendations

Coexistence, forgiveness and positive relations with other groups lead to increased levels of well-being. Similarly, tolerance, harmony and personal safety and security underpin resilience. **This empirically validates the connection between mental health and peacebuilding and reconciliation. It demonstrates a need to mainstream mental health and psychosocial support in all peacebuilding and reconciliation activities.**

Social support within the family drives well-being. **Family healing initiatives could be of benefit to survivors. Further, psychosocial support activities could include modules for family members, centring around the role of family support.**

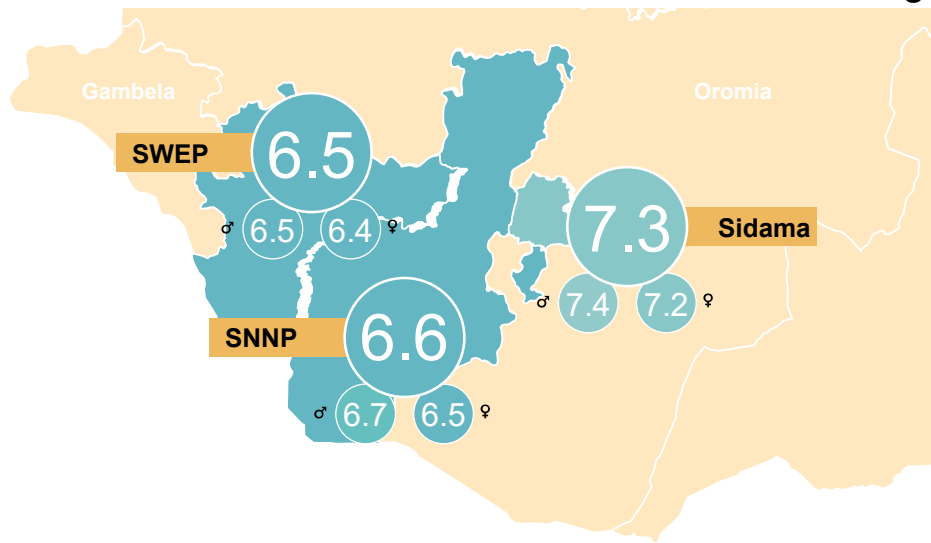
Consultative local leadership drives well-being, and inclusive community structures are important for resilience. **This complements the existing National Mental Health Strategic Plan, providing further evidence in support of the plan's aim to use community organisations to increase mental-health awareness, and illustrating the importance of strong community networks and informal community care for ensuring mental well-being.**

Income, food security, affordability of food and the absence of poverty are resilience factors, demonstrating the bidirectional link between well-being and food security outlined in the previous section. **This constitutes further evidence of the need for multisectoral approaches that integrate mental health and psychosocial support into peacebuilding, recovery and sustainable development, as well as demonstrating the need for specific targeting to reach marginalised population segments, who face multiple, intersecting risks.**

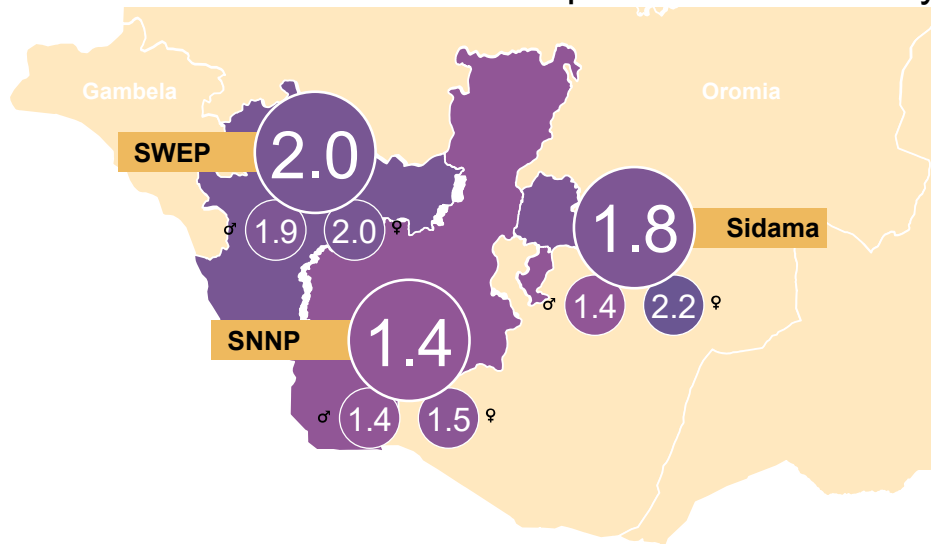
Access to information and constructive citizenship are resilience factors, enabling people to maintain high levels of well-being in the face of adversities. **This presents a pivotal entry point and evidence base for increased advocacy, information and awareness-raising campaigns, for redressing stigmatisation around mental health, for informing citizens about services available, and for providing affected individuals with safe, digital spaces through which to seek support.**

Adversities, such as exposure to violence, environmental adversities and resource deprivation undermine well-being. **Mental health and psychosocial support should be integrated into all aspects of rehabilitation and recovery of survivors.**

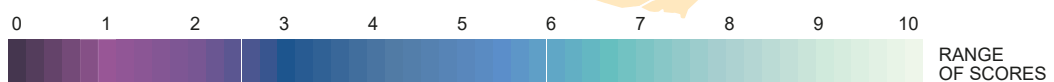
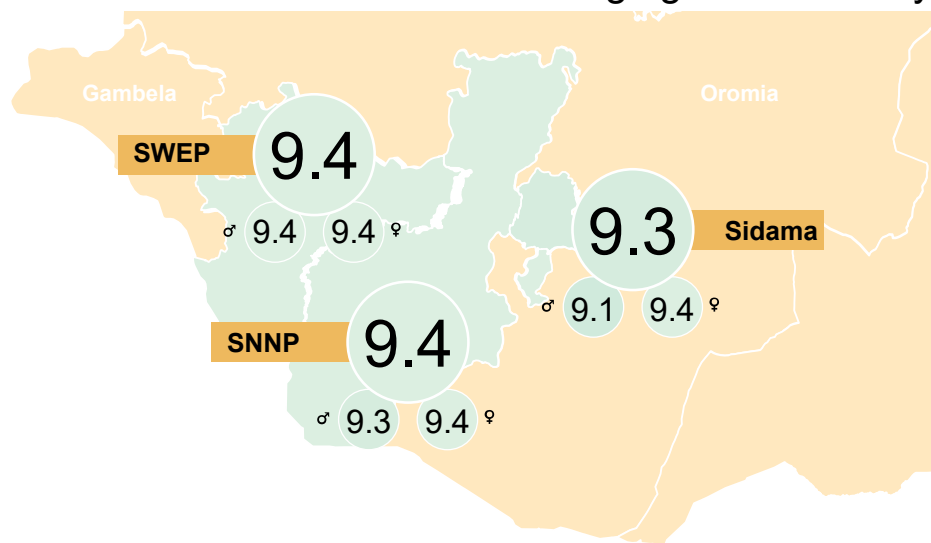
Well-being



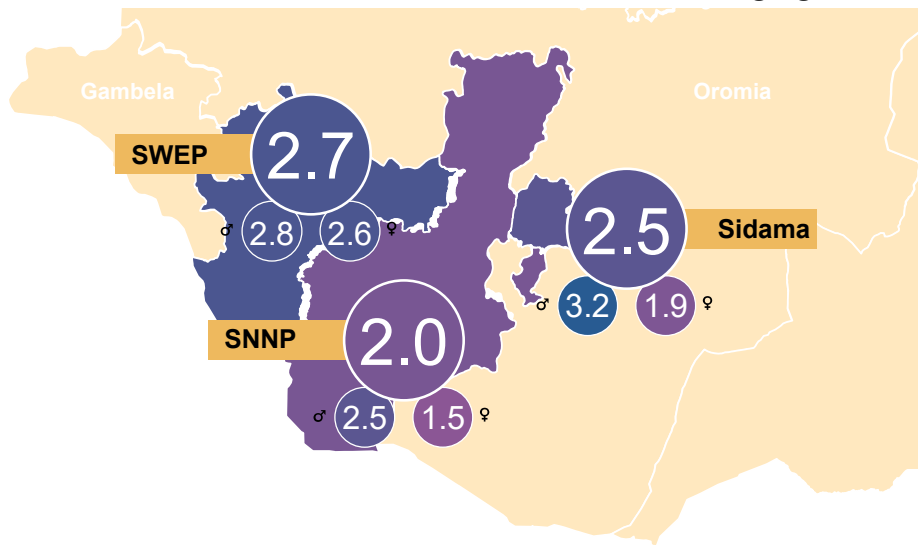
Depression and anxiety



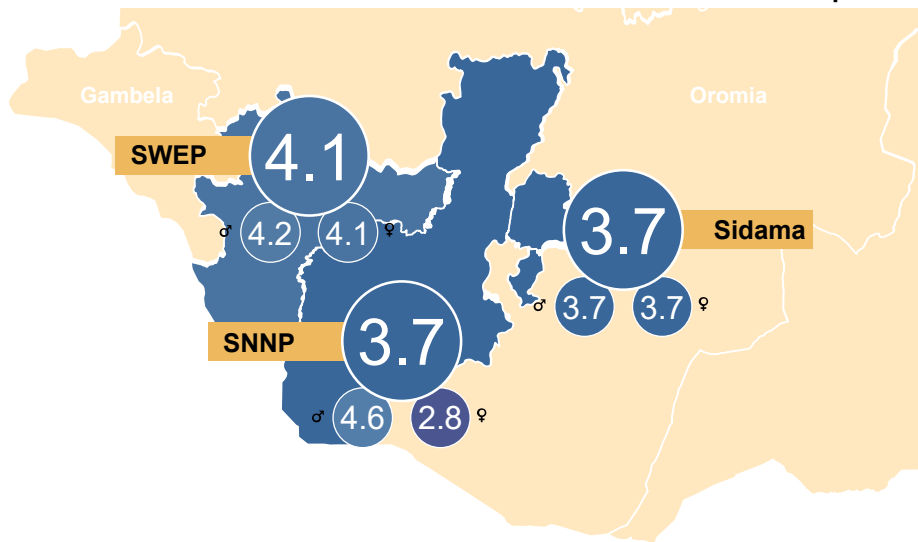
Sense of belonging in community



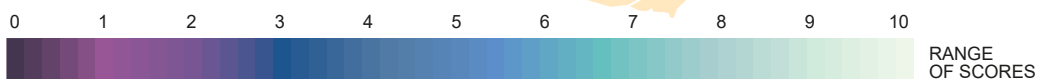
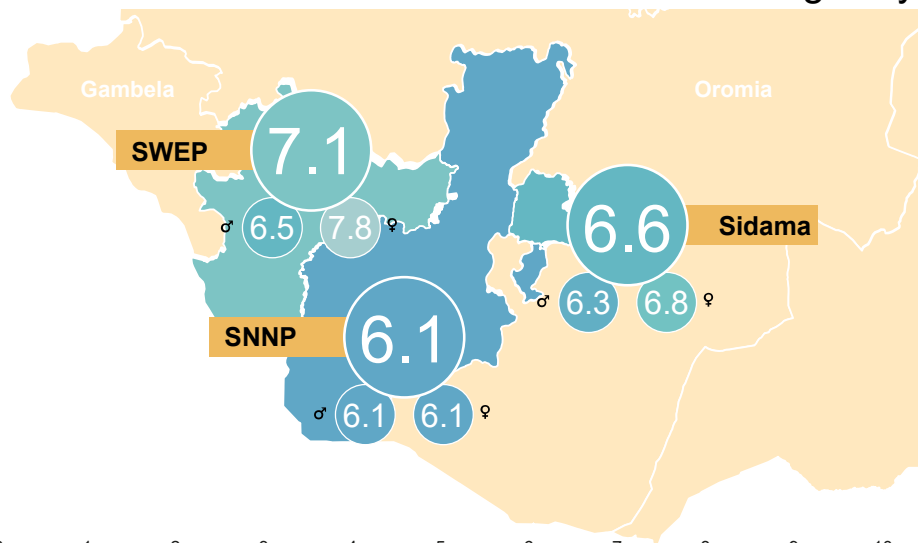
Civic engagement



Information consumption



Tolerant religiosity



Gender equality

Alongside social inclusion, gender is a key pillar of Ethiopia's ten-year development plan, which aims to protect women's rights, safeguard their security, and ensure their equal participation in and benefit from economic development.¹⁸ It is well known that achieving gender equality and empowering all women and girls is a standalone component of the Sustainable Development Goals, and an aspect cutting across the entire Sustainable Development Agenda,²⁶ which the Government of Ethiopia has stated its commitment to implement through both its ten-year plan and the highly anticipated Ministry of Women, Children and Youth sectoral plan.⁴⁹

Acknowledging the decisive role that women play in preventing and managing conflict, and in ensuring sustainable peace and reconciliation,⁵⁰ Ethiopia has adopted the United Nations Security Council Resolution 1325 on Women, Peace and Security,⁵¹ beginning with the development of the relevant National Action Plan in 2022.⁵³ Ethiopia has ratified the Convention on the Elimination of All Forms of Discrimination Against Women, along with the Convention on the Rights of the Child and the Convention on the Rights of Persons with Disabilities, which make reference to women with disabilities and girl children, respectively.⁵³ Ethiopia is also a signatory to several regional policies and conventions.^f

Ethiopia has made strides towards gender equality, improving from 124th in the Global Gender Gap Index in 2015 to 97th in 2021,⁵⁴ and, although not without limitations, has had a strategy in place since 1993 aimed at advancing equality between women and men (the National Policy on Ethiopian Women).⁵⁵ Women's rights and gender equality is featured in Ethiopia's Constitution (1995) and in several legal frameworks, laws and proclamations,^g and the Government of Ethiopia has implemented several major regional and international policies and development plans centred around gender equality.^h

Nevertheless, gender stereotypes are widespread,¹⁴ as are harmful traditional practices (e.g. female genital mutilation affected approximately 65% of Ethiopian women between the ages of 15-49 in 2016⁵⁶ despite being explicitly criminalised) and sexual and gender-based violence (In 2016, 26% of women between the ages of 15-49 reported having ever experienced physical or sexual violence).

The labour force participation rate of women is lower than that of men (72.3% compared to 84.7% in a 2021 estimate), and adult literacy is lower among women than men (44.4% of women aged 15 and above, compared to 59.2% of men in 2017).¹⁵ Women and girls over the age of 10 spend 19.3% of their time on unpaid care and domestic work, compared to 6.6% spent by men.¹⁶ Women represent 47% of the general labour force in Ethiopia and 41% of the agricultural labour force,¹⁵ and are primarily responsible for care and nutrition in their households.⁵⁵ Concurrently, the gender wage gap stands at 51% and the income gap at 42%.⁵⁷

Ethiopia is quoted as having a high performance in terms of the proportion of seats held by women in its national parliament (38.8%), and there is a decreasing trend in the proportion of unemployed women above the age of 15 (although this is higher than the unemployment rate of men, at 2.9% compared to 1.7%).^{16, 58}

f Such as the Maputo Protocol (2003, signed in 2004, not ratified), the Solemn Declaration on Gender Equality in Africa (adopted 2004), the African Union's Agenda 2063, the Dakar and the Beijing Platforms for Action^{62, 63, 64, 65}

g Namely the Federal Rural Land Administration Proclamation No. 89/1997, the Family Law of 2008, Criminal Law (2005), Federal Civil Servants Proclamation No. 1064/2017 and the Public Servants' Pension Proclamation No. 714/2011 and Private Organization Employee's Pension Proclamation No. 715/2012, as well as the Labour Proclamation No. 1156/2019.²⁵

h Such as the National Action Plans for Gender Equality (2002-2006 and 2006-2010), Growth and Transformation Plans I and II, Gender Equality Strategy for Ethiopia's Agricultural Sector (2017).⁵²

Globally, an increased number of women in parliaments is associated with a growing number of policies and laws towards gender equality, including gender-equal inheritance and property ownership laws, more equitable economic and social opportunities and benefits, and laws which protect women from sexual harassment in the workplace.⁵⁹ In terms of peace processes, agreements are 35% more likely to last at least 15 years if women are involved in their creation, and women’s political and social participation diminishes the chance of a country returning to conflict.^{60, 61}

This section seeks to provide quantitative evidence for the entry points that can strengthen gender equality and women’s empowerment in the three regions surveyed, identifying gaps and outlining drivers for increasing support for gender equality among women and men.

Table 2: Key gender differences detected using ANOVA, F>20 or Cohen’s d effect size above medium.




Indicator	Full Sample	Men	Women		
Civic engagement	2.3	2.8	1.8		Inclusion Women have lower civic engagement , community co-operation , information consumption , and are excluded from community structures. They have less access to bank accounts or savings .
Information consumption	3.8	4.2	3.3		
Community co-operation	2.5	2.8	2.2		
Access to someone in the local elders council	6.7	7.4	6.0		Attitudes Though they are strongly supportive of gender equality, women have lower harmony towards ethnic outgroups (not shown), and report slightly higher violent tendencies.
Access to bank account, savings or credit services	4.9	5.8	3.9		
Gender equality mindset	6.9	6.4	7.4		Adversities Women have higher exposure to domestic violence and to economic adversities.
Violent dispute resolution	1.3	0.8	1.9		
Reduced income & inflation	6.3	5.5	7.0		
Exposure to physical forms of domestic abuse	0.3	0.2	0.5		

Table 2 shows the key statistically significant differences between men and women who were surveyed by the EPI. In the sample, women’s inclusion in civic and community life is low, compounded by their lower access to information and exclusion from community structures. Women in the sample had lower access to financial services and higher exposure to economic adversities, and, strikingly, 9% of women had previously been exposed to financial forms of domestic abuse (Figure 30). This is a priority area to address, given that women’s control over cashflows in the household is known to promote food security, dietary diversity, and investments in more productive assets, while access to formal bank accounts improves individual and household well-being.¹³

Over a quarter of women in the sample have previously been exposed to domestic abuse (Figure 30), with physical abuse emerging as the most common form, experienced by 18% of women and 6% of men in the sample. From [Figure 31](#), it can be observed that the reporting of domestic violence is slightly higher in the SNNP and Sidama regions, compared to the SWEP region, with underreporting of domestic violence in the SWEP region also noted by participants in the validation workshop. Previous exposure to domestic violence was one of the factors found to decrease gender equality mindset (see [Figure 34](#)).



Figure 29: Interview in Sidama region, along the Bensa - Arbegona - Hula woreda route

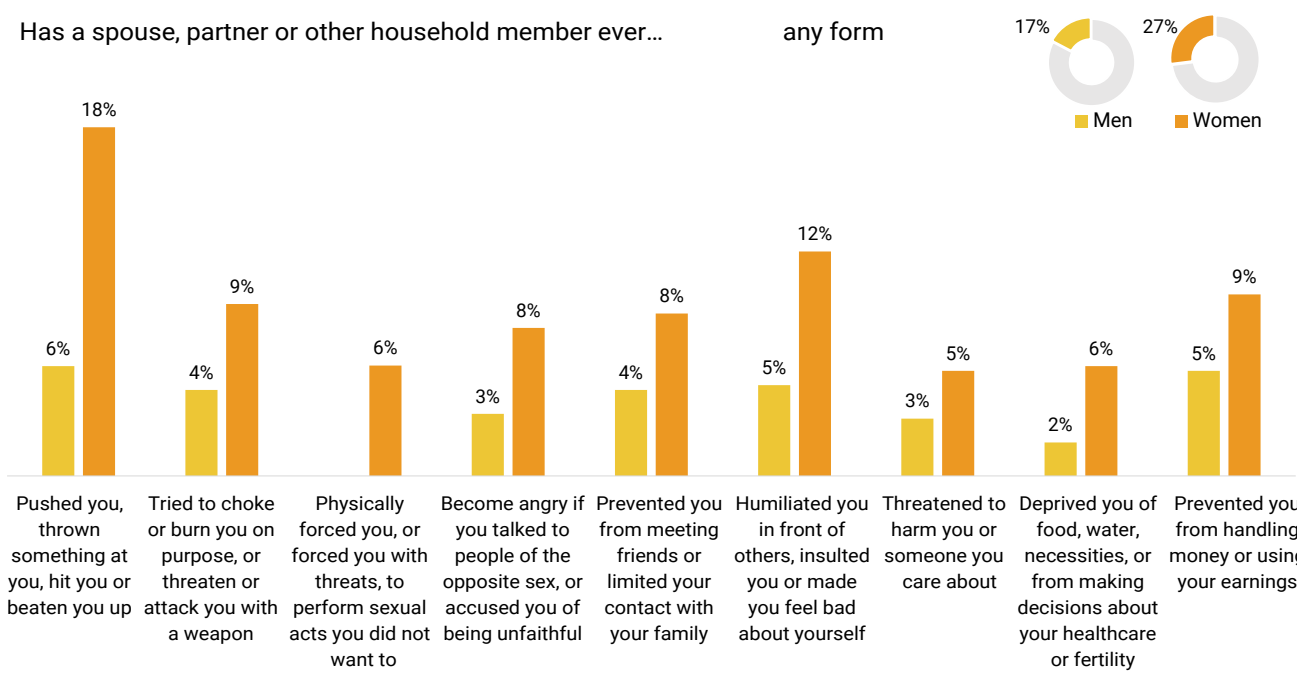


Figure 30: Percentage of respondents, disaggregated by gender, who report that they have experienced different forms of domestic abuse perpetrated by someone in their household.

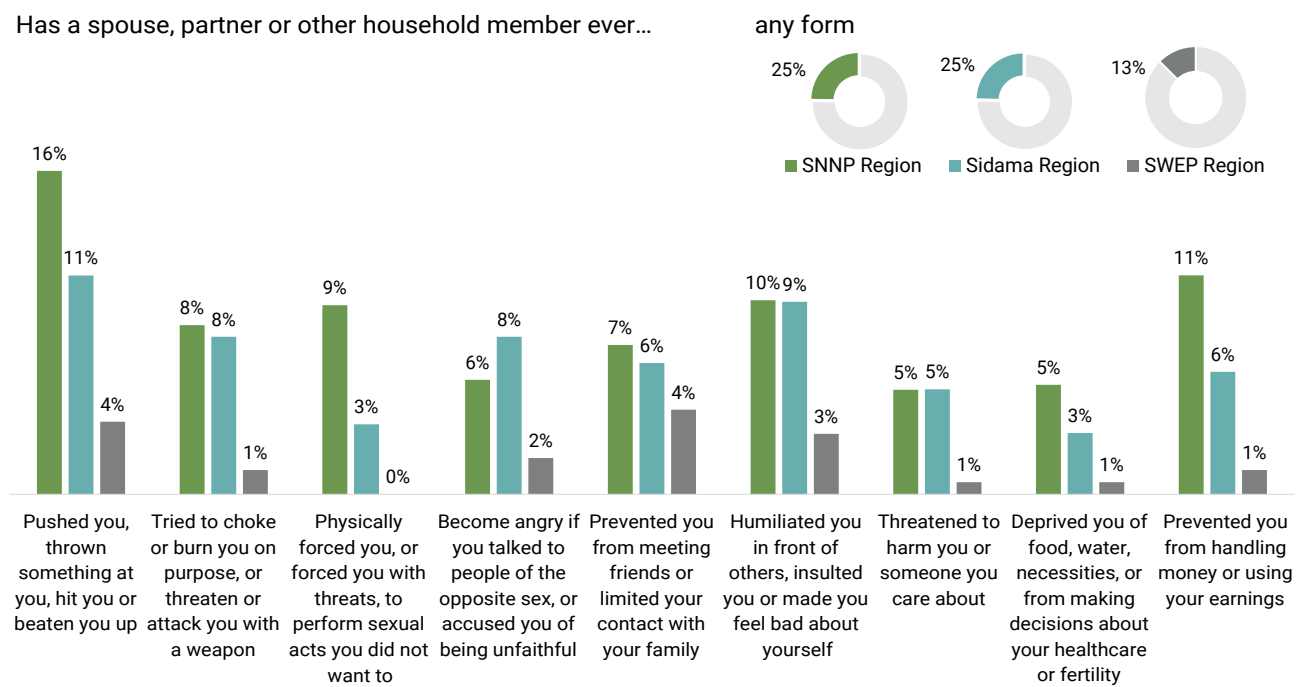


Figure 31: Percentage of respondents, disaggregated by region, who report that they have experienced different forms of domestic abuse, perpetrated by someone in their household.

Percentage of leaders and community members who agree with the following



Figure 32: Percentage of community members (N=808), Kebele administrators (N=101) and traditional leaders (N=101) who agree with the statements shown, measuring the variable gender equality mindset. The final two statements are disaggregated within community members (N=808) by demographic group.

Most respondents and local leaders are supportive of women having an increased role in politics (Figure 32), and almost 9 in 10 respondents believe that women should have the same opportunities as men. A slight majority (54%) believe that men are better leaders than women, and 49% believe that men are more knowledgeable. Only a small number of respondents (7%) believe that female genital mutilation (termed “female circumcision” in the survey) should continue, and that it is acceptable for girls to marry before they are 18 (9%), both of which are supported to a higher extent by respondents with the lowest levels of education (15% and 23%, respectively).

Given the large gender difference in the scores of gender equality mindset (Figure 32), and the frequencies outlined in Figure 32, this was selected as an outcome variable for which it is vital to determine the drivers. The results of this predictive model are seen in [Figure 34](#).

Gender equality mindset is driven by higher levels of tolerant religiosity and social proximity to outgroups ([Figure 34](#)), indicating that positive capacities of co-existence also serve to increase support for gender equality.



Figure 33: Interview in the SNNP region, along the Gurage - Silitte zone route

There is also a clear impact of information and technology, which indicates that access to information plays a role in increasing respondents' support for gender equality. This illustrates a priority entry point, given that information and communications technology use is low across the country.³⁵ Specifically, in the regions surveyed, 97% of respondents said their household does not have access to a computer (91% of urban and 100% of rural respondents), 88% to an internet connection (75% urban and 94% rural), and 74% to a television (40% urban, 90% rural), although the majority of urban (89%) and rural (62%) respondents have access to a mobile or land-line telephone.

The household also plays a role, with social support and equal resource distribution paving the way for higher levels of gender equality mindset. Finally, higher levels of well-being, inner peace, and the absence of depression and anxiety, all lead to increased support for gender equality (Figure 34). Contrary to this, having high levels of aggression decreases support for gender equality, as does previous exposure to domestic abuse (as a survivor).



Figure 34: Hierarchical multiple regression to identify drivers or mitigators of gender equality mindset. R-squared=0.3. Model controlled for age, urbanity, age and gender of household head. N=808. Positive signs in green indicate variables that drive the outcome, negative signs in red indicate mitigators. Standardised beta weights shown in grey.

Key findings and recommendations

Women face obstacles to their access to financial services and report facing higher economic adversities as along with financial forms of domestic abuse. Supportive family units and equal distribution of decision making and resources drive gender equality mindset. **Women's financial empowerment should be prioritised, and it is known that women's control over cashflows promotes food security, dietary diversity, investments in more productive assets, and that access to formal bank accounts improves individual and household well-being. Improving this access, and economic empowerment overall, is expected to have multiple benefits for the target beneficiaries and their households. Education and awareness-raising interventions should stress the importance of women's empowerment in decision making and in managing finances and resources.**

Over a quarter of women have previously been exposed to some form of domestic abuse perpetrated by a household member (27%), alongside 17% of men. There is also a concern that domestic abuse is underreported in some cases. **There is a need for safe spaces and mechanisms for the expression and reporting of domestic abuse. Such spaces could capitalise on social support networks and could work to provide suitable community support mechanisms. There is a need for interventions to continue working on awareness raising and on training, for both men and women.**

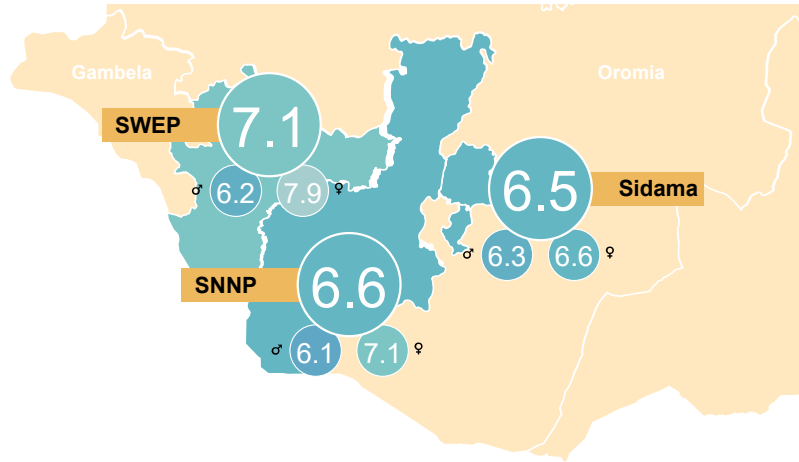
Although women's political (81%) and employment (89%) empowerment are strongly supported, negative stereotypes are prevalent (54% think men are better leaders, and 49% that men are more knowledgeable), and a slight proportion of people favour gender norms which form obstacles to women's equal access to employment and education (18% think a wife should not work if a husband can provide and 28% would prioritise boys' education if resources are limited). A small segment is accepting of harmful traditional practices (9% accept girls' childhood marriage and 7% think female circumcision should continue) – a proportion which is higher in respondents without education. **Education and awareness raising should prioritise equal rights to employment and education, promoting the benefits that women's employment brings to the economy. Further work is needed to combat harmful traditional practices, including outside formal educational settings (e.g. in community groups). Interventions to empower women in civic life should also work on building opportunities for collaboration and consolation between local leadership and local women, ensuring that local leadership understand the differential impact of community issues on women.**

Tolerant religiosity and social proximity to outgroups increase support for gender equality. **Gender equality and women's empowerment should be mainstreamed through all reconciliation, peacebuilding and coexistence interventions. Religious leaders have a key responsibility to act upon their high levels of trust from the community to promote a more tolerant and accepting form of religiosity, which is also affirming of women's role in modern society.** This is expected to have multiple, wide-reaching benefits both for the cohesion of a community and for the inclusion of women. Other mechanisms could include community dialogue interventions, which could bring people together to build tolerance, and in which women could have a leading role.

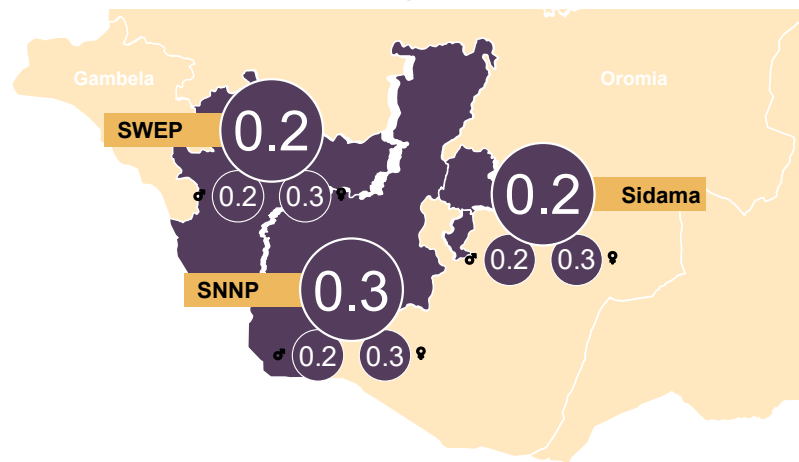
Information consumption and access to communication technology increase gender equality mindset. Information and communications technology use is low across Ethiopia. **Interventions should strengthen access to information, an immediate and shorter-term entry point being through mobile phones, which are more widely accessible. Access to information could adopt an educational lens, addressing harmful gender stereotypes.** It could also raise awareness on service provision, particularly services for reporting domestic abuse or gender-based violence, or reproductive health. **Finally, access campaigns are needed to increase women's awareness of and engagement with political and civic life.** The latter would have bidirectional positive impact, as the political level will also benefit from women's inclusion in the generation of ideas and enforcement of local policies.

Inner peace, well-being and the absence of depression and anxiety increase support for gender equality, while exposure to domestic abuse decreases it. This means that **mental health and psychosocial support interventions can be linked with changing perceptions of gender equality**. Healing of traumas and improving mental health is expected to also open the way for decreasing negative attitudes towards women's equality.

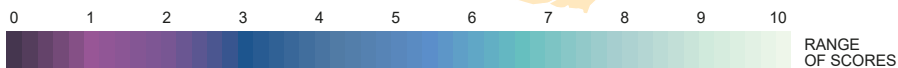
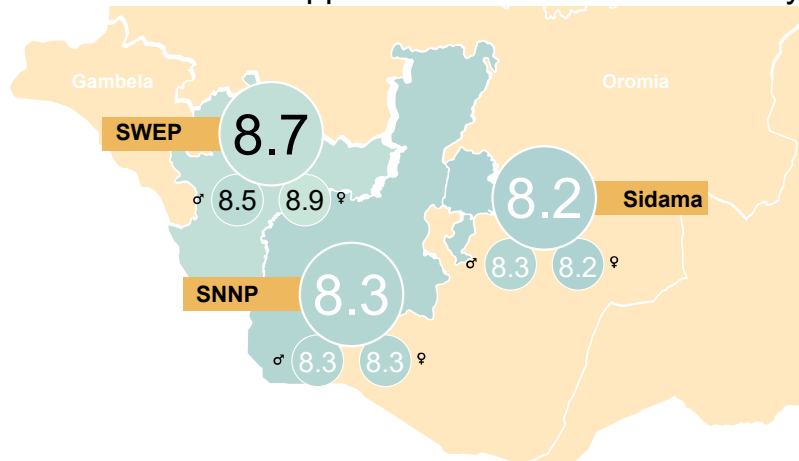
Gender equality mindset



Exposure to domestic abuse



Social support network : immediate family



The way forward for the EPI

The Ethiopian Peace Index represents an opportunity to empower peacebuilding and social cohesion policy in Ethiopia with state-of-the-art analyses grounded in a robust, well-measured, granular and locally contextualised array of indicators. Given the depth and breadth of the data available, the next steps below are envisioned (some of which depend on availability of funding).

- 1. Organising policy, governance and programme clinics** with local, regional and national government officials to tailor government policies, governance practices and programmes to increase peace responsiveness and strengthen resilience for peace.
- 2. Organising programme clinics** with international aid actors and civil society organisations to reflect on strategies to improve peace responsiveness and strengthen resilience for peace.
- 3. Using the EPI as a convener** of various actors and stakeholders in Ethiopian society who are working towards a common goal of sustainable peace and cohesion in the country, and establishing common frameworks.
- 4. Using the EPI data to inform national policy** of the Ministry of Peace, both as a baseline **against which** to track progress and using advanced predictive analyses to build policy which targets root causes.
- Following the success of the EPI in its three pilot regions, the Ministry of Peace has requested **expanding the EPI to all the other regions in Ethiopia**. This will pave the way to establishing national statistics and scores. Furthermore, there will be a need for re-surveying the same regions every two years to track progress.
- 6. Training local experts to use and interpret EPI data**, generating an interest in deeper analyses for many of the topics that this report did not have the space or scope to cover, as well as building an appetite for use of quantitative evidence for peacebuilding policy making.
- 7. Connecting and co-operating with the Ethiopian academic community and civil society** to build a network of scholar-practitioners who engage with the EPI, connect it with other research being conducted on relevant topics, as well as with civic and policy-making processes, multiplying the effect and impact of the work of all members in the network.
- 8. Measuring peace as a multistakeholder and intersectoral undertaking.** Viable systems of channelling data to the EPI should be devised from such institutions (in addition to the Ministry of Peace and peace actors across civil society) as the Ministry of Education (peacefulness curriculum), the Ministry of Justice (justice services and rule of law), the Ministry of Agriculture and Ministry of Low Lands and Irrigation (food security), the Ministry of Women and Social Affairs (gender equality and psychosocial support systems), the Ministry of Health (mental well-being and inner peace), the Ministry of Labour and Skills (employment and job creation), the Ministry of Culture and Sports (culture of peace and social capital), to name but a few.
- 9. Promoting a culture of data-driven discussion and dialogue** at the macro-level and taking stock of the viability of existing infrastructures of peace at the micro-level; rapid assessments and polls centred around peace and governance should be established at federal (e.g. by ministries) and regional (by sectoral bureaus and local administrative organs) levels to be fed into the EPI.

Overarching policy recommendations

Recommendation 1: *Promote a multisectoral, multilevel approach and partnerships to build comprehensive peace (resilient peacefulness, resilient well-being and resilient food security) in Ethiopia.*

1.1 Government. This study demonstrates the need for a multisectoral approach and partnership to build comprehensive and durable peace in Ethiopia. So, federal, regional and local administrations along with development actors should review and adapt their development policies and strategies in light of their peace implications. So, the following strategic interventions are recommended.

→ Establish a concerted effort towards comprehensive and sustainable peace in Ethiopia in the form of an interministerial initiative that harnesses the institutional mandate and excellence of:

- ▣ the Ministry of Peace (peacebuilding, national consensus);
- ▣ the Ministry of Agriculture and the Ministry of Labour and Skills, in addition to the Disaster, Risk and Preparedness Commission (resilient food security: productivity, job creation, employment, social and environmental protection);
- ▣ the Ministry of Health, the Ministry of Justice and the Ministry of Women and Social Affairs (resilient well-being: psychosocial support, individual mental well-being, family planning, and social protection and well-being).

→ Develop a national roadmap to achieve multisectoral and multilevel (federal–regional and federal–community) synergy regarding sustainable and comprehensive peacebuilding in Ethiopia, using data from the EPI and other sources.

→ Use the EPI as a framework to track the progress of selected indicators over time and see what impact is achieved by the interventions and policies of the various ministries involved. The state of these indicators should also inform the Government of Ethiopia’s interaction with the international community and with donors.

→ Support informal structures that have proven to be viable in sustaining peace.

→ Establish continued partnerships with civil–society actors to enhance responses through multilayered approaches to peacebuilding.

1.2 Non-governmental bodies. The study also has appealingly complex implications for various stakeholders. All those seeking to collaborate and support peacebuilding initiatives in the regions studied here and in Ethiopia at large should consider scaling up data-driven and evidence-based accounts of peace to improve the predictability of their interventions. So, the following are addressed to civil–society organisations, the private sector, international non-governmental organisations, humanitarian agencies, and their respective funders.

→ Practice a collaborative approach to peace funding via initiatives that strengthen the peace–business and peace–development nexuses.

- Initiate continuous public–private dialogue on working together to build peace in Ethiopia.
- Deploy collaborative peacebuilding programmes that leverage local structures, communities and resources.
- Empower youth for civic leadership.
- Design collaborative capacity-building programmes that increase civic engagement, especially by youth and women.
- Scale up development interventions and rethink their distribution to achieve fairer, broader reach and avoid undesirable grievances and disputes.
- Conduct internal capacity assessment with respect to various challenges.
- Enhance peacebuilding and resilience-building capacities through effective partnerships.
- Establish extensive mental health and psychosocial support systems to repair the human relations and social fabric damaged by violent conflicts.
- Use the EPI findings to channel efforts towards topics and themes that scored poorly and towards indicators found to be crucial entry points for desirable outcomes.
- Prioritise regions and social groups found by the EPI to be faring comparatively less well than others.

Recommendation 2: Use social capital as a catalyst of sustainable peace in Ethiopia.

2.1 The proven role of social capital as an engine for social cohesion, coexistence and national unity should be continuously appraised and reinforced so that socio-cultural institutions can continue to catalyse peace in Ethiopia.

- Design programmes to revive the socio-cultural institutions which the EPI has found to enhance intergroup cohesion and trust (particularly agricultural co-operatives).
- Use the entry points discovered by the EPI to ensure local leaders can keep in check the decline of intergroup cohesion, tolerance, and trust: the Ministry of Peace, the Ministry of Education, the Ministry of Women and Social Affairs, the Ministry of Culture and Sport and the Ministry of Health; civil-society organisations; academia.
- Apply a bottom-up approach to foster relational values among and between families to encourage societal change and to leverage social capital for peacefulness: the Ministry of Peace, the Ministry of Women and Social Affairs and the Ministry of Health; civil-society organisations.
- Expand the EPI to the whole of Ethiopia to empirically gauge the status of social cohesion, trust, reciprocity, co-operation and so on: the Ministry of Peace and the Ministry of Culture and Sport; civil-society organisations; academia.
- Based on the entry points found by the EPI, design peacefulness curriculums that dovetail with socio-cultural values. Start rolling out these curriculums as co-curricular activity in clubs and associations at first, while

lobbying for their inclusion in formal curriculums. The entry points discovered to be most relevant include social tolerance, inclusive identity, dispute resolution skills, forgiveness, and growth mindset. These curriculums should also help participants resolve their grievances in addition to condemning domestic or community violence; the curriculums should increase participants' awareness of such violence and increase reporting.

- Design programmes to reinforce and make further use of the National Youth Volunteer Service being implemented by the Ministry of Peace as a platform for boosting social capital, national unity and consensus in Ethiopia.

2.2 The alarmingly low EPI scores in intercommunity co-operation and cross-border relations suggest the need for interventions by, among others, the Ministry of Peace and the Ministry of Culture and Sports, regional governments, the House of Federations, the media and civil-society organisations to promote intercultural dialogue and social capital, to combat ethnic centrality within regions, to improve the apparently degraded social value of co-operation, and to boost intergroup relations within and across regions.

- Organise inter-regional trade fairs, conferences and cultural activities such as sports and arts.
- Promote intercultural dialogue at the local-community level and across socio-cultural institutions such as schools, places of worship, marketplaces, and associations including Eddir, Buna Tetu (coffee ceremonies), Baltina, Equb, and so on.
- Develop capacity-building training to culturally empower elders and traditional leaders, Mothers of Peace (an established civil-society organisation consisting of women representing different regions to promote peace and reconciliation in Ethiopia), and socio-cultural institutions to decouple them from party politics and in turn enable them to regain their cultural legitimacy toward unleashing their genuine socio-cultural potential and agency for peacebuilding.

Recommendation 3: Ensure inclusiveness in the process and outcomes of peacebuilding efforts to benefit socio-economically disadvantaged segments of society.

Because certain members of society, such as youth, women, and people with disabilities, are particularly susceptible to disadvantages stemming from violence, insecurity and climate shocks, more inclusive efforts are needed to ensure their agency in peacebuilding and development efforts and in enjoying the subsequent benefits. So, it is crucial not only to empower youth, women and people with disabilities to be active participants in peacebuilding, but also to harness their potential through education, training, and mentorship. This can be achieved by developing interventions targeting these groups and favouring their social and economic inclusion.

- Strengthen gender-sensitive social protection measures: the Ministry of Women and Social Affairs and the Ministry of Labour and Skills.
- Design skilling, up-skilling and reskilling training packages for youth, women, people with disabilities, internally displaced people, and returnees: the Ministry of Labour and Skills, civil-society organisations, international non-governmental organisations, development partners.
- Reinforce psychosocial support for vulnerable social groups including internally displaced people, and returnees: Refugees and Returnees Service, civil-society organisations, international non-governmental organisations, development partners.

- Enable socio-economically disadvantaged groups to contribute to building resilient peace by facilitating their access to education, housing and food security: financial institutions, educational institutions, local administrations, development partners.

Furthermore, exposure to domestic abuse was found to undermine intergroup harmony, increase ethnic centrality and undermine peaceful attitudes. This underlines the importance of eliminating domestic abuse, since it not only has devastating direct impacts on families, but it also – as shown by the EPI – undermines peace and social cohesion more broadly.

- Ensure that youth and women have open channels to report violence.
- Integrate the calling-out of domestic abuse and gender-based violence into all peacebuilding interventions.
- Work with local police to improve responses to domestic abuse, including establishing women-led support systems within police and social services.

Recommendation 4: Promote the use of data-driven accounts of peace to inform national initiatives on peace, reconciliation and reconstruction.

4.1. National Dialogue Commission. The EPI scores on intercommunity co-operation and cross-border relations, which represent crucial data on the peace background of the three regions studied, constitute a launchpad for national initiatives such as the Ethiopian National Dialogue Commission to design strategies for the upcoming national dialogue.

- Use the EPI study findings to initiate discussions to better understand the context of communities in the three regions studied here.
- Leverage the existing peace infrastructure in the three regions to support the dialogue process and mend intercommunity and cross-border relations, which are both required for and will be outcomes of the much-anticipated dialogue process.
- Use the EPI data and findings to plan strategies for the (tentative) use of elders and traditional structures as safety net mechanisms (such as mediation clinics) and as deadlock-breaking mechanisms in the dialogue process.

4.2. Government. The EPI study has established that resilient peacefulness is a multifaceted phenomenon that manifests itself both at macro-level (state, national, regional and institutional) and micro-level (individual, family and community). The assessment of such a complex phenomenon requires systems and structures in various government units to conduct at least periodic surveys and polls.

- Develop policies that encourage collective and participatory approaches and foster regional and local-level ownership of peacebuilding.
- Practice techniques such as social listening to gauge communities' levels of trust in institutions and initiatives.
- Survey levels of peace and resilience at national, regional and grassroots level
- Every two to three years, assess the performance of the intervention mechanisms, activities and policies deployed by the Ministry of Peace and by other actors with respect to their contributions to building sustainable peace and social cohesion in Ethiopia.

- Encourage, via the Ethiopian House of Peoples' Representatives Foreign and Peace Standing Committee, the practice of gathering nationwide data-driven accounts of peacefulness, and draft and enact bills favouring policies and legal frameworks to institutionalise peace indexing in Ethiopia.
- Develop a Good Governance Index tailored to the Ethiopian context using, using EPI data from indicators which assess the inclusiveness, responsiveness, accountability and trust obtained by various local, regional and national institutions. This can be used to assess, track and improve the quality of governance at all levels, while including the community into the process.

4.3. **Political actors.** The EPI study has found that ethnic centrality appears to be nourished by political forms of civic engagement, which empirically validates the hypothesis that political actors or narratives may be a source of instability among communities in Ethiopia. So, for political parties to overcome the temptations of political conspiracy theories and unwarranted narratives that lead to violent political struggles by pitting communities against one another, they should:

- conduct periodic, small-scale surveys and polls to check their support and popularity, on the one hand, and to grasp what their constituency actually needs, on the other, with a view to building civic political culture based on shared values and concrete societal needs;
- empirically assess the basis of their political capital among the society they claim to represent, rather than relying on old narratives and allegedly spinning a populist use of narratives of victimhood and oppression for their own political gains.

4.4. **Civil-society organisations.** The EPI findings suggest that the role of civil-society organisations could be immense, among others, in combating ethnic centrality and in keeping in check the ethnicisation of civic engagement in Ethiopia. So, civil-society organisations should:

- design programmes to encourage civic engagement that is more social and community-based than it is political;
- promote intercultural dialogue at among elites and at a grass-roots level;
- advocate for inclusive and democratic institutions among and via judiciary organs, media organisations, electoral bodies and so on;
- strengthen and nurture the local civil-society ecosystem in Ethiopia;
- provide an alternative platform for strengthening women's and youth's resilience.

Recommendation 5: Promote the contribution of regional blocs and interstate initiatives to support and leverage national endeavours on peace indexing and curating peace works.

Because social borders are not as sharp as geographical ones, Ethiopian Peace Index scores essentially bear implications for the peacefulness or otherwise of neighbouring countries. As the EPI study is clearly aligned with regional and global visions (e.g. Sustainable Development Goal 16: Peace, Justice and Strong Institutions), regional organisations, such as the Intergovernmental Authority on Development, the African Union, the European Union, and other global development partners, international humanitarian agencies and peacebuilding actors should:

- advocate for policies and practices that foster cross-border unity and support individual- and community-level resilience efforts made by governmental and non-governmental actors;
- encourage surveys of the peacefulness of the East and Horn of Africa region in general, and that of member states in particular, to devise data-driven peace and development interventions in the region;
- support the setting-up of a peacefulness assessment unit within the Ethiopian Ministry of Peace and strengthen its early-warning system;
- build capacity within the Ethiopian Ministry of Peace so the EPI tool can be spread to other countries in the region and beyond;
- help establish a national peacebuilding data hub that is integrated in regional and continental networks; link this hub to other similar hubs in the region, and with other conflict-affected countries globally. Such a hub could contribute to the burgeoning community of non-governmental and civil-society peacebuilding organisations in Ethiopia, providing evidence and data to empirically improve the design of programmes and activities by the wider community of practitioners;
- periodically assess their intervention strategies to gain a better understanding of whether their individual or collective actions are contributing to sustainable development and peace in Ethiopia.

Overall demographic differences in study dimensions

Table 3: Demographic differences in key study indicators. H – higher score, L – lower score, in specified indicator. Results based on ANOVAs, F>20 or Cohen's D effect size above medium, p<0.05. Indicators in italics are those measured at community/group level.

	People under 24 years old	Unemployed people	People with no education	Women	Women headed households	Rural respondents	Close to any boundary	SNINP Region	Sidama Region	SWEP Region
Food security	L	L				L				
Quality of dwellings	L	L							H	
Quality of household water supply	L	L								
Farming and transportation assets								H		
Access to communications technology						L				
Inclusivity of community structures	L		L						L	
Access to rural/urban savings/credit association		L				L				
Access to bank account, savings/credit services		L		L		L				
Access to personal savings		L								
Satisfaction with services	H	H							H	
Progress in services	H	H							H	
Progress in economy									H	
Progress in reduction of interethnic tension		H								
Progress in gender equality		H							H	
Progress in safety and security	L	H							H	
Desire for regional autonomy								H		
Trust in institutions									H	
Objective local leaders									H	
Strength of Ethiopian identity						L				H
Social proximity with outgroups	L					L				H
Contact with outgroups						L				H
Perceived majority in community						H				L
Inner peace								H		
Information consumption			L							
Civic engagement		L	L		L					
Community co-operation		L	L		L					H
Tolerant religiosity										H
Social tolerance				L						
Gender equality mindset	L				H					
Health status	L	L								
Well-being	L	L							H	
Depression and anxiety		H								
Aggression	H									
Violent tendencies				H						
Revenge tendency										H
Justification of political violence	H									H
Violent dispute resolution										H
Subjective poverty	L	H				H				
Exposure to economic adversities		H		H						
Frequency of violent disputes							H			
Frequency of disputes over boundaries							H			
Occurrence of theft or looting							H			

Indicators emerging in multiple study dimensions

Table 4: Indicators (first column) emerging as important in several study dimensions (top row). R – resilience factor, D – driver, A – adversity or mitigator, F – fragility factor. Indicators in italics are those measured at community/group level.

	Peaceful attitudes	Intergroup harmony	Reducing ethnic centrality	Preventing violent disputes	Community co-operation	Well-being	Food security	Gender equality mindset
Life skills	R							
Growth mindset	R	D	D					
Dispute resolution skills	R	D	D					
Social tolerance	R	D	D					
Inclusive identity	R	D	D					
Intergroup harmony	R			D				D
Intergenerational partnership	R							
Sense of belonging in community	R		D				R	
Tolerant religiosity	R					R		D
Strength of Ethiopian identity							R	
Positive feelings towards own ethnic group							R	
Forgiveness			D			D	R	
Social support from family			D			D		D
Inner peace						R		
Well-being						R	R	D
Health status						R		D
Well-being						R		D
Sense of agency	R							
Information consumption	R				D	R		D
Religiosity	R		D					
Constructive citizenship						R		
Gender equality mindset						R	R	
Civic engagement			A			R	R	
Food security		D			A	R	R	
Income level		D				R	D	D
Economic security		D	D				D	
Education level		D					D	D
Number of people in household							D	
Trust in federal forces	R			D				
Satisfaction with security and justice	R			D			A	
Satisfaction with utilities and infrastructure								
Progress in: personal safety and security, poverty reduction, affordability of food						R		
Progress in: employment, inclusion, reduction of violence, corruption							R	
Responsiveness of social and communal services				D			R	
Responsiveness of formal justice services				D			R	
Effective co-operation between local leaders and regional authorities	R			D				
Effective co-operation between local leaders and zonal authorities	R			D				
Acceptance of local leaders' decisions by zonal and regional government				D	D		R	
Peace-responsive development, international donor investments leading to peace				D				
Development assistance from international donors		A		D				

	Peaceful attitudes	Intergroup harmony	Reducing ethnic centrality	Preventing violent disputes	Community co-operation	Well-being	Food security	Gender equality mindset
<i>Effective co-operation between traditional leaders, Kebele administrators and Kebele council</i>				D	D		R	
<i>Traditional leaders responsible for land use, securing investments, government requests</i>		A						
<i>Objectivity of Kebele administrators</i>		D				D		
<i>Consultative local leaders</i>				D				
<i>Co-operation and trust between local leaders and young people, intergenerational harmony</i>				D				
<i>Presence of agricultural co-operatives</i>								
<i>Exposure to conflict</i>	A		A					
<i>Exposure to extreme violence</i>	A		A			A	A	
<i>Exposure to environmental adversities</i>						A	A	
<i>Exposure to economic adversities</i>	A					A	A	
<i>Death of a household member</i>						A		
<i>Previous stressful experience</i>	A	A	A				A	A
<i>Exposure to domestic abuse</i>	A						F	
<i>Occurrence of violent disputes</i>	A						F	
<i>Occurrence of violent disputes over services</i>				A				
<i>Economic problems driving violence</i>		A						
<i>Violent tendencies</i>		A						
<i>Aggression</i>						F		A
<i>Depression and anxiety</i>						F	F	A
<i>Group grievance</i>		A						
<i>Exclusion from local community structures</i>					A	F	A	
<i>No contact with outgroups</i>							A	

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Glossary

Access to preferential treatment: The extent to which respondents have contacts in government offices and whether they use these to call in favours. Example items include “someone in the regional government”, “someone who is influential locally (e.g. businessman, developer)”.

Aggression: The extent to which respondents report that they display aggressive tendencies. Example item “If somebody hits me, I hit back”. This is measured from “Never” to “Often”.

Civic engagement: The average frequency with which respondents took part in civic and public life, over the last 12 months. Example items “Attended the meeting of a community group (e.g. saving and credit associations, agricultural co-operative)”, “Attended a public assembly or town or village meeting”. This is measured from “Never” to “Once a month or more”.

Community adversities (Kebele administrator or traditional leader): The extent to which Kebele administrators/traditional leaders report that certain adversities affect the households in their community. This is based on the Joint Approach for Nutrition and Food Security Assessment (JANFSA) measurements. It asks whether the respondent or their household has experienced a series of adversities. These include “drought or late rains”, “loss of employment or reduced income”, “home destruction”, “armed conflict”, “imprisonment without cause”, “sexual violence”. This is measured from “None, this does not affect anyone” to “This affects most of the households”.

Community disputes, cross-community disputes and cross-border disputes (traditional leader): The extent to which disputes caused by a range of factors have occurred in the traditional leader’s community, and to what extent these have resulted in violence. Examples of items include “Disputes over land (e.g. use or ownership of fertile land)”, “Disputes over resources (e.g. water, irrigation)”, “Disputes between farmers and pastoralists”. These are measured from “Never” to “More than five times” over the last two years. The questions ask about disputes within the community, between the community and other communities, and between the community and other communities in neighbouring zones, regions or countries.

Community co-operation, cross-community co-operation and cross-border co-operation: The frequency with which the respondent’s household has co-operated with other households in their community, households in the respondent’s community have worked with other communities, and households in the respondent’s community have worked with other communities in neighbouring regions or countries. Example items include “Cultivating land, clearing land or harvesting crops, helping to manage cattle with others”, “Looking after each other’s children or the elderly”, “Managing communal resources, services or infrastructure”. These are measured from “Never” to “More than once a month”.

Community solidarity: The frequency with which respondents or their household have been supportive to others in their community over the last 12 months. Example items “Providing food, resources or money for a household that has suffered a loss or is in need”, “Consoling a household that has suffered a loss”. This is measured from “Never” to “More than once a month”.

Constructive citizenship: The respondent’s likelihood of reacting peacefully, as opposed to violently or not at all to a hypothetical scenario of civic unrest. Example items include “I would support a process of dialogue between our community and the other community”, “I would do nothing and focus on my own private issues”. This is measured from “I would definitely not do this” to “I would definitely do this”.

Consultative local leaders: The extent to which respondents agree that traditional leaders and kebele authorities take into account everyone's perspectives, not just their own. This is measured from "Strongly disagree" to "Strongly agree".

Critical citizenship: The extent to which respondents are independent and make their own decisions about politics. Example item "I make my own decisions about politics independently, I don't follow what my group says". This is measured from "Strongly disagree" to "Strongly agree".

Depression and anxiety: This is taken from the validated Patient Health Questionnaire. It measures the extent to which the respondent reports tendencies associated with depression or anxiety. Example item "Little interest or pleasure in doing things". Measured from "Never" to "Nearly every day" over the past month.

Development interventions (Kebele administrator): The extent to which the Kebele Administrator reports that different types of development assistance have occurred in their community and the source they have received these from. Example items "Financial or monetary support", "Peacebuilding projects". This is measured from "No, we have not received this", to "We have received this from.... Government / International donor or NGO / Somewhere else"

Development investments leading to violence (Kebele administrator): The extent to which the Kebele administrator agrees that "Development investments are leading to violence in my community".

Dispute resolution skills: The extent to which respondents report levels of skills relevant for mediation, communication, co-operation and conflict resolution. Example items "In deciding about an issue, I try to consider everyone's needs", "When there is a disagreement between people, I find a middle way that satisfies everybody", "I respect other people's opinions, behaviours, and emotions". This is measured from "Not at all like me" to "Very much like me".

Dispute resolution skills of local leaders (Kebele administrator or traditional leader): The extent to which Kebele administrators/traditional leaders report levels of skills relevant for mediation, communication, co-operation and conflict resolution. Example items "In deciding about an issue, I try to consider everyone's needs", "When there is a disagreement between people, I find a middle way that satisfies everybody", "I respect other people's opinions, behaviours, and emotions". This is measured from "Not at all like me" to "Very much like me".

Economic problems driving violence (traditional leader): The extent to which the traditional leader believes that economic problems are driving violence or tension in their community. Example item "economic problems are driving people to use violence to improve things in my community". This is measured from "strongly disagree" to "strongly agree".

Economic security: The extent to which the respondent believes they have a safe and predictable income, their perceived ability to cover bills and loans, and their perceived ability to cover the cost of basic needs. Example item "do you feel that you have a safe and predictable income to cover your basic needs?". This is measured from "not at all like me", to "very much".

Education level: Ranging from no schooling to post-graduate with regular intervals for full completion/partial completion of different schooling levels.

Effectiveness of co-operation (Kebele administrator or traditional leader): The extent to which the Kebele administrator/traditional leader co-operates effectively with the above. This is measured from "Very ineffective" to "Very effective".

Equal resource distribution: The extent to which respondents feel that household assets, finances and decisions are used and made equally by people of all ages and by men and women alike. This is measured from “youth have priority” to “older people have priority” and “men or boys have priority” to “women or girls have priority”.

Ethnic centrality: The extent to which respondents prefer to focus on their own group as opposed to co-operating with other groups. Example item “Unity within our group is more important than co-operating with other groups”. This is measured from “absolutely unacceptable” to “absolutely acceptable”.

Exposure to adversities: This is based on the JANFSA measurements. It asks if the respondent or their household has experienced a series of adversities. These include “drought or late rains”, “loss of employment or reduced income”, “home destruction”, “armed conflict”, “imprisonment without cause”, “sexual violence”.

Exposure to domestic violence: This scale is based on validated measurements from the Demographic Health Survey and Reproductive Health Response in Conflict questionnaires. It asks whether the respondent has experienced different forms of violence from a household member over the last 12 months. Example items include “threaten to harm you or someone you care about”, “prevent you from handling money”, “push you, throw something at you, or hit you”. This is measured from “Never” to “Daily”.

Food insecurity (Reduced Coping Strategies Index): This is based on JANFSA measurements. It detects whether the respondent or their household are facing extreme food insecurity by asking what they have had to do to cope with a lack of food or money. Example item “reduction in the quantities consumed by adults for young children”.

Formal and traditional task responsibility (Kebele administrator or traditional leader): The extent to which the Kebele administrator/traditional leader perceives that they are the only actor responsible for a series of tasks, as opposed to sharing the responsibility with other local actors. Examples include “Solving disputes between people in the community”, “Allocating resource use in your community”. This is measured from “This is solely my responsibility” to “This is solely someone else’s responsibility”.

Forgiveness: The extent to which the respondent expresses forgiveness traits and tendencies. Example items “Without forgiveness, a conflict can never be solved”, “I am able to forgive someone who has treated me in a non-respectful way”. This is measured from “Strongly disagree” to “Strongly agree”.

Frequency of meeting (Kebele administrator or traditional leader): The frequency with which the Kebele administrator/traditional leader interacts with different structures or people to discuss issues in their community. Example items “Your kebele council”, “Citizens of your community”, “Peace committee of your community”, “Kebele representatives from other communities”, “Women from your community”. This is measured from “Never” to “At least once a week”.

Gender equality mindset: The extent to which respondents support equal rights and privileges for women and men, measured through their support for more women in political positions, equal household task distribution, their condemnation of harmful gender stereotypes and their condemnation of harmful traditional practices. Example item “Men and women should equally partake in household tasks”. This is measured from “strongly disagree” to “strongly agree”.

Gender equality mindset of local leaders (Kebele administrator or traditional leader): The extent to which the Kebele administrator/traditional leader reports that they support equal rights and privileges for women and men, measured through their support for more women in political positions, equal household task distribution, their condemnation of harmful gender stereotypes and their condemnation of harmful traditional practices. Example item “Men and women should equally partake in household tasks”. This is measured from “strongly disagree” to “strongly agree”.

Good governance: The extent to which respondents agree that the government is responsive, accountable, inclusive and transparent. Example item “the government listens to the concerns of my community”. This is measured from “Strongly disagree” to “Strongly agree”.

Government acts for people’s best interests (Kebele administrator): The perceived extent to which the government acts in the people’s best interests. This is measured from “Strongly disagree” to “Strongly agree”.

Government considers community concerns (Kebele administrator): The perceived extent to which the government listens to the community. This is measured from “Strongly disagree” to “Strongly agree”.

Government responsiveness (Kebele administrator): The extent to which the Kebele administrator believes that government is responsive to the needs of their community. This is measured from “Strongly disagree” to “Strongly agree”.

Group grievance: The extent to which respondents feel that the social, ethnic or religious group they belong to is treated unfairly by the Federal Government, regional government, local government, traditional leaders in their community, and by the police or armed forces. This is measured from never to always.

Growth mindset: The extent to which the respondent is committed to personal growth and improvement. Example item “I put a lot of effort into improving myself, acquiring new knowledge and mastering new skills”. This is measured from “Not at all like me” to “Very much like me”.

Health status: The extent to which respondents report that their health is very good and that they do not have any serious or chronic health problems.

Inclusive identity: The extent to which respondents believe that there are more uniting factors across groups in Ethiopia, that a common identity is important, that a common overarching and shared way of life exists among all groups, and that diversity is a positive thing in Ethiopia. Example item “the different groups in Ethiopia have a common overarching culture and shared way of life”. This is measured from “Absolutely unacceptable” to “Absolutely acceptable”.

Information consumption: The frequency with which respondents obtain news and information about social and political issues from a range of sources. Example items include “television”, “radio”, “family”, “at social events (e.g. market, coffee ceremony)”. This is measured from “Never” to “Nearly every day”.

Inner peace: The extent to which the respondent feels at peace with themselves, their surroundings, is accepting and regulates their negative emotions. Example items “I consider all persons to be equally valuable and important”, “My duty is to be kind and caring towards all people alike”, “I feel that I am at peace with myself”. This is measured from “Not at all like me” to “Very much like me”.

Intergenerational partnership: The extent to which respondents feel that people of all ages make a positive contribution to their personal knowledge and to life more broadly in their community. Example item “I feel I have much to learn from people of all ages”. This is measured from “Not at all”, to “Very much”.

Intergenerational partnership in the community (Kebele administrator or traditional leader): The extent to which the Kebele administrator/traditional leader perceives positive relationships between young and old in their community and that people of all ages learn from each other and contribute to the community. Example items “Young people have opportunities to contribute to our community’s decisions”, “In our community, young and older people work together to solve common problems”. This is measured from “Strongly disagree” to “Strongly agree”.

Intergroup contact: The extent to which the respondent has actual communication with people from different groups in Ethiopia. This is measured from “Rarely or never” to “Every day”.

Intergroup harmony: A composite measure of trust, social proximity and positive feelings towards outgroups.

Intergroup positive feelings: The extent to which respondents have warm and friendly feelings to different groups. This is measured from “Cold and hostile (feelings)” to “Warm and friendly (feelings)”.

Intergroup social proximity: The extent to which respondents are accepting of people from different groups in different social situations. Example item “How open would you be to accepting members of the following groups.... to marry into your family?”. This is measured from “Definitely would accept” to “Definitely would not accept”.

Intergroup trust: The extent to which respondents trust people from different groups. This is measured from “Not at all” to “Completely”.

Local leaders co-operation (Kebele administrator or traditional leader): The extent to which relations and co-operation between the Kebele administrator and the traditional leaders is harmonious. Asked to both figures. Example items include “I keep in regular contact with traditional leaders in my community”, “I have strong bonds with traditional leaders in my community”.

Occurrence of violent disputes: The extent to which violent disputes have occurred between people in the respondent’s community, people in the respondent’s community and other communities, as well as communities in neighbouring zones, regions or in different countries. This is measured from “No this did not happen” to “Yes this happened and the violence affected me”.

Objectivity of Kebele administrator (traditional leader): The extent to which traditional leaders perceive Kebele administrators to be independent and considerate of different perspectives. This is measured from “Strongly disagree” to “Strongly agree”.

Objectivity of traditional leader (Kebele administrator): The extent to which traditional leaders are perceived to be independent and considerate of different perspectives. This is measured from “Strongly disagree” to “Strongly agree”.

Peace-responsive development (Kebele administrator or traditional leader): The extent to which investments, new industrial centres, factories, plants, have a positive impact on the community, are distributed equally, improve relations and peace in the community. Example items include “Development investments have improved safety in my community”, “Investments by international donors contribute to peace in my community”, “Development investments are distributed equally in my community”. This is measured from “Strongly disagree” to “Strongly agree”.

Perceived acceptance of decisions (Kebele administrator or traditional leader): The extent to which the Kebele administrators’ or traditional leaders’ decisions are accepted by the public and other structures. Example items “The decisions I make are accepted by the community”, “The decisions I make are accepted by the traditional leaders and councils”. This is measured from “Strongly disagree” to “Strongly agree”.

Perceived progress: The respondents’ views on whether several topics are becoming progressively worse or increasingly better in Ethiopia. Topics asked about include: the economy, quality of services, food security, employment opportunities, corruption, gender equality and inclusion of marginalised groups, personal safety and security.

Presence and inclusivity of community structures: This asks respondents whether a series of community structures are available where they live and whether respondents perceive that each structure takes their views into account. Example items “women’s association”, “informal money savings or lending group or association”, “communal labour groups”, “rural/urban saving and credit associations”, “peace committee”.

Religiosity: The extent to which respondents believe that religion has a very important role in their daily life, for example when they make decisions or interact with other people.

Risky coping strategies: This is based on the JANFSA measurements. It asks about strategies the respondent and their household may adopt in cases of extreme financial insecurity. Example item “Work in exchange for food”.

Satisfaction with services: The average extent to which respondents rate that services are provided efficiently in their kebele. Example items “Primary schooling”, “Electricity”, “Communal services”, “Roads”. This is measured from “Not provided at all” to “Provided very efficiently”.

Sense of agency: The extent to which respondents believe that they can make a change in Ethiopia. Measured from “Not at all” to “Very much”.

Sense of belonging to community: The extent to which the respondent feels like they belong in their community. This is measured from “Not at all like me” to “Very much like me”.

Service responsiveness (Kebele administrator): The extent to which services respond to the needs of the community. Example items “Education services”, “Communal services”. This is measured from “This does not function at all and responds to none of my community’s needs” to “This efficiently responds to all the needs of my community”.

Social support network (friends, immediate or wider family): The extent to which respondents perceive that there are strong bonds, support and loyalty between their friends, their immediate and wider family, and the people in their community. This is measured from “Strongly disagree” to “Strongly agree”.

Social tolerance: The extent to which respondents would accept different marginalised groups in their communities. This asks about refugees or internally displaced people, people with different religions or different political views, and those not indigenous to the area. This is measured from “I would prefer if they left our community” to “I would accept to interact with them personally”.

Diversity of income sources: Taken from the Ethiopian Central Statistical Agency Time Use Survey. This asks which of a list of income sources are a main source of income for the respondent’s household.

Strength of Ethiopian identity: This is based on a question from the Afrobarometer. It describes the extent to which the respondent feels only Ethiopian as opposed to feeling only their ethnic group. Note: this definition and the pilot round of the study do not assess issues surrounding constitutional review or national symbols, such as the national flag or working language.

Subjective poverty: The respondent’s estimation of what their household income can afford – from lacking money even for food, to being able to afford luxury goods when needed. This is measured by selecting the option that best describes the respondent.

Tolerant religiosity: The extent to which the respondent believes in accepting, tolerant and inclusive principles of religion. Items include “There are deep truths in other religions”, “God is kind and forgiving”, “God cares for all people, regardless of religion or ethnicity”. This is measured from “Strongly disagree” to “Strongly agree”.

Trust in institutions and citizens (Kebele administrator or traditional leader): This is based on the Afrobarometer survey. It describes the extent to which Kebele administrators/traditional leaders trust a range of diverse institutions that they may encounter. Example items include “customary courts”, “Civil society organisations”, “People in the community”. This is measured from “Not at all” to “A lot”.

Trust in institutions and other people: This is based on the Afrobarometer survey. It describes the extent to which respondents trust a range of diverse institutions that they may encounter. Example items include “regional governor”, “Kebele authorities”, “customary courts”, “civil-society organisations”, “other people in the community”. This is measured from “Not at all” to “A lot”.

Violent dispute resolution or violent tendencies: The extent to which the respondent finds it acceptable to respond with violence in a series of situations. Example items “If there is a dispute within your family”, “If there is a dispute with people from another community”. This is measured from “Absolutely unacceptable” to “Absolutely acceptable”.

Well-being: This is taken from the Warwick–Edinburgh Mental Well-being Scale. It describes the average extent to which the respondent has been feeling optimistic, relaxed, capable of dealing with problems and close to other people. Example items “I’ve been feeling optimistic about the future”, “I’ve been thinking clearly”, “I’ve been feeling close to other people”. This is measured from “None of the time” to “All of the time” over the last two weeks.

A note on sample-size estimation and allocation

Sample-size estimation

In order to meet the requirements of the study, the sample size was estimated using the key statistical parameters outlined below.

$$n = \frac{Z^2 * (p) * (1 - p)}{E^2} * (d) * (f) * (k)$$

Where,

n = desired sample size

z = the statistic that defines the desired level of confidence. A 95% confidence level, which is a universal standard in household survey, was used for this survey. The z-value for this confidence level is **z = 1.96**.

p = an estimate of a key indicator to be measured in the survey such as extent to which individuals feel/are at peace, extent to which households feel at peace within their families and communities, levels of trust between individuals and state institutions, and several other indicators. Although all indicators are equally valid, one indicator should be selected for purpose of estimating the sample size, for instance the percentage of the population who feel/are at peace in the different regions. The extant empirical literature is not definitive about the percentage of the population who feel at peace within the larger the SNNP, Sidama or SWEP regions. We have not come across previous studies undertaken in any or all of these regions that have documented such percentage estimates. In the absence of credible data, we estimate the value of $p = 0.50$ to obtain a fairly large sample size which allows us to have better precision of the survey estimates.

1-p = the proportion of the population who do not feel peace at all.

E = the margin of error tolerable or the desired level of precision. Since we are studying a sample (not the entire population), there is always sampling error. We need to account for this error during sample size estimation. For this survey, a margin of error of 7% was used, considering a compromise between cost and precision. This means our findings will be +or-7% from the true population value. So, **E=0.07**.

d = a factor that accounts for survey domains. In this survey, there are three domains for which equally reliable data are required at the regional level: SNNP, Sidama and SWEP, so **d=3**.

f = the sample design effect (deff). This is a correlation factor that is used to adjust the sample size for cluster sampling. In this survey, a cluster design (see next sections) is followed because there is no list frame (i.e. a complete list of all households in these regions). If a list frame had been available, simple random sampling (SRS), which yields the smallest variability, would have been used. The variability is, therefore, likely to be

larger with cluster design. To reduce the effect of cluster sampling and hence narrow the variability, it is necessary to account for design effect. In this survey, actual variability under cluster design is expected to 35% larger than if SRS were used – a deff of 1.35 and hence $f = 1.35$.⁹

k = a multiplier to account for anticipated rate of non-response. Based on our experience from previous cross-sectional surveys in Ethiopia, the average non-response rate was 2%, so $k = 1.02$.

$$n = \frac{Z^2 * (p) * (1 - p)}{E^2} = \frac{(1.96)^2(0.5)(0.5)}{(0.05)^2} * 3 * 1.35 * 1.02 = 809.69 \sim 810$$

This study follows a cluster design of eight households per PSU. Expressed in terms of PSU, the sample size (n) translates into $810/8 = 101.25 \approx 101$ PSU, which in turn translates into a final sample size of 808 (i.e. $101 * 8$).

So, a **total of 808 interviews** were to be conducted in 101 PSUs, in order to generate statistically reliable measures of the state of peace in the three regions.

Stratification and allocation of the sample

To increase the precision of the survey estimates, the sample was to be stratified by key social characteristics in the population, primarily using first-order administrative divisions (regions) and area of residence (urban or rural). In specific terms, stratification was primarily to be achieved by separating each region into urban and rural areas.

The power allocation method was used in distributing the sample across the three target regions. We followed power allocation because as stated in the request for proposals, Interpeace seeks reliable estimates at both regional and overall (pilot) level. In addition, power allocation balances the variation in population among the target regions. In this regard, a power of $\alpha = 0.50$ was used because this is a value that is often used in practice: Table 5 shows the distribution of the sample across urban and rural strata in the three regions.

Table 5: Distribution of the sample by power allocation

Regions	Power allocation ratio			Sample Distribution					
				Respondents			Clusters (PSUs)		
	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural	Total
SNNP	0.163406	0.345417	0.5088225	128	280	408	16	35	51
Sidama	0.091946	0.195051	0.2869967	72	160	232	9	20	29
SWEP	0.065113	0.139068	0.2041808	56	112	168	7	14	21
	0.320465	0.679535	1	256	552	808	32	69	101

For each region, samples were then to be selected independently in each stratum using probability-proportional-to-size sampling, of sizes as measured using the projected populations of each region as of July 2021. In that way, stratification enhances precision of the survey estimates while simultaneously enhancing representativity of

⁹ Deff is a function of intraclass correlation (ICC) and average size of cluster per PSU (n) and is often arrived at using $1 + ICC / (n - 1)$. While n for this study is 8 (see 3.1 above), an ICC of 0.05 is assumed based on the more recent Afrobarometer survey, where respondents in a cluster are about 5% more likely to have the same response to a similar variable than if they were chosen using SRS. This results in $1 + 0.05(8 - 1) = 1 + 0.35 = 1.35$.

the sample. Power allocation satisfies two requirements – sufficient sample to allow statistical inference and account for population variation. As shown in Table 5, 51% of the sample goes to SNNP, 29% to Sidama while 21% to Sidama, which yields a statistically powerful sample without compromising the effects of population variation¹⁰.

In selecting urban and rural primary sampling units, the latest sampling frame available at the Ethiopian Statistical Services was used. The frame was prepared in 2018/19 for the upcoming Population and Housing Census and has digital PSU maps that can be used to geo-tag households in CAPI-based data collection.

10 If population size was the only factor, the sample would have been unfairly skewed in favour of SNNP. This design would only be appropriate if the results were to be generalised at pilot level only without accounting for regional representation.

The team behind the EPI would like to extend their gratitude to:

The leadership and Management Council members, Heads of Divisions (especially Peacebuilding and Nation Building), Desks, Senior Experts and experts of the Ethiopian Ministry of Peace for overseeing and shepherding the process, taking part in the design of the study, revising the tools, reviewing the report and providing insightful feedback.

Senior government officials and Kebele administrators of the Sidama, SNNP and SWEPP regional states for playing an important role during the data collection

The members of civil-society organisations, academia and think-tanks who contributed to the project's design and validation processes.

Dr. Theo Hollander, Dr. Abel Abate, Minas Feseha and Abiosseh Davis at Interpeace for the design of the conceptual framework and input into measurement indicators, multistakeholder management, and facilitation of numerous interviews and validation sessions.

Mulu Teka and Thomas Tadesse at ABCON, for development of an extensive sampling strategy, invaluable conceptual knowledge, contributing to the survey design, and management and oversight of a seamless data collection process.

Alexander Guest and Marian Machlouzarides at SeeD, for design of the study and measurement indicators, facilitation of numerous qualitative calibration interviews and validation sessions, data analysis, and report authorship.

Orestis Panayiotou and Christoforos Pissarides at SeeD, and Abel Tesfaye at ABCON, for carrying out the data analysis that underpins this report.





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