

THE ETHNIC MINORITY RIGHT PROTECTION AND ITS POLITICAL REPRESENTATION IN ETHIOPIA

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Abstract

Scholarly interest in Ethiopia's ethnic federalism and political representation of minorities has frequently been on ethno-territorial organization, constitutional design, power-sharing arrangements, but the rights of minority under majority and their decision making power are often left out from analyses. In the current politics of Ethiopia Minorities are not supported well, but they are also sometimes bothered and ignored. These unequal policies have resulted in discrimination of different rights in society. The Constitution of Ethiopia off course provided equality before the law for all citizens regardless of their religion, race, language or gender. At the same time, it declared the

value of cultural diversity. However minorities did not have a chance to win in an election since the system of election in Ethiopia is a simple majority, when there is no one particular group which holds numerical dominance, simple majoritarianism can work against the rights of minorities unless they are specifically safeguarded. In addition even though the constitution of the 1995 FDRE provides article in support of minorities representation but it fails to apply practically.

Keywords: Minority, Rights, Power Decision Making, Protection, Ethiopia

Introduction

Ethiopia is one of the most populated and ethnically diverse countries in Africa with total population of 80 million and with more than 80 ethnic groups. Coupled with this diverse ethnic compositions, the FDRE constitution come up with nine regional states i.e the state of Oromia, the state of Amhara, the state of the Southern Nations, Nationalities and Peoples , the state of Somali ,the state of Tigray, the state of Afar, the state of Benishangul-Gumuz, the state of the Gambella peoples and the state of the Harari people based up on various criteria's like language, settlement pattern and psychological makeup to settle the long lived political resistance in Ethiopia political historical trajectory resulted from dominate ethnic group assimilation of the minority ethnic groups. Even though no one of the regional states is ethnologically pure, a particular ethnic group constitutes a substantial numerical majority in each of the first five regions listed above. According to the 2007¹ census, the Oromo comprises the largest ethnic group with 25 million people followed by Amhara ethnic group

¹ The authors used the 2007 census since no census has been done till this paper prepared.

with 20 million. In terms of religion, Orthodox Christian and Islam religions take the predominant share by consisting of 43.5 and 33.9% of the total population of the country. This figure entails that though there are two dominate ethnic groups in Ethiopia, it doesn't mean the automatic denial of other minority groups resides in the country rather they should get political representation based on their number like the dominate ethnic groups. The political exclusion of the ethnic minority lead to a tendency of confrontation between the largest ethnic group and minority groups since dominate ethnic groups tend to assimilate and suppress the minority ethnic groups.

In Ethiopia political trajectory, the Ethiopia's opted ethno-federalism in the 1990s was a considered as a political departure from unitary state structure to federal state structure. This remarkable political event end the domination of Amharic language ,Ethiopia orthodox church and pave the way for developing and cultivating the culture, religion and language of each ethnic group at equal footing. As a result, there are now 11 regional-states, 77 officially recognized ethnic groups, an upper house of parliament that represents all these ethnic groups; and the constitutional door is open yet to other groups who could qualify to join this list(Mesfin, 2016). But the defect of the Ethiopia ethnic federalism is that the 1995 federal constitution does not come up with clear territorial lines. As a result of the Ethiopia Federal Republic Constitution failure to put clear demarcation of the borders, drawing the internal borders of the new regional-states have often ended up creating new intra-regional minorities. To overcome this challenge, one possible therapy is the creation of local government nationality zones within regional-states (Mesfin, 2016). However, the dominant ethnic groups who are many in number forcefully take the land and resource of the minority ethnic group. In addition to this, as principle since democracy is relay based on ruled by majority, the minority are usually

excluded from political representation and enjoyment of their political rights. The absence of adequate political representation in government office resulted their interest is ignored and also pave the way for the majority ethnic group to realize their interest at the expense of the minority ethnic group. Furthermore, there is no legal instrument which is assembled in single document pertaining to minority rights under the Ethiopia legal system; rather the rights of minority are found in a scattered manner. Hence, this paper will be intended to assess the protection of minority rights and their political representation in Ethiopia.

Conceptualizing Minority Rights

The term minority has no one simple and single straight forward definition rather different scholars forward different definition regarding who is minority. Among others (Sida, 2019) define minority as a group that is not involved in governing the country and its number is smaller than the other part of the country population and its members, despite being the subjects of the government, have ethnic, religious, or lingual properties different from the rest of the country and have some sort of feeling of unity to maintain their culture, ceremonies, religion, or language. Another scholar also define minority as a group of country's subjects that constitute a small proportion of population and do not participate in the country's government and have ethnic, religious, or lingual properties different from the majority of the society and there is some sort of feeling of unity that results from collective will for survival and they intend to achieve real and legal equality with the majority of people(Fateme, 2016).In a nut shell, from the above two scholars views one can deduced that despite of some controversies regarding who are minority, minority are those groups who are smaller in number and possess different religious, cultural, lingual properties and develop some sort of uniqueness from the rest of the

majority. Though there are at least a minimal consensus regarding who are minority and what are their rights, the rights of minority are not well protected and usually suppressed by the dominate ethnic groups.

Political representation and decision making power of Minorities

Political representation is an artery for minority so as to maintain their interest. However, minority is usually marginalized from political decision making process and simply they are the agent or implementer of policy made by the majority groups.

The 1995 Constitution of Ethiopia is unclear in connection with minority rights and representation in political power that was produced when the federal restructuring was applied in. This has led to smashes between the entitlements of individuals and groups in the country. For example, in Oromia regional state among the 27,158,471 people only 23,846,380 are Oromos. This means 18% per cent of the total populations are non-Oromos, and among these 5.46% are Amharas (National Census, 2007). The non-Oromos can't represent decisions in the local state. Additionally, in Gambella and Benishangul-Gumuz the quantity of pioneers is practically 50% of the all-out populace, however they have restricted political cooperation. The pioneers in Gambella are not permitted to participate in political contests. The issue here is that there is no unmistakable technique for the political cooperation of minority gatherings. Consequently, this circumstance has made a conflict with the established political privileges of residents [Article 38/1/a-C]. As the case of Oromia regional states, since the Oromo use the regional autonomy for identifying their ethnic group, the non-territorial minorities clearly lack legal and institutional protection in the regional states.

The basic prerequisite for the mixing of minorities into a State seems to be the full implementation of the right to freedom of association, that means in order to consider as an ethnic group in the country creating association is very crucial as well as the possibility to form organizations and political parties which are able to transmit the specific interests of the minority into the political sphere. To add more while the Harari who spread 7% of the regions absolute populace (ECSA, 2009) are assigned as the proprietor of the most astounding political power in Harari local government (the 2002 Harari Revised constitution, Article 8), Amharas who spread 24% of the all-out populace of the district (ECSA, 2009) are left without acknowledgment. To its most pessimistic scenario, the local government perceives Harari and Oromifa as official language (the 2002 Harari Revised constitution, Article 6) and is together controlled by Hararar League and OPDO while Amharas are rejected from the political and financial structures through such exclusionary approach.

The constitution of Harar doesn't provide an explicit guarantee of ethnic representation. The Harari regional constitution also created elite minority and subordinated majority groups. For example, the state is predominantly composed of Oromo, Amhara and Harari, with populations of 103,421; 41,755 and 15,858 respectively (CSA, 2007). However, the regional constitution allows the Harari to establish the regional state although Oromos also can share regional political power as a junior partner. The Amhara do not have a right to hold elections although they can vote. An impressive number of Amharas (13%) in Oromia special zone of Amhara locale (ECSA, 2009) are compelled to utilize Oromifa language and face separation as a result of such language capability even inside Amhara region. This means that even in their own region the Amaha ethnic groups are discriminated and marginalized from political representation and decision making. Similarly (Muluye, 2018)) asserted that in

Benshangul-Gumuz, while the nationalities who have small numerical size are recognized as the highest owner of political power in the region (the 2002 Revised Constitution of Benshangul-Gumuz, Article 8), Amharas who have the second largest population size (23% of the region) (ECSA, 2009) are remained unrecognized. Hence, they have been facing political and economic exclusions and marginalization along with repeated mass killing and evictions.

And this is even against the federal constitution of the country that is Article 38 as it stated that: every Ethiopian national, without any discrimination based on colour, race, nation, nationality, sex, language, religion, political or other opinion or other status, has the following rights: a) To take part in the conduct of public affairs, directly and through freely chosen representatives. b) On the attainment of 18 years of age, to vote in accordance with law. c) To vote and to be elected at periodic elections to any office at any level of government; elections shall be by universal and equal suffrage and shall be held by secret ballot, guaranteeing the free expression of the will of the electors. Proclamation No. 532/2007 the amended electoral law of Ethiopia proclamation Article 45[1(b)]. For example, withstanding from this article, the NEB decided on Benishangul-Gumuz election case that those non-indigenous people had not the right to inter in electoral contestation because just they did not speak one of the indigenous languages of the region. However, because the non-indigenous people of the region can speak the working language of the region i.e., Amharic, the decision of the NEB was reverted by the House of Federation.

The classification of internal minorities into indigenous and non-indigenous finds support in both regional constitutions and their political practice. The term indigenous is, for instance, explicitly used in the Benishangul-Gumuz constitution of 2002 to refer to five ethnic groups: the Berta, Gumuz, Shinasha, Mao and Komo. This is irrespective of the fact that

many people belonging to other ethnic groups and that have historically moved to the region also reside in the region, accounting for almost 50 per cent of the regional population. According to the Benishangul-Gumuz constitution, these particular ethnic groups fall under the category of non-indigenous groups.

Scholarly interest in Ethiopia's ethnic federalism and political representation of minorities has often been on constitutional design, power-sharing arrangements, but the rights of minority under majority like the one we see in the city of Dire Dawa, are often left out from analyses. According to the Dire Dawa Administration Charter Proclamation No. 416/2004 **there is ethnic arrangement called "40/40/20 arrangement" of the local administration, which gives biased benefit to Oromo and Somali ethnic groups while the remaining ethnic groups are represented in just the 20% arrangement be it in job opportunities or housing provision. The preamble of the proclamation stated that**

[...] the Diredawa City has been accountable to and directed by the Federal Government since 1993 as per the decision thereof until such a time that the then claims of the Somalia and Oromia Regions would be finally resolved;

Due to this proclamation many conflicts has been occurred in the city of DireDawa and when the former mayor Dire Dawa asked how is the city administration planning to address grievances of its residents who continue maintaining that they are not represented by 40/40/20 arrangement? [He replied in the following way](#)

To address the real grievances emanating from this arrangement, it is up to the two parties (SPDP & EPRDF). There is a solid agreement made in

1998 between these two parties about the arrangement. In addition to this, I think there are two solutions for this. The first is representing those who are not satisfied with current political arrangement in the upcoming elections. And the second is to look into the new direction, which is considering to bring EPRDF and partner parties into a single, unified national party.

The Dire Dawa arrangement is against the federal constitution article 39 sub article 3 “Every Nation, Nationality and People in Ethiopia has the right to a full measure of self-government which includes the right to establish institutions of government in the territory that it inhabits and to equitable representation in state and Federal governments” Of course, the recognition of rights is not enough. States need to put in place mechanisms that can ensure the implementation of constitutionally recognised rights. This is especially true with group-specific rights, which, like the individual rights, impose negative obligations on the State but also require the regions to take measures that are necessary to ensure the realization of these rights. The regional states have, in particular, sought to use the territorial subdivisions of their units to respond to the problem of internal minorities.

The case of Amhara region shows somewhat different political dynamics since there a representation of ethnic minorities in the region like Oromo (special zone) Agew ,argoba.The Amhara are by far the largest ethnic group in the amhara region. Notwithstanding this Amhara predominance, there are many other ethnic groups of which the Oromo are the most important. An interesting observation is that the Amhara regional constitution does not deny this diversity. The preamble of the constitution makes reference to the "peoples of the Amhara National Regional State." Furthermore, article 8 stipulates that: "The supreme power of the national regional state resides in and belongs to the

peoples of the Amhara region." this constitutional recognition of ethnic diversity is not inconsequential. The regional constitutions of Amhara gives recognition to minorities a special representation in the form of a quota in the regional parliament(Article 45(3) Amhara constitution). Muluye (2018) also confirmed that the Oromos who cover 2.2 % of the total population in Amhara region (ECSA, 2009) are recognized and given a self-governing status including the right to use and promote their own language and culture.

The decision between various measures advancing minority portrayal in the political existence of a nation is primarily an issue of political caution. Specifically, measures embraced for the portrayal of minority interests on the degree of the administration, for example services having some expertise in minority issues, just as rather casual measures.

Concerning formalized portrayal through decisions and regressing of forces to minority elements, the methodologies go from numbness to allowing broad self-governance clearly relying upon the political will of the lion's share in a given nation instead of the necessities natural in the particular circumstance of a minority. Nonetheless, with respect to the anticipation or arrangement of contentions relating to the circumstance of minorities, unmistakably a reasonable support of minorities in the political procedure is a key issue and ought to be concurred a lot of consideration.

Theories on minority rights

Conceptualization of minority rights can be separated into Liberal, Communitarian and civic republican approach. The classical liberal theory claims that all human beings at, individual level, have natural rights by being virtue of human beings which are universal and are guaranteed by the state. Liberalism cannot be trusted to deal adequately with the question of status and

rights for ethnic communities, most of which are minorities within the state. Western political theory, which views human rights as rights that are independent of group membership (Kymlicka, 1995). According to Juris (1999) communitarians argue that the flaw in the liberal tradition is its “atomism” or “abstract individualism”, which neglects the ways individuals are influenced by, and immersed in, social relations and cultural communities. One of the most common demands of minority cultures is for greater representation within the political process. In some cases, this is simply a demand that mainstream political parties be made more inclusive, by reducing the barriers which inhibit the members of minority groups from becoming party candidates or leaders (for example, public funding of nomination campaign expenses, or establishing search committees within each party to help identify and nominate potential candidates from minority groups) (Kymlicka, 1995).

Conceptual Framework of Minority Representation in decision making power

The day-to-day workings of ethnic federalism in Ethiopia is more ambiguous than stated in the 1995 constitution: some smaller ethnic groups have formally acquired their own regional-states—but without the requisite economic and political power to run their own affairs, while the territorial claims of bigger ethnic groups have been stonewalled (Erk & Erk, 2017).

The House of the Federation is the representative organ of the different Ethiopian ethnic groups or of the diversity in the federation. Article 61 (1) of the federal constitution specifies that all nations, nationalities and peoples have a right to be represented in the House of the Federation. Each is entitled to at least one representative and the members of the House of the Federation are

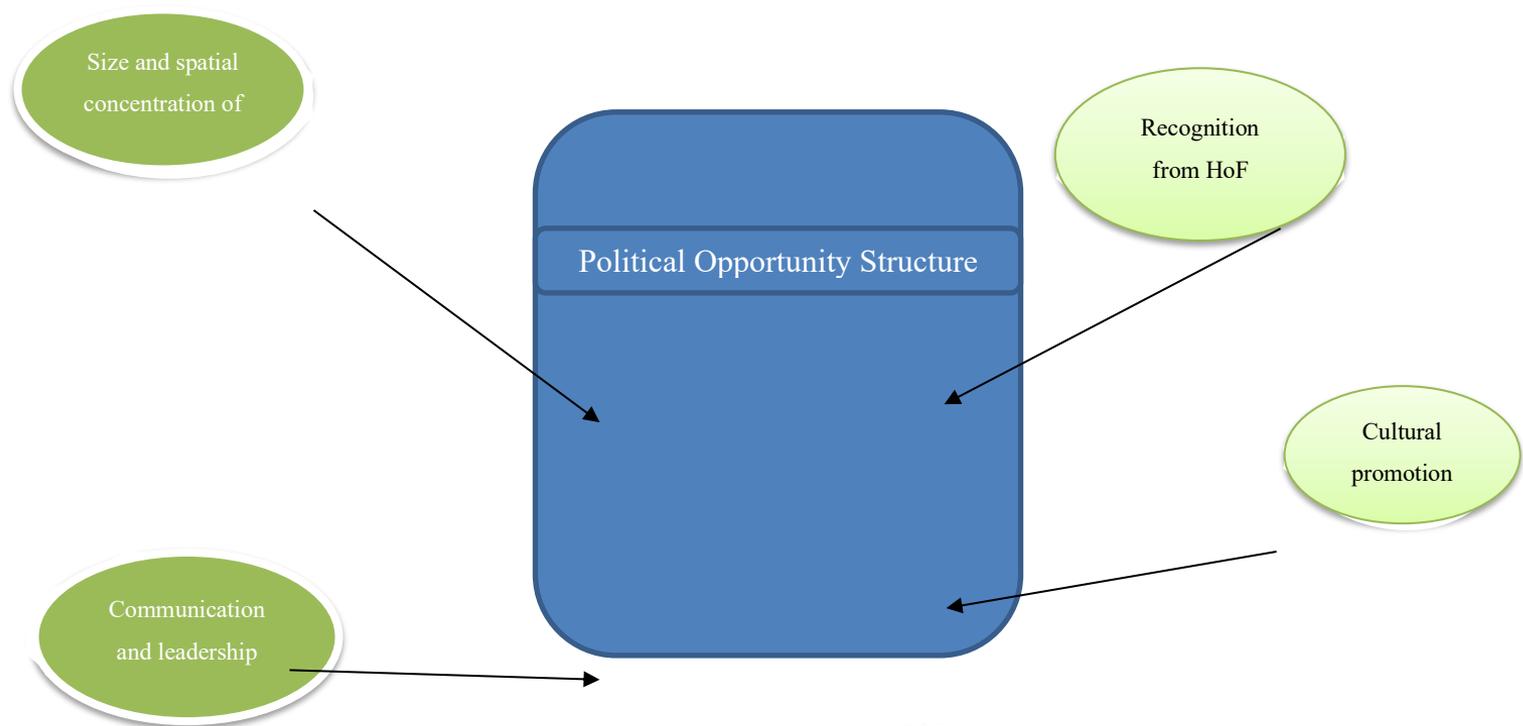
elected either by the regional parliaments or within the framework of direct elections organized by these parliaments. Article 61(3). Minorities should be guaranteed a certain level of representation in the political process(Kymlicka, 1995). According to Humanitarian Crisis Analysis in 2019 Ethiopia suffers from long-standing conflicts driven by ethnic motives, rivalry for scarce resources, land issues, limited social services, infrastructure and weak governance. Intercommunal violence has in current years(2019) resulted in the displacement of some 2.7 million people, of whom 1.4 million people were evicted in the first six months of 2018 alone, making it the world's highest level of internal displacement in 2018 (Sida, 2019). As a result it is very crucial to give emphasis for ethnic minorities in decision making and representation in order to mitigate this displacement and suffering.

One of the core pillars of minority rights is the representation and involvement of ethnic minorities in the decision-making process. This is very vital particularly regarding issues, which are anxieties of minorities. The Ethiopian federal system delivers the opportunity of representation of all minorities at the federal level in the two Houses of Parliament in different ways. This (if implemented practically) in turn contribute for the promotion of cultural unity, social cohesion and strengthening one's own history as shown below in figure 1.

To evaluate the capacity for minority representation, this paper draws on the notion of political opportunity structures(Bird, 2005). Concept, firstly established in the context of research on social movements, denotes the degree of openness or accessibility of a given political system for movement initiators.

Micro Context

Macro Context



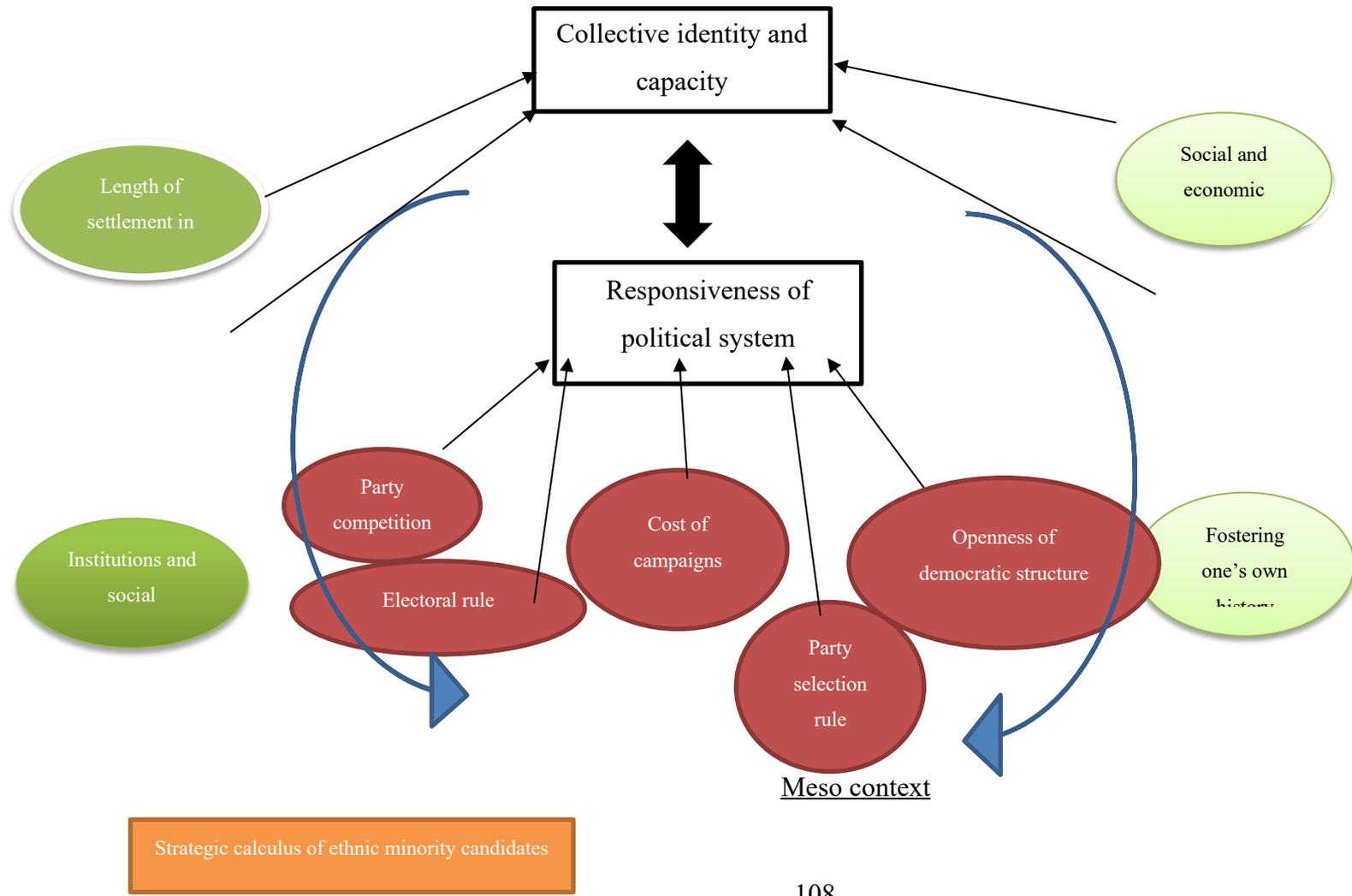


FIGURE 1 Conceptual framework for explaining patterns of minority representation.

Source: Adopted from (Bird, 2012) and modified by the authors

A model of the political opportunity structure for visible minority representation is presented in Figure 1. This model highlights the role of collective identity and capacity for political mobilization within ethnic groups, as well as the responsiveness of the party and political system to such mobilization. Moreover, the model implies that differences in levels of ethnic representation are always the result of a complex configuration of causal elements (Bird, 2012).

Getting sit from House of Federation (HoF) as a certain ethnic group and voting rights, and where ethnic minorities are accepted as possessing a distinct culture and set of interests, they should be more likely to mobilize and achieve political representation and fostering decision making power as a group. In this regard Bird (2012) stated that “Countries that are officially multicultural may even have formal measures in place to promote ethnic minority participation and representation in politics. Yet patterns of political mobilization and representation vary significantly for different groups, even when they are subject to the same formal (...)” An assessment should likewise be made of the organizations intended to consider the efficient challenge of groups, the constituent principles which empower and urge minorities to go into alliances to accomplish effective discretionary larger parts they fill in as a balance against the drive to part bunches into ever littler units as a method for getting one's voice heard.

Aggregate activation of ethnic minorities is great, yet its belongings as far as portrayal will be quieted if the political framework isn't receptive to such activity. The responsiveness of the political framework to ethnic activation is controlled by a number of on-screen characters. Nations with a progressively participatory majority rule culture might be bound to draw upon the initiative assets of ethnic networks, while those with an increasingly inflexible political first class possibly impervious to advancing political pariahs as up-and-comers. Gatherings with equitable up-and-comer choice standards might be bound to choose noticeable minorities in areas where they are various, however on the other hand more averse to name them in regions where their numbers are exceptionally little. Factors, for example, solid gathering rivalry, a high level of authoritative turnover, and open financing for political battles may likewise make political frameworks increasingly open to ethnic minority up-and-comers.

Current challenges of minorities

Under Ethiopian constitution, state sovereignty is not attributed to the 'Ethiopian people' as it is commonly stated in liberal constitutions rather to 'nations, nationalities and peoples' (Art. 8, FDRE constitution). The attribution of sovereignty to nations, nationalities and peoples means the constitution is a product of consensus among ethnic groups inhabiting the Ethiopian state.

In order to be called Ethiopian every single individual first need to identify 'his' or 'her' ethnic identity since sovereignty is vested to the nation, nationality and people of Ethiopia as article 8 of FDRE stipulated yet the Ethiopian government is technically using the right to self-governance and self-determination for political organizing rather than truly permitting ethnic groups as per the assurance of the supreme law of the land. Due to this unreliable approach to ethnicity, ethnic groups of NNPE are still not exercising their right

to self-governance and self-administration. For varied reasons, visible ethnic minorities have long been absent or notably under-represented in the legislatures of established electoral democracies. As (Mengistu, 2015) clearly stated decision making is usually problematic [in ethnic federalism] because the values of minority groups are not considered. Decision making is usually by the majority. Many people might at some time have experienced a situation in which they have found themselves excluded, harassed or treated differently from other persons without justification, only because of their biological, physiological or personal characteristics, their origin or language, their abilities, manifestations of belief or preferences. It is known that Ethnic minorities did not get political power through election accordingly in order to compensate this the Ethiopian government tries to add “special” right under Article 54 sub article 3 of the 1995 constitution

Members of the House, on the basis of population and special representation of minority Nationalities and Peoples, shall not exceed 550; of these, minority Nationalities and Peoples shall have at least 20 seats. Particulars shall be determined by law.

However, this right is not implemented on the ground. The fact that minority rights have been formulated and considered individually rather than socially is reflected in the current mechanism in the world, for example in Ethiopia hundred thousands of ethnic Amhara and ethnic Oromo live in the SNNPE they do not have representatives in the council of nationalities (Mekoro, 2018). Moreover, peoples who are considered as non-indigenous or exogenous peoples are not represented in the regional council of nationalities and the constitution also gave recognition for only indigenous minorities in the

regional state. So, this conditions shows that there is a constitutional and institutional gap in the protection of non-indigenous regional minorities (Mekoro, 2018). Many indigenous peoples claim that they were involuntarily incorporated into larger states, and that their historical rights of self-government should now be restored. But it would be difficult, and potentially destabilizing, for international law to accept such an argument, since the origins of virtually every state, and virtually every political boundary, are tainted by conquest or other injustices (Kymlicka, 1995).

International law about minority right

According Article 1 of the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities which is adopted by General Assembly resolution 47/135 of 18 December 1992 states that (UN, 2010).

States shall protect the existence and the national or ethnic, cultural, religious and linguistic identity of minorities within their respective territories and shall encourage conditions for the promotion of that identity.

Similarly Article 27 of the *ICCPR* refers to ‘ethnic, religious or linguistic minorities’ whereas the regional provisions such as the Helsinki Final Act and the Framework Convention prefer instead the term ‘national minority’, as discussed further in Chapter 6. It is not only international law that suffers from this imprecision. However, it has become increasingly clear that existing human rights standards are simply unable to resolve some of the most important and controversial questions relating to cultural minorities (Kymlicka, 1995). At the same time, interactions between members of different ethnic groups are often fraught with anxiety, with members of the minority fearing that they will

be targets of prejudice and members of the majority fearing that they will be seen as prejudiced.

Some international mechanisms applicable to national minorities also contain provisions that could pertain to the indigenous (Erk & Erk, 2017). The United Nations ‘Declaration on the Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities’ is the primary example of this. Among the international law which Ethiopia had signed is includes the ‘International Covenant on Civil and Political Rights’ (ICCPR) is framed in terms of individual rights for minorities. Article 27 of the agreement of ICCPR declared that

In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language.

The 2009 African Union ‘Convention on Internally Displaced People’ also contains provisions relevant to indigenous peoples (African Union, 2009). Article 4(4) of the Convention stipulates, ‘all persons have a right to be protected against arbitrary displacement’. most measures approach the issue through the prism of individual rights, and lack the prerequisite collective approach (Mesfin, 2016) The Universal Declaration of Human Rights enumerates rights of the first sort; they go to 'everyone . . . without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.'

Conclusion

The major challenges in the multi-national federations, is the accommodation of the political rights of dispersedly settled intra-minorities, that do not have recognized and empowered by the state of their own, continues to confront the federation, sub-regional federations or local administration units. In consequence, the political conflicts that engulfed many countries around the world are often explained in terms of states' failure to manage the increasing assertiveness of ethnic-diversity (Mekoro, 2018).

It is very hard to consider a single ethnic group as majority, however, the 1995 incumbent constitution of Ethiopia tries to create majority ethnic groups at the subnational level by making ethnicity different with the territorial demarcation of the constituent units of the federation. As the 1995 FDRE current constitution of Ethiopian clearly pin point under article 47 there are nine regions (sub division within a state) that is the state of Tigray, the state of Afar, the state of Amhara, the state of Oromia, the state of Somali, the state of Benishangul-Gumuz, the state of the Southern Nations, Nationalities and Peoples, the state of the Gambella peoples and the state of the Harari people. Despite the fact that the constitution claims regional units are to be delimited on the basis of settlement, language, identity and consent of the people, they are largely organized following language and ethnic lines. Though all regional governments are constitutionally symmetrical having "equal formal" relationship to the federal government, there is obvious social, economic and political gaps and influence among the integral units. In addition to the glaring gap in population size, all the regions are heterogeneous consisting of two or more ethnic groups.

The other most important perspective that needs to be considered in transplanting the place of ethnic federal system in Ethiopia is eluding the fault

lines of implementing former soviet- style way of accommodating minority rights. Since the Soviet model of ethnic federal arrangement that has been transplanted in Ethiopia has been devoid of appropriate division of power between the central and regional governments due to control of the whole system by a single political force that resulted in the exclusion of other political forces, following such authoritarian federal arrangement to address ethnic related demands in other parts of African worsens the tensions between the central government and minority groups rather than cooling down ethnic hostility.

A number of occupational or clan minorities within ethnic groups continue to be marginalized, despised, and disadvantaged, their political representation subsumed within the wider ethnic groups. Another category of minorities in its disgusting form is peoples who are identified as settlers of an ethnically defined region because of the new arrangement. According to Africa report (2009), these populations became minorities that in some cases did not speak the language of the new administration. This in a most case makes these peoples to be considered as secondary citizens. They may expel from their property especially land, and they may also not have a legitimate political representation, etc. This is mostly aggravated by local indigenous politicians. Sadly enough, it is finally ended by intra-ethnic conflicts as empirically evidenced in; first, the conflict between the Berta and Amhara and Oromo settlers in Asosa zone that exploded during the 2000 federal elections. Second, the severe conflicts may be termed as ‘ethnic cleansing’ of “non-natives” have been chased away in Arussi, Harar, and Bale. Thirdly, in the Southern region, using the opportunity of ethnically defined administration, the historically dominant Sidama and Wolayta ethnic groups discriminate the lower caste groups such as craftsmen and slave descendants (Mengistu, 2015). Since

minorities live together with other ethnic groups it is ver hard for them to secure representation in an electoral system called first past the post and remain largely omitted from the local socio-political sphere. Precisely speaking ethnic minorities may not be geographically delimited. Hence, a special empowerment mechanism than the current one is highly essential to enable them truly represented at two levels of government that is the regional and federal levels.

Recommendation

 Operationalize the expression "minority" in both the government and provincial constitution of the nation is significant so as to pinpoint and comprehend the idea great and conform to the United Nations Declaration on the Rights of Persons Belonging to National or Ethnic, Religious, and Linguistic Minorities.

 Minority portrayal reinforces authentic connections, cultivates increasingly uplifting frames of mind toward government, and supports political cooperation.

 The electoral system may facilitate minority representation by lowered thresholds for entering parliament; reserved seats; reduction in the quorum for registration of a party; favorable delimitation of the constituencies, in particular, in the case of majority voting, and privileged funding for minority parties.

 Urge the Ethiopian government to immediately remove its endorsements against nongovernmental organizations working for the welfare of the minorities.

Conflicts of interest

The authors declare that they have no conflict of interests.

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List of Acronyms

SPDP - Somali People's Democratic Party

EPRDF- Ethiopian People's revolutionary Front

ICCPR - International Covenant on Civil and Political Rights

NNPE-Nation Nationality and People of Ethiopia