

Projecting the Feat of Prospective Ethiopian Political Path

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Abstract: Ethiopia has a diverse political past and a range of political heroes from diverse backgrounds. This is because politicians have not attempted to forge a broad consensus on the state, instead focusing on dealing with and agreeing upon specific aspects of local nation construction. As a result, it's critical to project future Ethiopian progress in order to choose political paths that will support the country's future. For this, document analysis and observation has been conducted. Therefore the result is presented as follow. Since the adoption of its 1995 constitution; Ethiopia has implemented ethnic-based political administrations in each of its regions. With constitutionally empowered statements enabling the establishment of states based on the settlement patterns, linguistic diversity, cultural identity, and consent of the people in question. However, the varied ways those governments interpret and carry out their policies result in a variety of violations of the citizens' human, social, economic, and political rights. Based on this, it is better to take a different political action based on common consensus from deferent social groups. From other experience inclusive political path other than one based on ethnicity unless it will lead to severe aggression against human, social, economic, and political rights and the creation of statelessness as described by different events that occurred in different parts of Ethiopia.

Keywords: Settlement Patterns, Linguistic Diversity, Cultural Identity, Consent of the People in Question

1. Introduction

Under the Ethiopian political history; there are polarized political disagreements on the national oppression discourse. From this as the data shown that the nation-building process of Ethiopia is similar to the other world states emerged, i.e., through forceful suppression and peaceful. But the mistaken narratives has been narrated by the Ethiopian regimes were in addressing the nationality questions. They were neither democratic enough nor authoritarian in making of Ethiopian one in all aspects. Our regimes thought us different narratives about the nation building of Ethiopia. Some state builders of the modern Ethiopian state, such as Emperor Menelik II, for example, are viewed as heroes by some identities while others view him as brutal colonizer. This event made us in holding different insights towards our history. Concomitantly, as scholars argued that Ethiopian history, like the history of all state-building, is partly a history of fighting, conquest and dominance. Since the way we perceive historical events influences our political consciousness, the way we relate to these historical wounds has significance for the present. It is then crucial that Ethiopian political theory reflect on the political

meanings and implications of historical wounds for the present and the future [1].

At the same token, the data confirmed that history by itself is not a problem; it turns into a problem when it is not accommodated or manipulated by opportunistic politicians. The state understands Ethiopian history in politically, they believed and wrote Ethiopia is only the history of some ethnic groups. Therefore, our problem on our history and the ethnic politics is in historiography. That means when a given ethnic group holds the power he/she tried to advocate not to all Ethiopia's rather to their ethnic group only. Therefore, we have a problem on oppression thesis. As we have agreed that the prevalence of different political parties in Ethiopia; however, still now we are not interested to accept the prevalence of diverse perception and narrative about our history. This becomes the force that initiates the political elites to the formation of ethnic-based political system in Ethiopia [2].

One of the core principles instituted by the post-1991 government in Ethiopia that took power after a successful armed struggle was ethnic-based federalism, informed by a neo-Leninist political model called revolutionary democracy. In this model, devised by the reigning Tigray People's

Liberation Front (later EPRDF), ethnic identity was to be the basis of politics. Identities of previously non-dominant groups were constitutionally recognized and the idea of pan-Ethiopian identity de-emphasized.

The federal state, despite according nominal decentralized power to regional and local authorities, is stronger than any previous Ethiopian state and has developed structures of central control and top-down rule that preclude local initiative and autonomy. Ethnic and cultural rights were indeed accorded, and a new economic dynamics is visible. Political liberties, respect for human rights and economic equality are however neglected, and ethnic divisions are on the increase, although repressed. Ethiopia's recent political record thus shows mixed results, with positive elements but also an increasingly authoritarian governance model recalling the features of the country's traditional hierarchical and autocratic political culture [3, 4].

The Prosperity Party (PP) is the ruling political party in Ethiopia. It was formed in 2019 through the merger of the Ethiopian People's Revolutionary Democratic Front (EPRDF) member parties, which had been in power since 1991.

The Prosperity Party is ideologically aligned with a developmental state model, emphasizing economic growth and transformation. Its primary goal is to achieve Ethiopia's development objectives, including poverty reduction, industrialization, and infrastructure development. The party is led by Prime Minister Abiy Ahmed, who came to power in 2018 and initiated several political and economic reforms.

The government of the state must at a minimum maintain the peace and security of all individuals and groups belonging to selected ethnic groups, although Ethiopia today faces a number of obstacles.

The primary cause of these issues is ethnic-based federalism, which has a variety of sub-issues such static constitutions and distinct regional constitutions, some of which are exclusive of other ethnic groups. The following things couldn't be in the constitution as a whole 1. Only ethnic groupings descended from a single ethnic group are recognized by constitutions; however an individual may belong to multiple ethnic groups. 2. Despite the existence of more than 80 ethnic groups in Ethiopia today, the government was unable to assign appropriate districts to each. 3. In every region, there are a few tiny ethnic groups that are not taken into account by any constitutions or authorities. 4. The lack of a clear definition of ethnicity in Ethiopia makes it unclear how it can develop, evolve, and disappear. 5. The government was unable to take into account the nation's religious foundation; 6. Issues addressed by political agreements, laws, and authorities were not clearly distinguished from those affecting national law; and 7. The government was unable to take into account Agenda 2063, which calls for the unity of Africa.

2. The Arrangements of Regions in Ethiopia

Ethiopia follows a federal system of government that

incorporates ethnic-based federalism. The primary sources of law for ethnic-based federalism in Ethiopia are as follows:

Ethiopian Constitution: The Ethiopian Constitution is the highest legal document in the country and provides the legal framework for the federal system and ethnic-based federalism. It establishes the principles of ethnic self-determination and regional autonomy, recognizing the rights of different ethnic groups to govern their internal affairs [1, 5, 6].

Federal Democratic Republic of Ethiopia Proclamation No. 1/1995: This proclamation established the federal system in Ethiopia, defining the structure and powers of the federal government and regional states. It outlines the principles of ethnic-based federalism and the rights and responsibilities of regional states [7].

Regional State Constitutions: Each of the nine regional states in Ethiopia has its own constitution, which governs their internal affairs. These constitutions outline the governance structure, powers, and responsibilities of the regional states and often incorporate ethnic-based representation and autonomy.

Regional State Legislation: In addition to regional constitutions, regional states also pass specific legislation within their areas of jurisdiction. These laws further elaborate on the implementation of ethnic-based federalism and address various aspects of regional governance, including land administration, education, cultural affairs, and local government.

Federal Laws and Regulations: The federal government in Ethiopia enacts laws and regulations that apply to the entire country. These laws may include provisions related to the implementation of ethnic-based federalism, such as the delineation of powers between the federal government and regional states, intergovernmental relations, and the protection of minority rights.

In this article only the constitution and its promulgation is considered. According to Proclamation no 1/1995 Article 46 States of the Federation 1. The Federal Democratic Republic shall comprise of States. 2. States shall be delimited on the basis of the settlement patterns, language, identity and consent of the people concerned.

This has led to various regional name formations in Ethiopian regions on the ground. Using geography or direction to determine regional names The South, Central Ethiopia, and South West are the best examples. The second is the creation of regional names based on a single or many ethnic groupings. Oromia, Somalia, Sidama, and Afar are examples of single ethnic group regional name formations while Benishangul Gumuz area is based on a two ethnic group regional name formation. No ethnic groups or geographic location are used to designate the Gambella region.

If we consider Amhara to be an ethnicity, all of Ethiopia's regions should be considered Amhara, with the exception of a few rural places where Amharic is not spoken because the language is practiced in every section of the nation. However, this is the most disputed regional designation. According to the literature, ethnicity has never been defined by blood or race but rather by cultural identification. This makes ethnicity

a subjective rather than a biological term. Religion frequently had a bigger role in defining Amhara identity than familial ties or language did [8]. Historically, Amhara was regarded as an Orthodox Christian believer; nevertheless, it is now a geographically distinct section of the country that is made up of several ethnic groups.

2.1. Constitutional Legal Framework

Let's examine each region's current political structures in light of the provided law. According to Article 46, Sub-Article 2 of the Ethiopian 1995 Constitution, which was enacted by Proclamation No. 1/1995, States shall be defined in accordance with the settlement patterns, languages, identities, and consent of the people concerned. So to have common ground let examine the words under the sub article.

2.1.1. Settlement Patterns

Settlement patterns refer to the spatial arrangement and distribution of human settlements or communities within a specific geographic area. It refers to how people choose to organize and locate themselves in relation to each other and their surroundings. Settlement patterns can vary widely based on factors such as geography, climate, culture, economic activities, and historical influence some common types of settlement patterns include:

1. **Rural Settlements:** Rural settlements are typically characterized by dispersed or scattered dwellings, with houses located at a distance from one another. This pattern is often found in agricultural or farming areas, where people live on individual farms or homesteads.
2. **Urban Settlements:** Urban settlements are characterized by higher population densities, more compact and closely spaced buildings, and a higher degree of infrastructure and services. Cities and towns are examples of urban settlements, where people live in close proximity to each other and often engage in diverse economic activities.
3. **Linear Settlements:** Linear settlements are characterized by a linear or elongated pattern of settlement along transportation routes, such as rivers, roads, or railways. This pattern can develop due to the historical importance of transportation corridors or trade routes.
4. **Nucleated Settlements:** Nucleated settlements are characterized by a cluster or concentration of dwellings in a particular area. This pattern often occurs when people settle around a central point, such as a market, religious site, or water source.
5. **Planned Settlements:** Planned settlements are intentionally designed and constructed according to a predetermined layout or master plan. These settlements often have a specific purpose, such as residential neighborhoods, industrial zones, or administrative centers.
6. **Informal Settlements:** Informal settlements, also known as slums or shantytowns, are characterized by spontaneous and unplanned development. They typically lack proper infrastructure, basic services, and legal

recognition.

The specific settlement pattern observed in a particular area is influenced by various factors, including historical development, cultural practices, economic activities, government policies, and geographical constraints.

2.1.2. Language

Language is a system of communication that involves the use of words, symbols, gestures, and rules for combining and organizing them to convey meaning. It is a uniquely human ability that allows individuals to express thoughts, ideas, emotions, and share information with others.

Here are a few key aspects of language:

1. **Symbols and Words:** Language relies on symbols, such as spoken or written words, to represent meaning. These symbols are agreed upon by a community of speakers and carry shared meanings.
2. **Grammar and Syntax:** Language has a set of rules and structures that govern how words and symbols are organized and combined to form meaningful utterances. This includes rules for word order (syntax), word endings (inflections), and sentence structure.
3. **Semantics:** Semantics refers to the study of meaning in language. It involves how words and symbols are used to convey specific concepts, ideas, or referents. Words have denotative (literal) and connotative (associative) meanings, which can vary based on context and cultural factors.
4. **Phonetics and Phonology:** Phonetics deals with the physical sounds of human speech, while phonology focuses on the way sounds function within a particular language. Different languages have distinct sets of sounds and phonetic patterns.
5. **Pragmatics:** Pragmatics relates to the use of language in different social and cultural contexts. It includes factors such as tone, intonation, body language, and cultural norms, which can influence meaning and interpretation.
6. **Language Diversity:** There are thousands of languages spoken around the world, each with its own unique characteristics and structures. Languages can vary in vocabulary, grammar, pronunciation, and cultural nuances.

Language serves various functions, including interpersonal communication, information exchange, and storytelling, expressing emotions, preserving culture, and transmitting knowledge. It plays a crucial role in human cognition, social interaction, and the development of culture and societies.

2.1.3. Identity

Identity refers to the way individuals perceive and define themselves, encompassing various aspects of their self-concept, including personal, social, cultural, and group affiliations. It is a multifaceted concept that encompasses both individual and collective dimensions.

Here are some key aspects of identity:

1. **Personal Identity:** Personal identity refers to an individual's unique characteristics, traits, experiences, and beliefs that distinguish them from others. It includes

aspects such as personality, values, interests, and life experiences that shape an individual's self-perception.

2. **Social Identity:** Social identity refers to an individual's sense of self in relation to social groups they belong to. These groups can be based on characteristics such as race, ethnicity, nationality, gender, religion, occupation, or interests. Social identity provides a sense of belonging and can influence how individuals perceive themselves and others.
3. **Cultural Identity:** Cultural identity refers to the identification and connection individuals have with a particular culture or cultural group. It encompasses shared values, traditions, customs, language, and beliefs that are passed down through generations. Cultural identity can play a significant role in shaping an individual's sense of self and their place within society.
4. **Group Identity:** Group identity relates to the identification and affiliation with specific social groups, communities, or organizations. These can include family, friends, professional associations, sports teams, or other social circles. Group identity can influence an individual's behavior, attitudes, and sense of belonging.
5. **Intersectional Identity:** Intersectionality recognizes that individuals have multiple identities that intersect and interact with one another. For example, an individual may have identities based on race, gender, and social class, and these identities can intersect and influence each other, shaping their experiences and social positioning.

Identity is a dynamic and evolving concept that can be influenced by various factors, including personal experiences, societal norms, cultural influences, and historical contexts. It can have a profound impact on an individual's self-esteem, relationships, social interactions, and worldview.

2.1.4. Consent of the People Concerned

The phrase "consent of the people concerned" refers to the principle that decisions or actions should be made with the agreement, approval, or authorization of the individuals who will be directly affected by those decisions or actions. It emphasizes the importance of respecting the rights and autonomy of the individuals involved.

In the context of governance and decision-making, the concept of consent of the people concerned is often associated with democratic principles. It suggests that policies, laws, or actions should be based on the will and consent of the affected individuals or communities. It recognizes that those who are directly impacted by a decision should have the opportunity to participate in the decision-making process and have their voices heard.

Consent can be expressed through various means, such as voting in elections, participating in public consultations, engaging in dialogue and negotiation, or through representative bodies. The principle of consent of the people concerned seeks to ensure that decision-making processes are inclusive, transparent, and accountable to the individuals or communities affected by those decisions.

It is worth noting that the application and interpretation of the principle of consent can vary in different contexts and may depend on cultural, legal, and political frameworks. Additionally, the extent to which consent is obtained and respected can be a subject of debate and can vary in practice.

In summary, every person has been addressed to exercise their human and a democratic right based on their settlement patterns, languages, identifies, and the permission of the people concerned in all regions in accordance with the given law. Even in their regional constitutions, the majority of areas, however, oppose these ideas. In the following topic the regional practice is presented.

2.2. The Current Regional Compositions and Political Practice

Ongoing Ethnic Tensions and Conflicts: Ethiopia's ethnic federalism system, introduced under the 1995 constitution, aimed to address historical marginalization and promote self-governance for ethnic groups. However, it has also been associated with ethnic tensions and conflicts. In recent years, there have been significant ethnic clashes and violence in different regions of the country, leading to displacement and loss of lives. Let see the conspiracy with in region.

2.2.1. Oromia Region

The Oromia Region in Ethiopia is home to a diverse range of ethnic groups. The Oromo people are the largest ethnic group in the region, but there are also several other ethnic groups exist in Oromia. Amhara, Sidama, Welayta, Gurage are some of the major ethnic groups found in the Oromia Region:

The Oromia region is the largest region in Ethiopia. The word Oromia refers to the ethnic group and language of the Oromo people solely. Despite this, there are many settlement patterns within this territory that reflect various identities. No other identity or language is permitted to receive any sort of recognition in that territory. However, as millions of non-Oromo people had settled before the current Oromia region was delimited, the federal constitution stipulates that when the territory is defined, the cooperation of the parties concerned is required and a constitutional requirement.

It is unusually forbidden to abandon another identity or speaker of a different language in the Oromia area, particularly in Wellega. Since 2018, it has not been permitted to leave Ethiopia in any way, not even to go by vehicle from the west to the center of the country.

A significant amount of mascara evidence has been noted in the area for this conspiracy, including some of the listings below.

1. Westwellega, Gimbiwereda, Tolekebele, (gutu, chekorsa, slesaw, begene, chakasefer and hayaw) gote killed morthan 300 wello peoples around 20/6/2022.
2. Kelem Welega zone, Robit gebeya wereda, Mechara Lelem Kebele more than 330 people were killed in this attack, while other parties put the figure at six hundred, around 4/7/2022.
3. Kelem Welegawa, Gidami district which borders Begi

wereda of West Welega zone undefined number of people alleged massacre and killing.

4. Horo Guduru zone, Umuru wereda over 100 civilians killed since August 31, 2022.
5. Countless burgle has been committed.

One of the various self-determination strategies used in the area is this conspiracy. It's crucial to remember that the Oromian self-determination movements have grown over time and have engaged numerous organizations including the leading party and Oromo Liberation Front-Oromo Liberation Army (OLF-OLA). Within the Oromo community, there are a variety of factions and viewpoints on how to best achieve self-determination and meet the needs of the Oromo people.

Here is a brief overview of the history of self-determination movements in Oromia:

Historical Background: The Oromo people have a rich history and cultural heritage that predates the formation of the modern Ethiopian state. They have experienced periods of independence and self-governance prior to the expansion of the Ethiopian Empire in the late 19th century.

Political Movements: In the 1960s and 1970s, during Emperor Haile Selassie's rule, Oromo political movements advocating for self-determination and autonomy began to emerge. The formation of organizations such as the Macha-Tulama Self-Help Association and the Oromo Liberation Front (OLF) represented the growing demand for political recognition and cultural rights.

Oromo Liberation Front (OLF): The OLF, established in 1973, became one of the prominent organizations advocating for self-determination and the rights of the Oromo people. It initially pursued armed struggle against the Ethiopian government, seeking to establish an independent Oromia state. The OLF played a significant role in raising awareness of Oromo grievances and aspirations.

Political Reforms: In 1991, the Ethiopian government underwent a significant political transformation following the fall of the Derg regime. The OLF participated in the transitional government and signed the Transitional Charter. However, disagreements over the implementation of self-determination and other issues led to tensions and eventually the withdrawal of the OLF from the government.

Recent Developments: In recent years, there have been ongoing discussions and debates regarding the self-determination and autonomy of the Oromia region within the framework of Ethiopia's federal system. The Oromo people continue to advocate for greater recognition of their rights, including cultural, political, and economic rights [9].

The extension of this self-determination evolves deferent conflicts in the region Within Oromia, there have been tensions and conflicts between the Oromo ethnic group and other ethnic groups residing in the region. It's important to note that these conflicts can vary in nature, causes, and intensity depending on specific local dynamics [10].

The conflicts between the Oromo ethnic group and other ethnic groups in Oromia can stem from various factors, including historical grievances, competition over resources, political power struggles, and ethnic identity politics. Some of

the key points of tension include land disputes, claims of marginalization and discrimination, and issues related to political representation and control over local resources.

One notable conflict in recent years has been between the Oromo and Somali ethnic groups along the border areas of Oromia and Somali Regional State. The conflict has primarily revolved around issues of territorial control, access to resources, and clashes between local communities. This conflict has resulted in significant displacement, loss of lives, and strained interethnic relations.

Efforts have been made at various levels to address these conflicts and promote reconciliation. These efforts include dialogue, negotiation, and mediation processes involving regional governments, federal authorities, community leaders, and civil society organizations. However, resolving these conflicts requires sustained efforts, as they are deeply rooted in complex historical, political, and socio-economic factors.

It's important to note that the situation and dynamics of conflicts between the Oromo ethnic group and other ethnic groups in the Oromia Region may have evolved.

When we come to the most conflicting ethnicity in the Oromia region we found the Oromo and Amhara peoples. The Oromia Region in Ethiopia is home to both the Oromo and Amhara ethnic groups, and interactions between these two groups have been a significant aspect of the region's dynamics. It's important to note that while there have been instances of tensions and conflicts between the Oromo and Amhara communities, there are also instances of peaceful coexistence and collaboration.

Historically, there have been political, social, and economic dynamics that have shaped the relationship between the Oromo and Amhara ethnic groups. These dynamics have sometimes led to clashes and animosity between the two groups, while in other instances, they have fostered cooperation and mutual understanding.

Instances of tensions and conflicts between the Oromo and Amhara communities in Oromia can stem from various factors. These may include competition over resources, historical grievances, political power struggles, and ethnic identity politics. Land disputes, claims of marginalization, and issues related to political representation have been points of contention between the two communities.

It's important to highlight that these conflicts and tensions are not representative of the entire Oromo and Amhara communities and that there are individuals and groups within both communities who actively promote peaceful coexistence and dialogue.

Efforts have been made by various stakeholders, including community leaders, civil society organizations, and government authorities, to address the conflicts and promote reconciliation between the Oromo and Amhara communities in Oromia. These efforts often involve dialogue, negotiation, and mediation processes aimed at fostering understanding, resolving disputes, and building trust between the communities.

The specific dynamics and intensity of conflicts between the Oromo and Amhara ethnic groups in the Oromia Region

can vary in different localities and contexts.

2.2.2. Afar and Somali Region

East Ethiopia is home to two distinct bordering regions, Afar and Somali. Before the founding of the prosperous political party, they were not seen as the key component of the national government, but rather as merely supportive, meaning that they had no authority to set the country's agenda, simply to support it. However, as affluence emerged, it was taken into account when setting key national priorities.

One of Ethiopia's regions with a concentration of a single ethnic group is the Afar region, which also includes the Somali region. Both ethnic groups are widespread throughout the Horn of Africa, not just in Ethiopia. Because of this, each ethnic group uses the name of the region where they are dominating to bold, pools, and binge over outside of Ethiopia. Thereby making it politically advantageous for upcoming territories.

Afar region

The Afar people, also known as the Danakil or Adal, primarily inhabit Djibouti, Eritrea, and Ethiopia. In Djibouti, they are one of the major ethnic groups and have a significant presence in the northern regions, particularly in the regions of Tadjourah and Dikhil. In Eritrea, they are mainly concentrated in the northern and northeastern parts of the country. The Afar people also have a presence in parts of Sudan.

The regional government in Afar is responsible for various areas of governance, including education, healthcare, infrastructure development, agriculture, and rural development. The regional council, which is the legislative body, is composed of representatives elected by the people of Afar.

The political landscape in Afar is influenced by the dominant political party in the region, which is the Afar National Democratic Party (ANDP). The ANDP has held a significant presence in the region and has traditionally controlled the regional government.

Other Ethnic groups exist Afar region

Issa: The Issa people, also known as the Somali Issa, are an ethnic group that primarily inhabits the eastern part of the Afar Region. They also have a significant presence in neighboring Somalia and Djibouti. The Issa people share cultural and linguistic ties with the Somali ethnic group.

Saho: The Saho people have a presence in both the Afar Region and the Tigray Region of Ethiopia. They have their own language and cultural practices.

The political landscape in the Afar Region is influenced by various political parties and organizations. The Afar people have their own regional government, known as the Afar Regional State, which is responsible for governance and policy implementation in the region.

The political party that has traditionally held power in the Afar Region is the Afar National Democratic Party (ANDP). The ANDP has been the dominant political party in the region and has played a significant role in shaping the political landscape.

The political landscape in the Afar Region can continue to

evolve as different political parties and organizations emerge and compete for power.

Somali region

The Somali people are one of the largest ethnic groups in Africa, and they are primarily found in Somalia. However, Somali communities are also present in neighboring countries such as Ethiopia, Kenya, Djibouti, and parts of the self-declared Republic of Somaliland. In Ethiopia, the Somali ethnic group primarily resides in the Somali Region, which shares a border with Somalia. In Kenya, they inhabit the northeastern region, including counties like Garissa, Wajir, and Mandera.

The Somali Regional State has its own regional government, which exercises a degree of autonomy in administering the region. The regional government is responsible for various areas of governance, including education, healthcare, infrastructure development, agriculture, and rural development within the region.

The political landscape in the Somali Region is influenced by the dominant political party in the region, which is the Somali People's Democratic Party (SPDP). The SPDP has traditionally held a significant presence in the region and has controlled the regional government.

However, there was a plot against Abdi Ele and the replacement of Abiy Ahmed that was orchestrated by the TPLF, the previous government's leadership. The conspiracy failed as it was not the society's aim.

As a result of protracted disagreements over contested land, there are also some clashes in the vicinity of the boundary between the Afar and Somali Regions. Three Kebeles that are home to Issa Clan Somalis are the heart of conflict. These three Kebeles are situated in Zones 1 and 3 of Afar and Zone Sitti of Somalia. However, unless it is necessary for the TPLF-born agenda, this conflict does not escalate.

Other Ethnic groups exist in the region

Oromo: The Oromo ethnic group, one of the largest in Ethiopia, also has a significant population in the Somali Region. They have their own language and cultural practices.

Amhara: The Amhara ethnic group, mainly concentrated in the Amhara Region, also has a smaller presence in the Somali Region.

Other Ethnic Groups: The Somali Region is diverse, and there may be smaller populations of various ethnic groups from different parts of Ethiopia residing in the region. These may include ethnic groups like Gurage, Tigre, and others.

The Somali Region, also known as the Somali State, has its own regional government, known as the Somali Regional State. The political landscape in the Somali Region has been influenced by various political parties and organizations.

The Somali Region has traditionally been dominated by the Ethiopian Somali People's Democratic Party (ESDP), which has been the ruling party in the region. However, political dynamics have shifted in recent years, and the Somali Region has seen changes in leadership and political representation.

2.2.3. Sidama

The Sidama people are an ethnic group in Ethiopia,

primarily residing in the former Southern Nations, Nationalities, and Peoples' Region (SNNPR), currently in sidama region. They are one of the largest ethnic groups in Ethiopia and have their own distinct language, culture, and traditions.

Here are some key points about the Sidama people and region: The Sidama people have also been involved in a political struggle for self-determination and regional autonomy. After a long process of demands and negotiations, the Sidama region was granted regional statehood within Ethiopia in 2019.

The Sidama people primarily live in the Sidama region, which contains the multiethnic city of Hawassa (also known as Awasa), which serves as the territory's capital. The Sidama people speak a unique tongue known as Sidamo or Sidama. It is a member of the Afro-Asiatic language family's Cushitic branch. Additionally, the oromo region is becoming to resemble the sidama region as a result of the school of afan oromo being contracted there.

The Sidama people are primarily farmers, with farming serving as their main line of work. They grow a variety of plants, such as coffee, cereals, enset (fake bananas), and pulses. Coffee farming has a huge impact on the local economy and is a well-known industry in the Sidama region. The Sidama people are known for their rich cultural legacy, which includes traditional dance, music, and art. They have distinctive social customs, rituals, and ceremonies that are essential to their cultural identity.

The region is primarily inhabited by the Sidama people, who are the largest ethnic group in the region. However, there are also other ethnic groups living in the Sidama Region. Gurage, Silte, welita, Amhara, Oromo are some of the ethnic groups found in the Sidama Region:

Since the formation of the Sidama Region as one of the regional states in Ethiopia, the political practice in the region has been influenced by various political parties and organizations. The Sidama people have a long history of political activism and a strong sense of ethnic identity, which has played a significant role in shaping the political landscape in the region.

The political party that has traditionally been dominant in the Sidama Region is the Sidama Liberation Movement (SLM). The SLM has been advocating for the recognition and autonomy of the Sidama people and their right to self-determination. In 2019, a historic referendum was held in the region, in which the majority of voters chose for the Sidama Zone to become a regional state. As a result, the Sidama Region was officially established as one of the deferent regional state.

Following the establishment of the Sidama Region, the Sidama Peoples' Democratic Party (SPDP) was formed as the regional political party representing the interests of the Sidama people. The SPDP has been involved in governance and policy implementation within the region.

2.2.4. Tigray Region

The Tigrayan ethnicity is primarily concentrated in the

Tigray Region of Ethiopia. However, due to historical and geographical factors, there are also Tigrayan communities in neighboring regions and countries. Here are some examples:

Eritrea: Tigrayan communities can be found in several regions of Eritrea, particularly in the southern and western parts of the country. This is due to historical ties and migration patterns between Tigray and Eritrea.

Sudan: Tigrayan communities are present in certain regions of Sudan, especially in the eastern and northern parts. Again, historical ties and migration have contributed to the presence of Tigrayans in Sudan.

The Tigray Region in Ethiopia was established as one of the regional states of the country following the adoption of the new constitution in 1995. The formation of the Tigray Region reflects the federal system of governance in Ethiopia, which grants regional self-administration and autonomy to various ethnic groups.

The Tigray Region is predominantly inhabited by the Tigrayan ethnic group. Historically, the Tigrayans have played a significant role in Ethiopian politics and have a distinct cultural and linguistic heritage. The establishment of the Tigray Region allowed the Tigrayan people to exercise self-governance and have control over their regional affairs, including local administration, education, and resource management [11].

The formation of regional states, including the Tigray Region, was part of Ethiopia's effort to decentralize power and address historical grievances of various ethnic groups. The intention was to grant autonomy and self-determination to these groups within a federal framework, thereby recognizing and promoting their cultural, linguistic, and political rights.

The Tigray Region in Ethiopia is primarily inhabited by the Tigrayan ethnic group, which is the dominant ethnic group in the region. However, it's important to note that there are also other ethnic groups residing in the Tigray Region, although they may be smaller in population compared to the Tigrayan community. Here are some of the ethnic groups found in the Tigray Region:

1. Tigrayans: The Tigrayan ethnic group is the largest and dominant ethnic group in the region. They have their own language, Tigrinya, and have historically played a significant role in Ethiopian politics and culture.
2. Agew: The Agew people are an ethnic group found in parts of the Tigray Region, particularly in the western areas. They have their own languages called Awngi, and have distinct cultural practices.
3. Saho: The Saho people are an ethnic group living in the northern part of the Tigray Region, near the border with Eritrea. They have their own language, Saho, and have cultural ties with other related ethnic groups in the region.
4. Afar: While the majority of the Afar ethnic group resides in the neighboring Afar Region, there are also Afar communities living in the western part of the Tigray Region, particularly along the border with the Afar Region.

These are some examples of the ethnic groups found in the

Tigray Region. The region's ethnic diversity adds to its cultural richness and contributes to the multicultural fabric of Ethiopia. However the region is divided in to deferent geographic zones not Ethnic based zones it is politically very important to unify the regions. It's important to note that the Tigray Region has experienced significant political developments and challenges on the 1995 current constitutions as a result there is no any kind of conflict inside the region.

However Ethiopia has experienced significant ethnic conflict and violence, primarily related to the conflict between the regional government of Tigray and the federal government of Ethiopia. The conflict erupted in November 2020 and has resulted in widespread violence, displacement, and humanitarian crises.

It is important to note that the conflict in Tigray has complex dynamics that go beyond solely ethnic factors. The conflict involves political, historical, and power struggles between the regional government and the federal government, which has led to a multifaceted crisis. While the conflict is often characterized as a political struggle, it has taken on ethnic dimensions due to the ethnic composition of the Tigray Region and the polarization of different ethnic groups within the region.

Reports and allegations of human rights abuses, including massacres, sexual violence, and destruction of infrastructure, have emerged from the conflict. These reports suggest that civilians, regardless of their ethnic background, have been affected by the violence.

The conflict has resulted in significant displacement, with many people fleeing their homes and seeking refuge in neighboring regions or countries. The humanitarian situation in Tigray has been of great concern, with limited access to basic services such as healthcare, food, and clean water.

The ruling party of the Tigray Region in Ethiopia is the Tigray People's Liberation Front (TPLF). The TPLF was one of the founding members of the Ethiopian People's Revolutionary Democratic Front (EPRDF), the coalition that governed Ethiopia from 1991 to 2018.

Under the leadership of the TPLF, the Tigray Region had its own regional government and exercised self-administration and autonomy within the federal system of Ethiopia. The TPLF played a significant role in Ethiopian politics and held considerable influence at the national level during its time in the EPRDF coalition.

The TPLF implemented its political agenda and policies in the Tigray Region, focusing on social and economic development, infrastructure projects, and education. The region also had its own security forces and administrative structures.

It's also important to acknowledge that the Tigray Region has been affected by a conflict between the regional government, led by the TPLF, and the federal government since November 2020. The conflict has had a profound impact on the region, resulting in a breakdown of governance structures, displacement of people, humanitarian crises, and a fluid political situation.

Understanding that the current administration was created

on the good intent of the federal government of Ethiopia is crucial given the dynamic nature of the political landscape and the fighting in the Tigray Region. This is true even though the ruling party is the TPLF.

2.2.5. Benishangul Gumuz Region

Benishangul-Gumuz is one of the deferent regional states of Ethiopia, located in the western part of the country. The region is named after two major ethnic groups, the Berta and the Gumuz, who are the predominant inhabitants of the area. Here is some information about Benishangul-Gumuz region and its people:

Ethnic Groups: Several ethnic groups, including the Berta, Gumuz, Amhara, Oromo, Shinasha, Mao, and Como, call this region home. Infect Berta and Gumuz people are the indigenous groups of the region; however, the region's constitution explicitly states that Shinasha, Mao, and Como are also considered indigenous groups and have their own unique languages, cultures, and traditions. Berta and Gumuz do not exist in the rest of Ethiopian region or are not recognized by the regional government.

Geography: Benishangul-Gumuz is characterized by diverse landscapes, including fertile lowlands, mountains, and the Blue Nile River. The region shares borders with Sudan to the west and northwest, as well as with other Ethiopian regional states like Amhara and Oromia.

Economy: Agriculture is the primary economic activity in Benishangul-Gumuz. The region is known for its fertile soil and agricultural products such as sorghum, maize, sesame, and cotton. Livestock rearing and fishing also contribute to the local economy. In recent years, the region has also seen some mining activities, particularly gold mining.

Cultural Heritage: The Berta, Gumuz, Mao and Como people have unique cultural practices and traditions. They have their own musical styles, dances, and artistic expressions.

Challenges: Like many other regions in Ethiopia, Benishangul-Gumuz faces various challenges, including limited access to infrastructure, healthcare, and education. Interethnic conflicts and displacement have also been reported in certain parts of the region, impacting local communities.

The Benishangul-Gumuz Region has experienced political and ethnic tensions in the past, particularly between different ethnic groups such as the Berta, Gumuz, and Amhara. These tensions have been related to issues such as land disputes, resource allocation, and political representation.

In recent years, Ethiopia has undergone significant political changes, including the transition to a new political system and the formation of a new political party, the Prosperity Party (PP), which replaced the EPRDF. These changes have had an impact on the political dynamics not only at the national level but also at the regional and local levels, including in the Benishangul-Gumuz Region. Even if the change allow regional political particle to participate still the people is not represented.

2.2.6. Gambella Region

The Gambela Region in Ethiopia is known for its ethnic

diversity, with several ethnic groups residing in the area. Here are some of the major ethnic groups found in the Gambela Region:

Anuak: The Anuak people are the largest ethnic group in the Gambela Region. They are primarily located in the lowland areas along the Baro River. The Anuak are known for their agricultural practices, fishing, and cattle rearing.

Nuer: The Nuer people have a significant population in the Gambela Region, particularly in the western part. They are primarily pastoralists and rely on cattle herding as their main economic activity.

Majang: The Majang people are an indigenous ethnic group in the Gambela Region. They have their own distinct language and cultural practices. The Majang are known for their traditional farming methods and honey production.

Mezhenger: The Mezhenger people primarily inhabit the Mezhenger Zone in the Gambela Region. They have their own language and cultural traditions, with agriculture being their main livelihood.

Anywaa (Anuak): The Anywaa, also known as the Anuak, are a subgroup of the Anuak ethnic group. They have a presence in the Gambela Region, particularly in the lowland areas.

Oromo: Has presence in the Gambela Region. They have their own language and cultural practices.

Other: The people of Amhara, Tigre and Gurage also exist with small amount in the region.

It's important to note that the Gambela Region is diverse, and there may be other smaller ethnic groups and subgroups residing in the area as well. The ethnic diversity in the region contributes to its cultural richness and heritage.

The political landscape in the Gambela Region of Ethiopia is shaped by various political parties and organizations that operate in the region. The region has its own regional government, known as the Gambela Regional State, which is responsible for governing the region and implementing policies.

The political party that has traditionally held power in the Gambela Region is the Gambela Peoples' Liberation Movement (GPLM), which is affiliated with the ruling party at the national level, the Ethiopian Peoples' Revolutionary Democratic Front (EPRDF). However, it's important to note that political dynamics can change over time.

The Gambela Region has experienced political and ethnic tensions in the past, stemming from issues related to land rights, ethnic identity, and natural resource management. These issues have influenced the political landscape in the region and have been the subject of political discussions and debates.

In recent years, Ethiopia has undergone significant political changes, including the transition to a new political system and the formation of a new political party, the Prosperity Party (PP), which replaced the EPRDF. These changes have had an impact on the political dynamics not only at the national level but also at the regional and local levels, including in the Gambela Region.

2.2.7. Harari Region

Harari: Harari is one of the smallest regions in Ethiopia and is located in the eastern part of the country. Harar, the historical walled city, is the capital of this region. The Harari Region in Ethiopia is primarily inhabited by the Harari people, who are an ethnic group with a distinct cultural and historical background. The Harari people have their own language, known as Harari, and have contributed significantly to Ethiopian history and culture. They have a unique heritage and are known for their traditional architecture, handicrafts, and cultural practices.

In addition to the Harari people, the Harari Region is also home to other ethnic groups, although they may form smaller populations compared to the Harari community. Some of these ethnic groups include:

1. **Oromo:** The Oromo people are the largest ethnic group in Ethiopia and are also found in various regions across the country. In the Harari Region, there is a presence of Oromo communities.
2. **Amhara:** The Amhara people are another major ethnic group in Ethiopia and are found in different parts of the country. Some Amhara individuals may reside in the Harari Region.
3. **Somali:** The Somali ethnic group, primarily inhabiting the Somali Region in eastern Ethiopia, may also have a presence in the Harari Region.

It's important to note that the ethnic composition of regions can evolve over time due to various factors such as migration, urbanization, and intermarriage.

I can provide an overview of some significant political events in the Harari Region of Ethiopia. However, please note that the political landscape is dynamic, and there may have been developments since then. It is advisable to refer to the latest news and official sources for the most up-to-date information. Here are some notable political events in the Harari Region:

Establishment of the Harari Region: The Harari Region was established as a separate administrative region of Ethiopia in 1994. Prior to this, it was part of the larger Ethiopian region of Harari People's National Regional State.

Regional Elections: Like other regions in Ethiopia, the Harari Region has held periodic regional elections to elect representatives to the regional government. These elections play a crucial role in shaping the political landscape of the region.

Local Governance: The Harari Region has its own regional government, including a regional council and regional president, responsible for local governance and decision-making within the region.

Cultural Preservation and Recognition: Efforts have been made to preserve and promote the cultural heritage of the Harari people. The regional government has been involved in initiatives aimed at safeguarding and revitalizing Harari language, traditions, and historical sites.

Infrastructure Development: The regional government has been involved in various infrastructure development projects within the Harari Region, including transportation, education,

healthcare, and urban planning.

Political Representation: The Harari Region is represented in the federal government of Ethiopia. The region has its own representatives in the House of Federation and the House of Peoples' Representatives, which are the two chambers of the Ethiopian Parliament.

It's important to note that political events can be influenced by various factors, including national politics, regional dynamics, and local issues. For the most recent and detailed information on political events in the Harari Region, it is recommended to consult reliable news sources and government publications.

2.2.8. Amhara Region

In a country that has explored different avenues regarding ethnic federalism and where identity is the fundamental political getting sorted out guideline, the strain towards ethno-public political developments is areas of strength for very. This tension has changed the political personality of many gatherings, including the Amhara. In spite of its long-term job as a significant body electorate for dish Ethiopianist developments, numerous Ethiopians guarantee that the Amhara, the second biggest ethnic gathering in Ethiopia, has as of late displayed a pattern towards ethnonationalism [12].

Ethiopia's Amhara Region, in the country's north, is home to the majority of the Amhara people, who are an ethnic group. They are one of Ethiopia's major ethnic groups and have made substantial contributions to the history, culture, and politics of the nation.

The Amhara people have a rich cultural heritage, including their own language called Amharic, which is one of the official languages of Ethiopia. They have a long history and are known for their contributions to literature, music, art, and architecture.

Traditionally, the Amhara people have been predominantly engaged in agriculture, with farming being a significant part of their livelihood. The region they inhabit is known for its fertile land and agricultural productivity [13].

In terms of religion, the majority of Amhara people practice Ethiopian Orthodox Christianity, although there are also Muslims and followers of other religions among them.

It's important to note that Ethiopia is a diverse country with numerous ethnic groups, each with its own unique culture, language, and traditions. The Amhara people are just one of the many ethnic groups that contribute to the rich tapestry of Ethiopian society.

There is some disagreement and controversy surrounding the name "Amhara" in certain contexts. It primarily revolves around the historical and political implications associated with the term.

From a historical standpoint, the term "Amhara" refers to an orthodox tewahido religion rather than an ethnic community. In the past, the Orthodox Church, with this well-known religion, controlled a majority of political power in Ethiopia. Other religious and ethnic groups were subjected to discrimination and human rights abuses because of this.

Since the establishment of the new administration in 1991, the Amhara ethnic groupings have been divided mainly according to language. The government, however, establishes the Amhara region in the present locations without taking into account the native speakers of the widely spoken Amharic language. The Amhara region and Amhara ethnicity were therefore founded by the 1991 administration.

In recent years, there have been discussions and debates about redefining or reframing the term "Amhara" to be more inclusive and representative of the diversity within the Amhara ethnic group and its relationship with other ethnic groups in Ethiopia.

It's important to note that perspectives on this issue can vary, and there are ongoing discussions among scholars, activists, and stakeholders about the historical and political implications of the name "Amhara." These discussions aim to promote understanding, inclusivity, and equitable representation in Ethiopian society.

The Amhara Region in Ethiopia is home to several ethnic groups, reflecting its diverse population. While the Amhara ethnic group is the largest and predominant group, there are other ethnic communities living in the region as well. Some of the major ethnic groups found in the Amhara Region include:

1. **Amhara:** The Amhara people are the largest ethnic group in the region and have historically inhabited the area. They primarily speak Amharic and follow Ethiopian Orthodox Christianity.
2. **Agaw:** The Agaw people are an ethnic group found in various parts of Ethiopia, including the Amhara Region. They have their own distinct language and cultural practices.
3. **Oromo:** The Oromo people, primarily residing in the neighboring Oromia Region, also have a presence in parts of the Amhara Region. They have their own language and cultural traditions.
4. **Gumuz:** The Gumuz people are an ethnic group found in the western parts of the Amhara Region, particularly in the border areas with the Benishangul-Gumuz Region. They have their own language and cultural heritage.
5. **Shinasha:** The Shinasha people are found in the western parts of the Amhara Region, particularly in the northwestern areas. They have their own language and cultural practices.
6. **Beta Israel (Ethiopian Jews):** Historically, the Amhara Region has also been home to the Beta Israel community, also known as Ethiopian Jews. While their population has significantly declined due to emigration to Israel, there are still some individuals and families of Beta Israel descent living in the region.
7. **Qemant:** The Qemant people are an ethnic group living in the western part of the Amhara Region. They have their own language, Qemantigna, and have been known for advocating for recognition as a separate ethnic group.

These are some of the major ethnic groups found in the Amhara Region. It's important to note that the region is diverse, and there may be additional smaller ethnic groups or subgroups within it. The presence and distribution of ethnic

groups can vary across different parts of the region.

The political landscape of the Amhara Region, like other regions in Ethiopia, is shaped by various political parties and affiliations. The dominant political party in the region has historically been the Amhara National Democratic Movement (ANDM), which was one of the member parties of the now-defunct Ethiopian People's Revolutionary Democratic Front (EPRDF) coalition. However, it's important to note that political dynamics and party affiliations can change over time. It's worth mentioning that political practices and arrangements can evolve, and there may have been developments in the political landscape of the Amhara Region.

Even though the Amhara region recognize deferent ethnic base zones like waghimra, Agew and Oromia irrespective of other regions there is a serious conflict between the regional government and the Ethnic groups. The wello oromo and Qemant ethnic is the major one.

The conflict between the Amhara government and the wello oromo has roots in various factors, including historical grievances, land disputes, ethnic tensions, and political differences. The Amhara and Oromo ethnic groups have had a complex relationship, and their interactions have sometimes led to confrontations and clashes.

Ethnic politics and power dynamics have also played a role in the conflict. Historically, the Oromo people, as the largest ethnic group in Ethiopia, have sought greater political representation and influence. The Wello Oromia has been a stronghold of Oromo identity and political aspirations. Meanwhile, the Amhara Regional Government has sought to protect the interests of the Amhara ethnic group and advance its own political agenda.

The conflict has manifested in various ways, including sporadic violence, protests, and displacement of people from both sides. These incidents have resulted in loss of lives, property damage, and disruption of social and economic activities.

Efforts have been made at different levels to address the conflict and promote reconciliation. The Ethiopian federal government, regional authorities, and other stakeholders have been involved in dialogue and mediation processes to find peaceful resolutions and address the underlying grievances. However, the situation remains complex, and it requires ongoing efforts to achieve lasting peace and stability in the affected areas.

The conflict between the Amhara government and the Qimant ethnic group in the Amhara Region of Ethiopia has been a longstanding issue. The Qimant people, who primarily reside in the western part of the region, have been advocating for recognition as a separate ethnic group and seeking their own administrative unit within the Amhara Region.

The Qimant people have raised concerns about issues such as land rights, political representation, and cultural preservation. They have called for greater autonomy and the establishment of a separate zone or woreda (district) specifically for the Qimant community. However, these demands have not been fully met, leading to tensions and occasional clashes between the Qimant community and the

regional government.

The conflict has involved protests, demonstrations, and sporadic violence in the affected areas. It has resulted in loss of lives, displacement, and disruption of daily life for both the Qimant community and other residents of the region.

Efforts have been made to address the conflict and find a peaceful resolution. Dialogue and negotiation processes have taken place between representatives of the Qimant community, the Amhara Regional Government, and federal authorities. However, a comprehensive resolution has yet to be reached, and the situation remains complex and sensitive.

It's important to note that the specific dynamics and developments of the conflict between the Amhara government and the Qimant ethnic group may have evolved.

2.2.9. Central Ethiopia, South Ethiopia and South West Ethiopia

The former South is separated into four distinct sections, one of which is based on ethnicity and the other three on geography. With the exception of Sidama, Ethiopia's former Southern Nations, Nationalities, and Peoples' Region (SNNPR) is currently divided into three geographical regions: Central Ethiopia, South Ethiopia, and South West Ethiopia. Given the region's great ethnic variety, more than 80 different ethnic groups are anticipated. There are many different ethnic groups there, and each has its own unique language, culture, and traditions. Even though it would be difficult to pin down every ethnic group in the areas, I can give a general overview of some of the most prevalent ethnic groups in the SNNPR:

1. Oromo: The Oromo people, the largest ethnic group in Ethiopia, have a significant presence in the SNNPR. They reside in various parts of the region and have their own language, Oromiffa.
2. Gurage: The Gurage people primarily live in the Gurage Zone of the current central Ethiopia. They have their own language, Guragigna, and are known for their agricultural practices and trading skills.
3. Wolaita: The Wolaita people reside in the Wolaita Zone. They have their own language, Wolaitigna, and are known for their agricultural productivity, particularly in coffee production.
4. Hadiya: The Hadiya people inhabit the Hadiya Zone. They have their own language, Hadiyyigna, and are primarily engaged in agriculture, including the cultivation of crops like ensete (false banana) and coffee.
5. Gedeo: The Gedeo people primarily live in the Gedeo Zone. They have their own language, Gedeo, and are known for their coffee farming and the production of high-quality coffee.
6. Kafficho: The Kafficho people reside in the Kaffa Zone, which is considered the birthplace of coffee. They have their own language, Kafficho, and are known for their traditional coffee cultivation practices.
7. Konso: The Konso people live in the Konso Special Woreda. They have their own language, Konso, and are known for their unique terraced agriculture and cultural traditions.

8. Gamo: The Gamo people inhabit the Gamo Zone. They have their own language, Gamogna, and are known for their agricultural practices, including the cultivation of crops like maize and ensete.

These are just a few examples of the ethnic groups found in regions. The region is characterized by its cultural diversity, with many more ethnic groups and subgroups residing in different parts of the region.

There are several petitions calling for the creation of additional regions due to the inconvenient implementation of the current regional compositions and political practices in all regions. Gurage, Silte, Wellita, Gamo, and other ethnic groups are troubled about the creation of new regions, regardless of whether they want geography named after their own ethnic group or legitimate governmental designation for the existing ones. Since the Ethiopian region is not uniformly divided into regions based on ethnicity and geography, it is actually confusing to handle the issues. Therefore, designing a different parameter to fix the difficulties is uncomfortable.

2.3. The Ruling Party of the Regions

The Ethiopian People's Revolutionary Democratic Front (EPRDF) was a union of political parties that governed Ethiopia from 1991 to 2019. It was composed of four main parties: the Tigray People's Liberation Front (TPLF), the Amhara Democratic Party (ADP), the Oromo Democratic Party (ODP), and the Southern Ethiopian People's Democratic Movement (SEPDM).

The EPRDF played a significant role in Ethiopian politics and oversaw a period of economic development and political stability in the country. However, it faced criticism for its governance style, including accusations of limited political freedoms and human rights concerns.

Following huge protests and calls for political reforms in 2018, Prime Minister Abiy Ahmed suddenly assumed office thanks to the goodwill of prominent politician Demeke Mekonen. The EPRDF started a political reform and multi-party system transition process under his leadership.

Since the start of coalition politics in Ethiopia in 1991, the Tigrayans have dominated the highest political positions. Abiy's victory marked the end of this domination. Given that he was born to a Christian mother and a Muslim father, his election signaled a break from Ethiopian political tradition [14].

In a country as divided as Ethiopia, this profile was viewed as a critical step in fostering national cohesiveness. Furthermore, Abiy is from the Oromo, the largest ethnic group in Ethiopia, who for a long time felt oppressed by the Tigrayans.

As part of this reform process, the EPRDF coalition dissolved and was replaced by the Prosperity Party (PP) in December 2019. The Prosperity Party aimed to bring together different regional and ethnic parties under a unified vision for Ethiopia. It sought to promote national unity, economic development, and a more integrated approach to governance, moving away from the ethnic-based federal system that had characterized Ethiopian politics.

The formation of the Prosperity Party marked a significant shift in Ethiopian politics, and it became the ruling party in the country. However, it's important to note that the transition and consolidation of power have not been without challenges and controversies, and the political landscape in Ethiopia continues to evolve.

Ethiopia's Prosperity Party (PP) is currently in power. The Ethiopian People's Revolutionary Democratic Front (EPRDF), a coalition that ruled Ethiopia from 1991 to 2019, and other political parties, with the exception of the Tigray People Liberation Front (TPLF), merged to establish the Prosperity Party in 2019 [15].

The PP emerged from the EPRDF's decision to undergo a political reform process and transition towards a multi-party system. The party is led by Prime Minister Abiy Ahmed, who came to power in April 2018.

The Prosperity Party seeks to advance a common and inclusive vision for Ethiopia that emphasizes democratization, economic growth, and unity at the national level. The federal structure based on ethnicity that the EPRDF had in place appeared to be abandoned in the early years in favor of a more integrated style of governance; however this is no longer the case.

With the exception of Tigray, all regional governments are led by the prosperity party (PP). Before and after the war with the federal government; Tigray Region was still administered by the TPLF.

3. The Current Regime and Its Political Events

The Ethiopian People's Revolutionary Democratic Front (EPRDF), which had been in power since 1991, was merged with other political parties to establish the Prosperity Party, which is currently in charge of the country [1].

It's crucial to remember that Ethiopia's political landscape is fluid and vulnerable to change. There could have been considerable changes since my knowledge threshold. I can, however, give a summary of certain significant political initiatives and events that took place.

1. Political Transition: In 2018, Prime Minister Abiy Ahmed came to power following widespread protests and political unrest. His administration embarked on a series of political and economic reforms, including the release of political prisoners, the opening of political space, and efforts to foster reconciliation and unity among different ethnic groups.
2. Reform Agenda: Prime Minister Abiy's government introduced a wide range of reforms aimed at democratization, including the lifting of bans on opposition groups, media liberalization, and initiating a process of electoral and institutional reforms. The government also pursued peace initiatives, such as resolving conflicts with neighboring Eritrea and initiating negotiations with various armed groups within Ethiopia.

3. Tigray Conflict: Starting in November 2020, a military conflict broke out in the Tigray region between the federal government and the Tigray People's Liberation Front (TPLF), the former dominant party within the EPRDF coalition. The conflict has resulted in significant casualties, displacement, and humanitarian challenges. Multiple reports of human rights abuses and atrocities have emerged, although access to accurate information has been limited.
4. Postponement of Elections: The general elections that were originally scheduled for August 2020 were postponed due to the COVID-19 pandemic. The government declared a state of emergency and later announced a new election date for June 2021. However, logistical challenges and ongoing security concerns, including the Tigray conflict, led to another postponement.
5. Construction of Afan Oromo schools in deferent neighboring region in Somalia region, in Gambella region in Benishangul-gomuz region, Sidam region.
6. Drive away the Amhara ethnicity from their land from Oromi.
7. The formation deferent regions by deforming the former south people region in to one Ethnic based name region and three geographic based region namely Central Ethiopia, South Ethiopian region and South East Ethiopian region.
8. The formation of new zonal administrations In Amhara regions was conducted East Gojam divided in to two, and the former North Gonder divided in to three zones.
9. Ethiopia's federal government and leaders in the war-torn Tigray region signed a peace accord on 2 November 2022.
10. Starting peace talk with OLF (Oromo Liberation Front).
11. Ethiopia will officially join the BRICS (Brazil, Russia, India, China, South Africa) economic partnership on January 1st, 2024 GC.
12. The development of numerous massive megaprojects, including Gorgora, Hala Kella, Itoto Park, Science Museum and other projects.
13. The construction of deferent large mega projects like Gorgora, Hala Kella, Intoto park, Science museum.
14. Robbery and law disorder are widespread in the region because Wellega is not under the supervision of the government and since the prosperity party is in power and the administration is not chosen by the government.
15. Metekel is also not under proper government control, no election was undergoing.
16. The question of regional formation is reputable raised by deferent Ethnic groups like Gurage, Silte Wello, Wellite.
17. Distribute and reorganize regional Special Forces.
18. Conflict with Fanno has begun.

It is also supported by [16] with the liberation of political prisoners, the return of political opponents who had been banished, the rapprochement between Ethiopia and Eritrea, and the empowerment of women, the beginning of the

political reforms looked positive. Later, the changes were put to the test by the war between the Tigray Region and the central government, the constitutional crisis, the imprisonment of numerous opponents, and the breaches of fundamental rights. It was decided that, similar to past governments, mass detention, killing, and eviction occurred during Ethiopia's vicious political reform cycle, making it impossible to achieve the desired results.

4. The Feat of the Current Regions

Ethiopia emerged based on nine regions from 1991 to 2020 on June 17th. The regions have expanded to 12 since June 18, 2020, when this article was written. Both instances involve two chartered cities, namely Addis Abeba and Dire Dawa.

The political and economic heart of Ethiopia is located in Addis Ababa, the nation's capital. Additionally, it serves as the administrative center for both the African Union and the United Nations Economic Commission for Africa.

Ethiopia's second-largest city, Dire Dawa, is situated in the country's eastern region. It is a significant industrial and commercial center that acts as a key trade route between Djibouti and Ethiopia.

It is important to remember that a variety of causes, including changes in political dynamics, demographic shifts, calls for greater regional autonomy, or government-driven administrative reforms, can cause changes to regional formations.

It would be best to forecast several regional formation scenarios based on the provided precondition for each prediction if there are any planned or ongoing debates regarding changes to the regional formation in Ethiopia. It is possible to look at the political events formed in each region of Ethiopia to keep up with probable developments there.

If the federal and regional governments as well as all the people properly learn from the current situation, the migrating people will return to their place, and new regional formation will be formed based on inclusive patterns of the entire citizen located in the area. Geographically speaking, the first scenario in this situation will see the administration divided into East Ethiopia, West Ethiopia, North Ethiopia, South Ethiopia, Central Ethiopia, North East Ethiopia, North West Ethiopia, South East Ethiopia, and South West Ethiopia or any non-Ethnic based regional formation.

In the second scenario, the current plan will be followed in all formerly southern regions. Those who feel they have a separate identity make recognitions in light of all of this. The four regional administrations will be known as Welkait, Metekel, Wellega, and Wello. But only if the current administration is impartial toward all of the ethnic groups will this be the case.

The third possibility is for the current system to continue, and after a while an extraordinary dissection will take place, such as renaming Ethiopia, changing the flag, over emphasizing the local language and in long run the Amharic language will be dying.

The fourth possibility will be the Amhara and Tigray

regions will forge new alliances and establish new regional formations led by the Amhara, oromo, and Tigray regions if the current oromo-led government continues to act in an uneven manner toward the other regions. A sematic Cushitic political pattern will begin under this.

The final and worst choice is expansion and assimilation, followed by the establishment of a de facto state. The Oromo will spread and attempt to absorb the Assosa and Kamashi zones from Benishangul Gumuz, the Gambella and Sidam regions, some of the Somali and Afar regions, including South and Central Ethiopia, and South West Ethiopia. Amhara will assimilate and envious of the territory of Benishangul gumuz, particularly the Metekel zone, Wellkaite tegede, and Raya. Tigray will attempt to spread throughout the envious Afar regions. The remaining portions of Somalia will become part of Somalia. If the federalism based on ethnicity continues, this undesirable choice will hold true. Because the vanished Soviet Union followed a similar path to Ethiopia, its attitude toward nationalities and federal units was complicated. It grappled, like many other states, with the challenging issues of how to best administer ethno-cultural justice in a political unit that is larger than the national state [17].

According to the Japanese philosophy the value adding task should be increase by minimizing non avoidable events and completely avoiding wastes [18, 19]. Therefore it is crucial to remember that Ethiopia must forge friendly ties with its entire neighboring region because co-ethnic people live there [1].

5. Conclusions

According to the 1995 constitution, Ethiopia has an ethnically based government and it is legitimate that the states shall be delimited on the basis of the settlement patterns, language, identity and consent of the people concerned however the understanding and implementation of the region is completely not exhaustive. The regional boundaries combine federalism that is ethnically, geographically and ethno-religion. As a result the implementations of this completely deferent from one region to other, in some regions specifically in wellega, metekel, and kamash it is clear that other ethnicity is not allowed to live in the area, whereas in some other regions it is allowable to live and participate in economic and social affairs. In some other regions even other Ethnic groups recognized within their zonal boundary and allowed to participate in economic, social and political issues.

As a result the country runs the risk of becoming a de facto state because of the regional and national governments' inconsistent interpretation and application of the law. Therefore according to the Quran Ethnicity is good only for recognizing each other, rather than for political formation.

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Conflicts of Interest

The authors declare no conflicts of interest.

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