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Tsion Abreham | Gelchu Genale | Dagmawit Hailu

ርዕሰ አንቀጽ

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መልካም የንባብ ጊዜ!

Revenge Porn in Ethiopia: A Digital Violation of Privacy, Dignity, and Justice

By Tsion Abreham

I. Introduction

There was a time when the most intimate parts of our lives were protected by locked doors, private conversations, and trusted relationships. Today, as the world is turning to a village, our personal worlds live online in photos, messages, videos, and digital memories. With a single click, what was once shared in confidence can be broadcast to thousands, even millions, without warning. For many, this isn't a hypothetical fear it's a lived reality. The non-consensual dissemination of intimate images or commonly referred as Revenge porn, has become a silent epidemic in our hyperconnected world, turning technology into a weapon of humiliation. What makes revenge porn especially concerning is how personal and irreversible it is. It is not just an invasion of privacy; it is a theft of agency and identity. International human rights instruments such as the Universal Declaration of Human Rights (UDHR)[1] and the International Covenant on Civil and Political Rights (ICCPR) [2]demonstrate the right to privacy and protection from unlawful attacks on one's honor and reputation. However, these protections are being tested in the digital age, where intimate images can be uploaded, duplicated, and distributed globally within seconds, often without the individual's knowledge and consent.

The prevalence of revenge porn disproportionately affects women, and its consequences are often devastating: loss of employment, public shaming, severe mental health repercussions, and in some cases, it might be the reason for suicide. These outcomes are not merely personal or emotional they constitute violations of substantive and procedural rights under international law, particularly where states fail to prevent such harm, provide effective remedies, or hold perpetrators accountable. When legal systems lag behind technology, victims are left in alone in the dark, revictimized by the platforms that host the abuse and the institutions that ignore it.

[1] *Universal Declaration of Human Rights, 1948, reprinted in brownlie, Article 12*

[2] *International Covenant on Civil and Political Rights, December 1966, 999 UNTS 171, Article 17*

As the United Nations has emphasized through various reports and General Recommendations, digital spaces are not exempt from human rights obligations.[3] The right to be protected from sexual and gender-based violence extends to acts committed online. Yet in many jurisdictions, revenge porn is either inadequately criminalized or entirely unrecognized under domestic law.

II. The Human rights framework

Despite its deeply invasive and traumatizing nature, revenge porn remains one of the most neglected forms of digital abuse in both public discourse and legal policy especially in countries like Ethiopia. Often trivialized as "private matters" or dismissed as the victim's fault, the non-consensual sharing of intimate images is in fact a profound violation of fundamental human rights. Its impact extends far beyond embarrassment; it subjects victims predominantly women to psychological trauma, social ostracization, economic exclusion, and even threats to their physical safety. In a culture where reputation and modesty are intensely policed, especially for women, the fallout can be life-altering and irreversible. What makes this neglect more troubling is that the legal and institutional silence around revenge porn effectively grants perpetrators protection while re-traumatizing victims through inaction or blame. This creates a climate where survivors are silenced, justice is blured, and the digital space becomes increasingly unsafe. When states fail to acknowledge and address revenge porn as a rights violation, they reinforce the broader normalization of gender-based violence and digital harm. In doing so, they not only fall short of their international obligations but also compromise the very principles of equality, dignity, and autonomy that human rights frameworks are built upon. Few of the rights revenge porn affects are:

1. The Right to Privacy

The right to privacy is among the most directly violated in cases of revenge porn. At the international level, UDHR and International Covenant on Civil and Political Rights (ICCPR) explicitly protect individuals from arbitrary or unlawful interference with their privacy, family, and correspondence. These provisions guarantee that personal life especially a person's private data should not be accessed or exposed without consent.

[3] *Office of the United Nations High Commissioner for Human Rights, Human Rights and Digital Technology Hub https://www.digitalhub.ohchr.org/ [last accessed May 18, 2025]*

Ethiopia's own Constitution under Article 26 protects the "inviolability of privacy, communications, and personal data." Revenge porn, which involves the deliberate sharing of private sexual content without the subject's consent, constitutes a flagrant breach of this right. The digital environment makes the harm especially severe images can be copied, downloaded, and shared endlessly, leaving victims with little hope of erasure or recovery. The fact that this happens without recourse reflects both the inadequacy of existing enforcement mechanisms and the urgent need to treat digital privacy violations as serious human rights infractions.

2. The Right to Human Dignity

Human dignity lies at the heart of both international and domestic human rights law. Though not always codified in standalone international treaties, dignity is a foundational principle in international human rights jurisprudence and is central to the Ethiopian Constitution's Article 24, which guarantees the right to "respect for human dignity, reputation, and honour."

Revenge porn directly undermines this right by reducing individuals most often women to objects of ridicule, shame, and public consumption. The intent behind non-consensual image distribution is often to destroy a person's social standing, particularly in conservative societies where moral judgment is swift and severe. Victims experience deep humiliation, are often blamed rather than supported, and may be forced into social isolation, educational withdrawal, or even suicide. By failing to prevent or punish these violations, the state implicitly tolerates assaults on the very core of a person's identity and worth.

3. The Right to be Free from Gender-Based Violence

Revenge porn is a form of gender-based digital violence that targets women precisely because of their gender, reinforcing unequal power structures. Under CEDAW, particularly General Recommendation No. 35, gender-based violence is defined to include not just physical, but also sexual and psychological harm occurring in both public and private life including online spaces.

Under Ethiopian constitutional law, Article 18 prohibits cruel, inhuman, or degrading treatment, while Article 25 guarantees equal protection without discrimination. This lack of recognition renders victims invisible in the eyes of the law, reinforcing a culture of silence and stigma rather than support and accountability.

III. The Realities on the Ground in Ethiopia

In Ethiopia, revenge porn operates in the shadows widespread, damaging, and yet rarely acknowledged in public discourse or the legal arena. Very few reports are done such as Shega's exposé on Telegram-based revenge porn groups[4], alongside international media coverage, reveal a disturbing trend: women, especially young students, are being targeted and exploited through
the non-consensual distribution of intimate images. These violations are not isolated incidents; they are symptoms of a larger systemic failure to confront digital sexual violence. Victims often suffer in silence, shamed by their communities, unsupported by law enforcement, and ignored by a legal system not yet built to understand this evolving form of harm.

The trauma is not just emotional or reputational, it is fundamentally a human rights crisis. Revenge porn erodes a person's sense of safety, violates bodily autonomy, and can trigger lifelong psychological harm. In conservative Ethiopian society, where gender norms oftensilence women's experiences, the stigma is compounded. Survivors are frequently blamed for their own victimization, discouraged from speaking out, and left without legal recourse.
Meanwhile, perpetrators benefit from a culture of impunity, often uploading content anonymously or using encrypted apps that make tracking difficult.

This culture of silence is reinforced by the law's inaction. Ethiopia's legal framework, while robust in principle, remains outdated in practice. The Criminal Code of 2004 lacks any provision that directly criminalizes revenge porn or defines non-consensual image sharing as a form of sexual violence. Offenses such as defamation, breach of privacy (Article 613), or obscene publication (Article 640) are too generic to address the specific harms of digital sexual exploitation. The Computer Crime Proclamation No. 958/2016, while penalizing unauthorized

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[4] Kaleab Girma, *'Hidden Horror: How Ethiopia's Digital Underground Revenge Porn Industry Preys on Young Women' (November 2024)*

https://shega.co/news/hidden-horror-how-ethiopia-s-underground-revenge-porn-industry-preys-on-young-women [Last accessed on May 18, 2025]

access and distribution of obscene content, does not account for the key element of lack of consent, the cornerstone of revenge porn cases.If the Ethiopian justice system continues to treat revenge porn as a grey area, it will continue to fail its most vulnerable. Which emphasizes that it is not just legal reform but an institutional awakening: one that recognizes digital spaces as extensions of human life, deserving of the same protections and principles that apply in real life.

IV. Conclusion

The digital age has transformed how we communicate, connect, and live but it has also opened new frontiers for abuse. Revenge porn, as a weapon of digital violence, reveals just how vulnerable individuals, especially women can be in unregulated online spaces. While Ethiopia's Constitution and international commitments affirm the sanctity of privacy, dignity, and freedom from gender-based violence, these rights remain theoretical if they are not enforced in practice, especially in the rapidly evolving digital realm. the absence of clear legal protections for victims of revenge porn signals that the harm suffered online is somehow less real, less deserving of redress. But for the victims, the pain is deeply real: reputations are destroyed, education and careers are derailed, families are fractured, and in some cases, the emotional toll can be life-threatening.

If Ethiopia fails to urgently modernize its legal system to address digital sexual violence, it risks entrenching a culture where online spaces become safe havens for abusers and war zones for women. Digital rights are not a luxury or a Western ideal; they are an extension of the same rights enshrined in Ethiopia's Constitution: the right to live with dignity, to be safe, to be heard, and to be free. By formally recognizing and protecting digital rights as core human rights, Ethiopia can begin to close the justice gap and restore trust in its legal institutions. More importantly, it can send a clear message to its citizens, especially its youth, that their dignity matters, whether offline or online. In a world where our digital lives are inseparable from our real lives, justice must follow us into every space we exist.

The author Tsion Abreham is a 5th-year law student at Arba Minch University. She is a human rights enthusiast with a strong interest in advocacy and social justice. Previously, she served as the President of the Arba Minch University Human Rights Association, where she led various awareness and engagement initiatives on campus.

She can be reached via
Email- zionabreham@gmail.com
LinkedIn - https://www.linkedin.com/in/tsion-abreham-91ab252a7

Right to Development: A Right or an Aspiration?

By – Gelchu Genale

Introduction: The Innate Human Desire to Develop

At the heart of every person is a simple yet powerful desire—not just to survive, but to thrive. This instinct goes far beyond meeting basic needs. It touches on our drive to learn, to grow, and to shape our world for the better. Whether it's the pursuit of education, a stable income, or emotional and physical well-being, people are always striving for something more. History shows us that when this deep need for progress is denied, it often sparks resistance—sometimes even revolution. Protests by professionals, social movements, and even global conflicts have emerged from this struggle for dignity through development.

This raises a foundational question: can the pursuit of a better life—so deeply human in nature—be considered a legal right? The implications of this are profound, not only for individuals but for the collective progress of societies. Is this pursuit a recognized human right, or merely an aspirational goal?

Understanding the Right to Development in Global Context

The right to development (RTD) is a holistic concept that integrates economic, social, and cultural rights with civil and political rights. It was first articulated in 1972 by African legal scholars and formally codified in 1981 through the African Charter on Human and Peoples' Rights (ACHPR, Art. 22). The concept gained international prominence in 1986 with the United Nations Declaration on the Right to Development (UNDRTD), which affirmed that every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural, and political development (UN General Assembly, A/RES/41/128, 1986).

The adoption of the UNDRTD by 146 member states, with only the United States opposing, demonstrated broad international consensus on the matter. Development was no longer viewed merely as a policy goal—it became a recognized entitlement under international human rights discourse.

The Right to Development in the Ethiopian Legal Framework

Ethiopia's Federal Democratic Republic (FDRE) Constitution adopts a proactive stance toward development as a right. Article 43(1) explicitly affirms the right of all Ethiopian peoples to improved living standards and sustainable development (FDRE Constitution, 1995). Article 43(2) further guarantees the right to participate in the formulation of national development policies, and Article 43(3) mandates the government to align its international engagements with the goal of sustainable development.

These provisions collectively indicate a legal commitment to recognize development as a right. Moreover, Article 43(4) emphasizes that development efforts must ensure the empowerment and fulfillment of the basic needs of the populace.

Ambiguity in Classification: Human or Democratic Right?

A unique challenge within the Ethiopian constitutional framework is the classification of rights. The FDRE Constitution distinguishes between "human rights" (Articles 14–28) and "democratic rights"

(Articles 29–44). The right to development is positioned within the latter category, leading to questions about its legal enforceability and normative strength.

While democratic rights reflect political and participatory guarantees, human rights typically enjoy stronger justiciability. Nonetheless, Ethiopia's ratification of key international human rights instruments, including the UNDRTD, implies that development must be treated as a human right under Article 9(4), which incorporates ratified treaties into domestic law.

Justiciability of the Right to Development in Ethiopia

Justiciability refers to the capacity of a right to be adjudicated by a court of law. Article 13(1) of the FDRE Constitution obliges all branches of government to respect and enforce rights enshrined within it. However, the enforceability of the right to development remains legally ambiguous.

Currently, there is no jurisprudential precedent in Ethiopia that directly enforces the right to development. Courts have not yet interpreted Article 43 in a way that allows individuals to seek remedies based solely on its violation. Scholars such as Fasil Nahum have noted that the Ethiopian judiciary has historically been cautious in interpreting socio-economic rights as judicially enforceable obligations (Nahum, *Constitution for a Nation of Nations*, 1997).

Without legislative mechanisms or institutional support, constitutional recognition alone is insufficient. The lack of enforcement tools renders the right largely symbolic in practice.

The Interdependence of Human Rights and the Right to Development

The interrelation of human rights was established early on in the Universal Declaration of Human Rights (UDHR, 1948), which recognized that civil and political rights are indivisible from economic, social, and cultural rights. The 1986 UNDRTD reinforced this principle by declaring development a comprehensive human right. The Vienna Declaration and Programme of Action (1993) reaffirmed that all rights are universal, indivisible, interdependent, and interrelated (World Conference on Human Rights, 1993).

For Ethiopia, this legal interdependence is reinforced by Article 9(4) of the FDRE Constitution, which incorporates ratified international treaties into domestic law. Therefore, development is not merely a goal of governance—it is a legal obligation under both international and domestic frameworks.

Legal Contradictions and Domestic Challenges

Despite the formal recognition of the right to development, Ethiopia faces legal and structural contradictions. The constitutional classification of development under "democratic" rather than "human" rights may suggest a diluted commitment. This ambiguity could be interpreted by some actors as providing flexibility in the state's obligations.

However, under Article 27 of the Vienna Convention on the Law of Treaties, a state may not invoke the provisions of its internal law as justification for its failure to perform a treaty (Vienna Convention, 1969). Thus, Ethiopia is not legally permitted to downplay its international development obligations on constitutional grounds.

The Role of the Ethiopian Constitution in Realizing Development

In operational terms, implementing the right to development requires more than constitutional acknowledgment. It necessitates legislative frameworks, institutional mechanisms, and participatory governance.

Key Provisions and Interpretations

Article 2 of the UNDRTD emphasizes the importance of continuous improvement in well-being and the fair distribution of benefits. Article 8 adds that states must ensure equitable access to education, health, housing, and employment (UNDRTD, 1986).

Although Ethiopia's Constitution echoes these goals, it falls short in offering specific implementation timelines or legal accountability structures. The Amharic translation of "sustainable development" as "uninterrupted development" (ዘወትር ልማት) introduces semantic confusion, potentially weakening the clarity of governmental duties.

Socio-Economic Barriers to Realizing the Right in Ethiopia

Multiple structural challenges hinder Ethiopia's realization of development rights:

- Deep-rooted poverty and rising income inequality
- High vulnerability to climate change and recurrent droughts
- Limited access to basic services such as clean water, education, and healthcare
- High levels of youth unemployment and underemployment
- Underperforming agricultural sector
- Insufficient infrastructure and a growing national debt burden

These systemic obstacles hinder equitable participation in national development and dilute the practical impact of constitutional guarantees.

Moreover, the absence of detailed legislation, underdeveloped administrative capacity, and an inactive judiciary on socio-economic matters further diminish the justiciability and enforceability of the right to development.

A Human Rights-Based Approach to Development

To transcend symbolic recognition, Ethiopia must adopt a human rights-based approach to development, as advocated by the Office of the High Commissioner for Human Rights (OHCHR, 2006). Such an approach includes:

- Ensuring transparency and governmental accountability
- Formulating inclusive and participatory development policies
- Equitably distributing national resources
- Expanding access to education, healthcare, and social services
- Strengthening democratic institutions and upholding the rule of law

This framework emphasizes dignity, agency, and equality—not just economic growth.

International Cooperation and Global Responsibility Development is influenced by global systems. Ethiopia's progress is intertwined with international trade policies, financial systems, and aid frameworks.

Thus, wealthy countries and international institutions have responsibilities, including:

- Promoting fair trade practices
- Providing sustainable debt relief
- Supporting capacity-building and knowledge transfer
- Fulfilling their own human rights and development commitments

Without an equitable international framework, Ethiopia's domestic efforts may be undermined.

Conclusion: From Symbol to Substance

In Ethiopia, the right to development is constitutionally recognized and reinforced by international law. However, the lack of legal enforcement mechanisms and systemic socio-economic barriers mean that this right remains aspirational for many citizens. Bridging the gap between recognition and realization requires legal clarity, institutional action, and sustained political will. Ethiopia must strengthen its constitutional interpretation, build accountable institutions, and legislate specific guarantees to make development rights enforceable.

Development should not be seen as a discretionary policy or external aid goal—it is a legal entitlement. Turning this right from symbolic declaration into lived reality is a moral and legal imperative

The author Gelchu Genale is a 2025 law graduate from Arba Minch University. He has a strong passion for human rights, particularly in advocating for justice and equality.

He can be reached via

Email- gelchul770@gmail.com

LinkedIn: https://www.linkedin.com/in/gelchu-genale-974398298?utm_source=share&utm_campaign=share_via&utm_content=profile&utm_medium=android_app

The shadow of insecurity and kidnapping in Ethiopia

By – Dagmawit Hailu

Last month in April, while Ethiopian Easter holiday was approaching, I had a phone call with my cousins who live in Addis Ababa, during this conversation, I extended an invitation for them to come and celebrate the Easter holiday with us. However, the conversation took an unexpected turn when one of my cousins expressed her reluctance to visit due to a fear that has become all too common in our society; **fear of being kidnapped.** Her response struck me deeply, as it highlighted a troubling reality that many people in our country face today. This conversation prompted me to think critically about the recent phenomena plaguing our nation. In an era where insecurity seems to permeate daily life, it is not just the physical act of kidnapping that leaves scars; it is the psychological toll it takes on individuals and communities. The fear of violence can stifle social connections, hinder economic activities, and erode the very fabric of trust that binds us together as a society.

When my cousin mention this I remembered what a friend once told me, I was walking with my friends talking about different issues, but instantly start dialogue about his home country which is not far more than 100 km from our university. And suddenly I asked him ‘’how was your break did you spend quality time with your family?’’ Are they fine? And he replied me no! I didn’t go to my family; they come here to visit me at university. And I confusedly asked him why? He said their village is a little far from the town and he had a fear of being kidnapped and forced to join the illegally armed force since he is young and they need Young boys, I asked him again, okay so you already escaped from them but how your family is living there and the society around there? he replied that the young people around there already left their village seeking safety in towns or even abroad. Meanwhile, the older generation remains, adapting to an unbearable situation by complying with the demands of armed forces, sacrificing their livestock and crops to ensure survival. This grim adaptation underscores a broader societal issue: the normalization of violence and fear in communities. The resilience of these families is both heartbreaking and inspiring, as they bury their dead and wait for a semblance of peace. My friend's story serves as a powerful reminder of the fragility of security and the human cost of conflict,

urging us to recognize that such realities are not as distant as we might believe.

In recent days in Ethiopia insecurity has led many to perceive safety as a luxury rather than an inherent right. The stark reality is that traveling from one region to another often feels like a distant story, fraught with the fear of violence and instability.

Kidnappers are, often referred to as "Shene" or "Fano," but it seems not always. Some of them are simply bandits and thieves, the others are even anonymous, who have big chain and strong arm, who have connection with government officials, they can simply get individuals (targeted persons) background and profile like bank account or family status which can help them to kidnap.

What makes differ human rights from other categories of right?

Every people have the right to life and security which attached to their humanity irrespective of race, nationality, or membership of any particular social group, these right differ from other rights in two respects. Firstly, they are characterized by being: inherent, inalienable and equally applicable, secondly the main duties deriving from human rights fall on states and their authorities or agents, not on individuals.[5] asserting that government should have to be act as shepherd for his society.

One of the founders of America Benjamin Franklin once said ‘in free governments, the rulers are the servants and the people their superiors and sovereigns’.[6] The governments derive their authority from the consent of the governed. Individuals agree to form a society and grant the government power in exchange for the protection of their fundamental rights. This mutual agreement ensures that the government's legitimacy is based on safeguarding the welfare of its citizens.

Every state must respect, protect and fulfill human rights of human beings.[7] The same is true in Ethiopia the obligation of the governor to respect, protect, and fulfill these rights is enshrined in both national and international legal frameworks. Like Article 28(1), 17/1, 14 and 16 of the FDRE Constitution.

[5] Demelash Shiferaw, & Yonas Tesfa, 2009, Ethiopian human right law teaching material: Prepared under the Sponsorship of the Justice and Legal System Research Institute: page 1

[6] National archives, Americas founding documents declaration of independence: A transcription in congress, july 4 1776

[7] Abiyou Girma Tamirat in Human Rights, Public Policy and Law Blog,15 june 2025: The Police and Human Rights in Ethiopia

Additionally, as a party to the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR), Ethiopia is obligated to ensure the right to security and protect all human rights, Although Ethiopia has not yet ratified the Convention for the Protection of All Persons from Enforced Disappearance (CED), the government still holds a responsibility to uphold the right to security, since human rights are indivisible and interdependence by its nature, meaning that the protection of one right is inherently linked to the protection of others.

As Ethiopia navigates its path toward democracy and development, it is imperative for the government to remain steadfast in its commitment to human rights. The protection of human rights is not merely a legal obligation; it is a moral imperative that reflects the values of humanity itself.

Constitutional right to security vs. the actual situation

In recent years, the right to liberty and security in Ethiopia has come under significant threat, particularly with the alarming rise in kidnappings across the country. This surge in abductions has instilled fear among citizens, undermining their sense of safety and well-being. Despite the growing evidence of this crisis, the Ethiopian government appears to downplay the severity of the situation, often dismissing public concerns and insisting that there are no significant security issues, as we can see, Government-affiliated media outlets like Fana and ETV focus predominantly on national development and other propaganda while neglecting to cover incidents of kidnapping and violence. This selective reporting leads to a narrative that suggests progress is being made, even as the reality of public safety deteriorates. Ultimately, one must question whether a nation can truly be considered developed when its citizens live in fear and face low standards of human rights protection?[9]

The lack of effective response to these kidnappings signals a failure to uphold the fundamental rights guaranteed to individuals. By ignoring the plight of those affected and failing to implement robust protective measures, the government risks eroding public trust and confidence.

[9] Ethiopia autonomous media, why are Ethiopia authorities silent on rising kidnappings in north shewa? crime and law April 13,2025

One of the most distressing aspects of kidnapping in Ethiopia is the economic toll it takes on families. Kidnappers often demand ransoms, amounting to millions Ethiopian birr, which can devastate the financial stability of the victim's family. For many, these demands are not merely burdensome; they can lead to irreversible financial ruin. Families may be forced to deplete their savings, sell assets, or even go into debt to secure the release of their loved ones. The situation becomes even direr when women are the targets of kidnapping. In addition to the fear of physical harm and the potential for sexual violence, female victims face unique societal stigmas upon their return. The threat of rape and other forms of bodily harm during captivity adds a layer of trauma that is often overlooked. Survivors may grapple with feelings of shame and isolation, fearing judgment from their communities.

Additionally, the constitutional rights to property and security are increasingly undermined, particularly in rural areas like Amhara and Oromia, where displacement has become a harsh reality for many. Families are forced to abandon their homes and farms in search of safety, leading to a cycle of insecurity that threatens the very fabric of society. If this trend continues, the country risks descending into chaos, where banditry prevails and government control wanes. Moreover, the lack of a unified historical narrative exacerbates divisions, as communities remain entrenched in past grievances and conflicts. The next generation will inherit a legacy of discord, grappling with a fragmented history that hinders reconciliation and progress. Without a concerted effort to address these issues, Ethiopia's future may be defined by turmoil rather than unity. The Ethiopian government's response to this crisis has been inadequate, often characterized by denial and minimization of the problem's severity. By failing to acknowledge the realities faced by citizens, authorities risk alienating the very people they are meant to protect. A lack of effective law enforcement and preventive measures only serves to embolden kidnappers, creating a vicious cycle of insecurity and fear.

While i am writing this essay there may be people kidnapping throughout different region of the country even though it requires investigation and research to say this amount of people are kidnapped and killed, just let’s talk about some of recent reports

Many reports and researches are showing that this situation are getting worsen from time to time. For example in May 9 2025 in east

Borena 13 civil servants were abducted.[10] Similarly the day before these report released 18 additional people was kidnapped by the illegally armed forces.[11] Not only this on 20, march, 2025 BBC has reported that "Dozens of passengers on a bus in Ethiopia have been abducted by armed men in the country's largest region. France 24 international media also report this issue by addressing the difficulty of the issue saying "Ethiopia plagued by abductions '**epidemic**' Ethiopia, Africa's second most populous country, with around 120 million inhabitants, are plagued by kidnappings. Observers say the menace has grown since the end of the brutal two-year war between the government and rebel forces in the northern region of Tigray, which resulted in the deaths of several hundred thousand people. That conflict largely ended with a peace agreement in November 2022, but armed rebellions have worsened in two other regions, Oromia and Amhara. Armed groups are exploiting the security vacuum in areas beyond the government's control, said "The capital city is the only safe place in the country," Mebrihi told AFP, saying that kidnappings have become an "epidemic". They are a way for unemployed young people to earn money.[8] I mention these reports as an example but there are many same situations in the country which even unreported and unrecognized.

United Nations argues "Even though "Ethiopia has pursued an aggressive development programme aimed at achieving high levels of growth and at realizing the Millennium Development Goals (MDGs).[13] Its development programme has included policies designed to generate the necessary income for an ambitious infrastructure development programme, primarily through gathering 'rents' (and preventing what it calls rent-seeking by other parties) and attracting foreign aid and investment.[14] In the next section, we argue that in articulating its development programme, Ethiopia has explicitly looked at the example of states that have put rights and democracy aside on the

[10] BBC, Afan oromo May 12,2025

[11] Kalkidan Yibeltal Armed men abduct dozens from a bus in Ethiopia BBC News, Addis Ababa 20 March 2025

[8] France 24 international, Ethiopia-plagued-by-abductions-epidemic 2024 05 18

[13] The goals are outlined in the UN General Assembly, United Nations Millennium Declaration, Resolution Adopted by the General Assembly, 18 September 2000, A/ RES/55/2. We discuss the MDGs in Ethiopia, and the particular goals Ethiopia focused on meeting in the next section.

[14] Christopher Clapham, 'The Ethiopian Developmental State' (2018) 39 Third World Quarterly 1151, 1156.

basis that modernization and economy building should be the country's first priority. At the same time, however, Ethiopia has sought to align its development policy with international standards on rights and sustainability in order to attract foreign investment and aid, essential to its development programme. Furthermore, Ethiopia has made huge strides in securing basic socio-economic rights for large parts of the population, while simultaneously, actively and aggressively violating the civil and political rights of many. This is because the 'cost' for the state of civil and political rights is not only financial, but also may affect its pursuit of its development agenda.[15]

Despite the Ethiopian government demonstrating a commendable commitment to development through various projects particularly in sectors such as tourism, infrastructure, education, and technology it is crucial to recognize the potential benefits these initiatives hold for future generations, fostering a cleaner and more developed country. However, a pressing concern among many Ethiopians is that this transformation often overlooks the immediate needs of the population, particularly regarding peace and security. It is essential for the government to prioritize the well-being of its citizens, as the initial role of any government is to ensure safety and stability. A focus on development should not come at the expense of addressing urgent security issues that affect people's daily lives. By balancing developmental goals with the need for peace and security, the government can create an environment where citizens feel safe and empowered to participate in and benefit from the country's growth.

Remedy sought

As said earlier It is essential for the government to prioritize the well-being of its citizens, as the fundamental role of any government is to ensure safety and stability.. Ultimately, true progress can only be achieved when all aspects of society. economic development, security, and human rights are addressed in an integrated manner that prioritizes the needs of the populace.

The issue of abduction in Ethiopia extends beyond individual cases; it significantly

[15] . Dina Townsend and Nicky Broeckhoven , can we still afford right? 2020, Rights and development: the costs of human rights in Ethiopia

hampers the country's economic development. While the government is actively seeking both foreign and local investments, the prevailing insecurity deters potential investors who question the safety of their assets. Additionally, efforts to promote tourism are undermined by the presence of armed groups, making it difficult to attract visitors as intended. Consequently, these government initiatives lack a crucial human element, as they fail to address the pressing need for peace and security that underpins any sustainable economic growth. Without prioritizing the safety of its citizens, Ethiopia's development goals remain at risk.

So, in my opinion, addressing Ethiopia's security challenges requires prioritizing humanity and community engagement. I would suggest that first the government must prioritize disarming illegal armed groups nationwide, by peaceful negotiation, enlisting community support to ensure a safe and cooperative approach. This crucial first step will pave the way for lasting peace and security throughout the country. The next step I would suggest is returning the persons who are displaced from their land by the threat of security or conflict. The last but not the least is strengthening national dialogue and insuring its implementation. Finally, I will summarize my essay by Russel L.Ackoff's quote said **"we fail more often because we solve the wrong problem than because we get the wrong solution to the right problem**."

The author **Dagmawit Hailu** is a fourth-year law student at Arsi University, involved in various voluntary services. She is a founding member of Arsi University Law Students Association and a member of the Anti-Corruption Association at Arsi University. Dagmawit has also completed several short-term training programs in artificial intelligence, programming, project management, and communication and leadership skills.
She can be reached via

Email - mailto:dagmawithailu13@gmail.com

LinkedIn -Linkedin.com/in/dagmawit-hailu-057b1432b

Association for Human Rights in Ethiopia



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