

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

**THE ETHICIO-POLITICAL ANALYSIS OF HUMAN TRAFFICKING AND IDENTITY
CRISIS: A PHILOSOPHICAL ENQUIRY OF THE PRACTICES OF HUMAN
TRAFFICKING IN ETHIOPIA**

BY
BELLESA JEMAL GUYE

June 2014
Addis Ababa, Ethiopia

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ADVISOR

DAGNACHEW ASSEFA (PhD)

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SCHOOL OF GRADUATE STUDIES
COLLEGE OF SOCIAL SCIENCES, DEPARTMENT OF PHILOSOPHY

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DEPATRMENT OF PHILOSOPHY

APPROVED BY THE BOARD OF EXAMINERS:

_____	_____	_____
Advisor	Signature	Date
_____	_____	_____
1. Internal Examiner	Signature	Date
_____	_____	_____
2. Internal Examiner	Signature	Date

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Acronyms

CEDAW-Convention on Elimination of all Forms of Discrimination Against Women

DRC- Danish Refugee Council

EPRDF- Ethiopian People's Revolutionary Democratic Front

FDRE-Federal Democratic Republic of Ethiopia

ILO- International Labour Organization

IOM- International Organization for Migration

MoLSA- Ministry of Labour and Social Affairs

PCI- Project Concern International

PTA-Play Therapy Africa

UAE- United Arab Emirates

UDHR-Universal Declaration of Human Rights

UNCRC-United Nations Convention on the Rights of Children

UNHCR- United Nations High Commissioner for Refugees

USAID- United States Agency for International Development

HPR-House of People's Representatives

HPF-House of People's Federation

Chapter One

1. Introduction

Basically, it is clear that Ethiopia has been the home of different nations, nationalities and different ethnic groups with different religious, cultural and other ideological varieties manifested within a country and live together along one another. As Danish Refugee Council (2012, p.15) argues “Ethiopians from different parts of Ethiopia, from different religions and ethnicities and with different skills sets are, motivated to migrate for a variety of reasons.” Nowadays, however, it is evident that the issue of migration in general, encompasses both the “regular and irregular”¹ aspects of its process.

One of these double sides of migration is the issue of irregular migration in general and “human trafficking,”² in particular, are the most important aspects of international migration debates in the world of today. To support my argument, the current explosive migration phenomenon, as it was noticed by Calinka Watson, “[t]he two most harmful and profitable organized crime activities in the world are drug trafficking and human trafficking” (2006, p.116). In this respect, regarding the study of human trafficking, for the purpose of this thesis, the same arguments hold, of course, by Susan Martin that “[t]he trafficking of people for sexual exploitation and forced labour is one of the fastest growing areas of international criminal activity and one that is of increasing concern to the international community” (2006, p.12).

¹ The term “regular migration” phenomena refers to the legal basis of migration processes from any given countries of origin to destination of migrants, whereas the “irregular migration” refers process to the illegal mobility of people to cross boarder without legal authorization from their own homeland to countries of destination of migrants

² The notion of “Human trafficking” merely refers to the movement of people from place to place for the purpose of forced labour, such as commercial sex and domestic works. And then trafficking is a process from the beginning to end aimed at exploiting migrants without their own consent to cross a border illegally. Human trafficking is also known as trafficking in persons.

Essentially, there are two forms of human trafficking. These are: internal and external trafficking in persons. Many researchers have been concerned with and identified the external trafficking in persons unlike internal trafficking, which is the illegal form of transit of people to cross border from less developed to well developed countries. Among others, for instance, Alexis A. Aronowitz contended that “human trafficking often occurs within the context of migration- whether it is internal migration from rural to metropolitan areas within a country, or external migration from developing countries in transition to more industrial nations” (2009, p. 23).

Today, developing countries like Ethiopia, in this respect, with particular reference to the second aspect of organized crime as it was mentioned by Watson, that is, the incidence of human trafficking is complex and serious phenomena. Although trafficking in human beings is not new, trafficking in women and children in and from Ethiopia is wide ranging in the contemporary period (Yoseph et al. 2006). As far as the evidence related to the practical experience of human trafficking is concerned, the migrants involve the most dehumanizing form of treatment and over exploited throughout the processes of trafficking; especially women and children are the victims of the system at large. Thereby, for the purpose of this thesis, women and children are the central concern of this paper in the process of human trafficking. But, however, the aim is not excluding one part of humanity from another in the incidence of trafficking. Rather the victims of trafficking are high in women and children than male part of humanity. Indeed, for me, each and everyone who is trapped in the processes of trafficking is said to be victims of the system.

As it is evident recently with the effort of uncovering the condition of many migrants’ ill-treatment below their naturally given human dignity frequently by various media agencies in

some of the “Gulf States”³, even within Africa countries like Sudan, trafficking in persons has attracted due attention and become burning issue in our country (IOM 2005). Let us read the following quotation I would like to take from United Nation Report on trafficking in persons:

Trafficking in persons is a multidimensional form of exploitation. Trafficking involves many forms of exploitation, including violations of human rights and fundamental freedoms, forced labour, debt bondage, exploitation of migrants and migrant workers, forced labour, labour exploitation, sexual exploitation, violence and discrimination against women and the sexual, labour and other exploitation of children. Trafficking is also itself a form of exploitation (United Nation 2003, p.4).

When we look at the above quotation closely, either directly or indirectly, we can easily deduce that trafficking in persons, however, is not a single event, but rather it is a multidimensional processes of exploitation from the origin of the victims into destination countries. It is a process of exploitation or abuse, for instance, as research conducted by IOM (2005), involves the violation of the most basic human rights, including right of freedom from slavery, deprives individual’s rights such as the right to life, or liberty, security and thereby some women and girls either experience physical or sexual abuses, bound to work for long hours without rest and underpaid jobs or are forced into sex work.

Moreover, the terrifying impacts of human trafficking sometimes goes beyond the direct victims of migrants in the processes of trafficking and thus the societal strata might also be affected from it in both of the origin and destination countries, either in one way or the other. This being the case, the incidence of human trafficking nowadays in our country has become serious problem to the existing political apparatus of the FDRE government in particular and at society level in Ethiopia in general. This is partly because trafficking in persons, as noticed in the

³ “Gulf states” mainly refers to the socio-cultural, political and geographical location of countries including Bahrain, Saudi Arabia, United Arab Emirates (UAE), Qatar, Kuwait, and Oman. Gulf States is sometimes known as either Arabian Peninsula or Middle East countries.

above, involves various forms of criminalities, including violation of human rights, labour exploitation, deprivation of fundamental human freedom, violence, and terrorism and so on. Indeed, it affects the well-being of the victims and the human life at societal structure in the system of trafficking (Londo 2008). To this end, such scenarios would be studied from various perspectives and it needs the joint hands of different individuals, organizations and actors to curb the problem from the ground.

On the basis of this given fact, this thesis explores the current socio-economic, political and cultural problems of Ethiopian societies which have forced to human trafficking in the contemporary period. Accordingly, in this thesis, I will also examine both the negative and positive dimensions and prospects of unmanageable aspects of human migration in general and, the act of human trafficking and “identity crisis of its migrants”⁴ in the current context of Ethiopia via philosophical enterprise in particular.

In this thesis, regarding the problem of human trafficking as one form of unmanageable aspects of human migration phenomena, I will indicate some tasks of philosophical enterprise that have to be engaged in a current practical problem of humankind in general and in Ethiopian society in particular. In doing so, then, even I will display the value of the neglected philosophical disciplines from the practical problems of mankind, including human trafficking in our country. Here, in the philosophical approaches, the analysis of human trafficking in Ethiopia asks why and how the problem came into being. To be fair, in my view, the identifications of

⁴Notice that, the concept “Identity Crisis of migrants in the processes of trafficking,” in this thesis, is used to refer to the unmanageable displacement of our fellow people from their own homeland, its value and meaning and nature of their own existence into uncertainly perpetuated propaganda of affluent countries via the cover of globalisation parameter in the current world. In this way, in our context, such massive movement of people highly into Gulf States and other parts of the world has to be questioned. In my view, this event is one of the major symptoms of sick society those who reinforces or encourages such flow of people’s life into trafficking at expense of silly materials benefit like money, so on.

philosophical enterprise about the problem under scrutiny can or should not be possible without considering the works of some philosophers and other interdisciplinary works of scholars in the context of migration. In this sense, the writer is reasonably inviting some related philosophical works of philosophers regarding the practical problems like human trafficking. My approach to undertake this philosophical thesis relies on relevant secondary sources, such as books, articles, journals, researches, media and web-sites materials. So, it would be appropriate to say that this philosophical thesis is interdependent and interdisciplinary discourse with other social disciplines.

Consequently, in the light of these available sources, at the heart of this thesis, the researcher wants to critically question the problem at hand which has been encountered in our country today, whether the ruling political party become blameful or not, from socio-culturally perspective of our society whether morally defensible or not, from humanitarian point of view acceptable or not, in the context of the contemporary practical life of human being. These tasks are the major central arguments of my whole thesis.

To accomplish the above mentioned themes throughout this project, the thesis is categorized under four main chapters. The first chapter of this thesis includes; the introductory part of this thesis, overview of human trafficking, and even some critical intersections between philosophy and human trafficking on the basis of the motives of the researcher's rationale. The second chapter of my thesis deals with the theoretical and literature reviews and conceptual frameworks of human trafficking, for instance, I will consider some interrelated concepts with human trafficking, such as human migration, human smuggling, and irregular migration and so on. Moreover, chapter two will also partly focus on elaborating the historical development of trafficking, its global manifestations, the root causes and consequences in relation to national and

international laws regarding trafficking in persons. The third chapter of this thesis aims to filter and articulate the ethical aspects of trafficking process from the beginning to end in its processes from philosophical ethical stand point of view in the context of Ethiopian society. Again, in this chapter of my thesis, I will focus on uncovering some political implications of human trafficking in our country. The final chapter of this thesis deals with identity crisis of trafficking migrants and its predictable fate and the image of our country regarding the problem.

1.1 Historical Background on Human Trafficking

Prior to proceeding directly into what is meant by the historical development of human trafficking in detail, let us first read this scenario as it was mentioned by Abebaw from International Organization for Migration, for the purpose of this thesis, as follows:

Imagine that you heard about a job opportunity . . . in some other place. What if someone you trusted . . . offered to help you get there? Imagine that when you arrived your travel and identity documents were taken and your every movement controlled. What would it be like to be physically, emotionally, and sexually abused while being trapped? What would it be like to have no passport . . . and no money, in a place or country where you do not speak the language and know no one? (Abebaw 2012, p.113).

In the introductory part of this thesis, currently, Trafficking in persons, especially in women and children, is increasingly becoming an issue of global concern. However, the international recognition of the problem of human trafficking at least dates back to the Paris conference on trafficking in women held in 1895 (Yoseph et al., 2007). Anyhow, as noticed by USAID that human trafficking is not a problem just only limited to women in the existing state of affairs, but it can be summarized as follows:

Human trafficking thrives in the dark shadows of poverty, desperation, discrimination, corruption, dashed hopes and broken dreams, deceit, trickery, violence, political conflict and criminality. The victim may be female or

male, child or adult, any race or ethnicity, from a country in any region of the world (2006, p. 3).

As it was maintained by Delport et al., trafficking in human beings, especially women and girls, is not new. But, according to them, in the context of globalization, such event has acquired shocking new dimensions (2007, p.1). Again, Olaniyi contends “[g]lobalisation has led to an unprecedented growth in this inhuman trade” (2003, p.1). Accordingly, the phenomenon of human trafficking is both the problem of national and international community according to some big organizations, such as UNHCR, UN and IOM and so on. For instance, according to International Organization for Migration (IOM) in 2001, the number of persons involved in trafficking is approximately, “estimated that between 700 000 and two million women are trafficked across international borders per year” (ibid).

Besides this, the U.S. State Department, “estimates that up to 800,000 people, primarily women and children, are trafficked across national borders while millions more are victims of trafficking within their own countries each year” (Cited in Aronowitz 2009, p. xii). The U.S. State Department argues that the ramification of human trafficking highly involves a crime of violence, an inconceivable violation of human rights and dignity (ibid). However, as Adepoju states of, nowadays, the relationship between industrialized countries to African nations in the context globalization in the global economy is conceived, “...globalization theoretically breaks down state borders facilitating the free movement of goods and capital, African states are increasingly closing their borders to labour” (Cited in Akokpari 2007, p.72).

In line with this view, developing countries like Ethiopia are partly motivated in exporting domestic workers and labour migrants in both regular and irregular migration. However, recently, trafficking in human beings in the irregular migration has been a serious and complex phenomenon in our country. Since trafficking in persons, however, proceeds through

illegal procedures and processed by illegal agents, the number of trafficked in persons is difficult to estimate. For instance, however, as Embet states that a local newspaper (Amharic Reporter Oct. 14, 2002) estimates that Ethiopians (male and female) residing in the Gulf States to be 130,000, all of them labour migrants. Again, as Father Salim (2002) noticed Caritas Lebanon estimates 20,000 Ethiopian women residing in Lebanon of which 50 to 80 percent face problems pertaining to health, shelter and legal matters. Out of all these labour migrants women and children are high in number and they are illegal migrants. In order to corroborate Salim's argument, Agrinet (2004, p.5) also states that Ethiopian women and children are trafficked out of Ethiopia in different ways and face various abuses and exploitation. Accordingly, the majority of the victims of trafficking from Ethiopia are classified into two groups, namely, children (age ranges from 12-17) and women aged 18 and above. Likewise, Animaw puts the problem as follows:

The larger proportion, i.e. 53.6 percent of the migrant female Ethiopians, are between 19 and 25 years of age; about 30.3 percent are between the age group 25–30; and fewer but a significant percentage (13.5 percent) migrate at a relatively older age. There is adequate evidence that girls are trafficked before they reach the age of 18. Four (11.4 percent) of the victims/returnees contacted for this study were child victims at the time of their trafficking (2011, p. viii).

Here, the above mentioned studies, in general, indicated that the vulnerable groups of human trafficking from Ethiopia are high in women and children. Moreover, it shows us that trafficking in female migrant from Ethiopia affects all ages of the victims although the degree is higher in younger females. Most importantly, there is also trafficking in children below the age of 18 years. However, in scenarios like human trafficking, particularly from Ethiopia, there is no doubt that there are several elements of suffering, injustice, exploitation, alienations and degenerative aspects humankind in the unparallel relationship between the capitalist and the poor

countries or between the rich and poor people, or traffickers and the trafficked in the period of globalization. In such forms of unhealthy social practices and awful human crises in our period, there are the question of justice, equality, fairness, human rights and dignity that could be discussed under philosophical discourse.

1.2 Philosophy and Human Trafficking

In this respect, however, philosophy is not one distinctive discipline like some vocational disciplines, such as mathematics, physics, but complex discipline with a lot of subfields. These are: Logic, Metaphysics, Epistemology, Ethics or Moral Philosophy, Political Philosophy, Philosophy of Science, Aesthetics (Barcalow 2001). Regarding the practical problems like trafficking in persons, there are a lot of issues that need philosophical explanations from some subfields of philosophy.

From the very beginning of our consciousness in life experience, sometimes life is surrounded with paradox and full of contradictions on the planet earth. In other words, in the practical life experience of human beings both at personal and societal levels, our life would be encountered with so many challenges and problems. However, many philosophers, scientists and intellectuals were concerned about human problems in the natural environment. Accordingly, for instance, one of the early natural philosophers, Socrates once said, “We are dealing with no small things, but with how we ought to live” (Desjardins 1999, p.3). In this sense, Socrates raises such fundamental question, i.e. “how we ought to live?” despite the challenges we have been encountered within our life experience, for there is no perfect life in human existence in the world. Accordingly, man’s life in general isn’t free from challenges and better life of man is thus impossible without the occurrence of certain challenges in life. Nevertheless minimizing

challenges and combating problems and providing solutions for challenges we have been faced in life is partly possible via some regulative mechanisms of societal institutions.

On the basis of the Socratic dictum above, we human beings as rational beings must engage in exercising our distinctive ability to think about things in life and, even question and reflect what life is all about in relation to the challenges we encounter in our practical lives. In the contemporary period, for instance, the phenomenon of trafficking in persons in the world in general and in Ethiopia in particular is a serious and complex human problem. As Aronowitz (2009, p.29) states "trafficking and modern-day slavery have rapidly adapted to the new global economy." Accordingly, it results in the violation of migrant's basic human rights, deprivation of fundamental human freedom, various forms of abuses and exploitations and, other forms of injustices. Do such forms of human made problem fall under the domain of philosophy or philosophical explanations? The answer is: Yes.

To be specific, currently in the context of Ethiopia, the incidence of human trafficking endangers the life of migrants of trafficking, especially children and women. By extension, it also threatens the peace, security and well-being of our societies in a country and mankind in the world as well. Consequently, on the basis of this evidence, it would be appropriate to deal with such practical problems of our society via the tool of philosophical reflection to show direction how we should live a moral and rational life in our country.

The unmanageable flow of people from Ethiopia into the Gulf States and other parts of the world have attracted a considerable attention from different concerned institutions, both governmental and non-governmental organizations, various politicians, media and different academic scholars from different parts of the world. Besides the above mentioned reasons, due to

the serious nature of human trafficking, as Watson (2006) noticed it also partly creates a fertile ground for other criminal activities, including Terrorism and drug trafficking. This being the case, throughout the study of trafficking, for the purpose of this thesis, many concerned participants, either in one way or the other, particularly from the perspective of social sciences, states that scenarios like human trafficking remain battle field to solve without the collaborative efforts of various actors at global level.

Likewise, as many elites have attempted to end the problems from source via the role of other social sciences, I also ask myself the significance of philosophy for such degenerative aspects of humanity in the system. So, it is crucial to pose question in such a way that what philosophical approach is helpful in curbing the suffering, the loss of human life and dignity? And what is the relationship and role of philosophy to violation of human rights, deprivation basic human freedom and crisis in humanity in the processes of trafficking in persons in the contemporary world?

In this respect, I decided to link the role of philosophy to the problem of trafficking in persons in our country. As it was mentioned earlier, in the introductory part of my thesis, philosophy is not static force that causes certain given action into linear fashion from theoretical perspective alone. But rather it is dynamic and extended from time to time. Accordingly, it should have to be responsive to practical problems of man's life experience. Moreover, my thesis mainly focuses on unveiling and highlighting the relationship between philosophy and unmanageable aspects of migration like human trafficking in our period. Here, my intention aims at articulating and indicating the value of philosophy to resolve the current crisis of human value in our country.

This is because many young vibrant scholars, principally, if not all, from department of philosophy neglected the practical problems from philosophical enterprise. It is common in our societies; for instance, even from some students and scholars of philosophy to claim that, the practical problems like human trafficking is not the task of philosophy. Accordingly, such practical human problems may be depicted to the businesses of sociologists, lawyers, political scientists, human right activists, feminists from gender perspective etc, alone. Moreover, such assumption would be frequently defended in the way that the study of practical problems like human trafficking requires field analysis, data collection methods, quantitative methodological analysis, snowballing, and so on. Accordingly, Such and such methodological analyses are appropriate for other social sciences than philosophy. These are, however, some minimum criteria they have been attempted to distinguish philosophy from other social sciences and practical problems of human beings. That is why they gave little consideration to philosophy in the sphere of the practical issues.

In fact, I do not leave aside their arguments all in all, if not impossible, regarding the role of philosophy in comparative analysis with other social sciences like Sociology, Political Science, Psychology, law, and Economics and so on, in the sphere of practical problems. Again, I am also partly convinced to accept the limitation of philosophical enterprise with such methodological analysis in practical problems like human trafficking. For the obvious reason that philosophy like some vocational sciences cannot mainly be credited from practical human problems that could have potential to be verified at practical human experience. However, in my opinion, there are so many things that require philosophical explanations at both practical and theoretical levels.

In this connection, in my conviction, when we consider the term philosophy or the domain of philosophy goes beyond the hypothetical limitation we asserted about it. As a student of philosophy, I believe that the domain of philosophy at least encompasses to deal with the following three areas in general. First, philosophy deals with natural world and even something spurs beyond nature. Secondly, it deals with ideas and thoughts of individuals or groups of intellectuals (Philosophers). Thirdly, it also deals with socio-cultural, economic, political aspects of the society in general.

On the basis of this, what we can easily deduce from the above illustrated arguments is that, in one way or the other, philosophy is something different and much more than simply sub-fields of sciences in general, willy-nilly. Even though doing philosophy from vantage point of theoretical and ideational spectrum is much familiar, it could also be possible to deal with the practical problems like trafficking in persons. Regarding the problem of human trafficking in line with the above noted claims, my argument could be strengthened by Velasquez (2008, p.33) that “studying philosophy will expose you to different ways of looking at the world. It also will show you how various philosophers have ordered the universe for themselves.”

As far as this thesis is concerned, the contribution of philosophical enterprise should not be limited to theoretical and conceptual analysis, but it is also extended into the mundane sphere of human experience. Thus, some philosophers noticed that, for instance, philosophy should have to act sometimes as a material force to practical problems of our contemporary period and must stand with those who seek equality, fairness and justice and so on, in the existing state of affairs.

Accordingly, in the phenomenon of human trafficking, especially in women and children from our country to the destination countries due to various reasons encountered with several stages of challenges and mistreatment that could be undertaken under philosophical scrutiny. In

human life scenarios like trafficking in persons, particularly in women and children should have to be explained philosophically, as Socrates once again said regarding such thing by his another dictum that “[t]he unexamined life is not worth living” (Cited in Velasquez 2008, p.17).

Chapter Two

2. Theoretical Analyses and Conceptual Frameworks of Human Trafficking

In the previous chapter, I tried to present the historical background of human trafficking and partly the role of philosophical enterprise in the practical problems like human trafficking. However, this chapter is partly engaged in describing the theoretical and conceptual analysis of human trafficking from different perspectives and reviewing literatures of different scholars and organizations in the area. As we are dealing with human trafficking as distinct and complex phenomenon in the migration processes, it would be appropriate to investigate critically the value of humankind and human dignity both in the processes of irregular migration, in general and human trafficking, in particular.

Having said this, in this section, it is also logical for us to begin with a historical derivation of the conceptual framework of human trafficking from the very idea of human migration context. Hence, giving some sort of conceptual highlight on migration pattern in the light of human trafficking with some critical remarks, then, I will shift to indicate the theoretical review of conceptual analysis of human trafficking from different perspectives, especially in women and children in Ethiopia.

In this connection, the aim of this second chapter is not just intended to rehearse the recorded historical literatures about the problem of human trafficking. But rather its purpose is to provide a deep perception for those who want to deal with the issues of the subject matter from philosophical point of view. In my opinion, before considering what theoretical framework and conceptual challenges have been attached to human trafficking, it would be appropriate and helpful to articulate what human migration itself means at the beginning of our discussion.

In this sense, understanding the notion of human migration pattern at first instance is helpful in defining and articulating the extent of human trafficking and other interrelated conceptual challenges of human trafficking. These concepts are; irregular migration, smuggling migrants, etc. Therefore, after critically presenting these theoretical and conceptual analyses of human trafficking and the inhuman acts associated to individuals involved in the processes of trafficking, then, I will set direction for the central issues to be discussed in the coming chapters.

2.1 What does the notion of “Human Migration” mean?

Fundamentally, for centuries, human migration has been a part of the social, cultural, economic and political landscape of Ethiopia (PCI 2010, p. 2). Although the conception of international human migration seems very clear and widely used in the interaction of people’s daily life experience, but substantially the definition varies from time to time. For instance, as it was noticed by John Salt and Jeremy Stein, the notion of international migration, traditionally, has been considered as “a relationship between an individual or household moving for either permanent settlement or work, and a government acting as gatekeeper for enter into a country and acquisition of its citizenship”(1997, p.468).

By contrast, nowadays, according to them, migration at international level is conceived as a “diverse international business, with a vast budget, providing hundreds of thousands of jobs worldwide, and managed by a set of individuals and institutions, each of which has an interest in how the business develops”(ibid). Besides this, however, the term human migration resembles clear and easy concept from a mere distance point view by many, the term becomes broad and vague in terms of its constituents. To shed light on this argument, as it was mentioned in 2011 research conducted by Play Therapy Africa, which is taken from the definition provided by International Labour Organization (ILO) as follows:

Migration is the movement of people from one place to another within a country, or from one country to another, prompted by the need for work, a better life, fear of persecution, the horrors of war or disaster, just because they want to live somewhere else. While some are permanent migrants, others are temporary; some are regular migrants, while others are irregular or undocumented, their status not recognized by the host country (PTA 2011, p. 7).

What we can understand from the above quotation, either implicitly or explicitly, is that the notion of human migration phenomenon implies the flow of people both within and outside one's own country. Again, more generally, the movement of people from one place to another depends on various reasons such as the socio-economic, lifestyle, political and other cultural factors that either motivates or enforces people to move from one place to another or from one country to another country. Moreover, the movement of people from any given place or country to another, however, intended to imply either for short period of time or life-long period of time. Furthermore, the other important thing, in the above illustrated definition, is that, the notion of human migration encompasses both the regular and irregular dimensions.

In line with this view, as I have noted above, the concept of human migration is more general and broad phenomenon in the interaction of people's way of life in the world and thus the notion of human migration event is vague and masks some other useful concepts such as irregular migration, human trafficking and smuggling migrants. Besides this, the notion of migration process, unlike traditional mere definition of migration phenomenon which implies the movement of people from one place or country to another. But, currently, as Bhabha and Zard argue the very nature of "migration is itself an inherently risky business," and thus it involves both regular and irregular forms of mobility which has paved the way for various forms of abuses and exploitation, mainly in the latter one (Cited in Couldrey and Morris 2006, p.8).

In this respect, “irregular migration”⁵ refers to the transboundary crossing of migrants clandestinely in the forms of human trafficking, smuggling migrants, and other forms of irregular migration like at a time of war. These concepts are some challenges of migration process in our period and issues intimately attached with migration phenomenon nowadays. In such forms of migration scenarios, however, the mobility of people from one country to another are always grounded on the basis of the existing political system of our country. Moreover, trafficking in human beings can be undertaken without the consent of the victims in the system, especially in women and children and hence, it does not recognize the fundamental human right and human freedom.

Regarding the above mentioned conceptual challenges of human trafficking in the migration phenomenon, it is difficult to distinguish one form of irregular migration from another in the processes of migration pattern in general. Having this overview about migration and challenges of migration event, let us discuss the above mentioned challenging concepts one by one.

2.2 What does ‘Human Trafficking’ imply in the context of Migration Pattern?

Just like in the world of chemistry in which two distinct elements are linked by chemical reaction to form a bond together to perform in a certain given way, in the realm of social sciences, the term “Human Trafficking” is conjoined from two independent words by mental faculty of mankind in relation to certain given observable fact. But the fusion of two distinct words assumed to convey one message, that is, the engagement of illegal mobility of people within and across border in the processes of human migration without the consent individuals. However, like the notion of migration, human trafficking implies the mobility of people from

⁵See Samuel on smuggling of Ethiopians to South Africa (2012, p.10), Irregular migration as it was defined by International Council on Human Rights Policy (ICHRP) that an irregular migrant is a person who lacks legal status in a transit or host country by entering the territory of the state without authorization, as well as to those who entered the country legally and subsequently lost their permission to remain.

place to place or from one region to another within a country or outside a country, but the context is different. Given this fact as it was argued by Salt and Stein that “although there is some confusion over definition and considerable problems in separating “legal” from “illegal” forms of migration, “trafficking” is usually considered a form of the latter” (Salt and Stein 1997, p.470). In the realm of migration businesses, trafficking in persons does not always involve illegal and irregular migration alone. This is because, for instance, according to International Organization for Migration (IOM), the study of trafficking in migrant women for prostitution found that many had entered the destination country legally (Cited in Salt and Stein 1997, p. 470).

As far as I understood, the phenomena of human trafficking in the realm of migration process can or should not be discussed independently without considering other forms of irregular migration like smuggling migrants (UNODC 2010; Samuel 2012). Then, in the framework of migration issues, human trafficking and smuggling migrants referred as forms of irregular migration since they involve illegal aspects of mobility. This being the case, in the past, some literature suggests that the political, social, psychological and cultural disarray over an issue of human trafficking is covered by different views and controversies. To support my argument, here, in this sense, a research conducted by Play Therapy Africa, among others, states the following:

Defining what constitutes ‘trafficking’ is one of the major problems faced by researchers, policy makers and legislators in combating the problem. This principally arises from the overlap and similarities of the term ‘trafficking’ have with voluntary migration and human smuggling (PTA 2011, p.).

Although trafficking in persons is an old phenomenon, the attempt to define the normative aspects of human trafficking was challenging and difficult until the 2000 definition of UN Protocol to Prevent, Suppress, and Punish Trafficking in Human beings. In fact, many

scholars suggest that the term human trafficking brought at its heart a contested sort of debate among many intellectuals, researchers, policy makers and legislators on fighting against the act of human trafficking within and across borders in the world is a recent phenomenon. For example, among others, as it was clearly put by Salt (2000) “The academic debate over the precise definitions for the concepts of trafficking and smuggling appears only after the second half of the 1990s”(Quoted in Samuel 2012, p.10). To make specific the overlapping concepts of the negative dimension of migration, as it was mentioned by a research conducted in Play Therapy Africa Ltd, which states that “the term ‘irregular migration’, ‘ forced migration’, ‘trafficking in persons’, and ‘smuggling of persons’ are often confused and different characteristics of these terms are not adequately captured” (2011, p.9).

In line with this view, there are some complex issues in identifying and distinguishing the overlapping of these above noted concepts on the basis of the willingness or voluntariness of the victims in the processes of such transit event currently in our period. This being the case, such absence of clear conceptions and universal understanding of the above mentioned concepts to deal with the issue at hand makes not easy between or among the concerned individuals and organizations. In another words, such controversies about the definition and constituents of human trafficking and other interlinked conceptual challenges made it difficult to address the problem associated with human migration businesses.

In spite of this, it is obvious that many intellectuals, researchers, some governmental and non-governmental organizations and policy makers both at national and international levels devoted to bring the common understanding of such negative dimensions of international migration at a global level so as to combat trafficking in persons in our planet earth. Accordingly, among some popular organizations, for example, following the signed treaty in

2000 of the United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons and the Protocol against Human Smuggling presents distinctive internationally accepted definitions especially between the closely related concepts of human trafficking and human smuggling. For the purpose of this thesis, I used definition provided by United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons of 2000. According to this protocol, the working definition of human trafficking under article 3 of (a) is as follows:

[T]he recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation (UNODC 2006, p. 50, Samuel 2012, p. 11 and PTA 2011, p.1).

According to this protocol as it was cited in UNODC exploitation:

... includes, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs (2006, p. 50).

Moreover, under article 3 b of this protocol as UNODC noticed further that “the consent of victims of trafficking in persons to the intended exploitation set forth in subparagraph(a) of this article shall be irrelevant where any of the means set forth in subparagraph (a) have been used;”and as it is mentioned in the article 3(c) this protocol, “the recruitment, transportation, transfer, harbouring or receipt of a child for the purpose of exploitation shall be considered “trafficking in persons” even if this does not involve any of the means set forth in subparagraph (a) of this article;” according to this international organized protocol under this article of (d) “Child” shall mean any person less than eighteen years of age” (ibid).

This definition of trafficking identifies the following elements: First, Trafficking is a process that includes the recruitment, transportation, transfer or harboring of victims: Trafficking

covers the whole process of movement of persons starting with securing the consent of victims at the point of origin to the receipt of victims at the point of destination. As such, all persons involved in any aspect of the trafficking process are traffickers. Moreover, processes related to transit are also considered part of the trafficking process.

The second line of the above interpretation is that the consent of the injured party is not only by itself an essential feature of trafficking. The consent of the victim at recruitment or at the latter stage of the trafficking process does not preclude the act from being one of trafficking as long as consent was acquired through coercion, fraud and deception.

2.3 Defining the Notion of Human Smuggling in Relation to Human Trafficking

When we look at the concept of human smuggling or migrant smuggling, like Human Trafficking, is a large and growing business in the migration processes, but they are not clearly distinguished. In this sense, as one of non-profitable international organizations, that is, International Council on Human Rights Policy (ICHRP) puts it, “The problem arising here is that the definitions of “trafficked” and “smuggled” are based on distinctions that are neither mutually exclusive nor conceptually comparable”(2010, p.79). This argument would be supported by a research conducted by International Organization for Migration about the disputing views of smuggling migrants to trafficking in persons as follows:

Ambiguity persists regarding the use of the terms human smuggling and human trafficking, as well as of the actors involved. The definitions of the terms “smuggling” and “trafficking”, “smuggler” and “trafficker”, “smuggled persons” and “trafficked persons”, are all determined by the particular context in which they are used (IOM 2005, p.3).

However, unlike the definition of trafficking in persons given UN Protocol in 2000, the notion of smuggling migrants, according to United Nations (UN) Convention against

Transnational Organized Crime, is defined in article 3 of the protocol against the smuggling of migrants by land, sea, and air as follows:

The procurement, in order to obtain, directly or indirectly, a financial or other material benefit, of the illegal entry of a person into a state party of which the person is not a national or a permanent resident (Article 3 (a) of the UN Human Smuggling Protocol 2000, and UNOD 2006, p.1).

Currently, even if these concepts are different by definition given as UN protocol of 2000, but they are still used by some politicians and academicians interchangeably (IOM 2005). This is because they frequently involve several forms of fraud, force and coercion, and the violation of human rights (Tesfalem 2009, p. 4).

On the other hand, however, the disparity between the two concepts made clear partly by Stalker's Guide to International Migration in such a way that, "People being smuggled are travelling voluntarily, whereas, People being trafficked have some way been coerced, taken by force, or deceived" (ibid). By definition, human smuggling is different from human trafficking. For instance, human trafficking involves, from its outset, an intention by the traffickers to profit from the forced exploitation (e.g. through sex, servitude or slavery of the person smuggled illegally or clandestinely across a border). By contrast, smugglers to some extent do not exploit their clients once they have crossed the border. Furthermore, as it was mentioned in IOM, "alien smuggling is then perceived as an issue of "national security", as opposed to trafficking, which is considered as an issue of "human security" (IOM 2005, p.3).

On top of that, the United Nations report on smuggling migrants, states that human smuggling is mainly understood as a commercial transaction between a smuggler and a smuggled person enabling the client to cross a border illegally or clandestinely, with the consent

of both parties (Cited in Tesfalem 2009, p. 4). It is important to bear in mind that the two are often overlapping whereas smuggling often turns into trafficking (ibid).

However, for the purpose of this thesis, the two interlinked concepts can be treated as distinct and different issues despite their similarities. Thus, by definition the two concepts are separate even though they involve some elements together that could or should be treated in terms of good or bad, just or unjust, and so on and so forth from philosophical stand point

2.4 Irregular Migration

Fundamentally, as we can see from its name, the notion of irregular migration refers to a migration that “...occurs outside of the rules and procedures guiding the orderly international movement of people” (Sika 2009, p.1). In the irregular migration phenomena, like human trafficking and smuggling migrants, are illegal mobility of people or people residing in any country without having received legal authorization. However, the idea of Irregular migration is not identical with these previously discussed concepts. Although it shares some common features with the above mentioned two concepts, yet it is different from them in terms of its broadness. However, the irregular form of migration in general is one of the important aspects of international debates. In this connection, as it was illustrated by International Organization for Migration (2005, p.2) that “within the phenomenon of irregular migration, both smuggling and trafficking of persons occurs regularly and on a larger scale.” Accordingly, in terms of its broadness, as it was mentioned by Sika “irregular migrants vary from the individuals who have been trafficked, or smuggled, to workers who enter the country of destination with a valid visa but become irregular after their visa ends” (Sika 2009, p. 1). In addition to this, refugees and asylum seekers are also under the umbrella of irregular migration.

Recently, irregular migration in the context of Ethiopia, in all its forms, predominantly occurs throughout the Middle East, into some African countries and other parts of the world. Moreover, as Sika noticed, according to UN estimates that “more than one third of the world’s migrant population is irregular” (ibid). To sum up, irregular migration, unlike human trafficking and smuggling migrants, is general and broader in terms of its constituents.

2.5 Forms of Human Trafficking

Many intellectuals, researchers and various national and international organizations have contended that there are at least two forms of trafficking in persons. These are internal and external human trafficking. For example, among others, as Aronowitz (2009, p.1) noticed that “a distinction will also be made between internal and transborder trafficking, followed by a discussion of “push” and “pull” factors”. Moreover, at International Governmental Organizations, for instance, United State Government Department pointed out that “A person may decide to travel on his or her own accord to another location for a job, within his or her own country or abroad and still subsequently fall victim to trafficking” (USAD 2006, P. 30).

Accordingly, in the Ethiopian context, to state the obvious as the existing studies on human trafficking, for instance Yoseph et al., 2006, indicates that the problem of trafficking in persons has been mainly manifested at two levels upon the victims and the society in general. These classifications are; internal and external trafficking in persons.

Although the victims of human trafficking in our country has occurred at double sides, my intention to discuss the notion of internal trafficking in persons is brief and thus aims to show how such trafficking in persons inside a country provides a fertile ground for the shocking external trafficking of persons. This is helpful in exhuming the current situations of the victims

of trafficking with specific reference to Gulf States, particularly Saudi Arabia and even within some Africa countries like Sudan.

2.5.1 Internal Human Trafficking

The existing research activities undertaken on human trafficking have shown that internal trafficking in persons, mainly on women and children from country side to urban areas is increasing and widespread in a country. For instance, among others, a research developed by project concern international contended that “Ethiopian children and adults are trafficked internally for domestic servitude, sexual exploitation, and other forms of forced labour including street vending, begging, traditional weaving and agriculture”(PCI, 2010,p.37). A dozen number of people in-country trafficking, especially women and children suffers from various forms of degenerative human treatment and exploitation from the act of trafficking. This facilitated by the psychological and social legacy of the slave trade that was widely practiced in the country until the 1930s along with the institution of prostitution, which has long history and strong presence in the Ethiopian society, have created a psycho-social environment that tolerates and even promotes the practice of trafficking in women and children (Hiwot 2008).

However, as it was noted in Yoseph et al., they insists that “reliable and comprehensive data on the emergence and development of trafficking in women and children as well as the number of women and children who have fallen victim to in-country trafficking in the country are not available” (Yoseph and et al, p.14). This being the case, victims of trafficking in women and children in our country remain hidden and inaccessible to various organized institutions and communities. As it was a research conducted by Yoseph and et al., clearly elaborated more about internal human trafficking as follows:

Quite a large number of women and children are brought from rural and poor towns to urban centers being deceived and/ or forced by traffickers...trafficking of these vulnerable sections of the society within the national border kept on growing[with time](ibid).

In any case, the main purpose of internal trafficking in persons are intended in engaging women and children such as for domestic work purposes, as weavers in the traditional weaving industry, as prostitutes in major regional towns and the capital of Addis Ababa. However, in relation to this, not all women and children who migrate to urban centers are trafficked. Again, less frequently the trafficking of children for farm labour and begging also takes place as well (ibid). The main driving factors of in-country migration have been encompasses poverty, the widespread of discriminatory gender structure and the limited access to social facilities such as education in rural areas, whereas demand for domestic workers, prevalence of prostitution, and demand for cheap labour in urban areas act as the major pull factors.

For example, rural women and children between the ages of eight and twenty-four, among other pulling factors, who are either illiterate or discontinued their education in the early grades, were found to be most vulnerable to trafficking.

In the in-country trafficking of women and children, as it was explained in Yoseph et al., although close relatives, friends, acquaintance of the victims, or families of the victims contribute to the act of trafficking, illegal employment agents, bar and restaurant owners, and long-range vehicle drivers were found to be the usual traffickers (Yoseph et al. 2006. p. 5).

The in-country trafficking of women and children are mainly manifested from the following abuses and victims. These include labour exploitation, physical and psychological abuse, emotional and sexual abuse as well. Moreover, the exploitation of internal trafficking of the victims in working atmosphere as housemaids are overwork, overexploitation, subject to

corporal punishment by their new assimilated families and the employers. To be specific, children recruited to work in the traditional weaving industry are occasionally forced to accomplish many given tasks and they are required to work for long hour in harsh condition. By contrast to children abuse and exploitation, women and girls children in prostitution in the internal trafficking, beside the same in some exploitations and abuses with children, they also suffer from different sort of abuses such as sexual, physical and emotional abuse in the hands of community members and are exploited by landladies and bar or hotel owners through free labour and sharing of income.

2.5.2 External Human Trafficking

The second level of human trafficking is the external trafficking in persons. It is also known as international form of human trafficking. On the international level, in this respect, as it was explained by PCI (2010, p.36) that “African women and children are regularly trafficked to the middle east primarily for domestic labour and to other African countries, Europe, and the middle east for commercial sexual exploitation”. In this respect, as it was noted on a research conducted by GTZ entitled “Study on Trafficking in Women in East Africa” that “on an international level, there is trafficking of women to other African countries, the Middle East and Europe for prostitution, and to the Middle East predominantly for domestic labour” (Cited Agrinet 2004, p.3). External trafficking in women and children highly refers to the engagement of the people in the current widely spread migrants for the purpose of housemaid into Middle East countries. Like the causes of in-country trafficking in persons, the prevalence of poverty, unemployment and the disadvantageous economic and social position of women are the major push factors identified.

2.6 Who are the victims of Trafficking in Persons?

Although trafficking likely extended to each and every country of the world, the absence of a country from the report may only indicate a lack of adequate information (US-DS 2007, p. 10). As Danziger claimed if identifying trafficked persons is already a major challenge today, the situation will only get worse with the increasing diversification in trafficking both with regard to the forms of exploitation and the profile of the victims (in Couldrey and Morris 2006, p.11).

In the context of Ethiopia, as we saw earlier, each and every corner of Ethiopia has experienced the act of human trafficking and thus the existing all parts of Ethiopia affected from the problem of human trafficking (DRC, 2012). However, as we are already familiar with the issues of human trafficking from the outset of introductory part of my thesis, women and children are the major victims of human trafficking. But why women and children are closer to trafficking than other segments of human creatures?

This is something related with profile of the victims. As a research conducted by Play Therapy Africa indicates the profile of the victims of trafficking refers to the personal background of the respondents such as current country residence, age, religion, marital status, place of birth, educational background, and the family background, including their marital status, educational level, occupation, estimated monthly income, and family size of their parents/guardians were identified (2011, p.25).

As it was mentioned by Agrinet regarding the profile of the victims in the trafficking system could be conceptualized as follows:

[M]ost of the respondents were from Lebanon (69.1). Although most of the migrant women who responded to the questions were youngsters aged 18-24 (69.7 %), there were also middle-aged women (22.8%) and children aged 13-17) accounted for 7.5%. This indicates that children must have got their

travel documents as adults by cheating on their age. This can easily happen in a country like Ethiopia where there is no compulsory birth registration. A large majority of the respondents were never married (76.6%) and 95% of them were literate. About 41% had an educational level of high school and above. Most of them (73%) had no jobs before leaving Ethiopia. The major reason of migration was the search of employment opportunities (2004, p.9).

As we can see from the above quotation, female victims in the process are high in number and children are also vulnerable group of the system. However, regarding the profile of the victims in the act of trafficking, as it was mentioned by Danziger, “there needs to be a common understanding of who the victims of trafficking are. Only then can the international community hope to improve its record in identification and protection of such individuals” (Cited in Couldrey and Morris 2006, p.10).

2.7 Causes of Trafficking in Persons

In order to scrutinize the problem of human trafficking in the Ethiopian context from philosophical stand point of view, prior it is crucial to identify where the problems lies. This is something related to the why or causes of the problem we encountered in our life experience. Throughout my study of human trafficking, for the purpose of this thesis, as many literatures have evidenced there is no any single cause that motivates people to partake in the act of trafficking in persons and thus there are multifaceted factors accounting for it. As IOM states the irregular migration phenomena in general and trafficking in persons in particular are conditioned by the following two factors:

The causes of irregular migration whether pursued independently or through facilitation of smuggler; lie in the combination of push factories in and the countries of origin and pull factors in countries of destination (2005, p.10).

Accordingly, however, the most frequently assumed two intractably linked factors that have been responsible for the practice of trafficking in persons in Ethiopia are push and pull factors. In respect to the above noted quotation, I came to understand that these double factors

represent nothing more than the differential condition of the socio-economic, political and cultural aspects of our community in Ethiopia to that of the destination countries elsewhere. Moreover, the role of the intermediaries or traffickers are also keep hold its place in the system.

2.7.1 Push Factors

The first factor of trafficking in persons that account as cause is Push factors, which is defined by Project Concern International, "...are circumstances in the victims' or their families' lives that may make them feel that they have to make unwanted or difficult decision in order to change or improve their current life situation"(PCI 2010, p.28). According to PCI, Some of the common examples of push factors in Ethiopia into trafficking are: poverty or lack of a reliable source of income, family pressure to provide income for household, civil conflict and natural disasters that result in loss of one's livelihood and home, loss of one or both parents, family conflict/separation, forced and early marriage, lack of access to an education, lack of awareness of the existence of and the dangers of Trafficking in persons (P. 29). It seems that through study the problem under philosophical scrutiny that these are the major common denominators of push factors of human trafficking.

Furthermore, IOM (2005, p.10) illustrated that Political persecution, insecurity and harsh living conditions, in addition to underemployment or unemployment, constitute under push factors. At the same time, crime rings associated with smuggling activities contribute to boost internal push factors.

On the contrary to the economic and political challenges that account as push factors, the demand of destination countries, particularly in the Gulf States or other parts of the world for a labour force that is unskilled or willing to undertake unskilled jobs. Despite attempts by

countries in the Arab peninsula to nationalize their labor force, guest workers continue to occupy most of the menial and service sector in those countries. This is also considered as push factors (IOM 2005, p.10).

2.7.2 Pull Factors

Unlike Push factors, Pull factors are also generally defined by PCI as “the promises of opportunity made by recruiters/traffickers, or the beliefs held by individuals, that their life and/or the life of their family will be improved by making a change like taking a job in a foreign country” (PCI 2010, p. 28). According to PCI, the promises or beliefs that can pull or lure someone into an explosive labour situation may be based on lies, exaggerated stories or fraud, which the victim is unaware of at the time (ibid). In this sense, I came to understand that, as Franz Fanon argues, that intermediaries like recruiter or traffickers act as double agent. According to PCI, some of the common examples of pull factors are:

[D]reams of a better life with more access to material and consumer goods, desire to have access to an education, promises of better job opportunities with higher wages, promises that one can still visit their family or have the freedom to leave if they take a job or other opportunity in a big city or foreign country, job recruiter is a trusted family member or friend, migrants who return to their communities and appear to be successful because they are well dressed, bring gifts and have money, belief that a large city or foreign country will be exciting and more interesting than one’s current situation (ibid, p. 29).

Here, in this regard, these are some common pull factors that increase the risk of being trafficked in persons from Ethiopia to other parts of the world especially into the Gulf States in the contemporary period.

Beside the root causes of trafficking worldwide are demand for cheap labour, sexual services, and some criminal activities, which are the primary pull factor, but some cultural

factors in the form of gender discrimination, corruption and poorly resourced law enforcement and justice system, growth in organized crime and criminal networks are also some of the reasons under pull factors (Agrinet 2003, p. 32 and PCI 2010, pp. 31-32). The impact of these factors is apparently expressed in family violence, and distress in marital life-both of which partly encourage such irregular form of migration phenomena. To sum up, however, these above noted two factors in the human trafficking process are often complex and often reinforce each other.

2.8 Globalization: Human Trafficking and the Historical Event of Transatlantic Slave-Trade

Currently, many have argued that there have been intricate link between the circles of human trafficking to that of the historical event of slavery practice, which can be conditioned by globalization. In this regard, for instance, as Akokpari argues (2000, p.1) “there is a growing interconnection between globalization on the one hand, and migration (both intra and interstate) on the other hand. However, it is obvious as we have seen earlier on that even if human trafficking is not a new phenomenon, there is an incredible growth of trafficking in human beings in the world of today. Regarding this, as organization like USAID responded against human trafficking by arguing that the act of human trafficking is considered as the epidemic of modern-day slavery (USAID 2003).

In this respect, one of the former political activities and Secretary of the United States of America, Condoleezza Rice noticed that the intricate linkage between human trafficking and historical event of slavery via the eyes of globalization period of 21st century conceptualized as follows:

Two hundred years ago, the British parliament outlawed the trans-Atlantic slave trade culminating a decades-long led by William Wilberforce. Trafficking in persons is a modern-day form of slavery, a new type of global slave trade. Perpetrators prey on the most weak among us, primarily women and children, for profit and gain. They lure victims into involuntary servitude and sexual slavery (US-States department report 2007, P. preface).

Here, in this sense, it meant to say that in our contemporary period, trafficking in persons is a revamped version of the historical event of slavery practices of colonial period that is undertaken mainly between the industrialized countries to that of underdeveloped nations. For instance, this argument could be supported by Aronowitz (2009, p.29) that “trafficking and modern-day slavery have rapidly adapted to the new global economy.” Recent research undertaken by Walk Free Foundation has shown that, unmanageable form of irregular migration, which is identical with the historical event of transatlantic slave trade approximately, “it is estimated that at least 29.8 million people are forced to live in slavery around the world today” (2013, p.1). In this regard, what does slavery after all? What are the common characteristics between human trafficking and the historical event of slave trade experience? In this sense, the international definition and practice of slavery was conceived by League of Nations as “Slavery is the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised” (ILO 2009, p.13).

The poorest Eastern African countries like Ethiopia, in the global economy of today’s world, is demanded to provide of domestic and forced labour. Ethiopia as one of the poorest countries in Eastern Africa, nowadays, many its migrants take part in forced labour, domestic labour, debt bondage, sale or sexual exploitation of women and children in the businesses of migration processes in both legal and illegal at levels. Given these facts, the shifting global

markets from raw material to labour markets with globalization have increased both opportunities and pressures on women and children to migrate.

What we can deduce from the above illustrated points in this topic , either in one way or the other, in contemporary period, although the term “globalization” is a hotly contested concept, many argued that globalization facilitated the suffering of human dignity in the processes of human trafficking, particularly from developing countries at global level. Moreover, human trafficking nowadays like historical event of slave trade practice, it involves violation of basic human rights, violence, gender discrimination, racism, the dehumanized condition of labour standard and involving the nature complex migration process. The newly revived aspects of the old slavery practice in the form of human trafficking can be facilitated by global economic ideologies. In this sense, globalization has an impact and remains as catalyst to make the movement of trafficking in persons easier.

2.9 Consequences of Human Trafficking

As this thesis partly tried to discuss about the diverse consequences of human trafficking in the preceding topics, in the processes of human trafficking, there is no just practice upon the migrants. However, this problem cannot be limited to the immediate victims of trafficking. In the circle of human trafficking, as Donne claimed “those who die are not only the individual victims. All of society is diminished by these losses” (Qouted in Shelley 2010, P.59). According to him, as Shelley repeatedly contended that “the costs of human trafficking are experienced on individual victims, community, national, regional and global level” (ibid).

In the context of Ethiopia although trafficking in persons, particularly on women and children brought multifaceted problems, but it is appropriate to see from two perspectives. The

first one is from the immediate victims of the trafficking. Then, the indirect victims of trafficking are large community of Ethiopia.

Accordingly, let us discuss some demeaning aspects of trafficking processes upon the immediate or direct victims of trafficking in persons, particularly on Ethiopian women and children from practical life experience in the world. As research conducted by both Agrinet (2004) and Samuel (2012) found out that with the globally extended world markets, a slave market flourishes to export human beings as cheap labour, men for the agricultural industries and women for domestic works or commercial sex works. According to these studies, particularly in the Middle East countries trafficking in persons, especially on Ethiopian women and children are subjected to various forms of abuses and exploitations.

Moreover, as a research published by MMTF (2008) revealed migrants coming from Ethiopia suffer physical abuses during the Gulf of Aden crossing. According to this research, the most common forms of physical abuse reported by migrants and refugees are beatings, stabbings, shootings, burns, suffocation, neglect causing dehydration and, most common of all, throwing persons overboard to drown (either deliberately with an intention of killing the person or with indifference to that possibility when the boats are emptied some distance from the shores of Yemen to allow the crews to flee)(Quoted in Samuel 2012, p.18).

In addition, the impact of trafficking system is not just confined to the direct victims of trafficking in persons alone, but rather it brought multitude social problems in Ethiopian community as well. In this regard, as DRC (2012) and WFF (2013) noticed that there have been several social problems, including transmitted diseases HIV/AIDS and moral and psychological crisis from regrettable after happen something bad happen to their families and society in general.

2.10 Combating Human Trafficking: the Ethiopian Approach

As it was mentioned in the preceding topics, in the present-day of Ethiopia, the issue of human trafficking, particularly outside Ethiopia is highly wide ranging phenomena. Recently, however, the issue of external human trafficking highly from many parts of Ethiopia into Middle East countries is rampant and serious problem. Among others, many women and children have been exposed to human trafficking and thus they are confronting the most serious forms of exploitation and abuses in the process. In this connection, this topic asks the reaction of Ethiopian community as whole in preventing, protecting and punishing the circle of human trafficking and traffickers in the process. This is because due to its character which involves inhuman, manipulative and destructive aspects of humankind in the process and hence it is against the very sense of our humanity in general.

As we saw in the previous topics, the conventional causes of human trafficking originates from socio-economic and political challenges of our country, it does not happen in a vacuum nor came into being by sudden action without the consciousness of the society. But this topic aims to question, what has been done at national level to tackle trafficking in persons? Accordingly, the Ethiopian People's Revolutionary Democratic Front (EPRDF), which came into political power in 1991, introduced a federal system based on language, ethnicity and consents of its people, creating nine regional states- Tigray, Afar, Amhara, Oromia, Somali, Benishangul, Southern Nations, Nationality and People of Ethiopia (SNNPR), Gambella, and Harar- and two federal administrative city states of Addis Ababa and Dire Dawa. The constitution of Federal Democratic of Republic of Ethiopia (FDRE) was first adopted December 8, 1994 (The Constitution of FDRE p.73; PCI 2010, p.55 and DRC 2012, p. 18).

In a similar vein, the Ethiopian federal government is divided into two houses, the House of People Representatives (HPR) and the House of Federation (HF). As a research published by PCI set out since Ethiopia is exercising a parliamentary form of government, “the HPR has the power to draft and pass laws in all areas, including laws that specifically address Trafficking in persons” (2010, p.55-6).

Accordingly, with the global consciousness to combat the problem of human trafficking, Ethiopia at national level has been devoted to integrate both national and international instruments to fight against trafficking in women and children in particular and trafficking in persons in general. As it has been noticed by Pearson article 605 of the Ethiopian penal code criminalises trafficking using the language of the UN 1949 trafficking convention by stating “ whoever for gain or to gratify the passions of another” traffics in women or infants and young persons by seducing, enticing, procuring or inducing them to prostitutions, even with their consent.” Moreover, on the contrary, according to him, this narrow definition of trafficking focuses only on prostitutions and lacks element of exploitation, namely forced labour, slavery and servitude implicit in the UN Protocol. “There is a gap in the law as to trafficking for another purpose” (ibid).

Furthermore, as it has been set out by a research conducted by Project Concern International (2010), unlike previous constitutional governments in Ethiopia, the present constitution of our country is strongly influenced by Convention on Elimination of all Forms of Discrimination Against Women (CEDAW), which devotes a separate section to the rights of women. Among other things the constitution provides for the rights of women to engage in any profession they choose and to earn equal pay as men for the same type of work performed. As Yoseph, et al. claimed that at national level the following:

The fundamental role of a national policy framework on trafficking in women and children, is providing for a clear and conducive political and legal context for the coordination of intervention measures to be taken by the different actors, in order to achieve clearly defined objectives in a manner consistent with the developmental, social and strategic objectives of the country (Yoseph, et al.2006, p. 56).

As we have noted earlier, throughout this thesis project, the issue of trafficking in persons is increasingly a problem of global concern and thus it also needs a collaborative effort of international community to cease human trafficking. At international level, as I explained earlier on, the attempt to address the problem of trafficking in persons by international community dates back at least to Paris conference of 1895 and the adoption of the international agreement for suppression of the White slave trade in 1904 (Yoseph, et al. 2006, p. 57). Accordingly, for instance, as it was mentioned by Eembet Ethiopia has ratified a number of International Conventions that have been important in protecting the rights of migrants, including: First, International Covenant on Economic, Social and Cultural Rights, 1996, Second, International Covenant on Civil and Political rights, 1966, Third, Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others, 1948, and Fourth, Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), 1979 (Embet 2002, p.13).

At theoretical basis, here, in this sense, Ethiopia is partly consistent in line with some above noted international conventions for the purpose of protecting its people from trafficking in persons by making as integral elements of its constitutional law of a country. In line with this view, these above mentioned conventions became important points of reference for combating various causes of exploitation and abuse in our country and at the same time it is also important to tackle the effects of trafficking either directly or indirectly. So, all international human rights conventions ratified by Ethiopia have become part of national law as directed by the constitution.

To the contrary, however, Ethiopia has not ratified any of the following conventions. Out of the ILO Conventions has ratified, the ones relevant to the protection of migrant workers are: First, the Private Employment Agencies Convention (No 181), 1997, Second, the Abolition of Forced Labour Convention, 1957 (No.105) Third, the Discrimination (Employment and Occupation) Convention (ibid).

In line with the Ethiopian approach to tackle the problem of human trafficking from the ground, it is appropriate and important to address the problems that motivate to trafficking at internal level in our country, gender based violence, discrimination and abuse of children and women and so on. However, on the basis of above given evidences, when we look at the reaction of our larger community in Ethiopia against the corrosive effects of trafficking in human being is not satisfactory. Accordingly they are culturally tolerant and thus they take as option towards economic growth at cost human suffering in the processes of trafficking.

Chapter Three

3. The Ethicio-Political Implications of Human Trafficking in the Context of Ethiopian

Society

In the preceding two chapters of this thesis, I have discussed the historical development of human trafficking, and other related concepts. Among others, most importantly, I partly attempted to synthesize the relation between the study of philosophical enterprise and the problem of human trafficking in general. This, of course, mainly aims to look into the current horrifying situation of our country. Moreover, I have also shown some directions of philosophical enterprises in fighting the practical problems like human trafficking. Furthermore, it also engages in discussing some useful overlapping concepts in the literature part of this thesis, including human smuggling and irregular migration on the one hand and by linking some other concepts like globalization and the historical event of transatlantic slave trade on the other hand.

But now, in this section, it is a right time to have deep discussions about human trafficking from some practically oriented disciplines of philosophy. For instance, according to Aristotle, ethics and politics are taken as the two practically oriented sciences of philosophical domains. Accordingly, as we can see from the above noted title; this chapter mainly emphasizes in critiquing and providing voice for the victims of human trafficking from the perspectives of ethical and political domain of philosophy in the context of Ethiopian society in general. The combined call of ethics and politics under this chapter, in this thesis, as practically oriented subject matters of philosophy partly aims to defend the rights and emancipate the victims from the process of trafficking. That is why I conjoined the two terms as the Ethicio-Political implications of human trafficking from the practical context of Ethiopian society as whole nowadays.

However, what I want to remind you is that, in this section, the attempt to address the problem under scrutiny by modeling the ethical and political implications of human trafficking are distinctively different topics albeit they are interactive domains of philosophy. In my opinion, this modeling spectrum of philosophy enables us to assess the entire nature of human trafficking via philosophical reflections on ethical and political life of our country at societal sphere. Consequently, with this assumption, the study of human trafficking from ethical and political perspectives could provide an action oriented solution to multifaceted problem under scrutiny on socio-political affairs of our country.

Besides this, nowadays, however, the trafficking process in human beings can be viewed from the perspective of human rights approach point of view in the practical experience of the political and ideological apparatus of international community. In line with this view, however, philosophically speaking, it is appropriate first to ask, essentially, what is meant by human and human rights, separately? And what makes such rights to be considered, substantially, as human rights? Such questions are importantly formulated in dealing deeply with the problem of human trafficking from the perspectives of the existing states of affairs such as political, economic, social and cultural context of Ethiopian society in general.

Most importantly, in line with the general framework of human rights view, as we are dealing with the problem of human trafficking in women and children, I will also reasonably consider some emphasis given to women's and children's rights with basic reference to the Universal Declaration of Human Rights at international level. However, at philosophical point of view, it is essential to articulate the gradual evolvement of the idea of human rights by itself in order to test whether these universally declared human rights is universally held by all nations in the world for all humankind at anytime and everywhere in the universe? To this end, on the basis

of such evidence, I will discuss and assess the responsibilities and obligations of the current ruling government of Ethiopia regarding the current explosive consequences of human trafficking upon the victims and society in general. This could be done by relying on Constitutional law of a country and International Conventions adopted from various international organizations.

3.1. The Philosophy of Human Rights

Regarding the adverse impacts of human beings in the processes of human trafficking, I could think of no better way to begin my philosophical thesis than reasoning from the currently prevailed idea of Human Rights. This is because women and child trafficking are serious human rights issue in the context of globalization. Then, let us think of some important questions for the forgoing discussions of this thesis: What is the relationship between the very notion of human being and the advocacy of human rights in the modern world? Moreover, recently, many believe that there is no difference between the historical event of transatlantic slave trade and the modern form of trafficking in human beings: Is that perception true or not, from the perspective of human right approach?

I have formulated these above mentioned questions first as a part of my philosophical thesis that, in my conviction, the notion of human being as living entity and the conditions on which human can survive within natural environment precedes at least in time than the hypothetical construction of any aspects of societal institutions such as politics, ethical values and other ideologies like religion, so on and so forth. Most importantly, at philosophical basis of an issue under scrutiny, in my assumption, any attempt to analyze the demeaning aspects of trafficking in persons, especially in women and children, from ethical and political point of views can or/ and should not be undertaken effectively without considering the idea of human

rights and human dignity, fundamental human freedom in the natural world and so on. This is partly because many international problems like human trafficking, nowadays, has been argued and justified from the perspectives of humanitarian approach, which is essentially the basis of national and international laws in the world of today. Consequently, the idea of human rights became the springboard of my philosophical assessment of human trafficking in the context of the socio-political and cultural context of Ethiopia in the contemporary world.

The philosophy of human rights, as it was mentioned in United Nations High Commissioner for Refugees (UNHCR (2007), originated from the Universal Declaration of Human Rights by the United Nations of 1948. According to UNHCR, the Universal Declaration of Human Rights states that the “recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world” (p.173). Moreover, it is common to assert that the principle of human rights, as it has been pointed out by Universal Declaration of Human Rights, that “human rights principles of universality, inalienability and indivisibility” for all humankind (Cited in GAATW 2001, p.1). Here, in this context, the principle of universality of human rights could be illustrated as follows:

[H]uman rights belong to everyone, everywhere, and they are the same for all people. Rights exist without distinction, for example, without regard to nationality, race, sex, religion, class, ethnicity, language or age. All people have the same basic needs and rights, which need to be upheld and protected at all times (ibid).

Then, the inalienability of principles of human rights as it was claimed by Universal Declaration of Human Rights is also meant that “all rights belong to all persons from the moment of birth. We are born with rights and governments should assert human rights principles. No government or person has the right to deny anyone’s basic human rights” (ibid). The third

important principle of indivisibility can be viewed that “all human rights are related to each other; consequently rights are interrelated and interdependent” (ibid). When we look essentially the notion of human rights from philosophical vantage point of view on the basis of such given principle, we could say that the philosophy of human rights is derived from neutral humanistic approach from practical reality of mankind and thus it serves as us lens for all humanity to struggle against human made problems.

On the basis of such unobjectionable facts, for instance, regarding some of the global problems of our times, such as corruption, environmental crisis, terrorism, racism and human trafficking and so on and so forth, can be conceptualized by many people or nations from the perspective of human rights context. In this respect, it would be important to make a clear and powerful light by Jurgen Habermas’ conceptualization of it as follows:

Notwithstanding their European origins,...[i]n Asia, Africa, and South America, [human rights now] constitute the only language in which the opponents and victims of murderous regimes and civil wars can raise their voices against violence, repression, and persecution, against injuries to their human dignity (Perry 2007, p.3).

Here, in this sense, in the world of today, the notion of human rights is a powerful weapon of international community to fight the problems such as human trafficking, illiteracy, sexism, racism, corruption. Obviously, what we can easily deduce, either directly or indirectly, from the above quotation, is that, the common ground that brought each and every nation of the world or members of the society under one umbrella regarding such problems against humanity like human trafficking is the nature of human being and common humanity in all mankind.

As far as this thesis is concerned, the violations of basic human rights, deprivation of fundamental human freedom and dignity in the processes of trafficking in persons is inherently against individual human being in Ethiopia in particular and common humanity of all mankind

in general. Taking the problem of human trafficking seriously then from the perspective of human rights activists is appropriate so as to enable us to defend the rights of the victims and discern the injustice and immoral practices against the value and dignity of humankind in the contemporary world. Consequently, such problems like human trafficking in present day of Ethiopia require a collaborative global struggle from several defenders and proponents of human right activists from different parts of international community.

Most importantly, although the Universal Declaration of Human Rights recognizes the equal rights for all human beings regardless of gender, age, colour, and what have you, many practices in the forms of abuses and exploitations have been wide ranging, especially in women and children, from time to time in the global community. However, the degree may vary among global nations. As Gabriel Marcel argues regarding the idea of human rights that “human life has never been as universally treated as a vile and perishable commodity as during our own era” (Quoted in Douzinas 2000, p.2). Here, one of the symptoms of this fragile atmosphere of human rights has been observed on the circle of human trafficking, especially in women and children, which they can be considered as value commodity to benefit others and thus they are the people who suffer highly in the global trade exchange nowadays.

In connection to this, as I see it, his point is critical of the current debasing perception of human life in the existing state of affairs throughout the world to the level of contingent commodity even if the advocacy of universal declaration of human rights view would be registered in almost every nation of the world in the contemporary times. With Marcel’s criticism of some practical problems of our times, I partly opened to the following truth. Although the Universal Declaration of Human Rights principles registered by almost each and every nation of the present world as common ground to humanity from any form of

discriminations, there is still a possibility of cultural relativization of the universal principles of human rights in the practical experience of mankind in the contemporary world. Therefore, considering the philosophy of human rights can provide a fruitful starting point for our philosophical examination how cultural relativism among global community tends to misconstrue the universal principles of human rights in their interactions.

In my conviction, even if nowadays the theoretically perpetuated propaganda of human rights view is powerful tool to serve as a common ground for all humankind at international level wherever any human being is or s/he is, regardless of sex, race, religion, boundary, and any other means of discriminations, its projected content of universality of human rights principles cannot be undertaken effectively by each and every state of the world. Such applicability failures of the universal principles of human rights view have to be questioned. Accordingly, regarding common problems like trafficking in persons, such relativity of culture on the idea of universal declaration of human rights view has to be changed and reversed into the initially intended objectives. This is because the philosophically depicted ideological principles of human rights became sought the opportunities and equality of all mankind despite their natural and cultural differences.

In view of this, bringing into question the corrosive effects of human trafficking to the level of transatlantic slave trade from the perspective of the philosophy of human right is appropriate. Accordingly, from the philosophy of human rights view, the ramification of human trafficking is similar to transatlantic slave trade. There are many similarities of the two incidents that are manifested in the violation of the universal declaration of basic human rights principles and human dignity although human trafficking nowadays unlike transatlantic slave trade is not publicly endorsed by any states of the world.

To wind up, here, in this sense, the researcher will request every humankind and nations of the world to put into place the very idea of universal human rights at the center of humanity and thus so as to serve as litmus paper for every human being and all nations of the world to fight collaboratively against human raised problems, such as abuses, discriminations, exploitations human trafficking and other forms of injustices throughout the world.

3.2 The Ethical Analysis of Human Trafficking to the larger Community of Ethiopia

As we saw in the first chapter of this thesis, ethics is an essential part of philosophy, which deals with the study of morality, including such concepts as right and wrong, good and evil, and virtue and vice, just and unjust. In line with this view, according to Barcalow, ethicists or moral philosophers try to determine whether there's a real difference between moral right and wrong, as well as to provide ways of distinguishing between right and wrong, good and bad, and virtue and vice (2001, p. 4). Accordingly, I, as a student of philosophy ask to know what morality is all about in the social and political arena of human beings, especially in the context of Ethiopian society in relation to the phenomenon of human trafficking. Thereby in relation to the problem of trafficking in persons, in this thesis, what needs to be done to lead the moral life?

To begin with, it is obvious that as many thought that, for instance, John Locke and Jean Jacques Rousseau that man is social animal. For Locke, among others, “the first society was between man and wife, which gave beginning to that between parents and children...” (Cited in Hollis 2009, p.128). In this sense, as far as we understood, the sociability of man came into being as a result of bond formation between or among people by virtue of nature in any specified place in the world, and thereby with the formation of bonds among them; they developed their moral and ethical values with time at a certain given place.

In connection with these views, ethics emanates from the basic structure of social organizations, for instance, basic unity of social beginners such as fathers and mothers, those who base their relationship on mutual benefit. Even though their relationship may not be perfect due to fallibility of man's nature, but they mainly support, listen and think to each other and by extension of their relationship, they also watch and guide their offsprings from valuable moral code point view. Relying on this fact, I believe that human being by virtue of nature is a social animal, but social institutions like ethics is the construction of societal values to direct and guide the behavioral pattern of individual's wellbeing and keeping hold the peaceful condition of the community at large. Regarding the problem human trafficking in the context society, as Truong, Thanh-Dam and Angeles, Maria Belen (2005, p.4) maintains the following:

Social structures mediate human mobility. Inevitably, the experience of being trafficked or mobile through exploitative means varies according to the persons' social position and identity as regards class, gender, age, religious affinity and citizenship.

Ethics, in this sense, is one crucial domain of philosophy that bear witness to an effort to solve problems raised by human life in the society. In this regard, let us shed light on this view by Cicero's argument about the role of morality in human life, "inability to tell good from evil is the greatest worry of man's life" (quoted in Velasquez 2008, p. 452). Hence, such moral and ethical frameworks of a community at large have been functioning within the context of societal institutions.

In human life by nature, as the researcher noticed in the earlier chapters, however, that there are both human and natural challenges and problems that would prevent the good moral life in this world. Accordingly, some of human-made problems may be corrected, others are not. And some natural problems may be accommodated and others are not. But the question remains that how should we live a good moral life, either by ceasing some of avoidable risks of human

problems or accommodating some of natural problems in this world? On the basis of this ground, ethics enables mankind to assess and evaluate every human activities, thought and deeds in the practical sphere of human institutions and societal affairs.

Regarding the practical problems like human trafficking, man as individual or group sometimes became the principal agent of his/her and their own problems, and thus man himself is responsible to find remedy for such problems via the use of their know-how and wisdom. Accordingly, the evaluation of a certain given action could be partly justified from moral and ethical point of view in terms of good or bad, good or evil, right or wrong, just or unjust and so on and so forth, within the context societal institutions. As it was explained by Robert Audi in the preface of book entitled “Moral Value and Human Diversity,” “Ethics has always been taken to concern both the good and the bad (the realm of value) and the right and wrong (the realm of obligation)” (Audi 2007, p. Viii).

When we come back to the atrocities of human trafficking, however, is not a single event in the irregular migration businesses, but rather it is chains of process that involves exploitations and abuses from the beginning of the victim’s origin to the destination countries. In the issues like trafficking in persons within the context of Ethiopian society, using ethical morality and guiding moral principles are important. Since man has a capacity to evaluate and pass judgment about such processes of human reality. This is true because as it was noticed by David Michael Kleinberg-Levin for the fact that “[f]or the real difference between man and other animals is that humans alone have perception of good and evil, right and wrong, just and unjust” (Kleinberg-Levin 2008, p. 3). Accordingly, the researcher is going to evaluate the perception and reaction of the larger community of Ethiopia within the context of their lived experience about the problem under scrutiny.

Nevertheless, in this regard, in order to analyze the worthless, terrible and heinous crime against women and children in the processes of trafficking in the context of Ethiopian society via the tool of philosophical ethics, it is difficult to filter and develop one set of ethical standard from different societal forms of Ethiopian people in general. This is for the fact that, Ethiopia is the home of different social groups with different cultures and the problem of trafficking in persons is also manifested in all the existing social groups. Given this fact, but it is crucial to seek a common ethical ground for all social groups from some fundamental theories of ethics. There are four basic major theories of ethical views. These are: Virtue Ethics, Kantian Ethics, Utilitarianism, and Common Sense Ethics. However, according to Audi (2007), the later three kinds of theories of ethics are categorized under rule-based ethics. Let us first highlight on the distinction between virtue ethics and rule based ethics.

3.2.1 Virtue Ethics

Historically, the major proponents of this moral theory were Plato and Aristotle. These philosophers developed such ethical view by basing their morality on virtue ethics theory. The Virtue ethicists require someone to concentrate on being a good, virtuous-person. In order to consider someone as virtuous person, he has been demanded to acquire the following qualities, honesty, just, kind and honorable, etc. which are some minimum criteria for a person to be good from virtue of ethical theorists (Audi 2007).

3.2.2 Rule Ethics

Rule based theories of ethics dominantly hold that the primary task of ethics is to provide the right rules of action. However, as it was noted by Audi, like virtue ethicists, the rule theorists generally grant the cultivation of virtue is important and must begin from early childhood (Audi,

2007). For rule theorists, again, as they claimed that “only when we know the rules that govern, say, generous and honorable conduct can we teach or cultivate the virtue of generosity and honor” (Audi 2007, p. 8). There are several major kinds of rule based ethical views. These are: Divine Command Ethics, Kantian Ethics, Utilitarianism, and Common Sense Ethics.

3.2.2.1 Divine Command Ethics

Typically, the divine command view, among others, is the oldest and most widely accepted view of rule of ethics. According to this view, what we morally ought to do is, to follow the rules laid down by God. For example, as it was illustrated by Audi in referring to Biblical books as follows:

The Ten Commandments (Exodus 20: 1-17) and Jesus’ love commandments (Matthew 22: 37-39) and Sermon on the Mount (Matthew 5-7) are the most famous representations of divinely ordained moral principles. The former set, at least, contains a sort of elementary moral code. Its moral requirements prohibit killing, lying, stealing, greed and adultery (Audi, 2007, p.8).

As it was noted in this quotation, such view of ethical principles is dominant in the divine command ethics that belongs to particular religious traditions. In religious worldview, religious based ethics is helpful to direct and guide the whole system of the practical living condition of mankind in line with the will of God or Allah or some other supernatural forces. But, in the context of Ethiopian community in general, solving the problem of human trafficking from religious based ethics is difficult and complex. Since there are different forms of religious views such as Christianity (even in Christianity itself there are different sects of Christianity, orthodox Christianity, Protestantism, Catholic Christianity and so on), Islam (is also like Christianity), and other cultural based religious world views. And the point is thus there might be controversies among these different sects of religious views regarding the issue under scrutiny. For instance, say, one sect of these religious views may support to possess human trafficking victims as slave

although I don't have deep understanding which of these religious views do so. To the contrary, at least one may be against such support. This is one problem that the researcher encountered in order to assess the impacts of trafficking from religious based ethics.

The other problem is that, although almost all social groups in Ethiopia seem religious, there might also be a possibility for atheistic people in a country and indeed, the atheistic person could sometimes be dissatisfied with religious teachings in general. Such differences also made difficult the issue under scrutiny from religious based on ethical and moral codes.

3.2.2.2 Utilitarianism

The second form of rule theory of ethics is popularly known as utilitarianism. Utilitarianism is commonly formulated as the position that for an act to be morally right is for it to produce "the greatest good for the greatest number" (Audi 2007, p.10). This kind of rule ethics is frequently preached and developed highly by Jeremy Bentham and John Stuart Mill. For instance, for Mill, the concept of utilitarianism is mainly used to describe it by this principle, "choose that act from among your options which is best from the twin points of view of increasing human happiness and reducing human suffering" (Audi 2007, p.10).

However, in this respect, analyzing the problem of trafficking in persons, particularly in women and children in the context of Ethiopian society, is inadequate and defective. I also rejected to use the utilitarian's ethical standards and principles about the problem under scrutiny, for there is, of course, sometimes difficult to negotiate the interest of the larger society with the interest of individual. For instance, due to the prevailed challenges of poverty-stricken impacts, which may be considered as human suffering for the larger societies of Ethiopia on the one hand and motivating individual migrants like women and children to use them as an input to escape destitute life or achieve further economic goal at expense of their life in the process on the other

hand, cannot be compatible. Hence, the utilitarian principle which defends the maximization of pleasure for the larger community at the expense of private and individuals flourishing interest in life would be wrong, incompatible and refutable in analyzing the problem of human trafficking in general.

3.2.2.3 Common Sense Ethics

The notion of Common-Sense ethical theory mainly advocated by the twentieth-century English moral philosopher W.D. Ross. Like Kant's view of deontological ethics known as categorical imperative, Ross's rule ethics is widely known as an ethics of prima facie duty. In the language of Ross, this rule ethics is an ethics considered multiple-rule view that categorizes our basic duties (moral obligations). In Ross's view of the moral principles expressing his concept of prima facie obligation can be summarized as follows:

[T]he basic prima facie obligations include (as suggested here) obligations to (1) keep promises, (2) act justly, (3) express gratitude for services rendered, and (4) do good deeds toward others. Ross also stressed (in the same chapter) the obligations to (5) avoid injuring others, (6) make reparations for wrongdoing, (7) avoid lying, and (more positively) (8) improve oneself (Audi 2007, p.12).

Here, as we can see from this quotation that, such and such moral principles of prima facie duty are important and adequate in articulating the problem and nature of trafficking in persons, especially in women and children. But, the problem lies, in my view that, as we can see from the title, that the basis of such ethical and moral principles were intuitions and emotions. Although there is a possibility to acquire such perceptions of moral principles from intuitive perspective, but I do have doubt to justify the problem of human trafficking to the larger community of Ethiopia from such ethical standards. The final rule based ethics that we left with is the Deontological ethics of Kant.

3.2.2.4 Deontological Ethical Theory

The third well-known rule ethics is developed by one of the most famous philosophers of enlightenment period known as Immanuel Kant. His rule of ethics known as categorical imperative, states that “we are always to act in such a way that we can rationally will the principle we are acting on to be a universal law” (Cited in Audi 2007, p.9). In addition to this, he also shed light more in such a way that “Act as if the maxim of your action [roughly the principle underlying it] were to become through your will a universal of nature” (ibid).

Regarding the notion of humanity, for the purpose of this thesis, Kant treats as follows “Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end”(ibid). The categorical imperative of Kant requires that we always treat persons not merely as means, but also as ends in themselves. In the language of Kantian ethics, treating someone as an end implies it warn us, never to use someone in an exploitative way; instead respect and care about the good of them. So, in my view, some of the Kantian elements of the categorical imperative can answer the problem of trafficking in persons, which our society uses women and children as a mere object to attain certain end. If such things happen to rational human being, then such act or action is said to be wrong, bad, evil, and unjust from the deontological ethical point of view. These are some general and fundamental theories of ethics.

Returning to my thesis about the complexities of human trafficking, which involves various forms of exploitations and abuses from the beginning to destination countries; it might also need multiple ethical perspectives as methodological analyses in this subsection. For the purpose of the study of trafficking in human beings, from the above illustrated ethical theories, I am convinced to select reasonably the deontological ethical of view of Kant and some common ethical virtues such as fraternity, kindness and equality. Using the Kantian categorical imperative

of ethical theory is significant and adequate, in my opinion, to filter and analyze some facts about trafficking in persons. But, why?

On the basis of the nature, causes and consequences of human trafficking, particularly in women and children, for instance, in my view, I do have an optimistic view on some ethical principles of virtue ethicists such as education, honest, kindness etc and deontological ethical principles like Golden rule, which are somehow universally accepted in all human society and mankind. In this sense, in my conviction, although the above mentioned four ethical theories may try to interpret the issue under scrutiny in different perspectives, the two of these selectively taken theories of ethics would become much closer and suitable in dealing about the issue under scrutiny for purpose of this philosophical thesis. It is also convincing in protecting, promoting and defending the rights of human trafficking victims from the social traffickers who use them as valuable commodity to attain their greed in the context of Ethiopia.

When we closely look at the processes of trafficking in human beings from the perspective of teleological point of view, for example, at theory level, the primary grand principle of this ethical theory states that “ the end justifies the means of the act.” In this sense, trafficking in persons sometimes recognized after the effect of traffickers brought something bad to the victims of trafficking. Due to the complex nature of trafficking in persons, sometimes the trafficking in human beings identified after the involvement of the victims in the process. Here, in this respect, although it is difficult to know the intention of the victims of trafficking and traffickers at initial point, it is at least appropriate to deal with the issues under scrutiny from the perspective of virtue ethics point of view for an action of traffickers doesn't justify as human trafficking.

So, from the virtue ethicists' vantage point of view, I maintain that moral education is important to teach deeply about valuable societal moral values and principles to children and women and even our diversified societies through various mechanisms. As noted by Gensler et al. that "[A]n important part of moral education is to teach adult values to children—by words, by example, by reward and punishment, and by praise and blame"(2004, p.16).

In addition to teaching of moral content, they also maintained that "[W]e also need to teach moral rationality; helping children to be more rational in their moral thinking is an important part of moral education" (ibid). For instance, they summarized some aspects of moral rationality using "five commandments" of rational moral thinking. Firstly, information, which means making informed decisions. Secondly, imagination, which meant, for them, put yourself in the other person's place. Thirdly, conscientiousness, which means live in harmony with your moral beliefs. Fourthly, impartiality means making similar evaluations about similar actions. Fifthly, golden rule meant treat others as you want to be treated (ibid, p. 16).

On the other hand, from deontological or Kantian ethical perspective as well, the contrasting view of teleological principle set out as, "the act justifies the end of something." This principle of deontological ethical theory, however, still provides important elements in articulating the entire process of human trafficking. Thanks for the existing studies of trafficking on human beings, for instance, Yoseph et al., and so on, have shown us that in the processes of human trafficking, families and traffickers make use of their fellow human being, sisters and brothers into the despicable trade business as they desire to possess material value, including ,money and technological materials. However, this despicable trade business have been manifested in the forms of sexual exploitation, forced labour, which, in turn, treats the life of someone or somebody as means, animality and object. Such commodification of human value

and interest starts from the families of the victims itself at first level and it also extended to other parties like relatives or other agents at both national and international levels. In each and every context of Ethiopian society, there are so many actors involved in exploiting victims of trafficking in persons, especially in women and children. In some cases, for instance, in the larger families who own many children with destitute life, the families use their own child as a means to better life by selling children to capitalist members. Given this fact, this is something unjust done to our poor women and innocent children for their own failures to overcome from the long prevailed problem of poverty. Hence, the larger community of Ethiopia is responsible for the problem of trafficking in persons.

Accordingly, in the processes of human trafficking, women and children are treated like valuable commodity in despicable trade practice in our period. This is to say such vulnerable groups of human beings are subjectively relegated from the status of human being to the level of animality or object that benefit other people. To the best level of my knowledge, indentifying the ethical implications of human trafficking to larger community our country in general is crucial either to prevent or minimize the loss of humankind in the current extensive migration businesses. Regarding the use of Kantain categorical imperative or the deontological ethics, which is important in analyzing human trafficking in the context of Ethiopian society, is the golden rule. In respect to golden rule, for instance, Ross noticed that “[I]t is not right to harm one person to help another or to promote social usefulness. Many of our duties are relational; we have a specific duty to a person because of how that person is related to us” (Gensler, p.19). In contrast to this general principle, in the processes of trafficking in persons, many of our people in the context of Ethiopian society use women and female children as means for some other gain,

which is identical with slavery practices. Thus, the larger community of Ethiopia is partly responsible for the consequence of trafficking in persons in the present world.

Beside the states responsibility to prevent its citizens from such catastrophic event such as trafficking in persons, each and every member of the society shouldn't forget as they are the roots of their own problems to solve. Regarding the victims of trafficking processes in human beings in our community both at inside and outside level; each and every one of us, especially the educated elites of our time has moral, social and legal responsibility for the practical problems of our fellow human beings. Accordingly, unlike previous assumption explained in chapter one by some scholars and students of philosophy, they should have to engage in the practical reality of the world. In this sense, if I consider the currently well known globally perpetuated call dictum by many in the actively involvement of human problems in the universe, "Think globally, act locally." Accordingly, in line with the guiding common ground principles of society at large, all Ethiopian people as community has social, political and legal accountability to victims of trafficking in general. This is because it is impossible to defend and escape from such awful human crisis in the trafficking process.

Consequently, I believe that, if our people as whole in a country felt regretful and become serious in addressing the problems of trafficking in human beings, especially in women and children, then, the moral and ethical education is important to tackle the problem at grass root level. Having this ethical and moral critique of human trafficking in persons, particularly in women and children, to the larger community of Ethiopia, let us see the political implications of the problem.

3.3 The Political Implications of Human Trafficking to the Current Ruling Government of Ethiopia

As we can see from the title, the third important topic, in this chapter, is related to the politics, policies and strategies of migration phenomenon in relation to the rest of world, which is crucial in analyzing the problematic nature of trafficking in persons under the rule of current government of Ethiopia. Truong and Angeles critically noticed to illustrate how the problem of human trafficking threatens the sovereignty and the interests of international community as follows:

Existing perspectives on human trafficking manifest the tension between two key sets of concerns: the sovereignty and interests of nation-states as discrete units in international relations; and the violations of the human rights of persons in a particular process of migration labelled as ‘human trafficking’ (2005, p. 9).

Looking into the corrosive effects of human trafficking from the perspective of the existing political structures of our country, like the previous topics of the philosophy of human rights approach and the philosophical ethical theories, is equally valid and crucial to comprehend the whole nature of its process. Currently, it is an unarguable fact that the issue of human trafficking is a political and policy concern of our times. Accordingly, this topic aims to explore the major achievements and failures of the current ruling political apparatus of Ethiopian government in protecting and fighting its people from the problem of human trafficking.

To begin with, it is obvious first to remind you, as Aristotle contended in his political philosophy, next to the lesson I have learned from Locke’s conception of the sociability of man earlier that, human being is a political animal (Cited in Kraut 2002). Here, in this respect, however, the researcher has been making use of Aristotle’s dictum not as he tried to naturalize politics inherently in human nature. But rather as it was asserted by Marx, which is a product of human mental faculty from practical life experience, and yet it controls every activity’s of mankind.

In this regard, in my conviction that, in all societies whether in Ethiopia or other parts of the world, the daily life experience in economy, socio-cultural practices and the establishment of other values like norms and moral practices have been partly shaped and developed by the existing political systems. In other words, the political structures of any forms of government can affect the individuals, society and societal values, and even the interactions of people's way of life both at national and international levels. Hence, this is also to say that no one is free from the domain of political ideology, either in one way or the other

Regarding the phenomenon of human migration in general from place to place, from country to another country either for temporal or permanent settlements due to the desire for sociability of human nature under currently international migration politics would be explained by Jean Jacques Rousseau's assertion of man's nature in his social contract that, "Man was born free, and he is everywhere in chains" (Rousseau 2002, p.91). Although due to the sociability of human beings in crossing the politically established transboundary of international community in the modern world, how should such interactions of mankind is carried out peacefully with one another? In this sense, regarding human migration Rousseau's dictum would imply to question how human beings should benefit from each other without violations of basic human rights, freedom from oppression and human misery. Accordingly, for instance, the negative, illegal or irregular migration processes like human trafficking that has been undertaken widely in the world of today has to be questioned from political point of view on the basis of our common humanity.

In line with this view, let us deem the political perception and implications of human trafficking in the context of Ethiopian society. As stated in this philosophical thesis, Ethiopia is the home of different nations, nationalities and people of different ethnic groups in a country

with different inescapable religious, political and socio-cultural differences. Accordingly, as Adejumobi, Saheed A (2007, p.38) maintains that “the Ethiopian state experienced new complexities, ambiguities, and pluralities in local and regional identities as well as social and political relations.” In addition to the political economic challenges of our country under the existing government of Ethiopia to provide employment opportunity and enhancing living status of its people, as a result of political leadership and governance system, some Ethiopians forced to partake in human trafficking. For example, as DRC noticed these aspects as follows:

... [s]ome Ethiopians were forced or motivated by political problems to leave the country. Some migrants and their families, claiming to have experienced imprisonment and torture, fled Ethiopia in fear of their lives. These included individuals involved with opposition parties and groups identified by the government as terrorist organizations, such as the Oromo Liberation Front (OLF) and Ogaden National Liberation Front (ONLF). These people have sought asylum. Others, finding it difficult to make a future for themselves in Ethiopia because of their political views and activities, had chosen to leave (2012, p.12)

Here, in this sense, the irregular human migration in general and trafficking in persons in particular is not just always about the demand to acquire employment opportunities or any other reasons to make life better outside Ethiopia, but rather it’s sometimes about the fear of duress from the political leadership and governance system of FDRE upon its people in a country. This principally manifests itself due to the involvement of government to keep hold its political system by undertaking various manipulative mechanisms in the form of detentions, violations of basic human rights and deprivation of political human freedom. This is partly, according to DRC, as a result of individual’s political views, differences in approaches of political parties and members. Accordingly, the current ruling political system of Ethiopia is also partly responsible for the causes of trafficking in persons.

Moreover, in this respect, according to DRC, “some of economic reasons given for leaving Ethiopia could be interpreted as the result of the alleged deliberate social and political marginalization of certain groups by the government, meaning the people affected might be entitled to claim asylum” (2012, p.21). Here, in this sense, it seems that under the current ruling government of Ethiopia, there are political exclusion and economic subordination among certain ethnic groups of Ethiopia from the opportunities of socio-economic and political spheres, which exposed many people to leave their country. In addition to this, such exclusion undertaken by the government in the system is intentional, whereas the actions of the victims and those who involved in the irregular migration as trafficking in persons is forced, not their own free choice.

However, as we have observed recently, for example, following the expelling of Ethiopians both from Saudi Arabia in the Middle East and Sudan in Africa, whether our fellow migrant, sisters and brothers move into any of these given countries, either under the framework of legal cover or illegal migration processes, the action that has been taken by the current ruling government of Ethiopia in welcoming approximately about more than 100,000 people into their homeland is appreciable. It is obvious that in these two countries, the migrants who claimed their origin to be Ethiopia, as we see in this year, have suffered from various forms of physical abuses, economic alienations, moral and psychological depressions. As a result of the intervention and efforts of the ruling government of Ethiopia in diplomatic relations, despite the psychological and moral frustration, and economic and sexual exploitations of the migrants, the life of so many migrants rescued from such destructive aspects of migration process.

Contrary to the above mentioned views, however, I believe that it is also obvious to argue that the ruling government of Ethiopia has given little attention to fight the problem of irregular migration as trafficking in persons before it came into being. As stated earlier in this

thesis, even though some legal and internationally adopted conventional instruments and principles in our country must clearly prohibit the publicity of trafficking in persons, no governmental organs and nongovernment institutions would actively involve in applying the established laws into practices. This is in turn one aspect of calculating the accountability and transparency of the current government of Ethiopia in combating human trafficking before the event came into being. In this sense, on the basis of the Universal Declaration of Human Rights approach and some valuable ethical principles, the current ruling government is blameful - for not rescuing the life of individuals or groups of peoples before such horrible impacts of human trafficking came into being in the system.

Throughout the discussions of the irregular migration phenomena in general and trafficking in persons in particular via the tool of philosophical discourses so far, the researcher come to understand the conventional causes of human trafficking, such as socio-economic and political factors proved to be true. Accordingly, this philosophical thesis stands to request partly the current ruling government of Ethiopia to end the negative, illegal, and irregular migration phenomenon like human trafficking, especially in women and children, at the existing state of affairs. The call of such corrective mechanisms of this thesis from the current ruling government of Ethiopia starts to readjust its system to have health relationship with its people in many ways.

For instance, with the fall of the military junta of Derge regime in 1991, the EPDRF ruling government of Ethiopia introduced and exercising federal democratic political system due to the nature of different nations, nationalities and different ethnic background with different socio-cultural perspectives and geographical areas. However, in such federal democratic system of government, political difference and conflict is sometimes unavoidable. Despite this fact, the problem lies when the ruling government of Ethiopia would portray such political differences

perpetuated by opponents as enemy, anti-government, anti-state of the existing state of affairs in general. In this sense, it would be appropriate to quote Thomas Nagel when he insists in such way, “[t]o say it’s wrong is not just to say it’s against the rules. There can be bad rules which prohibit what isn’t wrong—like a law against criticizing the government” (Cited in Gensler et al. 63). Although the democratic system and good governance in our country are at infant stage, in developed countries like America such controversies and ambiguity of political discourses is deemed as normal and constructive to further progress.

In this connection, I partly believe about the direct proportionality of some political questions under the ruling political structures of Ethiopia to the corrosive effects of human trafficking, the way out also lies at political solutions. Accordingly, engaging in the political dialogue with other opponents of political party would enable a country to narrow political difference and thus minimizing the current corrosive impacts of human trafficking is also possible. In doing so, the current government of Ethiopia could keep help the security, peace and stability of individuals from the danger that threaten the life of individuals in particular and well-being of the society in general.

To wind up, the government of Ethiopia must open space to political discussions in order to present politically conducive and inclusive atmosphere in the existing state of affairs to transform the life of human being for better. To be more specific, regarding the problem of trafficking in persons, particularly in women and children, the government of our country must be expected to mobilize the larger society of a country about the nature and extent of human trafficking via deep educational system for all children and women. It is also required to mobilize a massive social consciousness for those who neglected educational opportunities in the previous regimes due to various reasons about the bad impacts and consequences of trafficking

in persons nowadays. Accordingly, in my conviction, providing social awareness and political consciousness about the nature and extent of human trafficking could enable the larger society to change overoptimistic view of migration phenomenon in general.

Chapter Four

4. Identity Crisis in Human Trafficking of Ethiopia

In chapter three, as we have seen due to little consideration given to trafficking in persons within the local community and political structures, many people are exposed to the ill-treatment and degenerative aspects of its processes without the will of victims. It is clear as we have an informed understanding, in the previous chapters, how the victims of trafficking in persons, especially women and children were forced to suffer, as a result of the long neglected socio-cultural and political pressure upon them. Accordingly, women and children were motivated to undergo in trafficking circles either by psychological or physical compulsion of the larger community of our country. Anbese et al. (2012) noticed that women and children left Ethiopia with high expectations via trafficking processes into Middle Eastern countries in order to improve their life and changing the life of their family's conditions.

However, in the practical reality of trafficking circles, as many studies of literature reviews shown us that, the victims of trafficking are detached from their social, cultural and vernacular reality of their defining elements. Since they no longer treated in the context of their previous socio-cultural and political context of their country, they faced with the problem of defining oneself or collectively together and thus they questioned their essential nature of human being.

In this respect, for instance, in the capitalist world of today, one of the world's greatest evils, as Vuthy, a former monk from Cambodia says, is trafficking persons, whom he insists about the situation as one of the victims of such processes that, "[t]hey sold us like animals, but we are not animals – we are human beings" (WFF 2013, p.2). Here, in this sense, in the current

global economic exchange, the conception of human being manifested in the circle of trafficking in persons, which is one form of the modern slavery practices, which involves forced labour, sexual exploitations, physical abuses and the loss of life without the consent of the victims. Then in turn I have also got an exposure to question of the questionability of the victim's identity in the trafficking processes. At first I find it best just to look into the treatment of women and children, as mentioned in the previous chapters, as forced slave, as sex object and as property that accepted in the practices of human trafficking system. And thereby such despicable trade practices from Ethiopia into Gulf States, in the contemporary period, questioned the integrity and the very essence of one's own identity at the heart of the processes. In this sense, let me strengthen this argument by taking Marx's analysis of political economy in the contemporary world regarding this as follows:

The modern system of ethics is shaped by the needs created by capitalism. In capitalism, self-denial becomes a cardinal virtue, with the moral ideal embodied by the miser and the thrifty worker scrimping and saving. Everything and everyone is treated in terms of utility and price (www.sparknotes.com/philosophy/Marx/section1.rhtml).

Here, in this regard, in the context of Ethiopian society, we can be open to truth as result of capitalists' economic system like money and political ideological, principally humankind bifurcated into two living positions; the rich and the poor, the strong and the weak in terms of material goods. Then, regarding the practices of trafficking in persons in Ethiopia, the poor and innocent individuals, particularly women and children forced into trafficking processes. Moreover, by extension its impact destabilized the image and mentality of developing countries like Ethiopia. Such sort of unhealthy and atrocious relationship between the capitalist and undeveloped countries, the rich and poor people, the have and have-not and what have you, have ruins the mentality and damages the value of innocent vulnerable groups in the trafficking circle.

Accordingly, in the circle of human trafficking, the intermediaries (or agents like delals, families, and relatives) are those who use them as an input towards their own end and thereby, in turn, these agents either deliberately or unknowingly affects the victims integrity in the processes how do they feel and perceive about their lived experience.

In this final chapter, I can now link the concept of identity crisis of trafficking victims and the image of our country within the processes of human trafficking system. But, let us ask ourselves what does it mean by the term identity? When we see the notion of identity by itself from philosophical stand point, it could be a daunting task for there is no agreed up on definition of the term under scrutiny and thus there are various forms, interpretations and controversy to make use of the term clearly. When we come to ontologize the very nature of identity of man, what does the identity of migrants in the trafficking process mean?

According to Kay, Deaux (2001) the very notion of “identity” is a term that is widely used, and as a result, it can mean many different things for different people. According to him, for example, “identity is sometimes used to refer to a sense of integration of the self, in which different aspects come together in a unified whole” (ibid, p. 1). In the contemporary period, for him, the term is commonly used as “identity politics, where the reference is typically to different political positions that are staked out by members of ethnic and nationality groups” (ibid).

In this thesis, however, in the context of Ethiopian society, the term identity might be viewed from different perspectives at national level. Essentially, for instance, the people of Ethiopia may develop and portray to construct the essence of their identity both at individual and collective levels on the basis of nature and culture. Although a larger community of Ethiopian societies shares some common elements together, they might be depicted through different sorts’ of identity construction at regional and local levels due to the individual and societal differences

in ethnicity, religion and culture in a country. Given these fact, regarding assumption of differences of identity construction, Locke would shed light in such a way “...considering anything as existing at any determined time and place, we compare it with itself existing at another time, and thereon form the ideas of identity and diversity” (Cited in Nonnan 2006, p.1).

In line with this fact, the concept “identity crisis of trafficking migrants,” refers to the unmanageable existential displacement of migrants of trafficking from their own homeland, its value, meaning and nature of their own existence into uncertainly perpetuated propaganda of affluent countries via the cover globalization pattern in the world of today. Accordingly, the idea of identity crisis of trafficking migrants from Ethiopia is construed from socio-cultural and political identity of every member of societal system in a country in relation to the socio-economic, cultural and political aspects of affluent countries in the global economy of today. So, such embarrassing unmanageable existential displacement of people from our country into the confinement circle of human trafficking has to be questioned from the very essence of individual human being in general and image of our country in particular.

Nevertheless, even if the notion of human trafficking represents the suffering of any single individual in the trafficking process despite biological, age, ethnic differences and so on, currently in Ethiopia, the immediate vulnerable groups of trafficking are high on women and children. But, why the traffickers or agents of trafficking discriminately targeted to recruit based on gender and ages of young children? Is it because of the disparity of biological identity of women to men that expose them to be exploited and abused in various social practices of human life, including human trafficking? And why they also do the same to children?

This consideration of identity crisis of human trafficking victims reminds us, as we saw in the previous chapters, the corrosive atmosphere of trafficking process on the direct victims of

trafficking in persons, especially women and children. In this sense, from the early stage of trafficking process involves forced labour, sexual exploitation and various forms of human rights violations and deprivations of fundamental human freedom. Even more disgustingly, when we consider the case explained under background of human trafficking victims earlier in this thesis as follows:

Imagine that you heard about a job opportunity . . . in some other place. What if someone you trusted . . . offered to help you get there? Imagine that when you arrived your travel and identity documents were taken and your every movement controlled. What would it be like to be physically, emotionally, and sexually abused while being trapped? What would it be like to have no passport . . . and no money, in a place or country where you do not speak the language and know no one? (Abebaw 2012, p. 113).

As I have mentioned throughout this paper in the trafficking process, people move clandestinely, in which they are invisibly forced to detach from their social, cultural and political landscape; which in turn leads to the alienation of one's own self from its value, nature of its own existence and meaning of their own community. This is done by taking away identification or something relevant elements of their personal identity via several manipulative mechanisms in the system of trapping. Moreover, the circle of human trafficking is against the very essence of humanity and integrity of country in general. For instance, GAATW (2001) insists that trafficking in human being is a heinous crime against humanity.

To understand the identity crisis of trafficking migrants in terms of psychological and moral damages from our country, we need partly to go back into the socio-economic, cultural and political structures of the existing state of affairs to women and girls. When we closely look at the socio-economic, political and cultural structures of Ethiopian society in general in the previous regimes is relatively a patriarchal society. Accordingly, the social and economic subordination of women and girls by men is the feature of patriarchal society. In such male

dominated society, women and girls in comparison with men and boys were relatively deprived of opportunities like the right to learn, the right to possess property and so on. Thereby their social status in the local community is low, incompetent, and considered as object. In this sense, my argument would be corroborated by Simon De Beauvoir when she illustrated the relation of the two gender in such a way, “what peculiarly signalises the situation of woman is that she—a free and autonomous being like all human creatures – nevertheless finds herself living in a world where men compel her to assume the status of the Other” (ibid, p.10). Therefore, in the historic-cultural domination of patriarchal society in our country, women’s and girls’ lives and rights would not be valued as that of males or boys.

As a result of these socio-economic pressure and dependence within our cultures even in today’s ruling governments of Ethiopia, these vulnerable groups have been exposed to another horrible trade practice in our period, that is, human trafficking, which involves the violations of basic human rights, deviation of fundamental human freedom, in which they are treated below their human dignity in the circle in general. Such forms of socio-economic pressures and dependence and the degenerative aspects of trafficking in persons, results further into problematic situation of the victim’s moral and psychological frustration and indeed crisis against their integrated self. The actual self and the project self of the victims in the trafficking processes cannot be fitted with their initial expectations due to the terrifying impacts of the system by oppressing agent. In this regard, as Na’im Akbar succinctly explains how the mental control of the oppressed causes personal and collective damages:

[T]he slavery that captures the mind and imprisons the motivation, perception, aspiration and identity in a web of anti-self-images, generating a personal and collective self-destruction, is [crueler] than shackles on the wrists and ankles. The slavery that feeds on the mind, invading the soul of man [and woman], destroying his [and her] loyalties to himself [and herself]

and establishing allegiance to forces which destroy him [and her], is an even worse form of capture (1996, p. iv).

But with the coming of EPRDF into political power was introduced a new constitutional law of a country, in which women and children have got special consideration and equal opportunity so as to emancipate and became independent from the socio-economic and mentality of the previously prevailed status quo. Despite the effort of the current government, which encourages women and girls to overcome the previously prevailed perception via the ideology mechanism of the so called affirmative action, the mentality of women and larger society somehow remains the same as before. With such misperceived conception of women and girls by male dominative worldview, women and girls even sometimes afflicted themselves with the inferior position in the society, which could make unable to become fully emancipate from such existing state of affairs and human trafficking as well.

4.1 What Needs To Be Done?

As far as this philosophical thesis is concerned, the ways out from the adverse impacts of trafficking in persons in Ethiopia require the joint hand of three actors in a country. These are: the individuals, the larger community and the current ruling government of Ethiopia. At individual's level, for instance, overcoming the corrosive effects of human trafficking, including the despair and identity crisis of human beings in its process lies on educating younger posterity of Ethiopia so as they are creative and productive to lead moral and rational based lives rather than teaching them to rush to achieve contingent materials as money and so on. Through deep and favorable educational arrangement, changing the attitude of younger generation is possible even to develop self confidence, self respect and self producing individuals from such avoidable risks of human crisis. This is because, for me, to be human does not mean to attain abundance of material goods, but to understand core values of humanity with basic needs. Education is a tool

that enables us to liberate the mentality of our younger generation from mere socio-cultural influences. And thus deep educational atmosphere will enable our present and next posterity of mankind in our country to lead moral and rational life, which is compatible with the individual's will simultaneously.

Secondly, at societal level of Ethiopian community in general, as result of the long neglect of education opportunities by previous regimes due to various political reasons, it also requires massive attitudinal change and social awareness about practical problems, including the extent of human suffering in its system. Accordingly, all social groups must stand for the inherent freedom of every human being from culturally manipulative pressure of our larger community of Ethiopia and also stand with those who seek freedom from current forms of slavery practices, including human trafficking.

Thirdly, from political point of view, it is also essential to enhance the elements of democratic institutions, including good governance and facilitating several opportunities for all of its citizens in the existing state of affairs with equality and justice. Moreover, the government should reconsider its diplomatic relations that encourages and even forces too many members of individuals into forced labour, sexual exploitation and physical abuses whether it's legal or illegal forms of human migration phenomena. Since I do believe that such diplomatic relationship would be characterized as unhealthy and indeed its disease form of diplomatic policy relationship.

4.2 Conclusion

Trafficking in persons is one of the burgeoning agenda of international community and debates of the international migration businesses in our period. The problem of trafficking in persons is high in the poorest countries like Ethiopia. Essentially, there are two forms of

trafficking in persons; inside and outside, or in and from, or internal and external. The incidence of trafficking in persons, especially in women and children from Ethiopia has been challenging aspects of international migration businesses in both regular and irregular forms of its processes. As we have seen in chapter three, such dynamics of trafficking in women and children in Ethiopia is strongly conditioned by poor living condition, poverty, and the absence of balanced socio-political set up. This socio-political crisis is partly manifested with its failures to transform the cultural domination of patriarchal social structure that motivates exploitative treatment, enforced cultural and social isolation, which is, in turn, the causes of human trafficking in Ethiopia. Moreover, trafficking in persons, particularly in women and children, is identical with the historical event of transatlantic slave trade, which involves forced labour, debt bondage, physical abuses, emotional and sexual exploitations without the consent of the victims in the process.

Given these fact, the researcher is motivated to link the problem of trafficking in human beings to philosophical enterprises so as to discern the philosophical reaction to such practical human problems in Ethiopia. Accordingly, from the study of human trafficking in the irregular migration context, this thesis has been critically construed some debasement and dehumanized aspects of its processes via the philosophical examinations. In the light of philosophical examinations about the nature of trafficking in persons, particularly in women and children, the philosophy of human rights approaches, some common virtues of virtue ethicists and deontological ethical theory, political philosophy are the instruments that the researcher uses to filter and articulate in the existing state of affairs.

In line with this view, the ethical and political assessment of human trafficking from Ethiopia, in this philosophical thesis, shows us that the incompatibility of the larger societal

interest of Ethiopia to individual private life. Accordingly, as a result of the failures of the socio-historical, cultural and political structures of a country to economic progress and development, many larger society of Ethiopia currently use women and children as means to achieve better economic condition in life. Indeed, in the context of capitalists' global economy of today, the current socio-economic, cultural and political sphere of our country is shaped by bad cardinal virtue of selfish capitalist's people, which leads the violations of basic human rights, deprivation of fundamental human freedom, self denial and loss of life.

Beside the poverty-stricken socio-economic factors, many Ethiopians were also motivated to partake into the problems of trafficking in persons because of political factors. In the incidence of trafficking in persons from Ethiopia into both regular and irregular international migration businesses, due to socio-economic, cultural and political failures to cope up with the global economy, many people displaced from their homeland in Ethiopia. With the displacement of these vulnerable groups from our country, they also, in turn, displaced from the value and status of their own culture and even they displaced from the meaning and nature of humanity to the level of valuable commodity in the capitalists' paradigms. In line with this view, the poor and innocent generation of present society of Ethiopia, especially women and children are relegated from the status humanity to the level of animality, object, property and valuable commodity due to partly cultural domination and political intolerance in Ethiopia and trafficking in human beings as well.

Given the above mentioned reasons, in the way to my philosophical discussions about the nature of human trafficking, particularly in women and children, I have got exposure to question the questionability of identity of trafficking migrants in the process and their predictable fate. In regard to this view, I decided to develop a new concept, that is, identity crisis of trafficking

migrants that came into being as result of the corrosive impacts of its enslavement. Accordingly, in turn, such ramification of trafficking in persons ruins the mentality our younger posterity, whom they frequently feel hopeless due to its system and drive them into self destruction on the one hand and it also undermines the image and cultural identity of our country on the other hand.

The finding of this philosophical thesis can be observed that the way out from such form of slavery practices is partly rooted in readjusting of the perception and relationship of the larger communities of Ethiopia that motivates the targeted individuals or groups into the circle of irregular migration businesses like trafficking in persons. This can be done by mobilizing massive individual, social and political awareness about the nature of irregular migration problems in general and the impacts of trafficking in persons in particular in the existing state of affairs.

Moreover, enhancing deep education and political consciousness by targeting the younger posterity of Ethiopia in the academic sphere would be significant so as to develop moral thinking and rational decision in leading self reflective and moral life from the terrifying impacts of human trafficking. To wind up, ending the crisis of human beings in the processes of trafficking from Ethiopia also requires the collaborative efforts of the health relationship of social structures and the current ruling government of Ethiopian has to enhance the living condition of its people, and enhance effective leadership management and good governance in the country. Accordingly, the current ruling political apparatus of FDRE government should enforce and establish the need of wide legal and institutional initiatives regarding human trafficking are also enormous and highly recommended. In addition, seeking to work with global partners for the spirit of common humanity, bringing the perpetrators to justice are important in

abolishing current widely accepted practice of modern slavery and building hope for future posterity mankind from such danger.

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DECLARATION

I, the undersigned, declare that the thesis entitled “The Ethicio-Political Analysis of Human Trafficking and Identity Crisis: A Philosophical Enquiry of the Practices of Human Trafficking in Ethiopia,” is my original work, has not been presented for a degree in any other university and that all sources of materials used for the thesis have been duly acknowledged.

Bellesa Jemal

This thesis is submitted for examination with my approval as an advisor of the candidate.

Dagnachew Assefa (PhD)