

**ADDIS ABABA UNIVERSITY**  
**GRADUATE SCHOOL OF JOURNALISM AND**  
**COMMUNICATION**

**Mapping Online Hate Speech among Ethiopians: The Case of**  
**Facebook, Twitter and YouTube**

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June, 2019

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Twitter and YouTube**

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**A THESIS SUBMITTED TO ADDIS ABABA UNIVERSITY,  
GRADUATE SCHOOL OF JOURNALISM AND COMMUNICATION IN  
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE  
DEGREE OF MASTER OF ARTS IN JOURNALISM**

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June, 2019

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## **Declaration**

I, the undersigned, pronounce that this thesis is my original work and every one of the wellsprings of materials utilized for the thesis has been properly recognized.

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## Approval

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## **Acknowledgements**

Foremost I am thankful to almighty God.

I would like to say my most profound genuineness and conscious appreciation to my advisor, Getachew Dinku (Ph.D.), for his veritable and amazing counsel. Besides my advisor, I would like to thank my associates who helped me in searching sources.

Last but not the least, I would like to thank my family: my parents and my beloved Sindayo Kuhil, and to my mother and sisters for supporting me spiritually throughout writing this thesis and my life in general.

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## Abstracts

### **Mapping online hate speech among Ethiopians (2018): the case of Facebook, twitter and YouTube**

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*This study aimed to provide the current nature of hate speech through mapping it in different social media platforms (Face book, YouTube and Twitter) Ethiopians use. The main objective of the present study was to investigate the extent and nature of online hate speech among Ethiopians. To this end, both qualitative and quantitative research methods were employed to realize the stated objective. Specifically survey-questionnaire, content analysis and in-depth interviews were employed to collect the necessary data and information. Questionnaire as a method of survey employed as a scientific instrument to obtain data from 200 selected samples of active social media users. Also, the content analysis was done on 286 samples of public posts from Facebook, Twitter and YouTube by 2018. Regarding in -depth interview, the researcher conducted semi-structured interviews with 15 samples of professionals to understand their views. Purposive sampling method was employed to select samples of active social media users, social media posts and professional interviewees. Accordingly, based on the survey questionnaires, social media content analysis and in-depth interviews this research uncovered that hate speech exists on social media platforms Ethiopians usually go to. Based on the empirical data this research also found out that the prevalence of hate speech among Ethiopians is common and social media are mostly fetching a stage for the pervasiveness of hate speech among Ethiopians. For instance, 77.5% of questionnaires respondents claim that the role of social media for the presence of online hate speech among Ethiopians is very high and high, and also the quantitative content analysis of the social media posts shows that the 95.4% of them are posts with hate speech nature. Hence, Facebook is the chief platform for providing a stage for hate speech, followed by YouTube and Twitter. According to the data, ethnicity-based hate speeches are the predominant type of hate speech among Ethiopians in addition to political-based hate speech. The online hate speech landscape among Ethiopians appears to be serious and requires attention and some kind of intervention by the government and society at large.*

**Key words:** hate speech, online hate speech, social media, Ethiopia

## **Acronyms**

EPRDF- Ethiopian People's Democratic Front

FB-Facebook

HRMI- Human rights monitoring institute

ICCPR- International Covenant on Civil and Political Rights

ICERD- International Convention on the Elimination of All Forms of Racial Discrimination

LGBT- lesbian, gay, bisexual and transgender

SMS- short message service

SNNPR- Southern Nations, Nationalities, and Peoples' Region

TPLF- Tigriye peoples liberation front

UN-United Nation

UNESCO- United Nations Educational, Scientific and Cultural Organization

USHMM- United States Holocaust Memorial Museum

***Warning: This thesis on its collected social media data contains language of offensive expressions.***

# CHAPTER ONE: INTRODUCTION

## 1.1. Background

Social media that enable every individual to share the content, for example ideas, photos, audio, and video files are describe by user-generated content, everybody who has an intention to openly present their view. Social media platforms give low-cost communication means that let anyone to quickly reach millions of users.

Mikwa (2015) on the other hand, claims that this inexpensive and fertile social media had its downside. It soon became best place to facilitate spreading hate speech. Hate speech discourses on social media in critical events are likely to lead to the demystification of sociopolitical actors, as well as to an overall uncertainty among citizens which might finally result in their political disengagement and social fabric determent. Also, according to him, where messages of hatred and intolerance are allowable, people might feel unease and intimidated to express their points of view. In other words, hate speech on a popular social media platform such as Twitter, and face book can possibly obstruct the constructive process of deliberation, and threaten democracy and peace.

According to Gelashvili (2018), Hateful speech, even if it does not reach the threshold of incitement to violence can be detrimental and reinforce the negative, biased beliefs in the society. Not only does it intensifies prejudice and stereotypes, but also affects the mental health of the targeted individuals. Different studies point out that negative feelings towards minorities and stereotypes tend to increase with time and it only takes a trigger event to result in hate crimes. Incitement to violence or ethnic hatred, including by ordinary citizens or politicians, community leaders or journalists, has actually resulted in massive violence and mass killings in many countries across the continent.

Hate speech is grounded on skin color or national or ethnic origin, religion or life stance, homosexual orientation, disability (Fladmoe& Nadim, 2016). According to them, Ethnicity, skin color and religion feature among the most frequent conduct for hate speech in most studies conducted.

For instance, India is the land of many religions. Nevertheless, by any determine religious autonomy has been beneath serious and steady assault in the country. Minority group of people, particularly Muslims, Christians and Sikhs, have veteran frequent incident of threats, annoyance and violence, mainly by Hindu nationalist crowd (Abraham, 2017)

According to Mikwa (2015), Inside African countries, there are sporadic instances of alleged incitement resulting in massive violence, such as in Kenya, Ivory Coast, Uganda, Burundi, Nigeria, etc. In many African countries' jurisdictions, the term "hatred" generally covers racial, ethnic, national and religious hatred and in the same manner.

Ethnic hate speech in Rwanda presents the most extreme and horribly history of genocide in which an estimated 400,000 to 800,000 civilians almost of whom was Rwandan Tutsi had been massacred (Jessee, 2017).

Hate speech online do not emerge elsewhere of nowhere other than reproduce the adjoining social and cultural atmosphere. For example, at critical times such as during election campaigns, hate speech may be prone to manipulation; accusations of promoting hate speech may be traded among political opponents or used by those in power to curb dissent and criticism.

Hate speech is motivated by socio-economic aspects. Ethnicity is not the fundamental problem, but the social aspect is because there is the misconception that the stranger puts in peril the social security.

During most of 2016 and 2018 Ethiopia, a country of diverse ethnicities and religions, experiences ethnic clashes, and subsequently thousands of people internally displaced. Ethiopian Somalis and Oromos largely fled following deadly clashes between ethnic Somalis and Oromos. Historically, ethnic Somalis and Oromos has been characterized by territorial competition which often leads to disputes and conflicts over resources, including wells and grazing land. Hostility flanked by the Oromo and Somali peoples beside the communal border between their two states take place intermittently throughout 2017 other than the condition deepen in September, parting hundreds of people lifeless by a government approximate and relocate get of others trying to escape the aggression. These conflicts can cause the displacement of tens of thousands of people.

Though, the higher displacement was occurred in between ethnic Somalis and Oromos there are also displacements from Amhara and Benshangual following ethnic disputes. And also there is worry between ethnic Amhara and Tigray due to the question of identity belong of Raya and Wolkayite.

The rise of irresponsible social media activism and fake news in recent times is being blamed as the catalyst especially for ethnic related violence in various parts of Ethiopia. There are

growing concerns about hate speeches and uncensored activism in the country. Believing social media is contributing to provoke these ethnic disputes among all explained ethnic groups, the Ethiopian government is planning to draft a law against hate speech which can be prohibited by the law of the country (Addis standard, 2018).

Gelashvili (2018) indicates that the effects of online hate speech show that the greater danger, nevertheless, can stem from the normalization of hate through social media. The aim of the hate groups is not only to publish the content that contains messages but also to make such content appear as a normal part of society. If the hateful message can be perceived by the society as just another opinion on social media, then such hate can be openly expressed.

Understanding the danger of hate speech in different countries mentioned above and the growing concerns of hate speech in accordance with the contexts of political and social conflict happening in Ethiopia, this research mainly focused on mapping the nature of hate speech online and identifying the depth of the problem.

## **1.2. Statement of the Problem**

The increasing use and accessibility of social media combined with their networked structure now mean that hate speech can be spread rapidly and reach more people. In this way, the scope for targeting individuals and groups with hate speech has grown enormously.

Hate speech is a complex conception and there is no globally established explanation and thoughtful of it. Hate speech that denigrates people on the basis of their membership in a group, has long troubled policy makers, causing the boundaries of free speech to be constantly renegotiated (Alakali, n.d).

Steadily, during legislation and academic publication, the harm and jeopardy of certain form of look entails, has been internationally recognized. Hence, both at an international, regional and national level, efforts have been made to address the problem and define the concept. Thus, Evidence-based academic research can provide a way to better understand what the real and perceived threats posed by hate speech are. Such a research can as well offer an untimely caution that lets concerned to recognize and spot potentially destructive tendency. Such Research might develop a better understanding of different messages communicated through different media. Therefore, the need for proper strategies to tackle hate speech on social media is unquestionable

UNESCO in its publication “Countering Online Hate Speech” 2015, provides a global overview of the dynamics characterizing hate speech online and some of the measures that have been adopted to counteract and mitigate it, highlighting good practices that have emerged at the local and global levels. The study gives suggestion for future initiatives and research to monitor how hate speech online emerges and spreads, toward developing early warning systems and methods to distinguish among different typologies of speech acts (UNESCO, 2015)).

Horne (2018) claims that Hate and dangerous speech is a serious and growing problem in Ethiopia, both online and offline. It has contributed to the growing ethnic tensions and conflicts across the country that has created more than 1.4 million new internally displaced people in the first half of 2018 alone.

As such Ethiopia is concerned and preparing to pass legislation in prohibiting hate speech (Addis standard, 2018). Nevertheless, the over-regulation of hateful speech also creates serious concerns. Some scholars have even argued that government regulation of hate speech threatens to destroy democracy.

According to Article 19, 2018 report however, although many countries have passed legislation prohibiting hate speech, what is defined as hate speech varies significantly between countries and regions.

Gagliardone, I. et al. (2016) on their study entitled, “Mechachal: Online debates and elections in Ethiopia “shows that there are growing claims that social media can be used to spread hate speech and incite violence in Ethiopia. In contrast, the study shows that the tangible level of hate speech or dangerous speech is much lower than the anecdotal evidence suggests. The study also finds that social media in Ethiopia is emerging as a space for tolerance and acceptance. Hate speech and dangerous speech do arise on these platforms, other than they are a insignificant amount of the total online conversation in Ethiopia.

On their study, only 0.4% of statements have been classified as hate speech (i.e. speech that incites others to discriminate or act against individuals or groups based on their ethnicity, religion, or gender) and 0.3% as dangerous speech (i.e. speech that builds the bases for or directly calls for widespread violence against a group) only in face book. As it is the case, elsewhere in the world, hate speech and dangerous speech do occur on these platforms, but

they occupy a marginal proportion of the total online conversations (Gagliardone, I. et al. 2016).

As a result, the mentioned study insignificantly shows that there is hate speech in Ethiopia. However, as the research fulfilled its finding based on the 2015 internet penetration rate of the country it cannot explain the status of hate speech. According to internet lives stats Ethiopian internet penetration rate by 2015 was 3.8% but According to the internet world stats Ethiopian internet penetration rate by Dec/2017 is 4.2%. Together with, the research was only focused on Face book, but there are like other social media platforms that mostly became stages for free dissemination of any kind of speeches in Ethiopia like twitter.

Empirically, the nature of hate speech as a focal research topic in Ethiopia is very much indistinguishable in the literature since the research only bothers to present numerical (percentage) of hate speech, offensive speech and dangerous speech in contrast with other non-hate stories. Though the intention of the research was to explore hate speech in Ethiopia, it critically doesn't focus on hate messages.

Following this, the researcher asserts that the nature of hate speech in Ethiopia is not yet well studied per se there are no additional researches conducted regarding the issue. This study, afterward, tries to provide the current nature of hate speech through mapping it in different social media platforms (Face book, YouTube and Twitter).

### **1.3. Objectives of the study**

#### **1.3.1. General objective**

The main objective of this study is to investigate the presences and nature of online hate speech among Ethiopians.

#### **1.3.2. Specific Objectives**

- ✓ To determine the presences of online hate speech
- ✓ To identify the grounds of online hate speech
- ✓ To identify the characteristics of online hate speech
- ✓ To examine the severity of online hate speech
- ✓ To identify the factors that motivate hate speech among Ethiopians

#### **1.4. Research questions**

1. To what extent online hate speech (on Facebook, Twitter and YouTube) among Ethiopians presence?
2. What are the grounds of online hate speech among Ethiopians?
3. What are the characteristics of online hate speech among Ethiopians?
4. How does the severity of online hate speech among Ethiopians look?
5. What are the factors that motivate hate speech among Ethiopians?

#### **1.5. Scope of the study**

The study was mainly focused in identifying and mapping the nature of hate speech among Ethiopians on social media. And due to the vast types of social media this study is delimited to selected types of social media called Face book, YouTube and Twitter.

According to stat counter (2018), face book (87%), YouTube (6%), Pinterest(3.6%) and twitter (2.23 %) are the most used platforms in Ethiopia in rank. There for, as Pinterest can't provide a enough and easy space for posting stories, Face book, YouTube and Twitter are the selected area of this study for mapping the coverage and the nature of hate speech among Ethiopians.

#### **1.6. Significance of the study**

Indeed, international organizations working on combating hate speech and researchers who further wishes to study are among the possible beneficiaries of the study. The researcher believes that this study would have several contributions to the on hand and prospect activities to combat hate speech after pinpoint the nature of hate speech. And actually, it may nourish law makers.

#### **1.7. Operational definition**

Pertaining to social identity theory as theoretical framework (see chapter two for detail), hate speech is defined accordingly. Social identity theory suggested that people have an inbuilt tendency to categories themselves into one or more in-groups, building a part of their identity on the basis of membership of that group and enforcing boundaries with other groups (out-groups) (Tajfel and Turner, 1979).

***Hate speech:*** is a term for discourse that are insulting, intimidating, degrading,, or intended to incite violence or prejudice against a person or group of people based and calling or

mentions specific name on their race, gender, age, ethnicity, nationality, religion, sexual orientation, gender identity, disability, language, moral or political views, socioeconomic class, occupation or appearance (such as height, weight, and hair color), mental capacity and any other similar distinction. The term covers written as well as oral and visual communication including in the mass media as well as some other forms of behaviors in a public setting, e.g. on the social media(McGonagle, 2002)

***Social media:*** refer to a group of Internet-based applications built on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of User Generated Content<sup>20</sup>. Social media is an umbrella term and can take many forms, including blogs (e.g., Twitter), content communities (e.g., YouTube), social networking sites (e.g., Facebook) (Gelashvili, 2018).

### **1.8. Limitations**

During accessing literatures little prior research studies done in Ethiopian context on the topic make the scope of the literature constricted however other out of context but related literatures were used to view for review of the subject topic.

During accessing some individual for interview access was denied and limited in some way. But, it doesn't impact on the searching of information since alternative individuals were used for accessing.

# **CHAPTER TWO: THEORETICAL FRAMEWORK AND LITERATURE REVIEW**

## **2.1. Introduction**

The purpose of this literature review is to provide a general overview and foundation of the thesis subject-hate speech. In this chapter a collection of the most significant previously published research and interpretations on the topic are discussed. Here in this chapter the theoretical frame work which helps to understand ‘what is hate speech?’ and for its operational definition is discussed. And the general and conceptual understanding and explanations of hate speech are conferred. Following the climates of political nature in Ethiopia are observed accordingly.

## **2.2. Theory to Understand hate speech**

### **2.2.1. Social identity theory**

Social identity theory, in social psychology, is about the study of the interaction between personal and social identities. Social identity theory intends to stipulate and expect the conditions under which individuals think of themselves as individuals or as group members. The theory also reflects on the effects of personal and social identities for individual perceptions and group behavior (Tajfel and Turner, 1979).

Social identity theory emerged from Henri Tajfel's initial work was created to clarify how people make and characterize their place in society. According to the theory, three psychological processes are central in that regard: social categorization, social comparison, and social identification.

Also it suggests that individuals label themselves as belonging to various groups such as to a professional group, or to a certain group of ethnicity, black or white. Besides self-labeling, individuals calculate the groups they feel they belong to (in-groups) and groups they do not believe themselves a member of (out-groups). To establish the in-groups’ and out-groups’ worth, individuals relentlessly categorize themselves, appraise in-groups and out-groups, and contrast their value.

Social categorization refers to the tendency of people to recognize themselves and others in terms of particular social categories—that is, as relatively compatible group members instead of as separate and unique individuals. Social comparison is the process by which people determine the relative value or social standing of a particular group and its members. Social identification reflects the notion that people generally do not perceive social situations as detached observers. Instead, their own sense of who they are and how they relate to others is typically implicated in the way they view other individuals and groups around them (Tajfel and Turner, 1979).

Somebody's social identity is then seen as the upshot of those three processes (social categorization, social comparison, and social identification). Social identity can be described as an individual's knowledge of belonging to certain social groups, together with some emotional and valuation significance of that group attachment. Thus, while one's personal identity refers to self-knowledge associated with distinctive individual attributes, people's social identity indicates who they are in terms of the groups to which they belong (Tajfel and Turner, 1979).

## **2.3. Conceptual issues on hate speech**

### **2.3.1. Historical background and trends of hate speech**

As said by Brown (2017), the term hate speech is think up by a group of legal scholars in the late 1980s in the United States in response to what they adage as the means diverse legal systems attempted convinced class's of destructive bigoted speech.

In the past, there has been a soaring acceptance of racially prejudiced expressions and discrimination, but after World War II, and in particular since the 1960s, the common trend is that European countries have brought hate speech under increasingly more strict regulation; the USA remains one of the very few countries to refuse to accept the trend to ban hate speech (Bleich, 2011; Parekh, 2006 cited in Fladmoe & Nadim, 2016).

The anti-Semitic propaganda machinery that was part of Hitler's anti-Semitic policy in "das Dritte Reich"- is history's most famous and most horrific example of hate speech with its consequences (Hollander, 2007).

Africa, Rwanda, amid April and July of 1994, at least 500,000 Tutsi were killed when a Hutu extremist led government commenced a plan to murder the country's entire Tutsi minority and any others who opposed the government's policies. The perpetrators set free half truths movements, crammed with hate speech, through the radio and print media and made direct refrains to group of people wiles them to take part in the fighting before and during the genocide as United States Holocaust Memorial Museum (USHMM) report summary (2009) shows.

As the December 2007 presidential election in Kenya was encircled by disagreement and widely considered to have been manipulated by the government, Political parties in Kenya divide largely along ethnic streaks and fury over the election results exploded into political violence with ethnic connotation. Following, Media, particularly local-language radio stations, spread hate speech before and while the violence occurred. Text-messaging and

blogs also played a large role in the dissemination of information in both positive and negative ways (USHMM report summery, 2009).

Besides, while the January 25th Uprising in 2011, diverse forms of hate speech have been on the climb in Egyptian media. These can be divided into xenophobic, political, religious and cultural forms. Politically-tempted hate speech encloses hate speech touching political groups for their political views (Zahraa, 2014). Moreover it contains hate speech grounded on nationalist dialogues closest to some Arab nationals. Xenophobic hate speech is hate speech that incites the hatred or rejection of foreigners, particularly Westerners. Cultural forms of hate speech include forms of hate speech against religious groups, particularly religious minority groups (Allam, 2014), ethnic groups as well hate speech against members of the Lesbian, Gay, Bisexual, and Transgender (LGBT) community (cited in Elliott, Chuma, Gendi, Marko, & Patel, 2016).

In Nigerian's case, many Igbo people have called for the independence of Biafra, in Nigeria's south-east, which was last independent during Nigeria's civil war, from 1967-1970. Biafra was melted into the Federal Republic of Nigeria after the conflict, which finished in millions of losses and there have been worries that hate speech may basis a revisit to violence. Radio Biafra was accused of hate speech and of Nigeria. "Hate speech has contributed to increased tensions in Nigeria during a time of bloodshed and violence not seen since Nigeria's civil war (Snaddon, 2017).

### **2.3.2. Definitions of hate speech**

***"Hate speech is understood to be inflammatory language, often insulting and derisive, that targets an individual or group, and that may or may not include a call to violence,"***

-USHMM summery report, 2009(p.8)

Gagliardone, Gal, Alves, & Martinez (2015); Gelber & McNamara (2016) cited in Fladmoe & Nadim (2016) asserts "Hate speech is a contested term, and there is no shared definition of the concept" (p.48). Thus, the definition of hate speech basically depends on a context and a jurisdiction it is likely to place boundaries and identify workable definition.

Waldron (2012) defines hate speech as an expression that can be considered hateful, be it conveyed through text, images or sound, sends two types of messages. First, it functions to dehumanize and diminish members assigned to out-group.

Second, function of hate speech is to let others with similar views know they are not alone, to reinforce a sense of an in-group that is (purportedly) under threat. Therefore, hate speech relies on tensions, which it seeks to re-produce and amplify. Such speech bonds and segregates at the meantime. It creates “us” and “them” (cited in Jubany&Roiha, 2015).

Hate Speech is not only verbal expressions, which are discriminatory towards people or groups due to characteristics such as ethnicity, origin and cultural background, nationality, religion, gender, sexual orientation or disability but also includes non-verbal expressions such as those contained in images, videos or any communicative form of online and offline activity (Pálmadóttir&Kalenikova,2017).

Hate speech is a term for discourse that are offensive, insulting, intimidating, degrading, and further intended to incite violence or prejudice against a person or group of people based on their gender, age, ethnicity, nationality, religion, sex, gender identity, disability, language, moral or political views, socioeconomic class, occupation or appearance (such as height, weight, and hair color), mental capacity and any other similar distinction. The term covers written as well as oral and visual communication including in the mass media as well as some other forms of behaviors in a public setting, e.g. on the social media (McGonagle, 2002).

### **2.3.3. Legal understanding of hate speech**

There are different accords, pacts, agreements and conventions, which have globally all touched and laid emphasis on the doctrine of hate speech. For instance, The International Covenant on Civil and Political Rights (ICCPR) states that any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law (ICCPR, 1996).

The UN Special Rapporteur on the Promotion and Protection of the Right to Freedom of Opinion and Expression in his 2012 Annual Report (as cited in Article 19, 2015) provides a classification of hate speech and distinguishes between three types of expression: expression that needs to be prohibited as it constitutes an offence under international law; expression that may be prohibited, even though it does not constitute a criminally punishable act; and expression that constitutes hate speech and raises concerns in terms of tolerance, but is still justified under international law.

### **2.3.3.1. Prohibited Hate speech**

Beneath international law, states are requisite to ban the mainly stern types of hate speech. The prohibitions are tailored to preventing the exceptional and irreversible harms the speaker intends and is able to incite.

Direct and public incitement to genocide and Prohibition of incitement to other discriminatory violations of international criminal law, such as the war crime of persecution, is not required by either the Genocide Convention (1948) or the Rome Statute (1998) but should be considered within as decidedly prohibited hate speech (cited in Article 19, 2015). Also, any advocacy of discriminatory hatred that constitutes incitement to discrimination, hostility or violence is prohibited.

Additionally, all propaganda and all organizations which are based on ideas of theories of superiority of one race or group of persons of one color or ethnic origin, or which attempt to justify or promote racial hatred and discrimination in any form of communication are prohibited under ICERD (1996).

### **2.3.3.2. Hate speech that perhaps prohibited**

International human rights law permits states to restrict expression in limited and exceptional circumstances, complying with the three-part test under Article 19(3) of the ICCPR. These restrictions must be first, provided for by law and second, in pursuit of a legitimate aim, such as respect for the rights of others, and finally, must be necessary in a democratic society (Article 19, 2015).

There are several types of hate speech, which may be comprehended as individually marking a certain fatality. This form of hate speech does not vigorous within the criterion of Article 20(2) of the ICCPR as the speaker do not look for to incite others to seize an action touching persons based on a confined trait. These types of 'hate speech' include threats of violence, harassment and assault (cited in Article 19, 2015).

### **2.3.3.3. Lawful hate speech**

Expression may be inflammatory or offensive, but not meet any of the thresholds described below on (2.5.1). This expression may be characterized by prejudice, and raise concerns over intolerance, but does not meet the threshold of severity, at which restrictions on expression are justified.

This does not preclude States from taking legal and policy measures to tackle the underlying prejudices of which this category of hate speech is symptomatic, or from maximizing opportunities for all people, including public officials and institutions, to engage in counter-speech (Article 19, 2015).

#### **2.3.4. Common Grounds and Characteristic of hate speech**

As stated in Article 19 (2015), the largest range of protected characteristics is found in the offence of persecution, which can be committed against any group based on their, political opinion, race, nationality, ethnicity, culture, religion, gender or other grounds that are universally recognized as impermissible under international law. Thus, hate speech can be commonly based on gender, sexual orientation, race, ethnicity, language, descent, social status, religion, beliefs or opinions.

Fladmoe & Nadim (2016) maintains that “the targets of hate speech are first and foremost members of minority groups” (p.51). But also, more general (majority) group attributes, such as gender, may be targeted. Practically, according to Reuters (2018) special report, several 700,000 members of the Rohingya community had recently fled the country amid a military crackdown and ethnic violence.

Hate base, a database that gathers instances of hate speech globally, similarly finds that ethnicity and nationality are the most common targets for hate speech and indicates that there has been a clear increase in hate speech based on religion and class background (cited in Fladmoe & Nadim, 2016).

Hate speech includes things like identity-prejudicial abuse and harassment, certain uses of slurs and epithets, some extremist political and religious speeches and certain displays of hate symbols e.g. burning crosses (Simpson, 2013).

Under above mentioned grounds, Sikorskaya and Gafarova (2014) point out common forms of hate speech such as accusations against other groups or individual for separatism; territorial acquisition, or other negative ambitions; statements regarding on historical crimes of one group or individual against the other; creating negative image of other group or individual; and creating negative image of other group or individual by covering domestic conflicts and accusations of criminality.

Searching for enemies among others or projecting one group’s or individual problems onto others; expressions of the superiority of other groups or individual; accusing of other group or

individual of unwelcomed willingness to settle down in the region; and accusing other groups or individual of reluctance to learn the language and culture of native people are also common forms of hate speech as mentioned in Sikorskaya and Gafarova (2014).

### **2.3.5. The danger and severity of hate speech**

As cited by Fladmoe& Nadim (2016) , hate speech is found to have a range of consequences for individuals, such as fear and other emotional symptoms, lowered self-esteem, loss of dignity, and withdrawal from the public –both physically and in terms of participation in public debate (Boeckmann& Liew, 2002; Boeckmann&Petrosino, 2002; Eggebo, Sloan, &Aarbakke, 2016; Gelber& McNamara, 2016; Herek, Cogan, & Gillis, 2002; Leets, 2002; Midtboen& Steen-Johnsen, 2016; Pew Research Center, 2014).

Hate speech can in itself have a “discouraging effect on the exercise of free speech” (Fladmoe& Nadim, 2016, p.47).

One purpose of hate speech is to incite fear in the groups targeted. Hate speech works to guard and reinforce boundaries and hierarchies between groups, and to remind those who are considered ‘different’ or ‘other’ of where they belong (cf. Perry, 2001, cited inFladmoe& Nadim, 2016).

Fladmoe&Nadim (2016) concurs that “Experiences with, or fear of, hate speech can shape individuals’ propensity to speak their mind, and make targeted individuals or groups more cautious in expressing their views and making themselves visible” (p. 47).

They also maintain that a potential consequence of hate speech is that certain groups are silenced, so excluding voices and viewpoints from public debates. Thus, while legislation against hate speech poses a legal boundary on free speech, hate speech can, in effect, also function to limit the individual’s exercise of the right to free speech through instilling fear and causing withdrawal from public debate for those targeted. In this sense, hate speech can represent a social boundary for free speech.

Shaw (2012) agrees hateful words, even those that do not rise to the level of incitement to violence, can cause very real psychological hurt to the victims even while reinforcing potentially dangerous beliefs in the minds of the audience. The racist messages that hate speech often encapsulates, for instance, have been shown to have significant negative impact

on parenting practices, and have even been linked to mental illnesses and psychosomatic disease.

The guardian (2007) notice hate speech as gateway to discrimination, harassment and violence as well as a precursor to serious harmful criminal acts called as- hate crime.

The hate crime sort includes not only hate speech that may incitement to hatred, contempt, marginalization and psychological abuse against the groups of people characterized by certain features, but also physical violence against them like killing and bodily harm. Property crimes like property damage, vandalism, church and cemetery desecration as well as other criminal acts are hate crimes following hate speech (Human rights monitoring institute(HRMI), 2013).

### **2.3.5.1. Severity threshold**

Article 19's six-part test (Context of the expression, the speaker, Intent, Content of the expression, Extent and magnitude of the expression, and Likelihood of harm occurring, including its imminence), incorporated to the Rabat Plan, and was designed to assist in determining in which situations the danger of violence, hostility or discrimination is sufficiently present to justify prohibitions on the expression of hate speech (Article 19, 2015).

To understand the severity of hate message, first; the expression should be considered within the political, economic, and social context in which it was communicated, as this will have a bearing directly on both intent and/or causation.

The contextual understanding should take into account, extra with the existence of conflict in society, for example, recent incidents of violence– the existence and history of institutionalized discrimination, for example in law enforcement and the judiciary; the legal framework, including the recognition of the targeted group's protected characteristic in any anti-discrimination provisions or lack thereof; – the media landscape, for example regular and negative media reports about the targeted group with a lack of alternative sources of information; and – the political landscape, in particular the proximity of elections and the role of identity politics in that context, as well as the degree to which the views of the targeted group are represented in formal political processes.

And, the position of the speaker, and their authority or influence over their audience is critical. Contemplation should be made when the speaker is a politician or a prominent

member of a political party and public officials or persons of similar status (e.g. teachers or religious leaders) due to the stronger attention and influence they exert over the others. This analysis should also examine the relationship of the audience to the speaker, and issues such as the degree of vulnerability and fear among the various communities, including those targeted by the speaker, or whether the audience has high levels of respect or obedience of authority voices.

If there is intention to take on in advocacy to hatred; purpose to target a group based on a protected characteristic and having comprehension of the consequences of their action and knowing that the consequences will occur or might occur in the ordinary course of events (i.e. in which no unforeseeable change or event has occurred) it also helps to measure the severity. But, this should be judged on the facts of the case and its circumstances, considering, inter alia, the language used the scale and repetition of the expression, and any stated objectives of the speaker. Recklessness and negligence are not sufficient as a standard of intent; thus, consideration should be giving to protecting communications that are simply ill-judged or flippant (such as a bad joke), or where the intent is more nuanced (to satire, provoke thought or challenge the status quo, including through art).

Additionally, what was said is relevant, including the form and the style of the expression, whether the expression contained direct or indirect calls for discrimination, hostility or violence, and the nature of the arguments deployed, and the balance struck between arguments. The audience's understanding of the content of the expression is particularly important, where incitement may be indirect. International standards have recognized that certain forms of expression provide "little scope for restrictions", artistic expression, public interest discourse, academic discourse and research, statements of facts and value judgments.

To test the severity as well, it is vital to analysis and examines the public nature of the expression, the means of the expression and the intensity or magnitude of the expression in terms of its frequency or volume (e.g. one leaflet as opposed to broadcasting in the mainstream media, or singular dissemination as opposed to repeated dissemination). If the expression was disseminated through the mass media, consideration should be given to media freedom, in compliance with international standards.

Yet, there must be a reasonable probability of discrimination, hostility or violence occurring as a direct consequence of the expression, but the proscribed outcome itself need not actually

occur; actual occurrence of harm may be considered an aggravating circumstance in criminal cases.

### **2.3.6. Climates for hate speech**

Hate speech have been understood and think up in response to specific and perniciously discriminatory social phenomena or incidents.

Shaw (2012) indicates that Social and historical context plays such an important role in determining which words are hateful. “The most destructive messages are those that rely on historically established hatreds and symbolism to awaken dormant cultural prejudices” (p.287).

The precarious economic and political situation of transitional societies aggravate the risks of practices such as hate speech to be allowed by parties motivated by the desire for political power (Elliott et al., 2016).

In line with council of Europe (2017), Hate speech can be understood as a “manifestation of unequal social and power relations and as a mechanism for reproducing them” (p. 35).

Also, the climate for hate speech is likely to become the most conducive in situations where the political stakes are high, such as during elections and protests (Gagliardon, Gal, Alves, & Martine 2015). Along with, the use of hate speech during elections, particularly in the campaign period, is a dynamic and rapidly evolving issue. Rumors and accusations before Election Day may create the hate speech and pre-conditions for calls to violence.

Furthermore, ethnic tensions through in marginalization are likely potential to create fertility to hate speech. Ethnic clashes are usually pinpointing of lack of discussion and benevolence among the clashing gathering. When conflicting views are expressed through the media, the resulting visibility and position taking only escalates the conflict. Accessibility of new media during which each individual can articulate their observations devoid of regulation or limit, has contributed to the increased expression of ethnic hate speech through the digital platform (Musa & Willis, 2014 cited in Kimotho&Nyaga, 2016).

### **2.3.7. Hate speech on Social media**

The development of Web 2.0 and its participative nature attracts a great interest over potential implications on society on a social, political and economic level. One important aspect of Internet’s development has been the emergence and growing popularity of social

media. Social media have influenced the traditional ‘rectilinear’ pattern of communication, by introducing a more interactive and participative one.

There are presently in excess of 4 billion individuals around the globe utilizing the internet. Well over portion of the total populace is currently on the web, with the most recent information demonstrating that almost a fourth of a billion new clients came online without precedent for 2017. Africa has seen the quickest development rates, with the quantity of web clients over the mainland expanding by in excess of 20 percent year-on-year (we are social, 2018).

As indicated by report from we are social (2018), Social media use keeps on developing quickly as well. In excess of 3 billion individuals around the globe currently utilize web-based social networking every month, with 9 out of 10 of those clients getting to their picked stages by means of cell phones.

Also, in the report, the 10 fastest growing internet populations in the world are in Africa, with the number of users reported in Ethiopia more than tripling versus the numbers we reported last year.

According to we are social report (2018) Ethiopia has above 16 million active internet users from the total population of above 106 million. And from those 3.8 million are active social media users and Facebook is the top ranked platform which monthly utilize by 3.8 million users wherein 70% are male.

Despite the global progress of internet and social media users in specific, hate speech in social media, in the absence of effective control mechanisms, is a much greater ‘environmental threat to social peace’ than hate speech in an offline context. Whilst mainly of the online social media and blogging websites prohibit the use of hate speech, the mass of these networks and websites makes it roughly impractical to control all of their content (Gelashvili, 2018).

Council of Europe (2017) puts hate speech online as a trend of “special concern” (p.10). Therefore, Internet has produced new spaces of communication and interface but with less constraint: users can hide behind secrecy and distance to express hate to others. Moreover, hate can be extended and shared easily, for example, via comments or re-posts, taking a life of their own beyond the original post.

The exponential growth of social media such as Twitter and community forums has revolutionized communication and content publishing but is also increasingly exploited for

the propagation of hate speech and the organization of hate-based activities. The anonymity and mobility afforded by such media has made the breeding and spread of hate speech (Zhang & Luo, 2018).

Face book, Twitter and YouTube have global user policies on hate speech and remove comments judged to be in breach of these policies. In cases of repeated or extreme abuse, social media providers typically suspend or close user accounts.

#### **2.3.7.1. Facebook**

Facebook propelled in 2004 as a social interaction site, solely for Harvard undergraduates, is an informal communication administration that enables clients to make individual profiles. Interchanges appear as 'posts', and clients can show their inclinations for client created content, articles, items and administrations through a 'Like' work.

According to its community standards, 2016 Face book considers hate speech to be a “direct attack” on users based on “protected characteristics,” including race, ethnicity, and national origin, and sexual orientation and gender identity.

Hate speech is one of a few kinds of substance that Facebook audits, notwithstanding dangers and provocation. Facebook characterizes loathe discourse first as an assault, for example, a corrupting speculation or slur and second as Targeting an "ensured class" of individuals, including one dependent on sex, race, ethnicity, religious connection, national starting point, sexual direction, sex personality, and genuine inability or sickness. For instance, Researchers and human rights activists state they forewarned Face book for quite a long time that its stage was being utilized in Myanmar to advance prejudice and contempt of Muslims, the Rohingya (Reuters, 2018).

#### **2.3.7.2. Twitter**

Twitter is an online social communication and miniaturized scale blogging administration that empowers clients to send and peruse short 140-character instant messages, called "tweets". Enrolled clients can peruse and post tweets, yet unregistered clients can just peruse them. Clients get to twitter through the site interface, SMS, or cell phone application. Twitter clients can "pursue" or basically buy in to the updates of different clients.

Twitter's official policy likewise expresses that it is focused on battling on the web misuse. Twitter's Hateful lead arrangement preclude focusing on people with substance planned to

prompt dread or spread frightful generalizations about a secured class, including stating that individuals from an ensured classification are bound to partake in perilous or unlawful exercises, e.g., "all [religious group] are fear based oppressors". And furthermore, the arrangement believe scornful symbolism to be logos, images, or pictures whose design is to advance threatening vibe and malignance against others dependent on their race, religion, handicap, sexual direction, sex character or ethnicity/national birthplace.

### **2.3.7.3.YouTube**

YouTube was the main site devoted exclusively to transferring and sharing individual video. YouTube enables clients to transfer; view and remark on recordings. More than 3 billion recordings are seen every day on YouTube, achieving 700 billion playbacks in 2010. Just as transferring and survey media, clients can likewise leave remarks on recordings. YouTube is the third most frequented site on the web.

YouTube on its hate speech arrangement portray that if the basic role of the substance is to affect contempt against a gathering of individuals exclusively dependent on their ethnicity, or if the substance advances savagery dependent on any of these center qualities, similar to religion, it abuses our strategy.

### **2.4.Major protests and crisis in Ethiopia**

Outsized range and extraordinary gripes brushed through Ethiopia's major region of Oromia commencement in November 2015, and in the Amhara district from July 2016(Human rights watch, 2017).

According to relief web (2017), Concerns about the government's proposed expansion of the municipal boundary of the capital, Addis Ababa, triggered widespread protests across Oromia. Dissenters expected that the Addis Ababa Integrated Development Master Plan would uproot Oromo ranchers, as has progressively happened over the previous decade. There were wide questions about the truthfulness of the administration's reported crossing out of the Master Plan in January 2016, due generally to past broken guarantees. Dissidents communicated worries over many years of chronicled complaints and the improper utilization of deadly power by the security powers.

Also, as said by the conversation (2016), Qeerroo's, organizing the Oromo community to the mass protests extended demands are about achieving self-determination and sovereignty by replacing the Tigrayan-led regime with a multi-ethno-national democratic government. These

demands gradually emerged to create solidarity with other ethno-national groups, such as the Amhara's, who also have grievances with the regime.

Amhara also held titanic protest. The huge demonstration held in Amhara is a request by representatives from the Welkait Amhara Identity Committee. The Welkait committee says community members identify themselves as ethnic Amhara's and say they no longer want to be ruled by Tigrayans (Tesfa news, 2016).

In July 2016, challenges spread to the Amhara area, activated by the capture of Welkait Identity Committee individuals, a gathering looking to determine long-standing worries over regulatory limits. Dissidents in Amhara district are principally worried about the unequal dispersion of intensity and monetary advantages for those adjusted to the legislature. On August 6 and 7, security powers murdered more than 100 individuals in Amhara and Oromia, including more than 30 individuals executed in Bahir Dar alone. The town saw one of the biggest challenges. There were reports of enormous scale captures all through Amhara, as Human rights watch (2017) shows.

Amhara protestors were motivated not only by the arrests, but also by persistent government brutality toward opponents, and a sense of disempowerment under the Tigrayan-dominated government. Some protests became violent. In Gondar—to which Welkait historically belonged—protesters burned Tigrayan businesses. Too, dozens of ethnic Konso were killed by security forces in the Southern Nations, Nationalities, and Peoples' Region (SNNPR) following protests over administrative boundaries in the Konso area in the same year (All Africa 2016).

In large, The Oromo and Amhara protest movement has started to change the political landscape of Ethiopia and shaken the regime's foundations. Emitting like a social fountain of liquid magma, it has sent swells through the nation with various gatherings changing their demeanors and remaining in solidarity with the Oromo (the conversation, 2016).

In mid-February 2018, following the sudden resignation of Prime Minister Haile Mariam Desalegn, In April 2018, Ahmed Abiy, was sworn in as Ethiopia's new Prime Minister. Abiy, Ethiopia's first Oromo leader has called for reconciliation and reform, including the privatization of some government-run firms and the liberalization of Ethiopia's political system.

Though there is climate of change after the sworn of Abiy as a prime minster, aggression has persistent in some parts of the country, and Ethiopia's political and security situation remains shaky. Abiy himself was the supposed target of a recent bomb attack at public gathering in Addis Ababa.

## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.1. Introduction**

In this chapter, the concern of research design, area of study, population, and samples of the population, sampling technique, and instruments for data collection and methods of data analysis are presented.

### **3.2. Research design**

Research design is normally plan for connecting the reasonable research issues to the appropriate exact research. Research design is concerning the reason of the examination, its framework or development. As well, it is tied in with conspiring the generally course of action of the examination so it conveys the affirmation expected to answer the exploration issue; and troubles decisions about how to gather that proof which look into techniques are going to utilize.

In other words, the research design articulates what data is required, what methods are going to be used to collect and analyze data, and how all of this is going to answer research question.

As mentioned previously, the main objective of this study is to investigate the extent and nature of online hate speech among Ethiopians. Thus, the pertinent research design perceptibly is explanatory type that the purpose of explanatory research is to increase the understanding of a researcher on a certain subject.

Accordingly, this study is chiefly planed on explanatory research design since it is conducted for a problem which was not well researched before, demands priorities, generates operational definitions and provides a better-researched model. It is essentially a type of research design which focuses on explaining the aspects of study in a detailed way (Creswell, 2014).

According to Creswell (2014), explanatory research is conducted in order to help to find the problem that was not studied before in-depth. The Explanatory research is not used to give us some conclusive evidence but helps us in understanding the problem more efficiently.

### **3.3. Research approach**

There are three approaches or methods to conducting research: qualitative methods, quantitative methods and mixed methods (Creswell, 2014). Seeing that this research study involves collecting and analyzing both quantitative and qualitative data, a mixed methods approach is implemented to address the research questions. The justification for the approach choice is as per the following:

#### **3.3.1. Mixed methods**

Toward obtain the needed statistics, quantitative and qualitative research methods are used together- as they are jointly supportive on exploring the selected issue. Having the Focuses on the research process and the kind of tools and procedures to be used, specially, mixed methods research represents research that involves collecting, analyzing, and interpreting quantitative and qualitative data in a study that investigate the same underlying phenomenon(Creswell,2014).

Since the researcher believes that both qualitative and quantitative method, in combination, provides a better understanding of a research problem or issue than either research approach alone, they are selected together for this study

Quantitative method is employed while the researcher gathered data through survey and quantitative content analysis. And the descriptive and statistical analysis, as method of analysis also makes the choice of quantitative method.

Qualitative method is employed since the researcher proposed collects data through in-depth interview and qualitative content analysis. And the interpretative and qualitative content analysis, as method of analysis also makes the choice of qualitative method.

Consequently, both quantitative and qualitative research method in combination, are employed to collect and analyze both types of data to nurture and get better understanding toward the issue of online hate speech among Ethiopians.

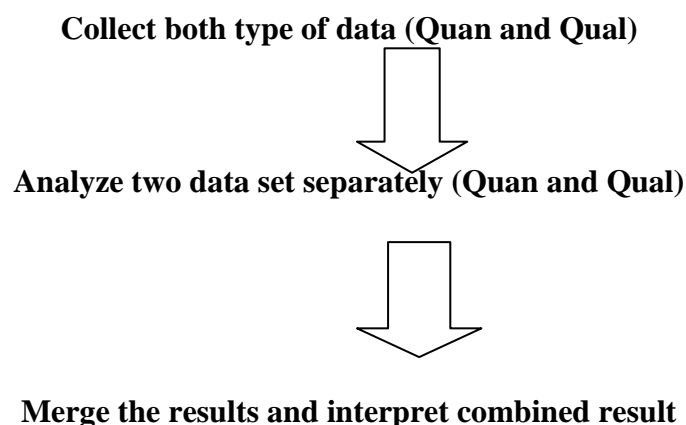
Here under the mixed methods convergent parallel design is employed since it is the main design in mixed researches used to best understand or develop more complete understanding of the research problem by obtaining different but complementary data on topics that are not well researched (Creswell,2014). Thus, the issue of hate speech in Ethiopia is still not well investigated.

In this study, convergent parallel design is used to collect and analyze two independent strands of qualitative and quantitative data at the equal time in solo face. Though, data sources, samples and sample sizes are different, the methods are prioritizing equally since they are designed parallel to answer same research questions together.

During the discussion, the qualitative and quantitative data are disused together to see the overall picture and nature of the online hate speech, through mixing both data together for interpretation purpose.

Generally, the principle of a convergent (or parallel or concurrent) mixed methods design in this study is to concurrently gather both quantitative and qualitative data, combine the data, and use the results to recognize the mentioned research problem and questions.

To be clear, the following (flowchart 1) gives General flowchart of the design developed after understanding and interpret Creswell, 2014 explanation of the convergent parallel design.



Flowchart 1: the convergent parallel design

### **3.4. Research techniques**

#### **3.4.1. Sampling Techniques**

Sampling is process of selecting a portion of a population or universe. Merriam-Webster Dictionary defines sampling as “the act, process, or technique of selecting a representative part of a population for the purpose of determining parameters or characteristics of the whole population.” And probability and non-probability sampling are the two measure categories of sampling methods which helps to select a representative of population.

As such, one amongst non-probability sampling method called purposive sampling technique, also called judgment sampling, is the overall technique (used for the selection of social media

and social media contents, social media users and professionals) selected for this study- wherein having a prior purpose in mind. In purposive sampling, the criteria of the elements that are to include in the study is predefined. Also, purposive sampling is very useful in the early stages of an exploratory study.

Promulgation of hate speech can be based on gender, age, ethnicity, nationality, religion, sexual orientation, gender identity, disability, language, moral or political views, socioeconomic class, occupation or appearance (such as height, weight, and hair color), mental capacity. As a result, due the enormity of the grounds for hate speech this research is delimited on ethnicity and religious based hate messages.

Following, Amhara, Tigary, Oromo and Ethio-Somalia are purposively selected ethnic groups helps to view the ethnic based hate speech, since major displacements and political instabilities in 2018 were primarily in large attached with these ethnic groups. Also, 2018 main political transition which is held under Ethiopian people revolutionary democratic front (EPRDF) party coalitions were under those mentioned ethnic groups excluding Ethio-Somali. Selecting those ethnic groups doesn't mean that the research is based to see hate speech only among those ethnic groups, but rather they are selected purposively to search contents (via mentioning their name) from social media. And, Muslim, orthodox, catholic and protestant are purposively selected religious groups helps to view the religious based hate speech, since they are the foremost in number in Ethiopia. And, these religious groups are the same employed to search contents from social media via mention their name.

#### **3.4.1.1. Selection of social media platforms and their contents**

Face book, YouTube and Twitter are the purposively selected social media platforms- as they are the most used platforms in Ethiopia, according to stat report, 2018. Also, Purposive sampling is at this juncture used to sample Face book, Twitter and YouTube stories and posts by using key word (instructive to the research thought) searches. All Tweets or posts or videos (which are reachable for everyone who have Face book or twitter account) of 2018 that refer to the above mentioned ethnic and religious names in English and allied Amharic words are collected- – as the scope of the study is delimited with the issue of ethnicity and religion. The key words and phrases were “Amhara-2018”, “Tigray-2018”, “Oromo-2018”, “Somalia, Ethiopia-2018”, “አማራ-2018”, “ትግራይ/ትግራይ-2018”, “ኦሮሞ/ኦሮሞያ-2018”, “ሶማሊኢትዮጵያ/ሶማሊያ-2018”, “Orthodox, Ethiopia-2018”, “Catholic, Ethiopia-2018”,

“Protestant, Ethiopia-2018”, “አርቶዶክስ/ተዋህዶ-2018”, “ፕሮቴስታንት/ጳጳሳውያን-2018”, and “ካቶሊክ-2018”.

#### **3.4.1.2. Selection of social media users**

Knowingly selected individuals who have 1000 or perhaps more friends or followers or subscribers on Facebook and/or Twitter and/or YouTube are selected because the researcher considers that those who have 1000 or more friends or followers or subscribers on the previously mentioned platforms are actively engaged in social media activities, such as attaining multiple information due to the number of friends or subscribers.

#### **3.4.1.3. Selection of professionals**

For this study, a group of activists, politicians, opinion leaders, and journalists, writers and scholars with prominence in various social, political, economic and cultural activities are specifically selected professionals. The researcher believes that they are informant of the topic, that the researcher has focused on and have knowledge due to their activism, writing and/or propagation of the topic. Also, the research observation of the professionals makes the selection.

#### **3.4.1.4. Sample size**

The size of the quantitative sample is not the same size as the preferably purposefully selected qualitative sample.

Using the 2018 Ethiopians Facebook, twitter and YouTube public posts or tweets or video uploads as a population parameter, 286 posts are the total sample size. Thus, are purposively and operationally selected amongst all tweets or posts or videos which are collected with the mentioned key words searches. The total sample sizes are determined by the operational definition I, the researcher, used. In other words, posts or tweets or videos that are insulting, intimidating, degrading, or intended to incite violence or prejudice against a person or group of people based on and mentioning a certain group of ethnicity and religion among the searches (which mentions the key word searches) are the total sample size.

The Researcher picked 24 sample of random posts from the larger samples (that of 286) for qualitative data after coding is employed. This is because the intention of data collection for qualitative data is to establish and gain information from a small sample however to collect

in- depth information from this sample; but, in quantitative research, a large sample is needed to conduct important statistical tests.

A total of 200 purposively selected individuals who are active social media users, especially on Facebook and/or Twitter and/or YouTube and who have 1000 and above friends or followers or subscribers on the mentioned platforms are the total social media users.

Activists, monitors, politicians, opinion leaders, journalists, scholars and writers a total of 15 Information sources are selected purposively as key informants and as key professionals.

### **3.4.2. Data collection tools**

#### **3.4.2.1.Data source**

The data gathered by researcher first-hand is primary data. The researcher collects such data on purpose, because no previous records of the data exist to be accessed by public. So, Primary data are collected using content analysis (social media posts), surveys and in-depth interviews. Such data is highly reliable.

The data that have been collected and compile and written by someone, and are accessible to the public, are known as secondary data. It is the data used by the investigator from other sources. Here, the secondary data are different books and articles that the researcher used to nurture the literature of the topic and the discussion of the study.

#### **3.4.2.2.Content analysis**

Qualitative Content analysis, as data collection method, used to collect data from Face book, Twitter and YouTube by extracting posts by key words that mentioned ethnicity and religion in 2018. The units of analysis collected via key word search are posts (image post, text post, image with text posts and video posts) taken from the selected platforms.

#### **3.4.2.3.Survey- Questionnaire**

Surveys are a very popular form of data collection, especially when gathering information from large groups. Pinsonneault and Kraemer (1993) defined a survey as a means for gathering information about the characteristics, actions, or opinions of a large group of people. Surveys are capable of obtaining information from large samples of the population.

Thus, survey is selected to estimate opinions, views, and experiences of many active social media users on the issue of hate speech. And questionnaires are survey instruments that will

employ at this juncture. Questionnaire as a method of survey-will be used as a scientific instrument to obtain data from the 200 selected active social media users. The survey questionnaires are semi structured that include open ended questions cautiously. And Amharic was the employed language to write the survey questionnaire.

#### **3.4.2.4. In-depth Interviews**

Interviewing is a qualitative research method that engages performing rigorous individual interviews with a small number of respondents to discover their perspectives on an idea or situation. And, In-depth interviews are useful when you want detailed information about a person's thoughts and behaviors or want to explore issues in depth. Also, they are often used to provide context to other data offering a more complete picture.

Key informant interviews- are qualitative in-depth interviews with people who know what is going on in a society or forum (Kumar 1989). Having this all advantages of in depth interview, the researcher used semi-structured with 15 individual interviewees to obtain qualitative data.

With semi-structured interviews, the interviewer is arranged to be lithe in terms of the order in which the topics are considered, and, possibly more significantly, to let the interviewee develop ideas and speak more extensively on the issues raised by the researcher (Denscombe, 2010).

The researcher based the choice of semi-structured individual interviews on their open-ended nature, suppleness and compatibility with the subject under study. This helped the researcher to acquire detailed information on the questions and the key informants had an opportunity clarify their answer due to the semi-structured interview.

The interview was held face to face, except for one interviewee via phone. In the interview took 12-55 minutes. I, the researcher recorded the data in audio recorder, and then write out it. Since to all interviews was held in Amharic, the researcher later translated it in to English.

#### **3.4.3. Data presentation and analysis techniques**

Statistical and text analysis are employed for analysis. First the quantitative findings, survey questionnaire and the data from quantitative content analysis, are presented and analyzed in table and different charts and number based on frequency analysis. To present and analyze the quantitative data, software's like SPSS and Microsoft excel were used. Quantitative data are presented in form of table and charts.

Next, qualitative data are presented and analyzed interpretatively with the determined themes, in a way the research question could be addressed. The qualitative data are presented analyzed in accordance with the identified themes (developed and emerged from the literature review and from the perspective of raised research questions) after coding is employed.

### **3.5. Coding and Inter coder reliability**

After Close reading is engaged by the coders (the researcher and one multimedia expert and researcher) to addresses the whole of the records of posts and understanding of it, and coding do the same with the posts, having sentences and paragraphs (text posts, text with image posts, image posts and videos posts) as a full unit of analysis. The researcher used Descriptive coding, to describe characteristics of the post and thematic Coding, to describe a certain theme developed from the literature review and the researcher understanding amid the research questions.

The descriptive coding helps to describe the appearance of the posts to distinguish the platforms of the post, the nature of the post (hate speech or not hate speech) and the grounds of the post (ethnicity and/or religious based).

The thematic coding is developed within two categories, which includes points to view form of the hate speech (blaming on history, picturing negative, searching enemies, showing superiority, imposing the whole, claiming agenda and dehumanization) and severity of the hate speech (intentional, contextual, prominent, intense, incitement). Explanations and interpretations were given for each of codes in the coding book. While the categories of forms are developed according to Sikorskaya and Gafarova (2014), and the category of severity are taken from Article 19 publications.

Basically, the researcher used quantitative data coding for a total of 286 posts, but also researcher pick sample of random posts from the larger quantitative samples to be qualitative samples after coding and inter coder reliability is employed. In other words, the quantitative coding is suits as complement for selecting qualitative data.

For researchers doing content analysis, inter-coder reliability is crucial. Inter coder reliability is the extensively used expression for the coverage to which independent coders evaluate a characteristic of a message or artifact and reach the same conclusion. It is also, known as inter coder agreement, according to Tinsley and Weiss (2000). Several methods exist for calculating inter-coder agreement, for instance percent agreement.

Percent agreement:  $PA0 = \text{total As} / n * 100\%$

Where PA0: percent of agreement. As; total agreement, n; the total code

Accordingly, the inter-coder percent agreement was more than 85%, which designate the subsistence of sufficient reliability. Similarly, owing to the correctness of the dimensions, the cautious selection of samples, and the high inter-coder reliability, the validity was also high.

## CHAPTER FOUR

### DATA PRESENTATION, ANALYSIS AND DISCUSSION

#### 4.1. Introduction

The main objective of this study was to investigate the extent of presence and the nature of online hate speech among Ethiopians on the case of selected social media platforms called Facebook, twitter and YouTube. So that four main research questions were point out and both qualitative and quantitative research method were selected to realize the affirmed objective. And survey-questionnaire, content analysis and in-depth interview were employed under the mixed approaches as research methods to collect the necessary data and information in accordance with the mentioned research questions. Then in this chapter all primarily collected data are presented, analyzed and discussed to complete the main objectives of the study and to answer the posed research questions. Here quantitative data is presented and analyzed first, and then quantitative data is pursued and data's collected from in-depth interview presented and analyzed after everything else. And the data's obtained from survey-questionnaire; content analysis and in-depth interview are discussed jointly in the discussion part of this chapter.

#### 4.2. Quantitative content analysis

##### 4.2.1 Survey-questionnaire data

##### 4.2.1.1. Demography of the respondents

##### 1. Gender of the selected respondents

Figure 1 designates the gender of selected social media users who completed the questionnaire.

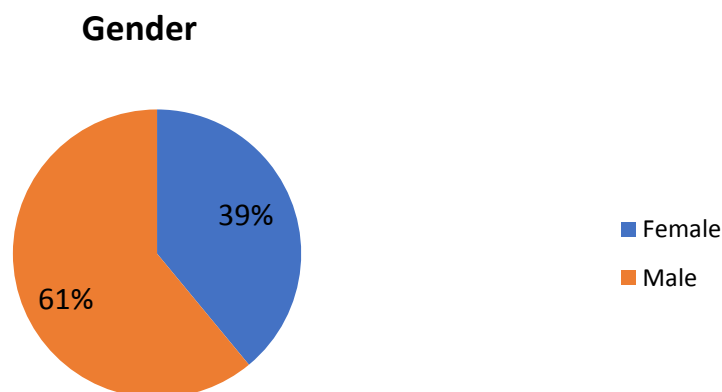


Figure1: Gender of the selected respondents (social media users)

As it indicates in figure 1, 61% of the respondents are male and 39% female. Though greater parts of the respondents are male it doesn't speak about amid the focus of the study.

## 2. Age of the selected respondents

Figure 2 is information about the age of the selected social media users.

Age	Frequency	Percent
18-25	82	41.0
26-33	82	41.0
34-41	32	16.0
41-48	4	2.0
Total	200	100.0

Figure 2: Age of the selected respondents (social media users)

As figure 2 shows 41 % of the respondents are aged between 18 – 25 and 26-33. This indicates that majority of the respondents are at youth age. Following, 16% of the respondents are aged 34-41. The least percent which is 2% counted for respondents aged 41-48.

## 3. Occupation of the selected respondents (social media users)

Figure 3 represents the occupation of the respondents.

Occupation	Frequency	Percent
Student	66	33.0
Government	76	38.0
Non-governmental	30	15.0
Private	27	13.5
unemployed	1	.5
Total	200	100.0

Figure 3: Occupation of the selected respondents (social media users)

Whilst 38% of the respondents are Government employees, 33% and 15% embodies for students and non-governmental workers respectively. And 13.5% are private workers, next the 0.5% represents for unemployed.

#### 4. Social media platforms used by the selected respondents

The underneath figure 4 is data about the utmost social media platforms used by the selected respondents.

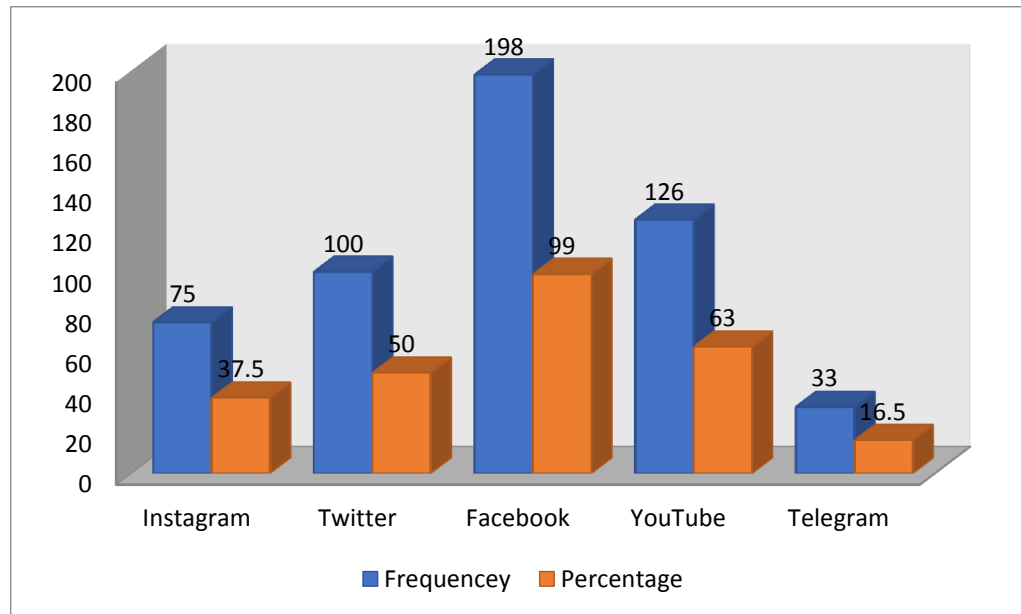


Figure 4: Social media platforms used by the selected respondents

According to figure 4, 99% of the respondents (almost all) are Facebook users and 63% are YouTube users. While 50% of the respondents are twitter users, 37.5% uses Instagram. And 16.5% respondents are telegram users. To be clear, this figure shows there are individual respondents who use one and above one social media platforms together. Here, the particularly selected social media platforms (Facebook, YouTube and twitter) for this study are the majority used platforms among the selected respondents.

#### 5. Number of friends/followers/subscribers of the selected respondents on the selected social media

Figure 5 is info about number of friends/followers/subscribers of the selected respondents on the selected social media.

Platforms	Below 1000	1000-1500	1501-2000	2001-2500	2501-3000	Above 3000	Don't have	Total	frequency of 1000<	Percentage of 1000<
Facebook	35	84	20	13	14	32		198	163	82.32323
Twitter	49	47	1			1	2	100	51	51
YouTube	52	5	2	2			65	126	74	58.73016

Figure 5: number of friends/followers/subscribers on the selected platforms

As of the figure 5, from the 99% of Facebook users 82.3% have 1000 and above friends/followers. And from the 63% of YouTube users 58.7% have 1000 and above followers/subscribers. Next, from the 50% of twitter users 51% have 1000 and above friends/followers.

#### 4.2.1.2. Data on online hate speech

##### 1. Presence of hate speech in Ethiopia

Figure 6 demonstrates the response of the selected respondents regarding the question of presence of hate speech in Ethiopia since respondents were asked to answer regarding the presence of hate speech in Ethiopia.

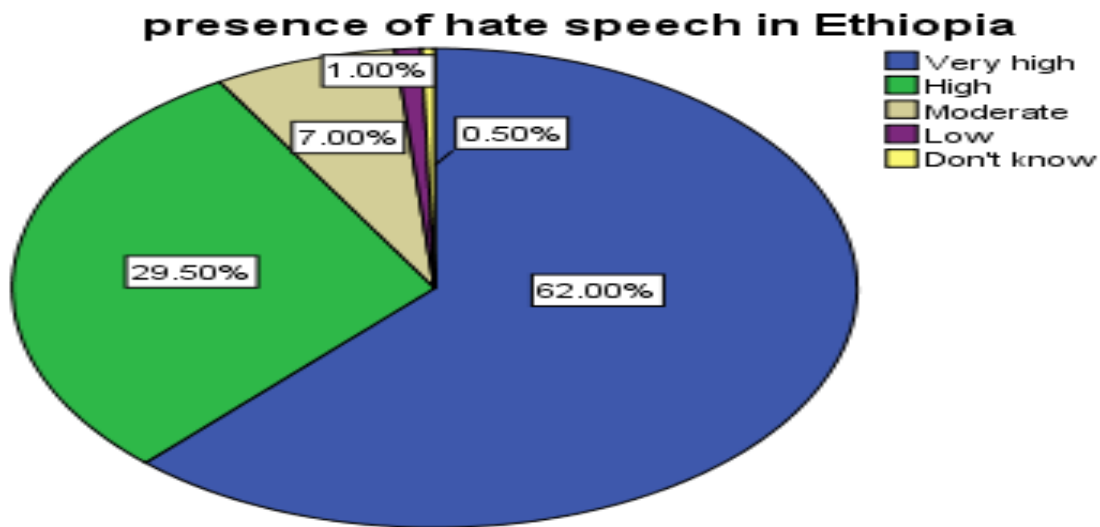


Figure 6: presence of hate speech in Ethiopia

In the figure, 62 % (majority) of the respondents assert the presence of hate speech in Ethiopia is very high and 29.5% the respondents claim high. Following, when 7% of the respondents respond that the presence of hate speech in Ethiopia is moderate and 1% and 0.5% says low and I don't know respectively.

## 2. The role of social media for the presence of hate speech in Ethiopia

The following Figure 7 is a graphic representation having the information about the response vis-à-vis the role of social media for the presence of hate speech in Ethiopia.

**the response of selected respondents (social media user) vis-à-vis the Role of social media for the presences of hate speech in Ethiopia**

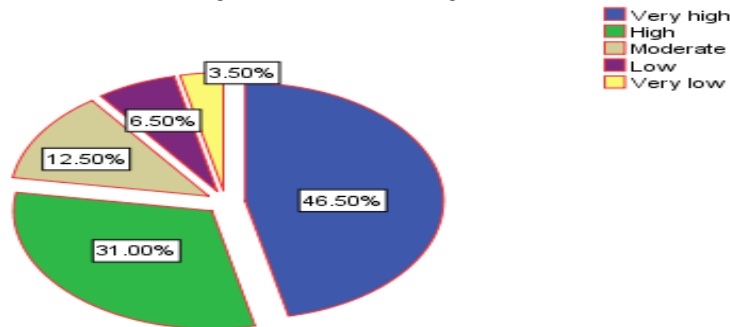


Figure 7: the role of social media for the presence of hate speech in Ethiopia

According to figure 7, 46.5% of the respondents claim the role of social media is very high meant for the presence of hate speech in Ethiopia. Plus 31% says the role is high. According to the both category of respondents it is clear that social media plays its part for the presence of hate speech among Ethiopians. And, 12.5% asserts social media's role as moderate, following 6.5% and 3.5% receives the role as low and very low correspondingly.

## 3. Experiencing hate speech on social media

Figure 8 includes information regarding the experiencing of hate speech on social media of the respondents. This was asked to know the experiences of the selected respondents towards online hate speech.

**experiencing of hate speech of the selected respondents (social media user) on social media**

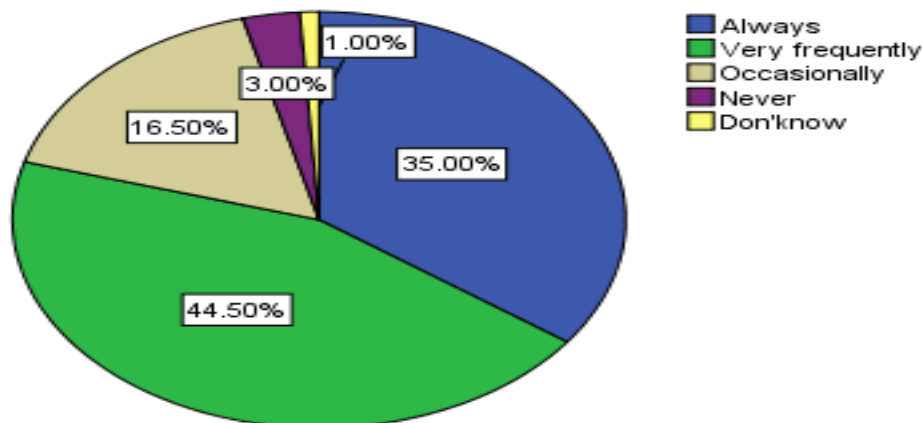


Figure 8: experiencing hate speech on social media

According to figure 8, 44.5% of them very frequently experience hate speech when they are using social media platforms. And 35% of them always experience hate speech on social media. While the 16.5% of the respondents occasionally experiencing hate speech on social media, the 3% of them never experience. And 1% of the respondents say I don't know.

#### 4. Experiencing hate speech on social media platforms

Questionnaire respondents were asked to reflect on their experience towards online hate speech on the specific platforms. Thus, Figure 9 shows the experience of hate speech on the selected social media platforms according to the number of users on the specific platforms.

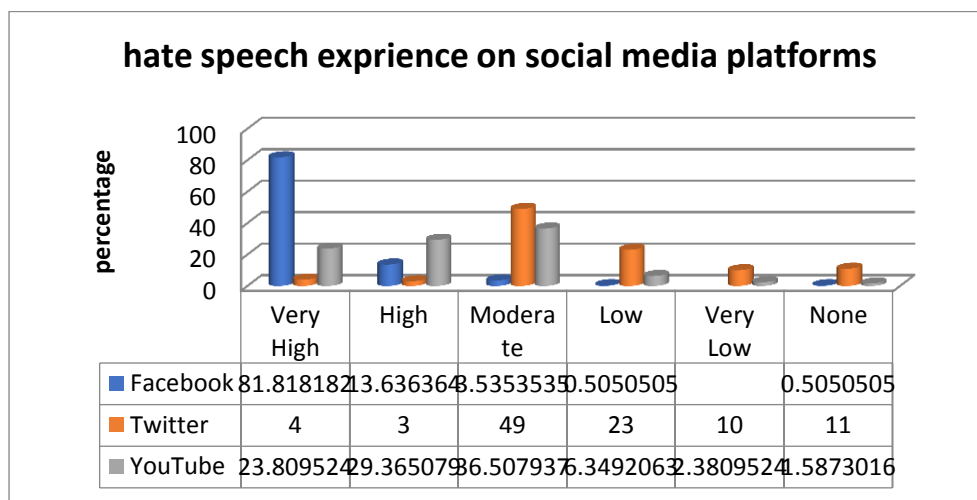


Figure 9: experiencing of hate speech on the selected social media platforms

From the Facebook users 81.8% (almost all) of the respondents' claims they experience hate speech on Facebook very highly. And 13.6% of them experience highly. From the twitter users 49% of the respondents' claims they experience hate speech on twitter moderately. And 23% of them experience lowly. And also from the YouTube users 36.5% of the respondents claims they experience hate speech moderately. And 29.3% of them experience highly, following 23.8% experience very highly.

## 5. Grounds of hate speech

To discern the common ground or type of online hate speech, respondents were asked to answer on which grounds that they commonly experience hate speech on social media.

Accordingly, Figure 10 outlines the most presented grounds of online hate speech which are experienced by the selected questionnaire respondents.

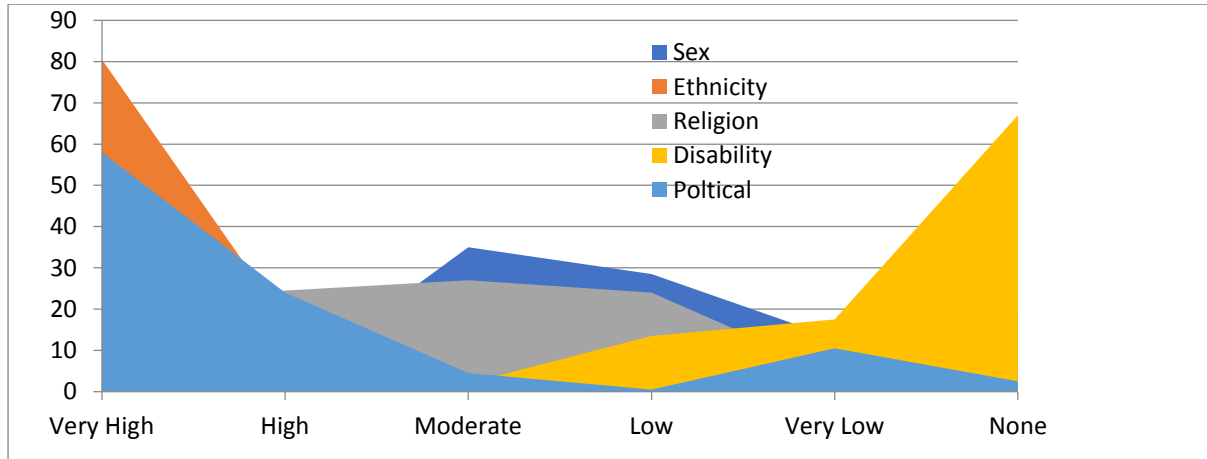


Figure 10: the grounds of online hate speech

The evidence from the figure 10 shows Ethnicity based hate speech Counts 81.5 % which is very highly, and 16 % says there is high ethnicity-based hate speech. When 57% of the respondents say there is very high presence of political hate speech, 25% of them say high, following 8% moderately. Then, 11% and 5% of the respondents respectively claims very low and none presence of political hate speech. When we see Religious hate speech, 24% of respondents claim high presence and 28% moderate presence, following 27% low presence. Hate speech based on sex counts 35% moderate, 24% low and 12% very low. Disability based hate speech counts 67% none Presence and 18% very low, following 10% and 5% low and moderate respectively.

## 6. Writers/disseminators of hate speech on social media

Figure 11 depicts the response of respondents towards the writers/disseminators of hate speech on social media that they commonly experiences. This info helps to identify the specific disseminators of hate message.

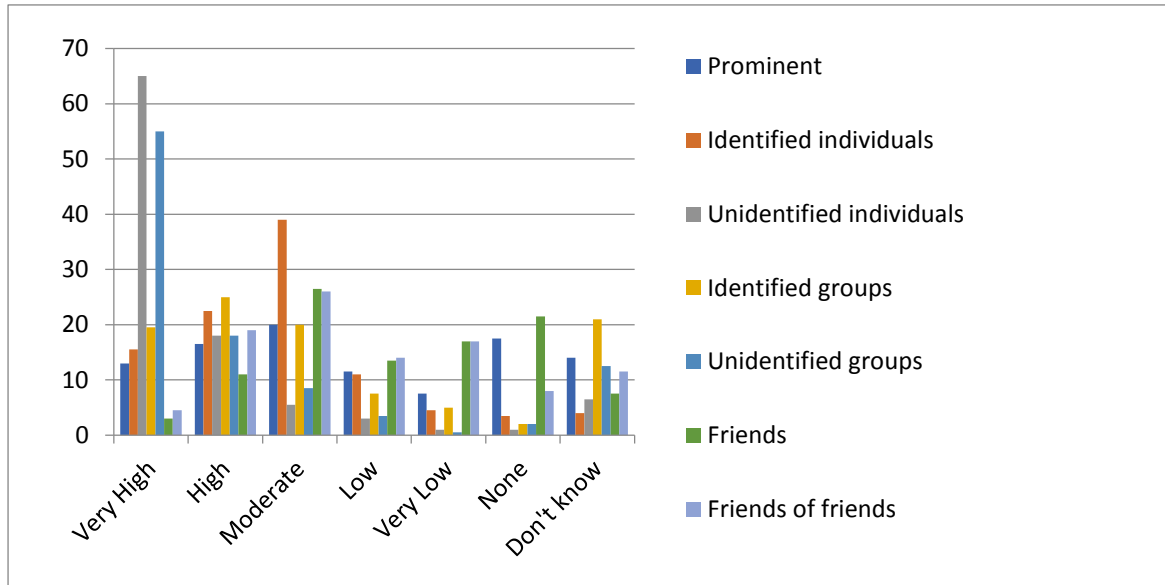


Figure 11 depicts info about the writers/disseminators of hate speech on social media. As it is shown in figure 11, 69% of the respondents claim that the very highly writers/disseminators of hate speech online are unidentified individuals. And unidentified groups are defined as Very highly writers/disseminators of online hate speech by 58% of the respondents. Also, 18%, 16%, and 11% of the respondent claims identified groups, identified individuals and prominent are very highly writers/disseminators of online hate speech respectively. And 7% and 5% says friends of friends and friends are the highly writers/disseminators respectively.

## 7. Forms of online hate speech

To identify the features of online hate speech on social media different kind of categorical forms were developed from the literature reviewed on chapter two. Figure 12 represents the forms of online hate speech that are commonly experienced by the selected questionnaire respondents.

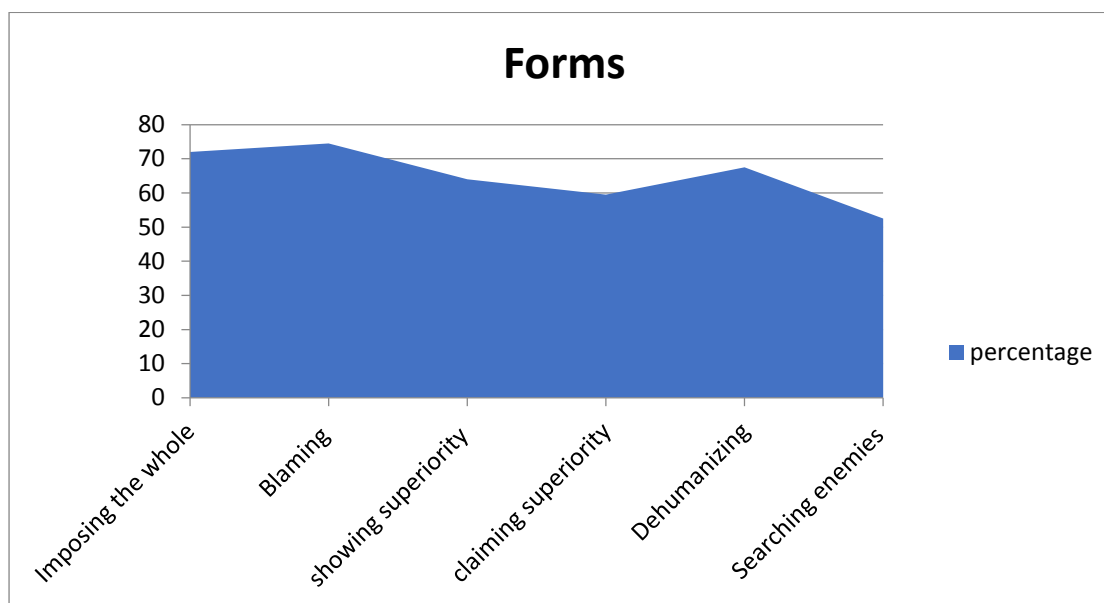


Figure 12: the forms of online hate speech

As depicts in figure 12, 75% and 70% of the respondents claims that they experience hate speech that has a form of blaming others and imposing of the whole respectively. When 68% of the respondents says there are hate speech that are dehumanizing others, following 62% of showing superiority. And 58% and 55% of the respondents says they experience online hate speech that are claim superiority and search enemies respectively.

## 8. Severities of online hate speech

Figure 13 contains report about the agreements of the respondents toward the points that measure the severity of online hate speech. The points were developed from Article 19, 2015 toolkit publication and they are very helpful to recognize the severity of a certain speech especially hate messages.

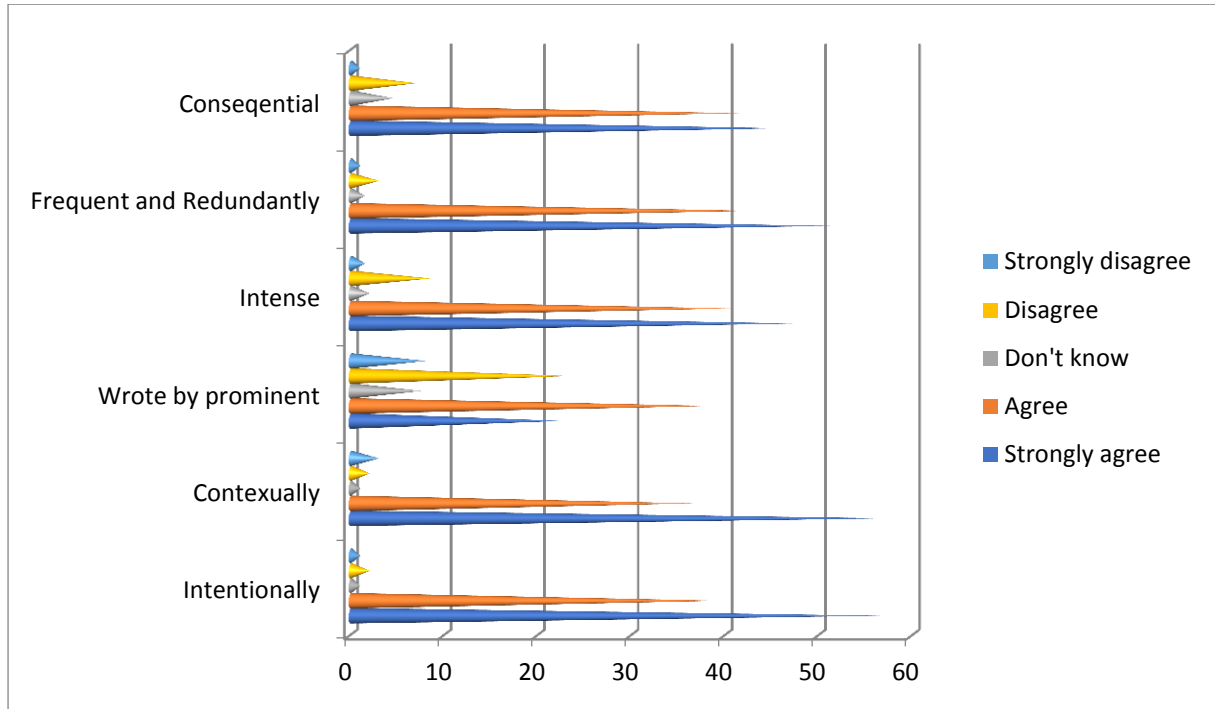


Figure 13: the online hate speech severities

As of the figure 13, 94%, 92%, 88%, 83%, 81% and 58% of the respondents strongly agrees/agrees that the online hate speech they encounter are contextual, intentional, frequent and redundant, intense, consequential and wrote by prominent respectively. And 35%, 9%, 6%, 4%, 3% and 2% of the respondents strongly disagrees/disagrees that the online hate speech they encounter are wrote by prominent, intense, consequential, frequent and redundant, contextual and intentional respectively.

### 9. The need for anti-hate speech law

Questionnaire respondents were asked to answer the need to anti hate speech law in Ethiopia and Figure 14 reveals data of the level of agreements of the respondents concerning the need for anti-hate speech law.

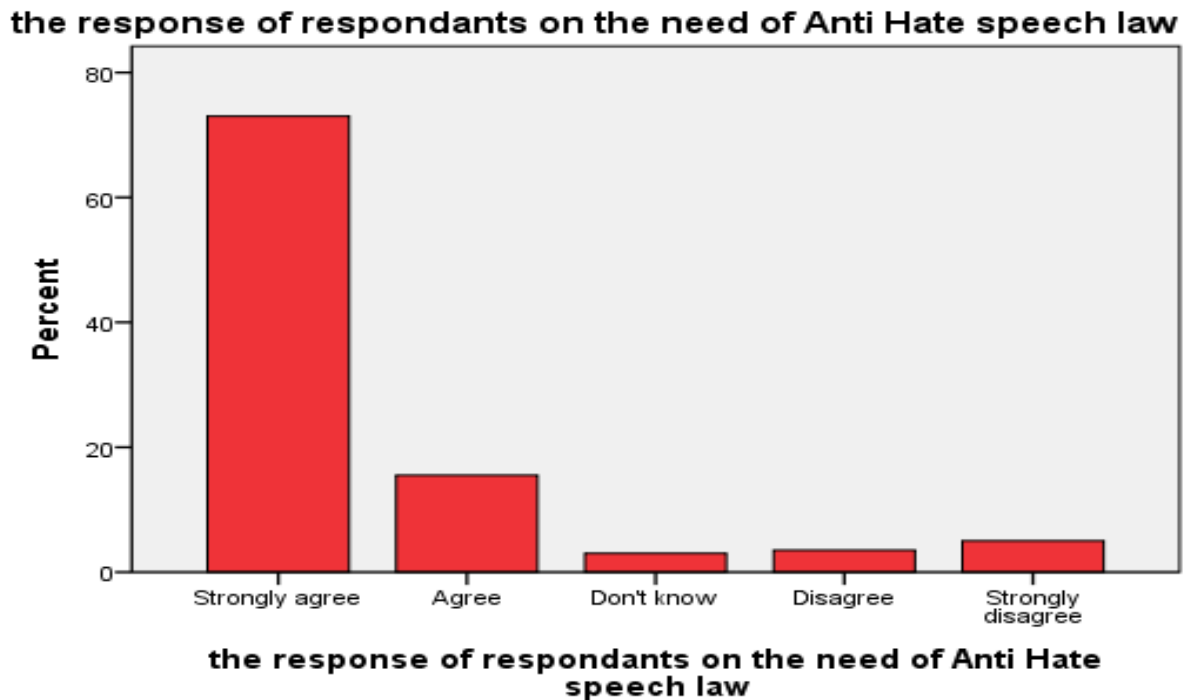


Figure 14: the response towards the need for anti-hate speech law

As it reveals in figure 14, 88% of the respondents strongly agrees/agrees on the need of anti-hate speech law. And 10% of the respondents strongly disagree/disagrees on the need, following 2% replies don't know.

### 10. Motive for hate speech in Ethiopia

Respondents were asked to reflect open response towards the factors that motivate hate speech among Ethiopians. Different responses were taken and in general picture of the factors Figure 15 holds the reactions of the respondents on the cause of hate speech in Ethiopia.

Factors	Frequency	Percent
Absence of law	24	6.3
Activists	10	2.6
Ethnic politics	16	4.2
Government	23	6.1
Historical deformation	27	7.1
Incomprehension	63	16.6
Inequality	24	6.3
Main stream Media	8	2.1
Perceived superiority	38	10.0
Political instability	22	5.8
Political play	44	11.6
Politicians	15	4.0
Rigid hate	23	6.1
Social media	20	5.3
Societal value ignore	22	5.8
Total	379	100.0

Figure 15: the reasons for the presence of hate speech in Ethiopia

According to figure 15, incomprehension lists often that is 16.6% as a first cause for the presence of hate speech in Ethiopia. And political play mentioned frequently that is 11.6% as a second cause for the presence of hate speech in Ethiopia, following perceived superiority often (10%) mentioned as third cause. Historical deformation, absence of law, government and rigid hate are also mentioned causes having a frequency percentage of 7.1%, 6.3%, and 6.1% respectively.

#### 4.2.2. Social media data analysis

##### 1. Source of the post

Using quantitative content analysis 286 posts were collected from the selected social media platforms (Facebook, Twitter and YouTube). Thus, the following Figure 16 illustrates information about the source of the selected social media post in particular.

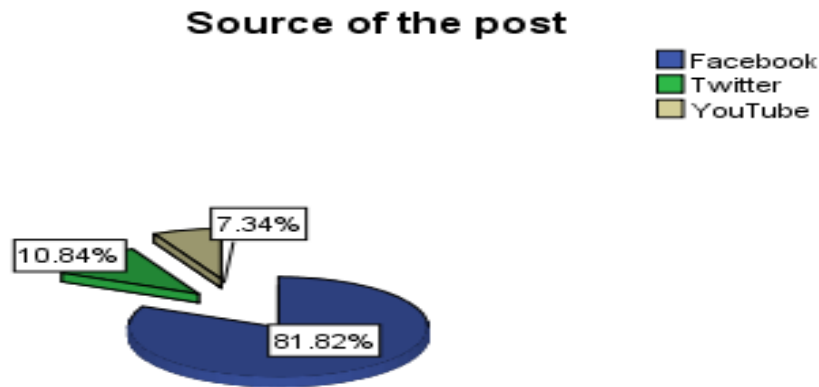


Figure 16: source of the post

As it illustrates in figure 16, 81.8% of the posts are sourced from Facebook, and 10.8% from twitter and 7.3% from YouTube.

##### 2. Nature of the post

The total 286 social media posts were analyzed accordingly to identify their nature (as hate speech nature or not hate speech nature). Thus, figure 17 demonstrates the nature of the selected social media (Facebook, twitter and YouTube) posts.

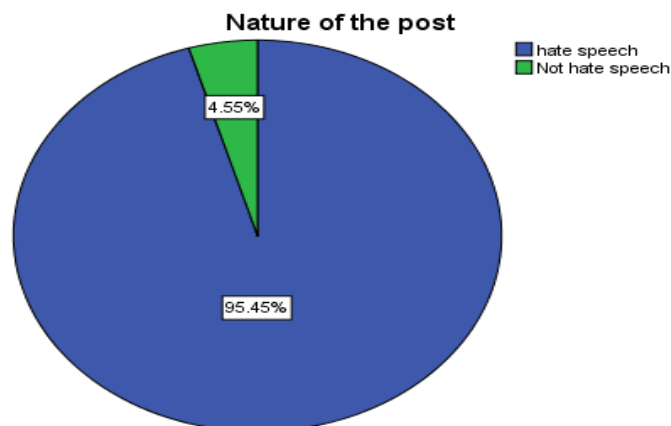


Figure 17: nature of the post

As it is demonstrated in figure 17, 95.4% of the posts are posts with hate speech nature and 4.5% are posts with non-hate speech nature. In other words, from the total social media posts almost all of the posts with hate speech nature and non hate speech posts counts insignificantly.

### 3. Grounds of the hate speech posts

Figure 18 shows info about the grounds of the online posts which are with hate speech nature. This info basically identifies the common type of the online hate speech posts which are gathered using the quantitative content analysis.

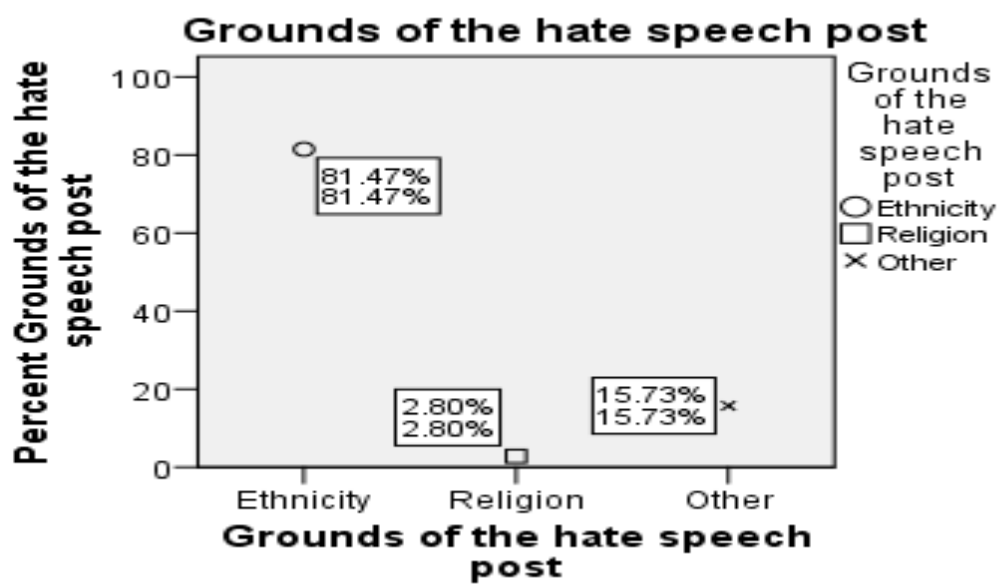


Figure 18: grounds of the hate speech post

From the above info (figure 18), 81.4% of the posts with hate speech nature are grounded on ethnicity. And 15.7% of posts are grounded on political attach-based ethnicity which is coded as others. And 2.8% posts are religion based.

#### 4. Forms of the hate speech posts

To identify the features of online hate speech on social media different kind of categorical forms were developed from the literature reviewed on chapter two. Thus, Figure 19 indicates the common forms of the social media posts which are with hate speech nature.

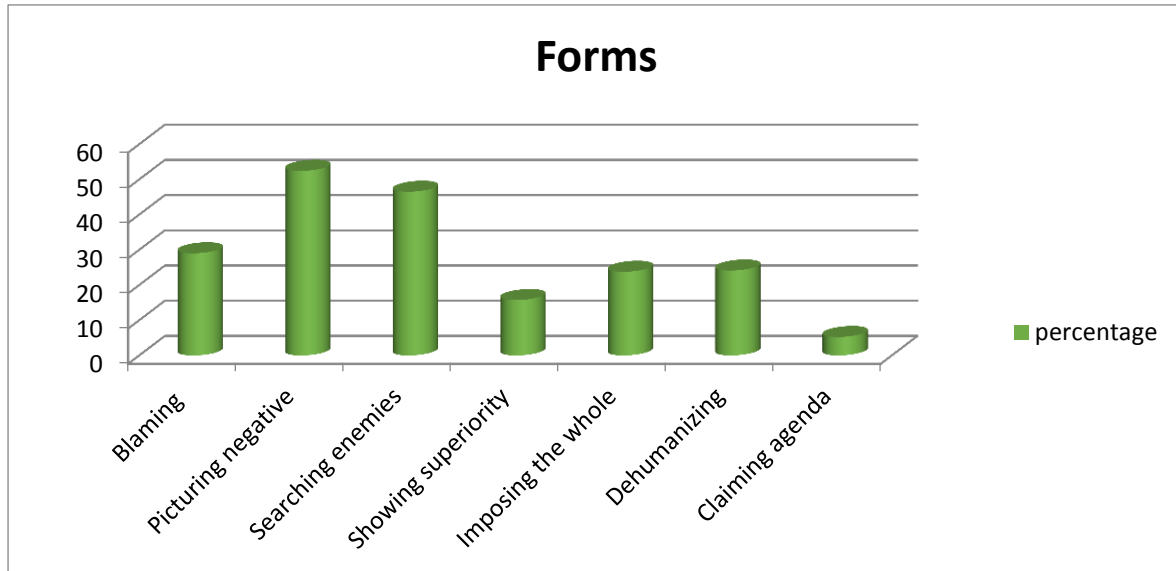


Figure 19: forms of the hate speech post

From figure19, 52% of the posts have an essence of picturing negative. And 47%, 28%, 22%, 12% and 8% of the posts have an essence of searching enemies, blaming others, imposing the whole and dehumanizing, showing superiority and claiming agendas respectively.

#### 4.1. Blaming words

Words were analyzed from the social media posts which are basically with hate speech posts and so figure 20 depicts words that are used on the form of blaming others.

Blaming words	Frequency	Percent
Beat (medebdeb)	6	1.3
Clash (magachet)	4	.9
Desex (makolashet)	22	4.9
Displace (mafenakel)	6	1.3
Gang (b*nda,)	110	24.6
Kill (megedel)	94	21.0
Massacre (ye zermatefat)	56	12.5
Pervade (mewrer)	9	2.0
Rape (medfer)	38	8.5
Thief (leb*)	102	22.8
Total	447	100.0

Figure 20: blaming words

From figure 20, the word gang is proportionally (24.6%) used as a first blaming word. Moreover, the word thief is the second proportionally (22.8%) mentioned blaming word, and the word kill is the third proportional (21%) cited blaming word.

#### 4.2. Words of negative expression

From the social media posts which are hate speech nature words used for negative expression of others were taken to analyze, thus, Figure 21 contains words of negative expression used to create negative image on others.

Words of negative expression	Frequency	Percent
Bastard (dik*ll)	6	2.0
B**S(kosh*sha)	38	12.7
Buster (wer*da)	51	17.0
Cruel (chekagne)	10	3.3
Euphorbia (kulkoalam)	51	17.0
G*I*	12	4.0
Leper (komata)	9	3.0
Locust eater (Anbetabelita)	25	8.3
Louse (kim*m)	45	15.0
Namby-pamby (shint*m)	12	4.0
Pederast (bu*)	34	11.3
Prostitute (sh*mut*)	7	2.3
Total	300	100.0

Figure 21: words of negative expression

According to figure 2, the word buster and euphorbia are the first proportional (17%) revealed words of negative expression. Along with, the word louse is the second repeatedly (15%) cited word of negative expression, and the word bullshit and pederast are the third (12.7%) and the fourth (11.3) proportionally stated words of negative expression respectively.

### 4.3. Dehumanizing words

Words of dehumanization were taken from the social media posts when the hate speech posts have statements of dehumanization and equate one group with animals. Thus, figure 22 holds dehumanizing words from the hate speech nature posts.

Dehumanizing words	Frequency	Percent
C*ttle (k*bt)	9	6.9
D**key (ahy*)	35	26.7
Hyen* (j*b)	19	14.5
Locust (*nbt*)	14	10.7
Not human (sew ayedelem)	4	3.1
S*tan (seyt*n)	33	25.2
Sn*ke (eb*b)	17	13.0
Total	131	100.0

Figure 22: dehumanizing words

From table 22, the word Donkey is the first proportionally (26.7%) cited word employed to dehumanizing others. Also the word Satan is the second proportionally (25.2%) mentioned dehumanizing word, and the word Hyena and Snake are the third (14.5%) and fourth (13%) proportionally mentioned dehumanizing words from the posts with hate speech nature.

## 5. Severity of the hate speech posts

Figure 23 indicates the points that show the severity of online posts (Facebook, twitter and YouTube) identified as hate speech nature. The points of severity test were developed from Article 19, 2015 toolkit publication (see chapter two).

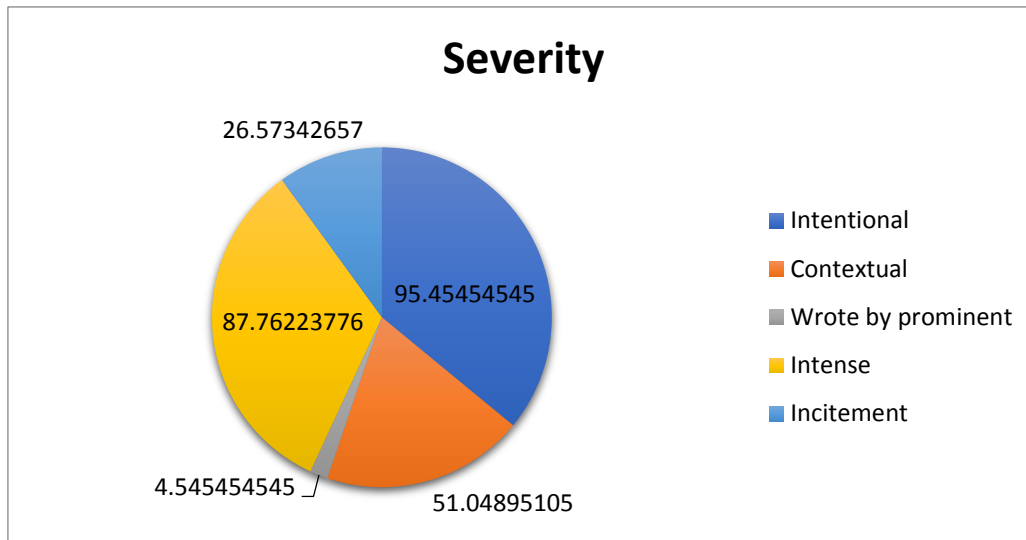


Figure 23: severity of the hate speech post

As it indicates in figure 23, 95.4%, 87.7%, 51%, 26.5% and 4.5% of the posts with hate speech nature are intentional, intense, contextual, incitement and wrote by prominent respectively.

### 5.1. Incitement words

Figure 24 lists the incitement words taken from the social media posts with hate speech nature. Incitement words are words used to direct or indirect calls for discrimination, hostility or violence

Incitement words	Frequency	Percent
eliminate(matfat)	25	12.7
Avoid (masweged)	39	19.8
Chase (masaded)	40	20.3
kicking out (maswetat)	11	5.6
Kill (megedel)	74	37.6
Slaughter (mared)	8	4.1
Total	197	100.0

Figure 24: Incitement words

From the lists of figure 24, the word Kill is the first proportionally (37.6%) declared word of incitement. Furthermore, in the list, the word Chase and Avoid orderly the third (20.3%) and fourth (19.8%) proportionally stated incitement words from the hate speech nature posts.

### 4.3. Qualitative content analysis

#### 4.3.1. Social media data analysis

##### 4.3.1.1. Forms of the hate speech posts

###### 1) Blaming others

There are posts with claims that grounded on historical or current replica or whispered crimes or wrongs of one group or person against the other and make guilt other groups within the path of it.



“Expressing the ill-turn, that the Chauvinists ....., acting on Oromo people honor, identification, records, subculture and language is so impossible. The assault isn't best bodily. Their assault isn't always most effective slicing Oromo mom's breast, Oromo father's hand, noise, and also other a part of bodies, stealing their land and replacing them with goods and animals like slavery, now not only this they positioned psychological sick flip that is going to technology.”

Post 1: example for blaming (Facebook)

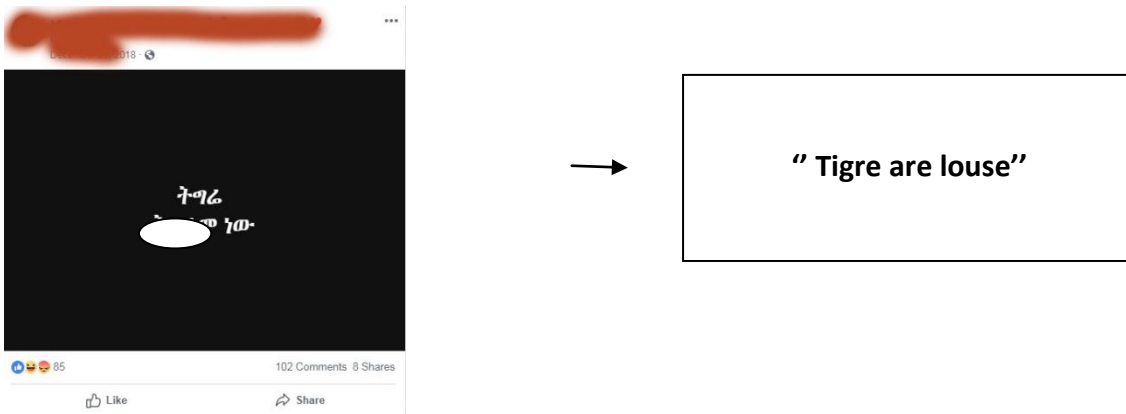
Such as, post 1 claims Amhara as..... chauvinists which destroy the Oromo people's identity, history, culture and language.... reducing Oromo mothers breast, and slicing Oromo fathers hand, noise, penis also other part of bodies. This post is clear blaming of certain group called Amhara with historical spot on/forged replica headed on Oromo.

###### 2) Picturing negative

Most of the hate speech posts are proclaims on creating negative image of other group or individual through expression of downbeat word or words that can picture others negatively.



Post 2: example for picturing negative (Facebook)

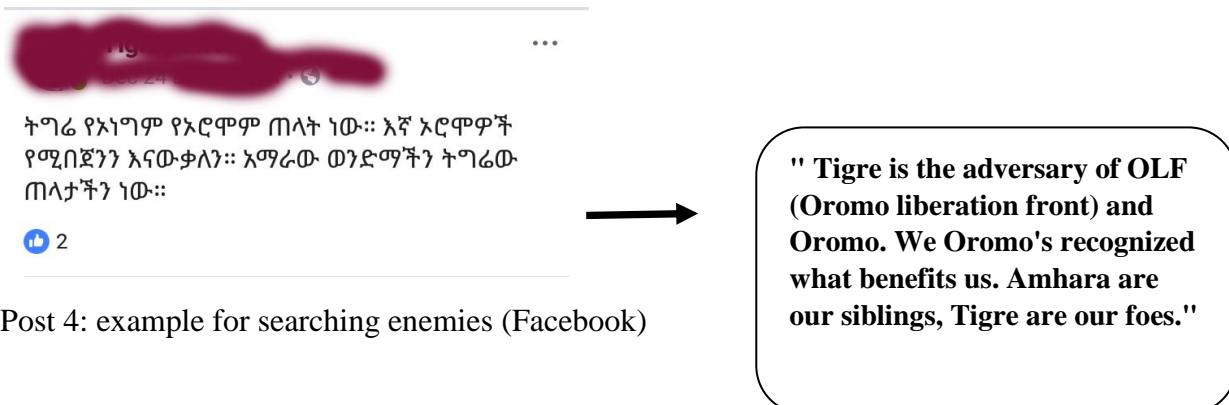


Post 3: example for picturing negative (Facebook)

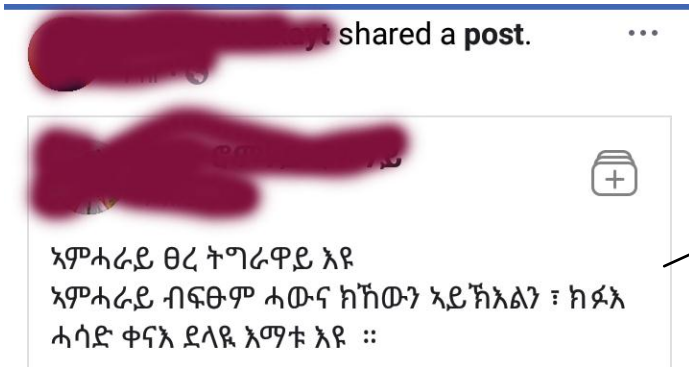
The above posts, post 2 and 3 respectively puts Amhara as leper and Tigraye as louse. These expressions together give a negative idiom toward the mentioned ethnic groups, as they are down beat words in society contextually.

### 3) Searching enemies

Numerous posts have articulations that hunting down adversaries or set as adversaries among others. That implies they had explanation which put a specific gathering as adversaries or they straightforward put different gatherings foes connecting with something chronicled spot on/produced did or just.



Post 4: example for searching enemies (Facebook)



"Amhara is hostile to Tigray  
 Amhara Can never be our sibling, Amhara is oafish, clumsy, envious and narcissist of others."

Post 5: example for searching enemies (Facebook)

Post 4 obviously recognize different gatherings of ethnicity through crating "us" and "them", in which proclaim one gathering as siblings (Amhara) and one gathering as adversaries (Tigraye). And furthermore post 5 broadcast Amhara as adversaries of Tigraye who each desire's dreadful for Tigraye by means of envisioning topic with various pessimistic personas.

**4) Showing superiority**

There are posts that have articulations of predominance of different gatherings through adulating one gathering over others and additionally crating us and them with respect to social, political, affordable or social worth's.



Post 6: example for showing superiority (Facebook)

The above picture, post 6 demonstrates Tigrayen as predominant of Amhrans sine as it sees Amhara licking the boots of Tigrayen. Here, licking boots (as phrases) communicates the prevalence of different gatherings (Tigrayen) on different gatherings (Amharan).

**5) Claiming superiority**

There are posts with hate speech post that claim one group is taking superiority like in social, political, cultural, economic activities.

በተመሳሳይ በሀወሐት መሪነት የተዘረጋው የአፓርታይድ ስርዓት፤ እንደኛ የወልቃይትን ህዝብ በተቀረው የአማራ፣ በተለይ የንጉደር ህዝብ በመነጠል፣ ሁለተኛ ከጭተኛ ቁጥር ያላቸውን ትግሬዎች በማስፈር በአስባቢው የሚኖሩ አማራዎች ቀድሞ የነበራቸውን አብላጫ ድምፅ አሳጥቷቸዋል። በዚህ በተጨማሪ የእኩልነትና ጭትሃዊ ተጠቃሚነት ጥያቄ እንዳያነሱ ለማድረግ ከጭተኛ አፈና እንደሚፈፀም ይታወቃል። በዚህ መልኩ የወልቃይት አማራዎችን ፖለቲካዊ መብትና ኢኮኖሚያዊ ተጠቃሚነት በጉልበት በመደፍጠጥ የትግሬዎችን የበላይነትና ተጠቃሚነት አረጋግጧል።

Post 7: example for claiming superiority (Facebook)

"... alongside the Apartheid request which developed by the main of TPLF's, first they separated the Wolkayite individuals from Amhara, particularly separated the Gondar individuals, furthermore they did the Amhara which live around, to lose their dominant part voice through arrange various Tigrayens there. Also, it is realized that there is high smother on them so as to smother their inquiry of balance and equivalent advantages. Like in this, through power stifling Amhara's political and conservative rights they guaranteed the prevalence and favorable position of Tigrayens."

Post 7 affirms there is predominance of political and affordable favorable position of Tigraye ethnic. This post endeavor to affix the political play of the specific party called TPLF in to the ethnic Tigraye in general.

**6) Imposing the whole**

There are posts with hate speech nature that have explanations which characteristic and forces negative characteristics (like deficiencies, cheats, or defilement) of specific people to the entire, as well as anticipating one groups' or individual issues onto others.

Oct 7 at 4:07pm •

አማራዎች ወዳጆቻችን ናቸው የምትሉ የትግራይ ተወላጆች ካላችሁ የጅሎች እጥፍ ድርብርብ ጃላጅሎች ናችሁ። ጅል ትግራዊ ስለሌለንም ከተጋሩ አትቆጠሩም። እኔ ግን ሁሌም እላችኋለሁ አማሮች በዚች ምድር ከኛ በላይ የሚጠሉት ፍጡር የለም። እኛን ጽሑፍ እንኳ ከ3,500 በላይ ሰዎች ላይክ እንዲሁም 586 ሰዎች ሼር አድርገዋቸዋል። እንግዲህ አማሮች አቅም አጥተው እንጂ እኛን ለማጥፋት ሁሌም እንደታተሩ ነው!

"Tigrayen, who said Amhara are our darlings are such from trick's very tricks. What's more, since we don't have trick Tigraye you are not seen as Tigrayens. Yet, I said Amhara has not else one who detest above us in this world. Notwithstanding for this post (below) over 3,500 people groups like it and 586 share it. All things considered, Amhara are constantly anxious to decrease us yet they don't have the power so."

‘Breaking news

Fuel shortage results in Tigraye. We need to make not to pass any Auto fuel to Tigraye."

22 hrs •

ሰበር ዜና  
ትግራይ ውስጥ የነጻጅ እተረት አጋጥመዋል ። ማንም ቦቲ መስና ወደ ትግራይ እንዳያልፍ ማድረግ አለብን

Post 8: example for imposing the whole (Facebook)

Post 8 incorporates post of somebody's who instigate others to follow up on Auto fuel to make them not to sidestep to another locale (Tigraye). At that point the primary post bonds it with the entire (Amhara) as adversaries of Tigray through forcing the announcement of somebody's in to the entire through citing the announcement of somebody's post.

April 14, 2018 • Like Page

ይብቃ መለሳለሰ መተሻሻት ብቻ፣ ኑሮን መርጠውልህ እንዲሁም መሞቻ ፣ ወገንህ ሲገደል ያው ባንድ ዘር ብቻ ። እና ምን ልትል ነው ሌላ ምንስ ይምጣ ነፃ ባወጣኸው ከመልቀም አንበጣ ፣ ይኸው ተሰራልህ ከራስህ ላይ ወጣ ። ፈታው ብሎ የሚያስር ሜዳ ላይ ያደገ ፣ ከእናቱ ተኝቶ እንደሁ የባለገ ። በር የማይታየው በአጥር የሚገባ ፣ አረ ማንም አይደል ያው እሱው ነው ሌባ ፣ ያንተ ሰውነትህ በነሱ ዘር ረከሶ፣ አረ ምን ሊረባህ ምን ሊሆን ነው ለቅሶ ። ከእንግዲህ ምን ይምጣ የምን መቅለስለስ ነው፣ ሊቀየር የማይችል ወያኔ ትግሬ ነው ትግሬም ወያኔ ነው ። የአማራውም ደም ደሜ ነው የራሴ ፣ እሰጠዋለሁኝ አልሳሳም ለነብሴ ። ብሎ በዘመረ ስንቱ አፈር ቀመሠ ፣ ኢትዮጵያዊነትም በዘር ላይ ነገሠ ። ለአሮሞው ሕይወት ይጠየቃል እሱ፣ ወሎ ላይም ብትሄድ ያው ገዳዩ ራሱ ፣ ለጋምቤላው ሚቻም ተጠያቂው እሱ ። በጉራጌው ምድር የሳለው ጎራዴ ፣ ያው አራሱ ትግሬ የሆነ መደዴ ፣ ሌላ ማንም አይደል ትግሬም ወያኔ ነው ወያኔም ወንበዴ ። እንዲያው ሌላው ቢቀር የታለ ድምጻችሁ ፣ በስማችሁ ሲነገድ እንዲያው ጸጥ ካላችሁ ። ታዲያ ከዚህ በላይ ምን ይምጣ ማስረጃ፣ ባይሆን ጠበቅ አድርግ ያዝ አንተም ጠመንጃ ። እንጥምሃለውኝ ብዙ አለኝ ማስረጃ ። እያዛልቀኝም ተፋትቼዋለው፣ አልፈራም እውነት ነው እናገረዋለው፣ ወያኔ ትግሬ ነው ትግሬም ወያኔ ነው። በቃ።

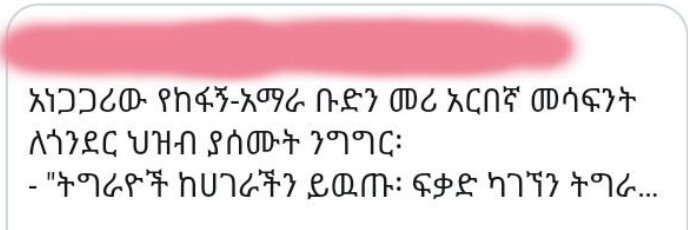
Post 9: example for imposing the whole(Facebook)

Post 9, in sixth and ninth sentence, claims TPLF murmured as 'Woyane', is Tigraye and Tigraye is 'Woyane'.....and Tigraye is 'Woyane' and 'Woyane' is gang. This post plainly deliver the entire (Tigraye) as 'Woyane', 'Woyane' as group and close the entire (Tigraye) as

gang. In this way, it indicates clear forcing of the gatherings (TPLF) liabilities to the whole (Tigarye).

### 7) Claiming agendas

There are posts which has statements asserts that one group has hidden plans towards other groups in the course of attaching fake or said historical or current actions.



Post 10: sample for claiming agenda (twitter)

Post 10 urges Amhara has agenda of seizing Tigraye during attaching the expression of someone’s aired statement.

### 8) Dehumanizing

There are hate speech posts which has statements of dehumanization and equate one group with animals.



"Amhara implies who has not homeland, land and history, just Amhara implies this mammoth Donkey...."

Post 11: sample for dehumanization (Facebook)



Post 12: example for dehumanization (twitter)

Post 11 and 12 states Amhara as beast Donkey and Oromo as Monkey, and it clearly dehumanize the ethnicity of Amhara and Oromo through equating theme with Donkey and Monkey respectively.

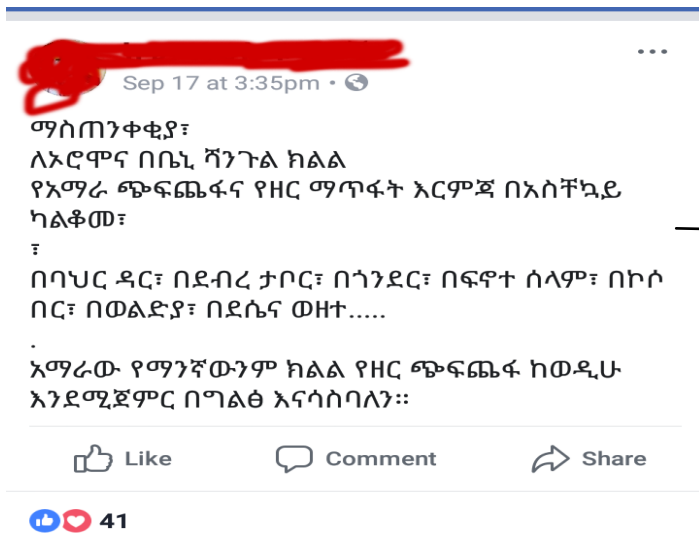
#### **4.3.1.2. Severity of the online hate speech posts**

Article 19's six-part test (Article 19, 2015), which incorporated to the Rabat Plan, is used in this research mainly to test the severity of the online hate speech among Ethiopians. The six part test incorporates context of the expression, the speaker, intent, content of the expression, Extent and magnitude of the expression, and Likelihood of harm occurring, including its imminence (see chapter 2: severity threshold). Thus, the mentioned points help to exploring the severity of the online hate speech posts, through interpreting theme with each of the test parts.

##### **1) Intentional hate speech posts (Intent)**

The greater parts of the posts with hate speech nature are conscious and purposeful and conveyed through redundancies and language center.

A large portion of the posts with hate speech nature are expectation in their message since they have expressions of articulation that plainly show the proposed objective of the message



**"Warning**  
**To districts of Oromo and BenshangulGumuz**  
**If the slaughters and whipping of Amhara isn't stop,**  
**Amhara will begin slaughter anybody's district**  
**In Bahir Dar, Debre Tabor, Gondar, FinoteSelam, Kossober, Woldia and Dessi and so on...**  
**Before long."**

Post 13: example for intentional post (Facebook)

The above post, post 13 for instance shows the earnest and eager of the writer/disseminator and the language used, the scale and echo of the expression and the stated objectives of the speaker is clearly defined. Also, the writer/disseminator is clearly determined to do something that is massacring of other ethnic groups.

**2) Contextual hate speech posts (context)**

There are most hate speech posts which have statements of expression which goes within the political and/or economic and/or social context in which it was communicated. The contextual understanding should take into account, extra with the existence of conflict in society, for example, recent incidents of violence and/or political transition and/or upcoming events.

[Redacted] · Nov 25

#TigrayProtests is raging! 😏  
What a music minority! They never  
whispered a word when #Oromo children were  
getting murdered left & right every single day.  
Tough luck for idiotic people who bet their  
future on criminals & barren piece of land!  
#TPLF #Tigray #Ethiopia



3 5 13

Post 14: example for contextual (twitter)

27 mins • [Redacted]

ያን ሰልፈኛ ሁሉ ይህን ዶክመንተሪ ጋብዙት። ደግሞ ቅዳሜ  
"ሀሰት" ነው ብለው ሰልፍ ይውጡ!

እውነታው ይህ ነው!

አብዛኛው ታሳሪ፣ ገራፊ፣ ደፋሪ ትግሬ ስለሆነ አይደለም።  
አብዛኛው ሰቆቃ የደረሰበት ደግሞ አማራና ኦሮሞ ነው።  
አማራና ኦሮሞ እንኳን ስለታረዱት ልጆቻቸው ሰልፍ  
አልወጡም። ከእነዚህ ገራፊዎች፣ ደፋሪዎች ጋር አብረን  
አብረን አንኖርም አላለም!

Like Comment Share

1

"Invite this documentary for  
the all rallier. Then Saturday  
they come out to held rally say  
this is 'fake'!

This is the truth!

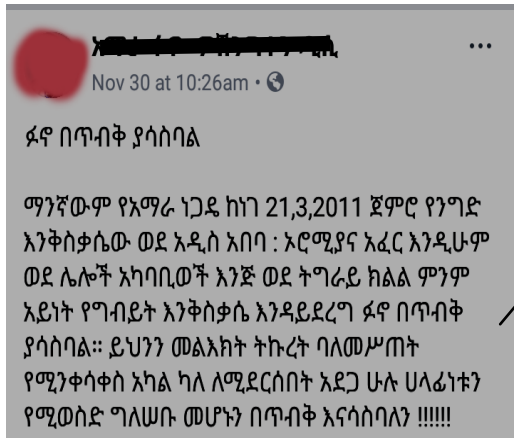
This is not only meant that Al  
most of the arrested, kicked,  
rapist is Tigre. And most of ill-  
treated are Amhara and  
Oromo. Even Amhara and  
Oromo don't held rally when  
their children are slaughtered.  
Then they don't claim that we  
don't live with those hitters,

Post 15: example for contextual posts (Facebook)

Post 14 and 15 are comprehensible and contextual content which goes with the rally held in Tigray region on Nov 2018 with a motto like 'Respect the Constitution'. The rally was largely behind the arrests of former Tigray generals accused of corruption (Africa news, 2018).

### 3) Hate speech posts wrote by prominent (the speaker)

There are some hate speech posts which are posted by prominent member of a societies and/or groups and or persons of similar status (e.g. teachers).



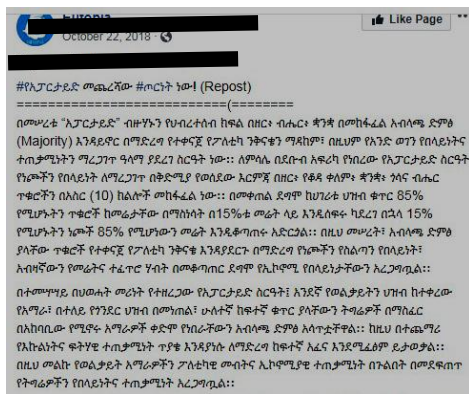
"FANO strictly notice  
Any merchant of Amhara beginning from 21, 3, 2011 the development of exchange ought to be to Addis Ababa, Oromia and Afar and furthermore to different locales barring of Tigray, any kind of exchanging shouldn't goes to Tigray district. As result, if there is any individual who don't think about this notice, the individual himself/herself will take his/her hazard for the peril outcomes of breaking."

Post 16: example for prominent speaker(FB)



"It looks that Amhara locale is proceeds with demolished with Tigrigna language, music and with Tigrigna speaker. Previously, there were confined to not construct a dedication exhibition hall for Emperor Yohannes, and now it looks came back to change administrative foundations name that are named by previous Prime Minister Meles Zenawi. Like assures and affirms 'we are not one country' is great. There is clear contention to seize back for whom that is dupes and tricks to come and commend 'venture Adwa' by means of saying 'we don't have shared history'."

Post 17: example for prominent speaker(FB)



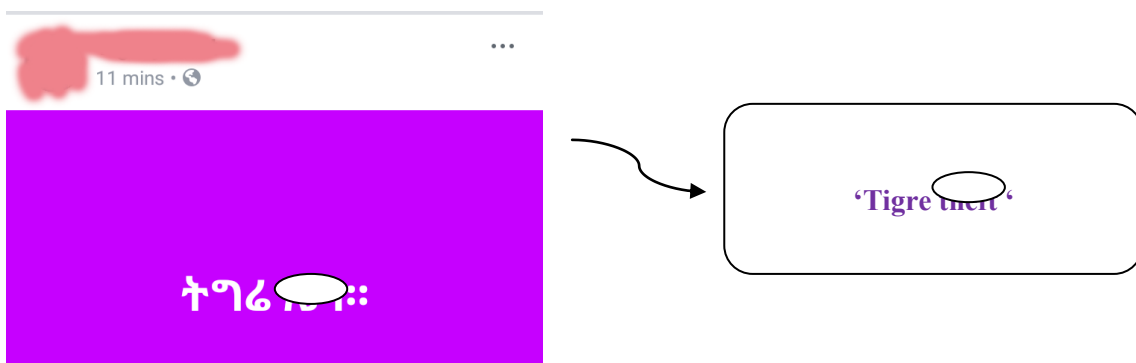
"... alongside the Apartheid request which developed by the main of TPLF's, first they separated the Wolkayite individuals from Amhara, particularly separated the Gondar individuals, furthermore they did the Amhara which live around, to lose their dominant part voice through arrange various Tigrayens there. Also, it is realized that there is high smother on them so as to smother their inquiry of balance and equivalent advantages. Like in this, through power stifling Amhara's political and conservative rights they guaranteed the prevalence and favorable position of Tigrayens."

Post 18: example for prominent speaker(FB)

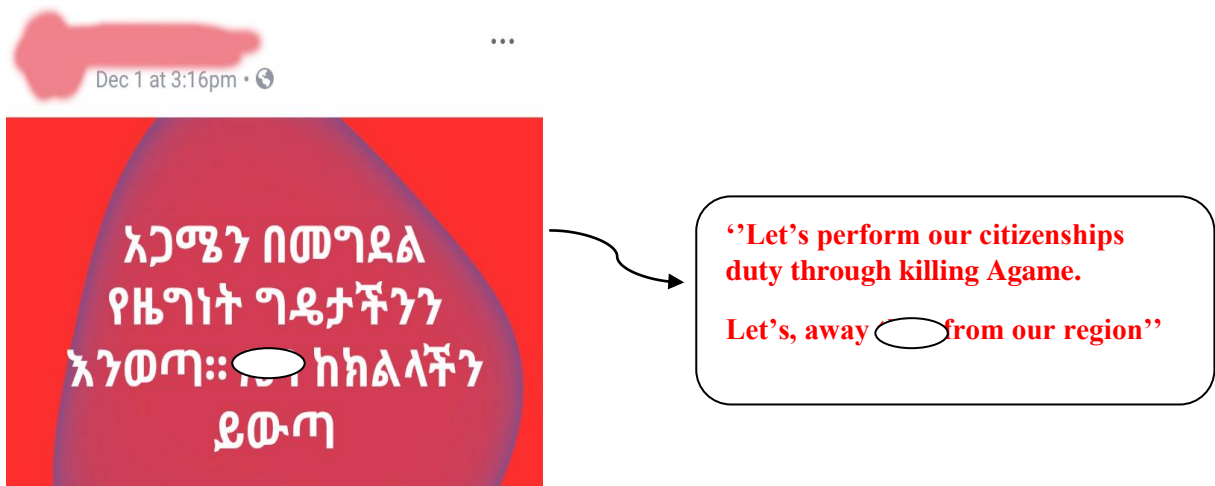
The above three posts, post 16, 17 and 18 are dispatched by prominent pages and individuals. Their prominence is considered by the large number of followers and/or the likes and shares that they got when they post contents on social media. And this is due apparent by the relationship between the followers and the disseminators. But, some of the writers/disseminators were also under profession of teaching.

**4) Intense hate speech posts (extent and magnitude)**

There are some hate speech posts with statements that clear with the public nature of the expression, the means of the expression and the intensity or magnitude of the expression in terms of its frequency or volume.



Post 19: example for intense posts (Facebook)



Post 20: example for intense posts (Facebook)

Post 19 and 20 exemplifies the frequency of saying theft for Tigraye/Agame. Statement/posts which claim and said Tigraye as theft are numerous in number and intense in magnitude.

**5) Incitement hate speech posts (content)**

There are posts with hate speech nature which include statements contained direct or indirect calls for discrimination, hostility or violence towards specified/mentioned groups.



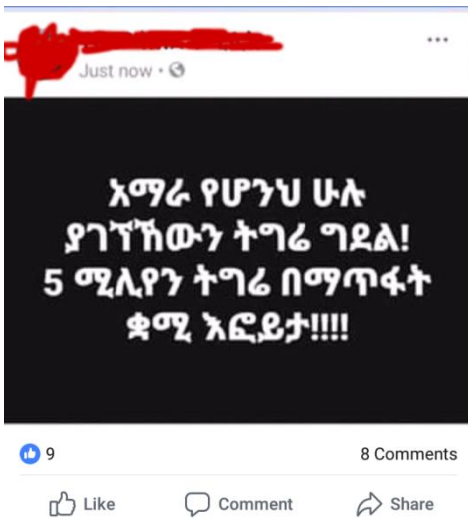
Let Amhara kicking out to their region who are living at Humera and Dansha

Post 21: example for inciting posts (Facebook)



We Amhara and Tigray should commit genocide on the                       so called oromos – Don't come here with that shit           

Post 22: example for inciting posts (Twitter)



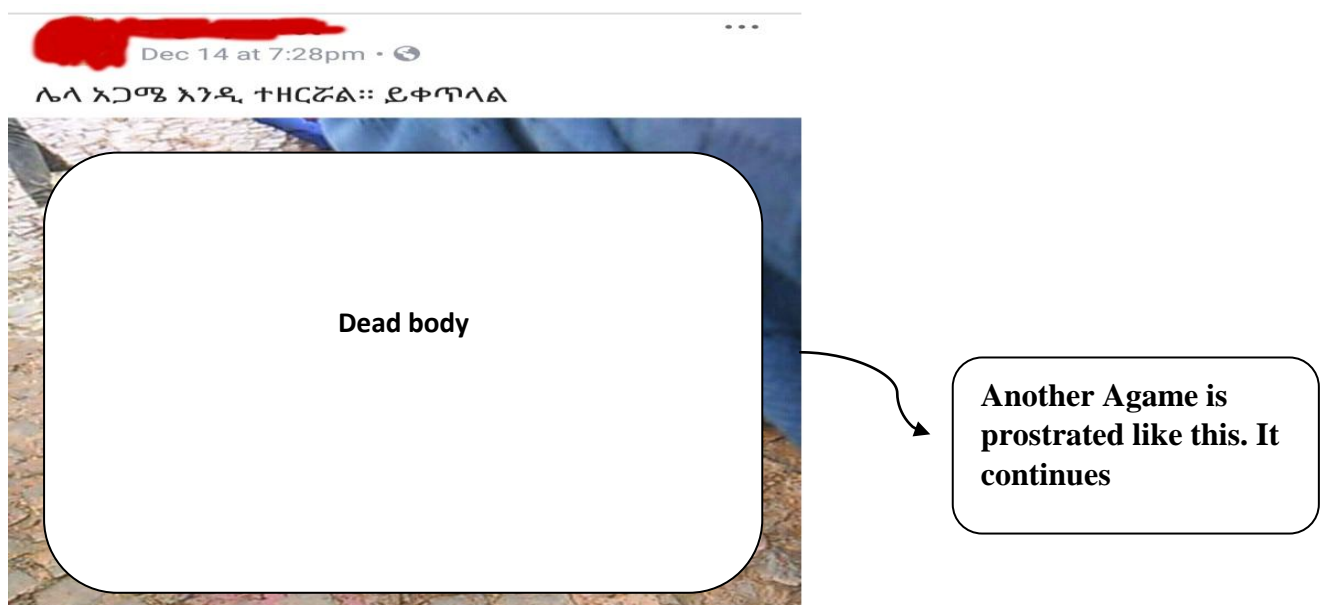
"Who are Amhara just kill wherever you got Tigre!  
By diminishing 5 million Tigre everlastingly relax!!!!"

Post 23: example for inciting posts (Facebook)

The above posts, 21, 22, and 23 are posts with hate speech nature contain direct calls for discrimination, hostility and violence towards the specified/mentioned groups on the posts (Amhara, Oromo and Tigray).

**6) Hate speech posts with Likelihood of harm occurring**

There are some posts with hate speech nature which includes imminent risk of serious harm. The potential event is very likely to happen imminently and the impact would be serious. This imminent risk, harm to be happen is measured by the intense and intent of the post in which it tickles the emotion of others to act on the same.



Post 24: example for likelihood of harm to be occurred (Facebook)

Post 24 pictures someone’s died/blooded body and above the picture it says ‘‘another Agame is prostrated like this. It continues’’. As a result, this post has the power to prickle the feeling of the mentioned groups called Agame to act on the same and/or also it probably invites others to do the same prostration.

**7) Hate speech posts with the six part severity tests: Intentional, contextual, wrote by prominent, intense, incitement and likelihood to harm**

There are several posts with hate speech nature that are intentional, contextual, wrote by prominent, intense, incitement and likelihood to harm. These hate speech posts are post which include mutually the six-part test of severity threshold provided by Article, 19. For instance, see post 16 and 17.

### **4.3.2. Interview data analysis**

#### **1. The presence of hate speech among Ethiopians**

Almost all of the professionals agree that the presence of hate speech among Ethiopia is not questionable. Informant 13 recognizes hate speech as recent phenomenon in Ethiopia. Informant 8 in explaining the presence said that hate speech was starting from the gossiping at some point in boiling and drinking coffee while chatting together socially. Furthermore, source 8 includes the imagine that makes despise discourse most displayed and threat is currently because of the way and the likelihood of annoying and loathing numerous people in the meantime with the assistance of Facebook, however it exists yet varying in sort and degree.

Informant10 concurring with the nearness said these days the political heart to heart is turned out to be through loathe and affront since affront and detest are uncovered when hate speech inside exists... And source 10 agrees there is no agreement on respect but just anger and insult appear first, because there is no civility involving while talking.

Informant 15 in strengthening the presence said “rather living together not living together. Rather stay and sleep together not stay and sleep together. Rather working together, working alone. Rather being empathy for others, just being individualistic. ‘Our’ is turning ‘mine’. If hate speech comes strongly ‘mine’ will appear.”

"Especially in the most recent year which is connecting with ethnic pettiness, there were censuring others and debasing others with high and serious abhor, even in the way breaking the Ethiopian qualities were exceedingly accessible particularly via web-based networking media" informant 5 said in amplifying the presence of hate speech among Ethiopian.

Accord with the presence of hate speech among Ethiopians but informant 4 argues that the presence is not in the mass public rather in the so-called elites. Informant 4 said regarding to obtain wrong benefits the elite its self diffuses and transmits hate speech, so that the elites are the landlords of hate speech.

In contrast to the mentioned informants, informant 1 said that the presence is not hate speech rather offensive speech. Informant 1 also said offensive speech in Ethiopia is not questionable but the presence of hate speech among Ethiopians is very low however peoples understand it in mixing. Informant 1 said

“If it is not inciting for assault and based on identity but say such and such are good for nothing, it is offensive. For example, a sentence which says ‘the mayor can’t administer’ is very offending when the mayor harks it, but if says ‘since the mayor is Oromo can’t administer’ it progresses toward hate speech apart from its offensiveness”

## **2. The role of social media for the presence of hate speech among Ethiopians**

With respect to the subject of social media for the presence of hate speech, most of the professionals’ retort that the role it plays is very high. Informant 1 said social media by character they are exposed for such thing-hate speech, since they have no editorial polices and any one can publish in covered up, also it become a stage for emotional individuals to hands on. In addition to this point, informant 5 claims any individuals or groups via changing their name and address have the possibility to upload and circulate whatever they want on social media. Informant 13 strengthen the concern said,

“Hate speech in Ethiopia was not a worry. But it becomes a concern principally with the approaching and extension of social media. Since social media have the behavior of sharing thoughts together, with the intention that the thoughts in the meantime have the chance of expanding. As a result, hate speech is becoming a concern with the approaching of social media. Hate speech is reached out on social media.”

Informant 2 moreover claims that social media has embellishment role, especially in our society, social media significance no worth instead of risk since it is utilized to expose inward dreadful emotions. And informant 3 joining with its risk asserts that internet users’ penetration rate in Ethiopia is very low however the fuss it creates is very high.

Informant 14 tries to view the role of social media in viewing offline stage by stating the following,

“Indeed, those who don’t use Facebook, who don’t use twitter commonly those who don’t use so called internet are speaking out emotionally very inflated and very fake articulations by referring some individuals tell like. Even, hate speech online had impact on the off-line societies.”

Informant 7 on the other hand contends that it is impossible to judge social media as the only in charge for the presence since ‘there are people groups don’t utilize social media, but you see them quarrelling with hate on boulevard or even in religious institutions’. Informant 7 is

arguing this since the numbers of social media users are very low while considering with the number of population of the country.

Informant 4 also contends that social media outweighs its advantage but the manner of handling of it is imperative. Informant 4 stoutly said,

"Just in supermarket you can incline toward things that are worth for your wellbeing and your happiness it's up to your decision. So, the advantages exceed for me, its advantages exceed. Being hold onto social media as in control resembles forcing your own deficiency to other individual. It is dish, and is each dish directly for you?"

### **3. The grounds of online hate speech**

Al most all the professionals assents that ethnicity-based hate speech are just the main lion share grounds of the online hate speech ambience.

Informant 6 agrees with the ethnicity-based hate speech but also said

"I experience a greater amount of political. The purported government officials or pioneers are giving pointless identity by means of altered or Photoshop pictures. Furthermore, like sex arranged despise addresses are likewise uncovering. And furthermore, there are choke look jokes appending with ethnicity yet in the long run they go to hate speech. Typically, I simply experience distinctive hate speech which are grounded on sex, political stand and ethnicity based."

Informant 2 strongly argues that mainly the grounds of online hate speech have political glance and they are also just predominantly political.

### **4. The severity of online hate speech**

All the professionals' consents, that the seriousness of hate speech is unease subject among Ethiopians. For instance, informant 10 reveals cases that can demonstrate the severity of hate, said "nobody says 'why' while other ethnic individual is killing other ethnic and due the extension of hate when a person is getting to be dislodged and in trouble it is alright since he/she is an individual of other ethnicity. Even there is supporting the guilty and jacket the dispossessor and killer."

Informant 3 in expressing the severity of online hate speech said there are posts that clearly aggravates and incites groups for physical violence fastening with current happenings, for

example during ‘journey Adwa’ there was provocative post which visibly provoke groups to attack the journeyer.

Informant 11 said the consequence of online hate speech is flattering in action, such as informant 11 affirms that the trade movement in Ethiopia especially in Addis Ababa is becoming low down, there are polarizations among peoples and individuals every individual is partaking and ambushing and sparing his/her capital nobody invests, for example particularly mammoth merchants from ethnic Tigray depart Addis Ababa, due the dread of hate speech outcomes. And furthermore informant 7 confirms that the hatred is changing to action, for instance in Shashemene, Ethiopia when innocent individual is hanging out in daylight and numerous gatherings were there encountering the activity, yet nobody endeavors to spare the innocent and state 'stop'.

Informant 12 also fortifies people groups are disturbed and hold attitude war and in Ethiopia there is unheralded war but also people are figuring war will come. Also, informant 12 said 'however the bloodbath isn't yet begun, yet simply the look and atmosphere which is occurring now in Ethiopia appears and bonds like the prior atmosphere that previously was in Rwanda'. Said Informant 12

“The current clashes which happening every corner are simply spouting from nothing except from hate speech. Currently there is no peace in Ethiopia. Ethiopia is now first ranked in internal displacement since there is drive out of another group of ethnicities just because of their ethnicity. Sadly, An Ethiopian itself is now dispossessor Ethiopians; there is no peace in psyche. People are dying and lost inner peace.”

## **5. Why hate speech among Ethiopians?**

Whilst talking about the motivational reasons for the presence of hate speech among Ethiopians different professionals give their individual reasons however by and large attaching with the political situation of the country.

Informant 6 mentions the dimension of societal vigilance, and purpose-oriented politicians, who messages mutilated records or talks, as persuasive factors for the nearness of hate speech among Ethiopians. Informant 7 besides cites government, media, religious foundations, people groups and individuals as main actors for the prevalence since they don't play their specific roles earlier than it ensues. Also seems with these motives informant 3 claims the stage of media literacy of the society, the cutting-edge political reflection and

the government as motivation factors. Here informant three said since the present-day phenomenon in Ethiopia is not in normal time the authorities has its own shortage in not giving periodic records to guarantee mutilated information or talks.

Also, Informant 9 cites Ethiopian political furthest occurrences as motivational reasons, said “Hate speech mainly becomes a concern when the politics is in tauten. Nowadays, this time is one among times whilst political tauten in Ethiopia happening.” Informant 9 refers actors in tauten the politics such as peoples of different categories in saying ‘change is not coming’ and ‘constitution is being demolish’, political parties without agenda and the so-called activists without assured responsibility.

Since Informant 4 supposes that elites are the main source of hate speech, Informant 4 mentions the so-called elite’s wrong calculation, elite’s selfishness and elites not being proper elites as main factors for the prevalence of hate speech among Ethiopians.

Informant 15 believes demolish and/or loose of Ethiopian known values are the reasons for the prevalence.

Informant 8 somewhat differing from the previous informants said the way history is understood, the presence of non-strong democracy and justice organizations, the political sphere, are the main factors. Informant 8 defines the political sphere as incomprehensible. Informant 8 additionally said “Our society is not only not educated in formal but also not reader for general knowledge, so that nonreader society is anybody’s opinion box”.

Contrary, some of the professionals claim that the political structure of Ethiopia which is built under ethnic politics and ethnic federalism as the main factor for the prevalence. For instance, informant 2 said

“I took two main factors for the prevalence. First and most it is born under the political order-ethnic federalism. And clash is obvious since that society which live under ethnic politics is exposed to philosophy like discriminated between ‘mine’ and ‘yours’.... only Ethiopia is implementing ethnic federalism apart from world...Meles (former Ethiopian PM) first tried ethnic federalism as experiment at the societies expense. And the second is the societal moral demolishing.”

In contrast to informant 2, informant 11 said,

“This constitution, the federal constitution has not inconvenience. This constitution states that every Ethiopian citizen politically and/or economically has the right to live everywhere; the rights to make wealth and living life. But this constitution is not well implemented...the federal order is not a problem rather a solution for this country”

#### **4.4. Discussion of findings**

##### **1. The presence of online hate speech among Ethiopians**

According to the almost all the respondents who filled the questionnaires hate speech in Ethiopia is almost established. This data of prevalence is also supported by all the key informants selected as professionals. As a result, it is clear and assured that the prevalence of hate speech among Ethiopians is common.

In accordance with social media, the presence of hate speech is evidenced by many of the respondents who filled the questionnaires since most them experiencing hate speech on social media. Also, the online posts gathered from Facebook, twitter and YouTube almost all supports the evidence of online hate speech prevalence. Too, all the key informants, who interviewed on the topic, supported the presence of hate speech on social media. Consequently, social media has played a vital role in the prevalence of hate speech among Ethiopians, so the presence of online hate speech among Ethiopians is determined.

Previously Gagliardone, I. et al. (2016) on their study entitled, “Mechachal: Online debates and elections in Ethiopia” asserts that the tangible level of hate speech or dangerous speech is much lower than the anecdotal evidence suggests, so said social media in Ethiopia is emerging as a space for tolerance and acceptance. In contrast, this current study found that social media are mostly becoming a stage for the prevalence of hate speech among Ethiopians.

As Mikwa (2015) claims that this inexpensive and fertile social media had its downside said it soon became best place to facilitate spreading hate speech, this study also strengthens the claim of Mikwa(2015) who lays social media as in charge for the facilitating of hate speech.

According to the almost respondents Facebook is the utmost platforms for fetching a stage for hate speech, followed by YouTube and twitter since they experience hate speech on the

mentioned platforms respectively. Also the gathered posts shows that Facebook take the loin share for the presence of hate speech, followed by twitter and YouTube.

In other words, hate speech on a popular social media platform such as Facebook, YouTube and twitter are perhaps hinder and threaten peace since they are becoming a fertile stage for the presence of hate speech.

## **2. The grounds and characteristics of online hate speech**

Along with the chief respondents who completed the questionnaires ethnicity-based hate speeches are practically determined on social media. Specifically, on Facebook, YouTube and twitter respectively seemed since the extent of presence is determined by the type of social media. Following, political based hate speeches are also mostly prevalent according to the respondents. In middling, religious based hate speech are distinguished by the average respondents. Additionally, data from the online posts (Facebook, twitter and YouTube) figures that ethnicity-based hate speech are mostly appeared. Following political look ethnicity-based hate speeches in some, and religious hate speeches are presented in slightest. Also, data obtained from interview asserts that ethnicity-based hate speech are just the most incidence, but also political based hate speech are mentioned in slight.

Hence, ethnicity-based hate speeches are the basic significantly determined hate speech prevalent among Ethiopians. But also, this study confirms that political based hate speech is also significantly presented hate speech grounds among Ethiopians. Here, according to the data's especially from the online posts gathered form Facebook, twitter and YouTube political look hate speeches which means statements which damage and degrade political parties at the same time claiming a certain group of ethnicities indoors with the mentioned political parties in which that can damage and degrade the whole group in swift generalities intention. Religious based hate speeches among Ethiopians are insignificant on social media.

Expressively figures from the questionnaires assured that the online hate speech that they regularly facing takes a form of blaming other on historical and or current replica or said crimes or faults, imposing guilty of individuals to the whole, dehumanizing others through giving expressions that has animal characters, showing superiority through crating 'us' and 'them', claiming superiority in political and/or economically advantages of some specific ethnic groups, and searching enemies among others through crating 'us' and 'them'.

Also the online posts gathered from Facebook, YouTube and twitter assured that the hate speech posts take a form of picturing negative through degrading and insulting words of expressions, searching enemies among other groups through crating us and them, blaming others on current or historical said or replicas, imposing the individuals faults to the whole ethnic groups, dehumanizing others through competing with animals, showing superiority from others and claim superiority of certain group of ethnicity through economic and/or political disparities, and showing through claiming hidden agendas toward a certain group to eliminate and or demolish.

### **3. The severities of online hate speech**

For this study purpose article 19 severity threshold six parts test were grabbed to determine the extent and the severity of online hate speech among Ethiopians to fulfill the stated objective of the study so. Thus, intentional, contextual, intense in content, frequent and redundant, wrote by prominent, consequential posts or contents illustrated the severity of the posts or contents.

the data obtained from questionnaires assured that that the online hate speeches mostly are contextual, intentional, frequent and redundant, intense, consequential and wrote by prominent.

Also, the data obtained from the online posts (Facebook, twitter and YouTube) asserts that the posts are mostly intentional, intense, contextual, incitement, and in least wrote by prominent.

Accordingly, the questionnaire data and content analysis both the quantitative and qualitative data basically guaranteed that the online hate speech atmospheres among Ethiopians is serious and at sternness. Since most of the social media posts are driven intentionally with intended with objectives, goes through contextual occurrences, intense in frequency and redundancy, the contents are aimed to incitement. And, partially the posts are written by figurative individuals and even consequential.

Correspondingly, all the data attained from interview acclaimed hate speech in Ethiopia is get anxious and threat. All key interviewees were utterly said 'hate speech in Ethiopia is a concern and serious'. For example, source 12 seriously pressing that the climate of hate speech among Ethiopians is just at the eve of preparing for massacring each other since the

climate is just the matching with the climate occurred in Rwandan in 1994 before the massacre happened.

#### **4. Why hate speech among Ethiopians?**

According to the data obtained from questionnaires motivational factors for the presence of hate speech among Ethiopians frequently were incomprehension of social media users toward the nature and how to use it and incomprehension of the disseminators toward the consequences of the hate messages, perceived superiority of other people groups taking place other people groups historical credence and/or current political statues, and political play to get political advantages on intimating hates and conflicts between ethnic groups.

Also, according to the key interviewees, the ethnic politics, the political climate, the political suppress, the level of societal vigilance, social media, the demolishing of societal value, purpose-oriented elites, government, media, religious foundations, historical distortion as main embodied reasons for the prevalence of hate speech among Ethiopians.

Accordingly, both questionnaires and interviews guaranteed that incomprehension toward the consequences of disseminated hate speeches and the way social media are used and utilized for are mainly attached with the level of societal vigilance which makes subtle to its reasons. Also, the political sphere which is surrounded by the political actors who have no defined agendas but only purpose oriented, the way ethnic politics and federalism is implemented and/or understood, the ethnic federalism itself are also mostly discussed and clarified sermons for the presence of hate speech.

## **CHAPTER FIVE**

### **CONCLUSION AND RECOMMENDATIONS**

The main objective of this study was to investigate the extent of presences and nature of online hate speech among Ethiopians. To guide the process, five main research questions were crafted and both qualitative and quantitative research methods were selected to realize the stated objective. Survey-questionnaire, content analysis and in-depth interviews were employed under the notion of the mixed methods approach to collecting the necessary data and information in accordance with the mentioned research questions. Once sufficient data were acquired, analysis and interpretation were held guided by the stated objectives.

#### **5.1. Conclusion**

According to the data from questionnaires, social media posts and interviews, this research conceivably concluded that hate speech in Ethiopia is prevalent. Also, this research concluded social media are among the major reasons for the pervasiveness of hate speech among Ethiopians. Among the various social media platforms, Facebook is the chief one for facilitating a stage for hate speech, followed by YouTube and Twitter.

According to the data, ethnicity-based hate speeches are the most prevalent types of hate speeches among Ethiopians. Political based hate speech is the next common type of hate speech practiced among Ethiopians. Religion-based hate speeches are insignificant among Ethiopians, as data from the survey, interviews and content analysis suggested.

According to the data obtained from questionnaires and social media posts, online hate speeches among Ethiopians commonly has the characteristics of blaming each other on the grounds of historical and current claims of the other party's wrongdoings. The posts tend to accuse individuals and communities as a whole based on allegations of a certain person casing harm to another community. The discourses are often constructed along the lines of 'us' and 'them' and dehumanizing the "them" while trying to justify the position of the in-group ("us"). The other common issues has got to do with claims of political and/or economic superiority/inferiority and call for change of the status quo to bring about justice for the group they claim to have been marginalized.

This research drew from the questionnaires, social media posts and interviews essentially concluded that the online hate speech landscape among Ethiopians appears to be serious.

According to the data, the ethnic politics, the poorly implemented ethnic federalism, the tense political climate, the political suppression, the level of societal vigilance and incomprehension, the advent of social media, the eroding of societal values, elites with political motives, the incumbent government's policies, lack of professionalism among the media, religious foundations lacking strength, historical distortions are among the as main collective reasons identified by study participants for the high prevalence of hate speech among Ethiopians.

## **5.2. Recommendations**

Each concerned Ethiopian citizen ought to acknowledge and concede to the reality of hate speech among Ethiopians. Principled government, media, legislators, activists, religious leaders, and educators ought to be watchful about hate speech among Ethiopians and meanwhile contribute their share towards the reduction of hate speeches and development of civil, democratic dialogues among citizens. In addition, the current government should pay attention to the nature of the political culture and take necessary corrective measure, guided by findings of scientific studies. Government should also engage in timely disseminating accurate information regarding developments in the country as one way of denying chances to roomers and fake information.

Government, recognized opinion readers, artists, media and different civil societies should work together to rediscover and promote values that have been holding societies together for many years. Multiple approaches to promoting civil discourses should be encouraged. Those who prefer to engage in reinforcing conflicts by spreading unfounded information leading to hatred should be discouraged by every available legal means, without necessarily affecting freedom of expression negatively. More media literacy and awareness creation work needs to be done by independent civil society organizations. Campaigns that work against the spread of hate speech should be encouraged. Especially college students and other voluntary groups have to take part in rallying against hate speech. Also the administrators of the social media platforms such as Facebook should be responsible enough to watch what kinds of ideas are advanced on their sites and come up with ways controlling hate speech from circulating widely, for example by taking them down with a few hours after they are posted.

Concerning social media, there should be anti-hate speech law which makes intentional hate speech spreaders accountable while at the same time protecting the right of individuals to hold and share their opinions. And, government, journalists and groups of IT experts should

be bothering on the way of handling, alerting, fighting and controlling fake news and fake accounts in collaboration with the social media companies.

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## Annex 1

### Coding book

#### Coding guide

The words, phrases and expressions listed below in bold are taken from the coding sheets and assumed to have the meanings following them.

**Face book:** allows likes and or share and comment something short and large posts which distinguished by the appearance

**Twitter:** allows to Re tweet or favorite and reply something short tweets which distinguished by the appearance

**YouTube:** allows commenting and subscribing videos

**Hate speech:** when the post is insulting, intimidating, degrading,, or intended to incite violence or prejudice against a person or group of people based on their race, gender, age, ethnicity, nationality, religion, sexual orientation, gender identity, disability, language, moral or political views, socioeconomic class, occupation or appearance (based on calling or mentioning their specific names such as Amhara or Orthodox), mental capacity and any other similar distinction.

**Ethnic hate speech:** when the post is insulting, intimidating, degrading or intended to incite violence or prejudice against a person or a group of individuals based on calling or mentioning ethnic identity (Amhara, Tigray, Oromo or Ethiopia-Somalia)

**Religious hate:** when the post is insulting, intimidating, degrading or intended to incite violence or prejudice against a person or a group of individuals based on calling or mentioning their religion ( Orthodox, catholic, or protestant)

**Blaming on history:** when the hate speech post has statements regarding on historical or current replica or whispered crimes or wrongs of one group or individual against the other and make guilt other groups

**Blaming words:** words that show historical or current replica or whispered crimes or wrongs of one group or individual against the other and make guilt other groups on it

**Picturing negative:** when the hate speech post has statements which are creating negative image of other group or individual through expression of downbeat words (excluding of dehumanizing)

**Words of negative expression:** words used for creating negative image of other group or individual through expression of downbeat words (excluding of dehumanizing)

**Searching enemies:** when the hate speech post has statements searching for enemies or set as enemies among others

**Showing superiority:** when the hate speech post have expressions of superiority of other groups through praising one group over others and or crating us and them regarding social, political, economical or cultural worth's

**Imposing the whole:** when the hate speech post has statements which attribute and imposes negative qualities (faults, frauds, or corruption) of certain individuals to the whole, and or projecting one group's or individual problems onto others

**Claiming agendas:** when the hate speech post has statements which asserts that one group has hidden plans towards other groups in the course of attaching fake or said historical or current actions

**Dehumanizing:** when the hate speech post has statements of dehumanization and equate one group with animals

**Dehumanizing words:** words used for making dehumanization and/or equate one group with animals

**Intentional:** when the hate speech post has statements which indicate intention to take on in advocacy to hatred; purpose to target a group on the basis of a protected characteristic

**Contextual:** when the hate speech post have statements of expression which goes within the political, economic, and social context in which it was communicated. The contextual understanding should take into account, extra with the existence of conflict in society, for example, recent incidents of violence

**Prominent:** when the hate speech post is posted by a politician or a prominent member of a political party and public officials or persons of similar status (e.g. teachers or religious leaders)

**Intense:** when the hate speech post statements is clear with the public nature of the expression, the means of the expression and the intensity or magnitude of the expression in terms of its frequency or volume

**Incitement:** when the hate speech post statements whether contained direct or indirect calls for discrimination, hostility or violence,

**Incitement words:** words used to direct or indirect calls for discrimination, hostility or violence

## Coding sheets

### (For sampled social media posts)

**Study title: Mapping online hate speech among Ethiopians (2018): the case of Facebook, Twitter and YouTube**

Coder: \_\_\_\_\_ date \_\_\_\_\_

*N.B: circle on your choice (circling multiple is possible if required, and you can write on blank sheet if space is not enough)*

#### **Category one: source of the post**

01: Facebook

02: Twitter

03: YouTube

#### **Category two: nature of the post**

1: hate speech

2: not hate speech

#### **Category three: grounds of the hate speech post**

01: ethnicity based

02: religion based

Other: specify \_\_\_\_\_

#### **Category four: form of the hate speech post**

1: blaming on history

1.1. Blaming

words: \_\_\_\_\_

2: picturing negative

2.1. Words of negative expression:

: \_\_\_\_\_

3: searching enemies

4: showing superiority

5: imposing the whole

6: claiming agendas

7: dehumanization

7.1. Dehumanizing words:

\_\_\_\_\_

Others (specify): \_\_\_\_\_

**Category five: severity of the hate speech post**

01: Intentional

02: Contextual

03: Prominent

04: Intense

05: Incitement

05.1: incitement words: \_\_\_\_\_

06: Other (specify): \_\_\_\_\_

Annex 2

Survey questionnaire

አዲስአበባዩንቨርሲቲ

የጋዜጠኝነትናኮሚዩንኬሽንትምህርትቤት

የድህረምረቃፕሮግራም

ፅሁፋዊመጠይቅ

ይህመጠይቅ“Mapping online hate speech among Ethiopians (2018): the case of Facebook, Twitter and YouTube”በሚፈለግበትጊዜጋጂውጥናታዊየሁለተኛዲግሪየመመረቁያፅሁፍበጥላቻንግግር/ሮችዙርያግብ አትየሚሆንመረጃከማህበራዊድህረገፅተጠቃሚዎችለመሰብሰብየተዘጋጀነው።

ስለፍቃደኝነትዎአመሰግናለሁ!

ማሳሰቢያ: ለሚመርጡትመልስ የ(x) ምልክትይጠቀሙ

ክፍልአንድ: መጠይቁንየሚመልሱትየማህበራዊድህረገፅተጠቃሚዎችመረጃ

1. ያታ:  ሴት  ወንድ

2. የእድሜክልል:

ከ 18-25  ከ 26-33  ከ 34- 41  ከ 41-48

ከ 48 በላይ

3. የስራሁኔታ

ተማሪ  የመንግስት  የግል  ፈላጊ

4. የየተኛውየማህበራዊድህረገፅድያተጠቃሚነሽ/ካህ? (ሁለትናከዚያበላይመምረጥይቻላል)

Instagram  Twitter  Face book  Pinterest

Tube ሌላካለ: \_\_\_\_\_

5. በ ማህበራዊድህረገፅድያዎችወይምተከታዮችብዛት

በ ማህበራዊድህረገፅድያዎችወይምተከታዮችብዛት	ከ 1000 በታች	1000-1500	1501-2000	2001-2500	2501-3000	ከ 3000 በላይ
በ Facebook						
በ Twitter						
በ YouTube						

**ክፍል ሁለት፡ የማህበራዊሚድያና የጥላቻን ግጭት ጠያቂ መረጃ**

በዚህ ጥናታዊ የመመረቂያ ፊርማ ስር በዚህ መጠይቅ አመለካከት የጥላቻን ግጭት/ሮች ማለት የአንድን ሰው ወይም ቡድን ቋንቋ፣ ብሄር፣ ሃይማኖት፣ ፆታ፣ የፖለቲካ አመለካከት ሁኔታ ወይም ልዩነት መሰረት በማድረግ የሚሰሩበት ወይም የሚያንቋሽሹ፣ የሚያንገጥሙ ወይም የሚያስፈራሩ፣ ቁጣን የሚያስተጋቡ ወይም አንድን ወገን ለግጭት የሚያነሳሱ ማለት ነው።

ማሳሰቢያ፡ ከዚህ ቀጥሎ የሚነሱ ጥያቄዎች ምላሽ ለላይ በተሰጠው የጥላቻን ግጭት/ሮች ትርጉም መሆን አለበት

**1. “የጥላቻን ግጭት/ሮች” ሲባል ስምተሽ/ህ ታውቅ ያለሽ/ታውቃለህ?**

- ሁል ጊዜ እሰማለሁ       ብዙ ጊዜ እሰማለሁ       አልፎ አልፎ እሰማለሁ
- ስምቼ አላውቅም

**2. የጥላቻን ግጭት/ሮች ሲባል ስምተሽ/ህ ምታውቁ/ቅ ከሆነ፣ ከየት?**

- ከሀገር ውስጥ የቴሌቪዥንና የሬድዮ ፕሮግራሞች       ከማህበራዊ ሚድያ
- ከውጭ ሀገር የቴሌቪዥንና የሬድዮ ፕሮግራሞች       ከጓደኞቼ
- ከቤተሰብ       ከትምህርት ቤት

ሌላ ካለ፡ \_\_\_\_\_

**3. የጥላቻን ግጭት/ሮች በማህበራዊ ሚድያ ገጥሞሽ/ህ ያውቃል?**

- ሁል ጊዜ ይገጥመኛል       ብዙ ጊዜ ይገጥመኛል
- አልፎ አልፎ ይገጥመኛል       አልገጠመኝም       አላሰታውስም

**4. የጥላቻን ግጭት በኢትዮጵያ**

የጥላቻን ግጭት	በጣም ከፍተኛ	ከፍተኛ	መካከለኛ	ዝቅተኛ	በጣም ዝቅተኛ	የለም	አላውቅም
በኢትዮጵያ ውስጥ አለ							
በኢትዮጵያ ውስጥ ተስፋፊነትና አደገኝነት							
በኢትዮጵያ ውስጥ መኖር የማህበራዊ ሚድያ አስተዋጽኦ							

**5. የጥላቻንግግር/ሮችበየተኛው የማህበራዊሚዲያበብዛትይግጥምሻል/ሀል?**

የማህበራዊሚዲያ	በጣምከፍተኛ	ከፍተኛ	መካከለኛ	ዝቅተኛ	በጣምዝቅተኛ	አይገጥመኝም
Instagram						
Twitter						
Facebook						
Pinterest						
YouTube						

ሌላካለ: \_\_\_\_\_

**6. በማህበራዊሚዲያበብዛትምንንመሰረትያደረጉየጥላቻንግግር/ሮችይገጥማሀል?  
(በቅደምተከተልአስቀምጥ)**

የጥላቻንግግር/ሮችመሰረታቸው	በጣምከፍተኛ	ከፍተኛ	መካከለኛ	ዝቅተኛ	በጣምዝቅተኛ	አይገጥመኝም
ፆታ						
ብሄር						
ሀይማኖት						
የአካልጉዳተኝነት						
ፆታለቲካልደነት						

ሌላካለ: \_\_\_\_\_

**7. የሚገጥሙሽ/ሀ የጥላቻንግግር/ሮችበማንደረጃወይምየተጻፎናቸው?**

የጥላቻንግግር/ሮችየሚጻፍት	በጣምበብዛት	በብዛት	መካከለኛ	ዝቅተኛ	በጣምዝቅተኛ	አላውቅም
በታዋቂሰዎች						
በሚለዩግለሰቦች						
በማይለዩግለሰቦች						
በሚለዩቡድኖች						
በማይለዩቡድኖች						
በጓደኞችሽ/ሀ						
በየጓደኞችሀጓደኞች						

ሌላካለ: \_\_\_\_\_

8. በማህበራዊሚዲያዎች ላይ ገጥሞች/ህገጥላቻን ግግር/ሮች መገለጫዎች እንዴት ይገመገማሉ? (ሁለት ናከዚያ በላይ መምረጥ ይቻላል)

የአንድ ግለሰብ ድንኳን ስራዎችና ተዛማጅ ድርጊቶች ለአንድ ብሄር ወይም ሀይማኖት የሚሰጡ

ነገር የታሪክ ስህተቶች ወይም አሁን የተፈጠሩ መጥፎቻት ስህተቶች ለአንድ ብሄር ወይም ሀይማኖት የሚያዘምዱ

አንድ ብሄር ወይም ሀይማኖት ከሌላ ብሄር ወይም ሀይማኖት (ስም በመጥቀስ) በማወዳደር አብልጠው ወይም አሳንሰው የሚያሳዩ

በአንድ ግለሰብ ወይም በድንገተኛ ፈጠራ/ሩ ችግሮች (ስርቆት፣ ግድያ፣ ግጭት ወይም የመሳሰሉ) አንድ ብሄር ወይም ሀይማኖት እንደ ፈፀመው አርገው የሚያስተጋቡ

የአንድ ብሄር ወይም ሀይማኖት የበላይነት (በኢኮኖሚ ወይም በፖለቲካ) እንዳለ የሚያሳዩ የሚያስተጋቡ

አንድ ብሄር ወይም ሀይማኖት ከሰውነት ወይም ከልገው የሚሰሉ ወይም ከእንስሳት እኩል የሚያመሰግኑ

አንድን ግለሰብ ወይም በድንበብ ህራው ወይም በሀይማኖቱ ለይተው ካለምክንያት እንደጠላት የሚፈረሩ

ሌላ ላይ: \_\_\_\_\_

9. በተሰራጨ የጥላቻን ግግር/ሮች የሚሰጡ አስተያየቶች (comments) ታነብዎታል/ህ?

ሁሉ ግዜ አላለሁ

ብዙ ግዜ አላለሁ

ለፎክሎር አላለሁ

አላለሁም

9.1. የምታነቡ/ብ ከሆነ:

አስተያየቶቹ	በእጅግ እስማማለሁ	እስማማለሁ	አልስማማም	በእጅግ አልስማማም	አላውቅም
የጥላቻን ግግርን በጥላቻን ግግር የሚመልሱ ናቸው					
አስተያየቶቹ የጥላቻን ግግርን በጥላቻን ግግር የማይመልሱ ናቸው					

10. በሚገጥሙሽ/ህ የጥላቻንግግር/ሮች መሰረት መጠናቸው የሚያሳዩ ሀሳቦች እንዴት ይገመገማሉ?

የጥላቻንግግር/ሮች መጠን የሚያሳዩ ነጥቦች	በእጅግ እስማማለሁ	እስማማለሁ	አልስማማም	በእጅግ አልስማማም	አላውቅም
የሚገጥሙሽ/ህ የጥላቻንግግር/ሮች ሆንብለው (ታስቦበት) ናቸው ወይም ጉዳት እንደሚያደርሱ ታውቆ ናቸውና አላማኑ ሯቸው የሚሰራ ጩናቸው					
የሚገጥሙሽ/ህ የጥላቻንግግር/ሮች የሀገሪቷን ወቅታዊ ሁኔታን (ማህበራዊ፣ ኢኮኖሚያዊ፣ ፖለቲካዊ ወይም ሀይማኖታዊ ጭቆናዎች ወይም ሁነቶች) መሰረት ያደረጉናቸው					
የሚገጥሙሽ/ህ የጥላቻንግግር/ሮች በታዋቂ ሰዎች (ፖለቲከኞች፣ አርቲስቶች፣ ሙሀራኖች፣ አክቲቪስቶች፣ መሬዎች (የሀይማኖት ወይም የፖለቲካ)) የተሰራ ጩናቸው					
የሚገጥሙሽ/ህ የጥላቻንግግር/ሮች መልእክታቸው ከበድያ ለመሆኑ ነጥብ ላይ ለመቀመጫቸው ይናገራል					
የሚገጥሙሽ/ህ የጥላቻንግግር/ሮች የሚደጋገሙና በዙፍ የሚሰሩ የሚደፉ ጠቃሚዎች የሚያዳርሱናቸው					
የሚገጥሙሽ/ህ የጥላቻንግግር/ሮች ከማህበራዊ ሚዲያ ጠቃሚዎች ወይም የሚስተጋቡና በተግባር ግጥም ጉዳት አድርሰዋል					

11. የማህበራዊ ሚዲያ የጥላቻንግግር/ሮች የሚመለከት ህግ አስፈላጊነት በለው ይስማማሉ?

በእጅግ እስማማለሁ     
  እስማማለሁ     
  አልስማማም  
 በእጅግ አልስማማም     
  አላውቅም

12. በኢትዮጵያው ስፍራ የጥላቻንግግር/ሮች መኖር ናቸው ማህበራዊ ሚዲያ መስተጋባታቸው ምክንያቱም ነድነውት ያለሽ/ትላለህ?

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ስለግዜዎ አመሰግንለሁ!

Annex 3

Interview questions

የቃለመጠይቅጥያቂዎች

1. የጥላቻንግግርበአሁንወቅትበኢ/ያ  
በብዛትበማህበረሰቡውስጥመነጋገርያሁነዎል።ለምንይመስሉታል?
2. የጥላቻንግግርእንዴትይገልፁታል?
3. የጥላቻንግግርብለውበገለጹትመሰረትበኢትዮጵያውስጥየጥላቻንግግርምንያህልአለይላሉ?
4. የማህበራዊሚድያተጠቃሚኖዎት?
5. የማህበራዊሚድያተጠቃሚካልሆኑየጥላቻንግግርበኢትዮጵያውስጥአለያሉበትእንዴትናምክን  
ያቱምንድነው?
6. የማህበራዊሚድያተጠቃሚከሆኑበኢትዮጵያውስጥየጥላቻንግግርአለብለውካሉየማህበራዊሚድ  
ድያለጥላቻንግግርመኖርበምንያህልተጠያቂናቸውማለትይቻላል?
7. የማህበራዊሚድያተጠቃሚከሆኑበማህበራዊሚድያበብዛትምንንመሰረትያደረጉየጥላቻንግግር  
ይስተዋለሉመገለጫዎችቢጠቅስሉኝ
8. ኢ/ያ ውስጥየጥላቻንግግርአሳሳቢነው?  
የጥላቻንግግርየተስፋፊነትናአደገኝነትመጠንእንዴትይገመገሙታል?  
የጥላቻንግግርየአሳሳቢነትናአደገኝነትመጠንየሚያሳዩሀሳቦችወይምሁነቶችይኖሩይሁን?
9. የማህበራዊሚድያናየጥላቻንግግርየሚመለከትህግአስፈላጊነውብለውያስባሉ?ለምን?
10. በኢትዮጵያውስጥየጥላቻንግግርመኖርናበማህበራዊሚድያመስተጋባታቸውምክንያቱምንድነ  
ውብለውያስባሉ?

ስለግዜዎአመሰግንለሁ!

**Annex 4****lists of selected professionals for interview**

<b>No</b>	<b>Name</b>	<b>Profession/Activity</b>	<b>Remarks</b>
1	Befikadu Hailu	Activist, Blogger,	
2	BekaluAtinafu (Phd)	Academician	Kotebe Metropolitan University
3	Elias Meseret	Journalist	Correspondent for the Associated press @AP
4	EndaleNiguse	Academician	Ethiopian civil service university
5	Firew Abebe	Journalist, Online news editor	Dire Tube media and entrainment
6	Genet Gebre	Monitor	Ethiopian Broadcast Authority
7	GetuTemesgen	Journalist	
8	Megabe Hadis EshetuAlemayhu	Religious educator, opinion leader	
9	Professor MeraraGudina	Politician, Academician	Oromo People's Congress(OPC), and academician at Addis Ababa University
10	MeskeremAbera	Writer, Educator	Dilla University
11	Solomon Bernabas (Phd)	Academician, researcher	Ethiopian civil service university
12	Tesfaye Bayu (Phd)	Academician	Kotebe metropolitan university
13	TsegawMelaku	Journalist, writer, online new editor and producer	Andafta Entertainment
14	Yontan Tesfaye	Former politician	
15	WudalatGedamu	Writer	