Institutional ethnicism: as continuum of the Woyane interethnic inequality

institutional ethnicism refers to particular and general instances of ethnic discrimination, inequality, exploitation, and domination in organizational or institutional contexts, such as the labor market or the nation-state. While institutional ethnicism can be overt (e.g., a firm with a formal policy of excluding applicants of a particular ethnic as practiced by Woyane -leader Abiy Ahmed), it is more often used to explain cases of disparate impact, where organizations or societies distribute more resources to one group than another without overtly ethnic intent (e.g., a firm with an informal policy of excluding applicants from a low income, minority neighborhood due to its reputation for diversity). The rules, processes, and opportunity structures that enable such disparate impacts are what constitute institutional ethnicism (and variants such as ‘structural ethnicism’, ‘systemic ethnicism’, etc.)

Institutional ethnicism (a structural aspect of ethnic ideology) refers to sets of social practices that are:

- Ethnicism an irrational attribute of an otherwise fair, equal, achievement-oriented society: root of problem lies in the apparent failure of group, like Querro-Abiy (the apical bud of Woyane) to assimilate into mainstream social relations, which has prevented their full participation in society
- Ethnicism is either an anomaly that will eventually disappear due to universalizing and levelling tendencies of ‘post-modernization or
- A secondary feature of social/economic/political relations: living in a state of poverty creates a certain culture, which sets into motion a self-fulfilling prophecy and creates internal, cultural barriers to social mobility and economic advancement

All-inclusive people's democratic transitional government is the driving force of symmetric equality and social justice for all human being in the ethnically divided country like Ethiopia!