Oromo-American Citizens Council Organizes Annual Conference

**The 5th Annual OACC International Human Rights Conference to be held in Minneapolis, Minnesota**

In a press release issued to the public, and published on Oromo online media outlets, OACC said the topic of the conference, “What’s Next for the Oromo?” was a continuation of the national discussion that was brought up at its fourth annual conference in 2010. The press release indicated that OACC would seek inputs from Oromo individuals and political organizations for the March 18 national discussion in order “to understand differences and to seek consensus for the road ahead for the Oromo struggle and the Oromo people. It is to be remembered that the 2010 OACC annual conference hosted prominent Oromo civic and political leaders as well as scholars as panelists. Panelists and speakers for the upcoming March 16 conference would be announced at a future date by OACC, the press release said.

Oromo Activists Rally for Justice in Oromia

**Human rights activists call for release of political prisoners in Oromia**

**THE PRISONS IN ETHIOPIA SPEAK AFAN OROMO**

- Observers noting the significantly large number of Oromo political prisoners in the Ethiopian empire

The organizers of the January 25, 2013 rally in Washington, DC, namely, the Oromo Studies Association (OSA), the Oromo Community Organization in Washington area (OCO), the Oromo Youth Self-Help Association (OYSA), the Human Rights League of the Horn of Africa (HRLHA), the Oromia Support Group (OSG), had written a joint appeal letter addressed Secretary of the State Hillary Clinton.
A Long-Time Friend of the Oromo Passes Away at 73

Dr. Luling was a founding member of ORA

OROMOCOMMUNITY
REPORTER
UNITED KINGDOM / UK

Virginia Rose Luling was born in June 1939. Her father Peter was a Presbyterian minister and her mother was the novelist Sylvia Thompson, from whom she felt that she inherited her talent for writing. The youngest of three sisters, her wartime childhood was a time of uncertainty and many family moves, but she was a happy child.

Virginia later followed her mother and grandmother to Somerville College, Oxford, where she read classics and Norse languages, and found friends and teachers that endured throughout her life. Her tutor while she was at Oxford was J.R.R. Tolkien, whose thought influenced her entire life, both personally and spiritually. She received her degree in English Language and Literature in 1962. Dr. Virginia went on to study Social Anthropology at London University and completed a Master's Degree in 1965. Her thesis was the Government and Social Control among peoples of the Horn of Africa, in particular the Oromo people. It was in London that she met and married a former student of her PhD that then took her to Somalia in 1966. She lived for three years in the village of Afgooye, an experience that shaped her future.

During the 1970's, she taught for the Open University and also volunteered locally for the newly created Survival International, the organization that works for the rights of tribal peoples.

For the next 20 years, she worked for Survival International, as editor of the Survival journal and then as an Africa Cases Officer. During these years, she traveled to and reported from a number of parts of Africa, often in remote areas, experiences she enjoyed very much and recorded in long and vivid letters home, as well as in her field reports.

After she retired from Survival in 2004 and at the time when many from certain Somali clans were working to end the Somali civil war, in particular the Al Shabab group, Virginia’s unique knowledge of local languages led her to being employed by the Chair of the Oromo Relief Association, demonstrating her commitment to threatened peoples and refugees in both her professional and private life.

In April 2010, ORA were on the verge of insolvency. Dr. Virginia, almost single-handedly, persuaded Oromo and their friends, and her own friends and family, to rescue ORA and commit to regular contributions to keep the organisation afloat in the future; because of her leadership, the management committee is now able to envisage an expanding role for ORA again.

Dr. Virginia has overseen ORA’s move to new premises in Caledonian Road in Kings Cross. She has formed good relationships between ORA and other organisations and charities.

As well as establishing ORA on a firmer financial footing, enabling it to fulfil its role in assisting Oromo refugees in their countries of exile in Africa, Dr. Virginia has personally made immeasurable efforts in finding and maintaining destitute and threatened refugees in Somaliland, in addition to maintaining ORA’s commitment to assisting refugees in Eritrea. Dr. Virginia has invested her energy in the recent establishment of a secondary school education programme for teenage Oromo refugee girls in Nairobi. She believes that this funded one of these students since her domestic circumstances have changed.

Never once to withdraw from a challenge, Dr. Virginia opposed injustice whenever confronted by it. She was a true friend and advocate for the Oromo people. She is loved and missed by all Oromo and their friends in the UK.

Virginia’s health had been deteriorating, and in September 2012 she received a diagnosis of terminal lung cancer. She accepted this news, saying the reality is what had been given to her. She set out to complete some writing projects and to put her affairs in order, as well as to connect with her many friends and colleagues.

Virginia’s health had been deteriorating, and in September 2012 she received a diagnosis of terminal lung cancer. She accepted this news, saying the reality is what had been given to her. She set out to complete some writing projects and to put her affairs in order, as well as to connect with her many friends and colleagues.

She remained alert and interested until the end. In answer to her questions, doctors in London had told her she would probably live until Christmas, and she died very quietly an hour after Christmas Twelfth Night, returning to the God in whom, she said, she had ‘decided to believe.’

She is loved and missed by all Oromo and their friends in the UK.

LITTLE OROMIA’S COMMUNITY ORGANIZATION LAUNCHES A FUNDRAISING CAMPAIGN TO PAY OFF CENTER’S MORTGAGE

The December 30, 2012, event raised ~$15k

FINFINNETERIBUNE
REPORTER
The Oromo Community of Minnesota (OCM) has launched a fundraising campaign to pay off the remaining ~$54,000 balance on the Oromo House (465 Mackubin Street, St. Paul, MN 55103) due as a balloon payment in a few months.

Traditionally known as the ‘Little Oromia,’ Minnesota is home to a thriving, 20,000-strong Oromo immigrant community, home to the largest number of Oromo expats in North America. As a well-established home-away-from-home for the Oromo, Minnesota hosts several major Oromo community events each year.

The following is a letter from OCM President, Mrs. Ettra Namarr, on the status of the fundraising campaign:

The Oromo Community of Minnesota (OCM), the premier pan-Oromo institution in the state, organized a fundraising dinner on December 30, 2012 to pay off the outstanding balance on the Minnesota Oromo Community Center. The event was attended by hundreds of families who braved a harsh Minnesota winter evening to lend their generous hands, and express their solidarity with their community organization.

“I am happy to announce that the event raised $15,125 — which is $15,000 is already paid towards bringing down the principal. This means we are only a few days to pay off the remaining balance of $39,000.

The Board of Directors of OCM plans to retire all outstanding debt on the center months before its maturity date of August 31, 2013. To this effect, we ask all Oromos in the Twin Cities and at large to open their hearts and checkbooks to ensure that the Minnesota Oromo Community Center will become our common property for generations to come.

On behalf of the Board of Directors and the staff, I take this opportunity to thank all who donated their money and volunteered their time and energy in support of our indefatigable women. As we start a new year buoyed by this remarkable achievement, I am confident that 2013 will be a year when our community will be crowned with more success.”

FINFINNETERIBUNE
REPORTER
The Oromo Community of Minnesota (OCM) is a tax-exempt non-profit organization registered and licensed by the State of Minnesota. OCM operates a member-supported Community Center at above address.
Walga’ii Walhubannoo fi Araara ABO Neeezeraandii

OROMOCOMMUNITY)
REPORTER
THE NETHERLANDS
Ganatsaa walhubannoo fi Araara ABO SHG, ABO QC fi ABO QG fi miseneesoo ABO gudtuuna taa kani kaa gaggeefame biya Neeezeraandii yoo ta’u Oromoon koraa kana irraa qooda fudhatan miseneesoo, deggertoota fi hawaasaa Oromoo biya Neeezeraandii fi biya Belqeen jiratan yoo ta’u kana bakka bu’doo ABO, ABO QC irraa Obbo Mulugeetaa Moosissaa, ABO QG irraa Dr. Baqalaalaa G/Maariyaam, ABO SHG irraa Dr. Shigutii Galtaa Moosissaa, ABO GQ irraa Dr. Shigutii Galtaa G/Maariyaam, ABO QG irraa Dr. Obbo Mulugeetaa Moosissaa, ABO QC irraa Obbo Mulugeetaa Moosissaa, ABO QC irraa Obbo Mulugeetaa Moosissaa.


(Continued on PAGE 9)

The propaganda video that was released by the Ethiopian Television (ETV) about the Muslim movement in Ethiopia reminded me of the unfounded accusation that the TPLF made against the Oromo Liberation Front (OLF) in order to terrorize OLF’s supporters in early 1990s. It was several years after 1991, and I was in middle school when the government agents were busy working on defamatory campaign against the OLF. There were meetings almost every other week in villages, towns and schools. On these meetings, they used Saaaxileessaa, literally means disclosing secrets. Before the Saaaxileessaa meetings, the government agents would couple of people with all the accusations against the prisoners. The attackers presented themselves at the meeting as if they were victimized by the OLF. The prisoners, suspected of financially supporting and sympathizing with the OLF, would be brought to the stage and the drama would start. The prisoners were severely tortured before the meetings and instructed to confess, and they would be frightened that had they refused to confess they would face the consequences afterwards. The torture was so harsh that, even the innocent person whom had never heard of the name OLF, would admit to the charge. Close relatives of active members of the OLF received the worst treatment of all. The audience at the meetings was also misinformed about the OLF’s mission. The youth and uninformed were the main targets of propaganda, and it seemed like the truth was buried and completely covered with all the lies and false accusations. It was hard to identify the agents from the victims. Everyone was suspicious of the person next to them at the meetings. So, even though most people knew the truth, very few individuals would stand up and confront the TPLF agents.

Photos, videos and set-up Saaaxileessaa agents were used to spread the propaganda. One prime example was the incident when I was in the 7th grade. Mr. Danyachew, vice administrator of Bale Zone which had a high school at that time, came to our school and held a daylong meeting with us. He brought with him a video for us to watch.

(Continued on PAGE 9)

PROFILE: THE OROMO STUDIES ASSOCIATION (OSA)

The Oromo Studies Association (OSA) is a scholarly, multi-disciplinary, nonprofit organization registered in the USA. Established by international scholars, covering all continents, OSA seeks to promote studies relating and relevant to the Oromo people.

OSA provides its members with up to date information on conferences, publications, and community issues relating to the Oromo people.

HOW TO BECOME A MEMBER OF OSA

OSA Membership is open to anyone with an academic interest in the Oromo and is valid for one year. Members will receive the Journal of Oromo Studies, OSA annual proceedings and Newsletters. Members also have the ability to present a paper or organize a panel at OSA conferences, and to receive discounted registration rates to attend the annual meetings of OSA.

WEBISTE: OromoStudies.org

MARCH 16, 2013 - ATLANTA
OSA MIDYEAR CONFERENCE

Date: Saturday, March 16, 2013
Time: 8:30 AM – 4:30 PM EST
Place: Student University Center (Capital Suite, 2nd floor), Georgia State University, 44 Courtland Street, Atlanta, GA 30303
Theme: Oromo in Transition: Prospects for National Liberation Under the New Conditions in the Horn of Africa
Keynote Speaker: Adde Urji Dibaba
Confirmed Speakers: Dr. Asaffa Jalata, Dr. Mohammed Hassen, Dr. Harwood Schaffer, Adde Bonnie Holosub, Dr. Ismael Abdullahi, Dr. Ibrahim Elesmo, Obbo Kider Elesmo, Obbo Garuma Belebe and more.

Driving Directions
From the North: Follow Interstate 75/85 southbound to Exit 249A (Courtland Street) and turn right onto Courtland Street. You will arrive at the campus after you cross Edgewood Avenue (at the seventh traffic light). The Student Center is located on the corner of Courtland and Gilmer Streets. From the South: Follow Interstate 75/85 northbound to Exit 246 (Central Avenue/Fulton Street) and take the right fork following the signs to Fulton Street. At the first traffic light, turn right onto Fulton Street. Continue to the first light and turn left onto Capital Avenue which will change into Piedmont Avenue. You will enter the campus after you pass the Georgia State MARTA station on the right. The Student Center is located on the corner of Piedmont and Gilmer Streets.

From the East: Follow Interstate 20 Westbound to Exit 56A (Capital Avenue), turn right onto Capital Avenue which will change into Piedmont Avenue. You will enter the campus after you pass the Georgia State MARTA station on your right. The Student Center is located on the corner of Piedmont and Gilmer Streets. From the West: Follow Interstate 20 Eastbound to Windsor/Spring Street. Stay in feeder road to third traffic light, turn left onto Central Avenue. You will enter the campus at Decatur Street. Turn right onto Gilmer Street, the Student Center is located on the corner of Piedmont and Gilmer Streets.

Urji Dhiba, an Oromo Heroine
Urji Dhiba joined the Oromo Liberation Army at a young age, wounded in combat twice, captured twice and gang-raped, inhumanely tortured, and unjustly jailed for 8 years by the TPLF-led Ethiopian regime.

How to be a Member of OSA

OSA Membership is open to anyone with an academic interest in the Oromo and is valid for one year. Members will receive the Journal of Oromo Studies, OSA annual proceedings and Newsletters. Members also have the ability to present a paper or organize a panel at OSA conferences, and to receive discounted registration rates to attend the annual meetings of OSA.
Oromo Activists Rally for Justice . . .

(Cont’d from PAGE 1)

In addition to the Washington-DC peaceful rally for human rights, the Oromo Community in the UK, the Oromo Relief Association, the Oromia Support Group, the Oromo Students Union-UK, and the Oromo Youth Association also held public demonstration on January 25, 2013.

The purpose of the demonstration was to protest against wide-ranging human rights violations, including, but not limited to, arbitrary arrests, torture, extrajudicial killings and disappearances of innocent civilians (the youth and students inclusive) in the hands of dark and sinister security apparatus of the TPLF-led regime in Oromia.

Among other demands, the protesters called upon the UK government to put pressure on the Ethiopian regime that it shall release thousands of political prisoners, including Bekele Garba and Olbana Lelisa, and Finfinne University Oromo students, who were arrested during the January 2013 raid, and it shall stop interfering in the internal affairs of the Muslim society to create religious conflicts.

Photo: London Qeerro

Under the charge of “working underground to secede Oromia from the federal government” and other concocted charges after being kept in jail for more than a year. The two opposition leaders were arrested in August 2011 after speaking with Amnesty International officials. On September 30, 2012, about 200 Oromo youth were rounded up and arrested when they were peacefully celebrating the annual Irreechaa (Thanksgiving) at Lake Arsadi, Bushasha, Oromia. Four months after their arrest, they are still held without any charge. The Human Rights League of the Horn of Africa (HRLHA) has published the names of 50 of the youth arrested at this festival. Moreover, arbitrary arrest of hundreds of Ethiopian Muslims on almost weekly basis has continued for about a year and there seems no end in sight to it. Just recently, on January 2, 2013, HRLHA has also published the names of 99 students of Addis Ababa University, mainly Oromos, who have been arrested and severely beaten.

Dear Honorable Secretary,

Over the past 21 years, the TPLF-led and dominated Ethiopian government, has imprisoned tens of thousands of political opposition and citizens, mainly Oromos. As the result of the government’s repressive policies, thousands of innocent citizens have been languishing in prisons and secret camps, and many have been severely tortured, deformed and/or killed. Others have been abducted and made to disappear. Hundreds have been murdered in broad daylight. Well respected human rights organizations such as Amnesty International, Human Rights Watch, and the US State Department’s own annual reports have documented rampant arrests, unlawful killings, abductions, tortures and other human rights abuses by the Ethiopian government. These reports are consistent with our own reports and direct experiences. We are frustrated because, despite these glaring facts, Ethiopia’s allies and Western donors are reluctant to restrain the government and halt its flagrant human rights abuses. Some donors even go on record to support the government’s wrong claim that Ethiopia is “on the road to democracy.” It is troubling that despite these well documented human rights abuses, the Ethiopian government continues receiving billions of dollars of aid money every year. Using over one third of its budget from foreign aid, Ethiopia has built one of the biggest and best-equipped armies in Africa, while millions of its citizens are food aid. In fact, the aid money is used to impose the Tigrayan dictatorship and ethnocratic regime on Oromos and other peoples in a multination society.

While thousands of Oromos and others are languishing in prisons under bogus terrorism charges, at a recent session of the parliament, the current Prime Minister of Ethiopia, Mr. Hailemariam Desalegn, made an utterly false claim in public that there are no political prisoners in Ethiopia. Such blatant misinformation has been the norm of the entire leadership of the regime that is intended to deceive international dollars and allies. In his inauguration speech, the new prime minister also promised to continue implementing the policies of the late dictatorial Prime Minister Meles Zenawi; this, is a clear indication that the prime minister is under the control of the Tigrayan elite and that he cannot make any reform and democratic changes in Ethiopia. Observing the painful agony and sufferings of the ordinary people, the political prisoners in particular, and the lack of any progress towards democratic change in Ethiopia, we earnestly appeal to you and the US government to use your influence with the Ethiopian government and facilitate the release of all political prisoners and to take practical action to promote real democratic changes in the country. We specifically request that you and the US government:

1. Use your enormous influence to put political, economic and diplomatic pressures on the Ethiopian government to unconditionally release Mr. Bekele Gerha and Mr. Olbana Lelisa, and seven other Oromo nationals, who were sentenced to long term imprisonment on purely political grounds.
2. Advise the government of Prime Minister Hailemariam Desalegn to respect the current Ethiopian constitution and stop the regime's extrajudicial killings and arbitrary arrests of innocent people and to unconditionally release without trial.
3. Insist on the unconditional release of all political prisoners before providing economic aid to the regime.
4. Demand that the regime is committed to respecting human rights of the Oromo and other peoples of Ethiopia and allow freedom of expression and assembly.
5. Demand the repeal of all new laws that violate the fundamental freedom of citizens: particularly the so called Anti-Terrorism Law, Press Law, the current law that criminalizes organizations from freely moving in the country, and the most recent law that maintains the usage of Skype and other media tools.
6. Demand the regime to stop harassing journalists and jamming VOA and other free radio stations broadcasting to Ethiopia.
7. Demand to stop the unlawful evictions of Oromos and illegal selling of Oromo land immediately.
8. Demand that the regime respect freedom of religion and stop interfering in religious affairs.

Finally, we believe that unless international donors, mainly the US government, use their leverage and diplomatic pressure, the Ethiopian government will continue with political repression of the other ethnicities and nationalities. Therefore, we humbly request you to exert your energy and diplomatic skills to create conducive political environment for establishment of the rule of law in Ethiopia. We earnestly believe that as America’s top diplomat and principal voice on international issues, you have an extraordinary opportunity to alleviate the incredible human sufferings of the Oromo and other peoples in Ethiopia. We thank you for your interest in the wellbeing of the Oromo and other peoples of Ethiopia.

Mosisa Aga, Ph.D.
President, Oromo Studies Association (OSA)
P.O. Box 32391
Fridley, MN 55432
OromoStudies.org

Desta Tesfasse, Ph.D.
Board President, Oromo Community Organization (OCO) of Washington D.C. 20011
6212 3rd Street NW,
Washington, DC 20001
OneOromo.org

Abebe Etana
Chairman, Oromo Youth Self-Help Association (OYSHA) 6212 3rd Street NW,
Washington, DC 20011
Washington.GaaddissoOromo.com

Garoma Wakessa
Director, Human Rights League of the Horn of Africa (HRLHA) 994 Pharmacy Avenue, M1R 4Z6, Toronto, ON, Canada
HumanRightsleague.com

Dr. Trevor Trueman
Director, Oromia Support Group (OSG) 60 Westminster Rd, Malvern, WR14 4ES, UK
Oromo.org

Dear Honorable Secretary,

Over the past 21 years, the TPLF-led and dominated Ethiopian government, has imprisoned tens of thousands of political opposition and citizens, mainly Oromos. As the result of the government’s repressive policies, thousands of innocent citizens have been languishing in prisons and secret camps, and many have been severely tortured, deformed and/or killed. Others have been abducted and made to disappear. Hundreds have been murdered in broad daylight. Well respected human rights organizations such as Amnesty International, Human Rights Watch, and the US State Department’s own annual reports have documented rampant arrests, unlawful killings, abductions, tortures and other human rights abuses by the Ethiopian government. These reports are consistent with our own reports and direct experiences. We are frustrated because, despite these glaring facts, Ethiopia’s allies and Western donors are reluctant to restrain the government and halt its flagrant human rights abuses. Some donors even go on record to support the government’s wrong claim that Ethiopia is “on the road to democracy.” It is troubling that despite these well documented human rights abuses, the Ethiopian government continues receiving billions of dollars of aid money every year. Using over one third of its budget from foreign aid, Ethiopia has built one of the biggest and best-equipped armies in Africa, while millions of its citizens are food aid. In fact, the aid money is used to impose the Tigrayan dictatorship and ethnocratic regime on Oromos and other peoples in a multination society.

While thousands of Oromos and others are languishing in prisons under bogus terrorism charges, at a recent session of the parliament, the current Prime Minister of Ethiopia, Mr. Hailemariam Desalegn, made an utterly false claim in public that there are no political prisoners in Ethiopia. Such blatant misinformation has been the norm of the entire leadership of the regime that is intended to deceive international dollars and allies. In his inauguration speech, the new prime minister also promised to continue implementing the policies of the late dictatorial Prime Minister Meles Zenawi; this, is a clear indication that the prime minister is under the control of the Tigrayan elite and that he cannot make any reform and democratic changes in Ethiopia. Observing the painful agony and sufferings of the ordinary people, the political prisoners in particular, and the lack of any progress towards democratic change in Ethiopia, we earnestly appeal to you and the US government to use your influence with the Ethiopian government and facilitate the release of all political prisoners and to take practical action to promote real democratic changes in the country. We specifically request that you and the US government:

1. Use your enormous influence to put political, economic and diplomatic pressures on the Ethiopian government to unconditionally release Mr. Bekele Gerha and Mr. Olbana Lelisa, and seven other Oromo nationals, who were sentenced to long term imprisonment on purely political grounds.
2. Advise the government of Prime Minister Hailemariam Desalegn to respect the current Ethiopian constitution and stop the regime’s extrajudicial killings and arbitrary arrests of innocent people and to unconditionally release without trial.
3. Insist on the unconditional release of all political prisoners before providing economic aid to the regime.
4. Demand that the regime is committed to respecting human rights of the Oromo and other peoples of Ethiopia and allow freedom of expression and assembly.
5. Demand the repeal of all new laws that violate the fundamental freedom of citizens: particularly the so called Anti-Terrorism Law, Press Law, the current law that criminalizes organizations from freely moving in the country, and the most recent law that maintains the usage of Skype and other media tools.
6. Demand the regime to stop harassing journalists and jamming VOA and other free radio stations broadcasting to Ethiopia.
7. Demand to stop the unlawful evictions of Oromos and illegal selling of Oromo land immediately.
8. Demand that the regime respect freedom of religion and stop interfering in religious affairs.

Finally, we believe that unless international donors, mainly the US government, use their leverage and diplomatic pressure, the Ethiopian government will continue with political repression of the other ethnicities and nationalities. Therefore, we humbly request you to exert your energy and diplomatic skills to create conducive political environment for establishment of the rule of law in Ethiopia. We earnestly believe that as America’s top diplomat and principal voice on international issues, you have an extraordinary opportunity to alleviate the incredible human sufferings of the Oromo and other peoples in Ethiopia. We thank you for your interest in the wellbeing of the Oromo and other peoples of Ethiopia.

Mosisa Aga, Ph.D.
President, Oromo Studies Association (OSA)
P.O. Box 32391
Fridley, MN 55432
OromoStudies.org

Destá Tesěssà, Ph.D.
Board President, Oromo Community Organization (OCO) of Washington D.C. 20011
6212 3rd Street NW,
Washington, DC 20001
OneOromo.org

Abebe Etana
Chairman, Oromo Youth Self-Help Association (OYSHA) 6212 3rd Street NW,
Washington, DC 20011
Washington.GaaddissoOromo.com

Garomá Wakkessa
Director, Human Rights League of the Horn of Africa (HRLHA) 994 Pharmacy Avenue, M1R 4Z6, Toronto, ON, Canada
HumanRightsleague.com

Dr. Trevor Trueman
Director, Oromia Support Group (OSG) 60 Westminster Rd, Malvern, WR14 4ES, UK
Oromo.org
By LEENJISOHORO

The aim of this article is to clarify the definitions and meanings of the core terminologies and phrases that have been distorted, incorrectly used, and willfully made ambiguous, thereby making communication confusing and difficult to interpret. These terminologies are independence/walabummaa, liberation/bilisummaa, colonial question, national oppression and self-determination. These are powerful languages if properly understood and used. They damage one’s cause if misused.

Consequently, the careful definitions of these words are needed before using them. Here below, we will attempt to show their meanings and relevance to the struggle.

The meaning of independence versus liberation

Since 2006, Oromo nationals in the Diaspora and in Oromiya are fearing that the Oromo nation, their homeland, is being oppressed and willfully made ambiguous, thereby leading to confusing and willfully making the Oromo nation, their homeland, to believe that, in the Oromo national struggle, there is a difference between independence and liberation.

In fact, there is no such a distinction between these two words. In these words, the meaning of liberation suggests that it is different from independence. No one has been told over and over again the difference of both words, nor Oromo nationals are already confused and have unwittingly related this as one single meaning, which by naivety believe to be a force for good.

No one denies that Ethiopia is an empire with its own political rule by the Amhara and Tigrinya political elites over the Oromo nation, other nationalities and territories, including Oromiya. The Ethiopian empire rules have not denied the truth of this.

As it is well known, the empire’s first constitution that was read: “The Imperial Constitution of Empire of Ethiopia.” And its revised version of proclamation No. 1/1995 of 1995 Promulgating the Revised Constitution of the Empire of Ethiopia.

Empire means many independent countries conquered, occupied annexed and, owned, and then all put together under one rule. This is the core meaning of an empire.

Hence, in the Oromo struggle, the word independence or liberation is one and the same. In Latin America, the concepts and meanings chosen and held by some Oromo nations that independence and liberation are different, and that independence is for a country and liberation is for a people, is simply a distortion of the language, the concept and the true meanings of the two words.

In Oromo political tradition, independence or liberation means the liberation of Oromiya from the colonial association – the association with the Ethiopian empire – and all the colonial associations. Hence, on the Oromo nation, independence and liberation are different. But in Oromo political tradition, independence is for a country and liberation is for a people, is simply a distortion of the language, the concept and the true meanings of the two words.

In Oromo political tradition, independence or liberation is a term used by the Oromo patriots for the liberation of their country and empowerment of their people. In the Oromo political tradition, the Oromo fighters are patriots or freedom fighters fighting the alien colonial occupation and its injustices, including the liberation of their country and people in order to establish people’s government and their rule. To say that independence is for a country, and liberation is for a people is a contradiction.

The old-stylist colonial era and colonial slavery is for a country, and colonial oppression and self-determination is for a people. These are the two words: independence and colonial oppression and self-determination. Since the last decade, the two words have continuously dominated the meaning and concept of the national colonial liberation movement. However, the meaning of colonial oppression and self-determination is not colonialism or colonial occupation.

It is defined as a struggle for empowering elites, not the people. On the contrary, colonialism and colonial occupation is the same as the colonialists and colonial elites. In fact, the colonialism or colonial occupation is colonial colonial socio-economic structures that perpetuate social injustices in the society. Colonialism is for the colonial elites, and colonial occupation is for the colonialists.

It was from these observations and experience that in the 1980s leftist scholars attempted to make a clear distinction between independence and liberation. From this observation, the word independence was defined as political independence from alien rule, while leaving the colonialist colonial socio-economic structure in place. It is defined as a struggle for empowering elites, not the people. On the contrary, colonialism and colonial occupation is the same as the colonialists and colonial elites. In fact, the colonialism or colonial occupation is colonial colonial socio-economic structures that perpetuate social injustices in the society. Colonialism is for the colonial elites, and colonial occupation is for the colonialists.
"Hundeen akeeqa qaboo kanaa miraa hurgee murtfennaa ummata Oromoo argamisuuufa sirna Impaayera Ittoophiyaa diiguudhaan, Oromiyaa kolonii, haacuuccaa faa simmaana jalaal baasaun mutoottama waalaa Oromiyaa dhaabeeg igitti itti godhoo dha. Kunis kan mirkanawuu miraa qabtatti dhimmee baaha ummati Oromoo mutoottama waalaa isaa labsachuu yooqaan ummatoota biraar waajin tokkummaa politikaata haaraa ijaarachuuruf murtii kennaatuu ta." (OLF Program, Article V, Section A)

The right of nations to self-determination

First and foremost, the language we have to learn how to use is powerful language. Power is a weapon of struggle. Without powerful language, one can lose one’s battle, but having powerful concepts one is blind; without powerful concepts one is literally sitting in one’s own cell, one’s own followers, and confuses the larger public. Hence, once potent language is spoken, all else one’s meaning is blurred or made indistinct, and diluted, and once they have brought the whole person becomes blind about the issues, uncertain about the goal, the mission is obscured, a little bit little about the cause. As we have seen, this is what has been done to the Oromo people so many times. We have already stated, confirmed, misinterpreted and misapprehended. For two decades, if some Oromo people have been attempting to blur, alter, and trivialize the meaning of self-determination in Oromia, self-determination is oftentimes taken as a synonym for political independence or liberation. However, it has multiple meanings. So, it means different things to different people. Hence, self-determination in the latter-day Oromo collaborators of Ethiopian empire selectively used the inappropriateness of the concept of self-determination to apply to the colonial question in order to undermine the Oromo struggle for independence. It is because of this that self-determination purportedly substituted for the former colonial question of oppressed nations as applied in the case of many other oppressed nations. This may have become a source of confusion for many Oromo nationals. These meanings should not be taken as more labels. Its meaning depends on the platform one lays out. Here one can understand the difference between the right to self-determination of an oppressed people and the right to self-determination of a colonized people.

However, it has multiple meanings. For instance, self-determination implies seeking a solution within the context of the border of the existing state. Here, the solution is sought in the form of democratization and federalization of the state. However, if one’s question is to the question of national oppression, self-determination implies seeking a solution outside the context of the border of the existing state. Hence, self-determination as applied in the case of some other nations is a limited self-rule that recognizes the legitimacy of the borders of existing states. In other words, they are entitled to autonomous rule meaning some form of self-determination within the border of an existing state. Hence, self-determination as applied in the case of some other nations is a limited self-rule that recognizes the legitimacy of the borders of existing states. Hence, self-determination as applied in the case of some other nations is a limited self-rule that recognizes the legitimacy of the borders of existing states.

We need to tear the mask from these Oromo nationals, who, in a hypocritical manner, are foolishly seceding from the TPLF, and who are in reality striving to keep colonial Oromiya within the borders of the imperial state. These nations have skillfully concealed their true color under the flag of self-determination. The slogan “self-determination” has been advanced or promoted as a vehicle to co-opt the national aspiration.

Understanding Some Terminologies in Oromo . . .

In Oromo society, under the Gadab system the words independence and liberation had exactly the same meaning. One can say, “biya wilaabaa” or an independent country. But the Gadab system was independent of the individual people, and “nuna biylaabaa” or an independent individual was not possible. Hence, “biylaabaa” or a free country and “nuna biylaabaa” or a free person, and “nuna biylaabaa” or a free individual. Hence, “walaab” and “biylaabaa,” independence and liberty, have exactly the same meaning. The meaning is equivalent to the English words emancipation, escape, liberation, independence, all in one. Hence, no difference existed between the English Oromo socio-political vocabulary then, and none exists now. It is, therefore, not possible to make such dichotomous distinction or meaning by replacing the Oromo meaning with English. In the Oromo, the words and impose borrowed words upon Oromo political parlance Hence, in our Oromo struggle, independence and liberation mean the same. That is why, we are seen to have political independence or political liberation from alien rule in addition to removal of exploitative colonial political socio-economic structures and social injustices in all their forms.

Colonial question versus question of national oppression

Now, there are two important issues: colonial question versus question of national oppression. Moreover, we have to ask ourselves what is meant by these two phrases. What is their difference? Hence, the question.

All oppressed, exploited, and dehumanized nations are oppressed, exploited, and dehumanized. Colonial question is a question of territory. The question of territory is the question of territorial independence. It is a question of the establishment of a separate, independent, and sovereign state. Such is the Oromo question.

On the other hand, the question of oppressed nation or unequal nation is the question of the struggle for freedom and dignity within an existing society. This is not a colonial question because such a nation is not a colonized nation. Hence, the central question of an oppressed nation is the question of the struggle for freedom, dignity, and respect and the respect due to the ethnic group as such. It is a question of endogenous within the existing national state recognizing and accepting the ethnic sub-national group as the political-territorial unity of the existing national boundary of the state. Such question can be addressed through democratic and participatory political means within the existing state.

There is no denying the fact that the Oromo question as a question of national oppression or as one of an oppressed nation, has been addressed in some Oromo individuals have been doing quite some time. The Oromo question is a colonial question as stated in the OLF political program. It must be stated as such and should be followed through and through. The Oromo struggle is an anti-colonial struggle. It is plainly stated in the Oromo meaning of the word and is still used in the Oromo language.

For example, Article V, Section A of the OLF Political Program of 1974/76 states:

"The fundamental objective of the struggle of our people is the establishment of a new self-determination for the Oromo people and their liberation from the colonial question of exploitation in all their forms. This can only be realized through the successful consummation of the new democratic revolution by waging anti-feudal, anti-colonial, and anti-imperialist struggle, and by the establishment of the people's democratic republic of Oromiyaa." And its amended version, Article V, Section A of the 1980 Political Program says explicitly in Oromo Language:

"Hundeen akeeqa qaboo kanaa miraa hurgee murtfennaa ummata Oromoo argamisuuufa sirna Impaayera Ittoophiyaa diiguudhaan, Oromiyaa kolonii, haacuuccaa faa simmaana jalaal baasaun mutoottama waalaa Oromiyaa dhaabeeg igitti itti godhoo dha. Kunis kan mirkanawuu miraa qabtatti dhimmee baaha ummati Oromoo mutoottama waalaa isaa labsachuu yooqaan ummatoota biraar waajin tokkummaa politikaata haaraa ijaarachuuruf murtii kennaatuu taa." (OLF Program, Article V, Section A)

Roughly translated: “The fundamental objective of this struggle is the realization of the right of national self-determination for the Oromo people by liberating Oromiya from colonial oppression and exploitation, and by establishing and guaranteeing the independent political and economic life of the people of Oromiya, and the Oromo are always tied to the establishment of a new political unity with other nations (states)."

In this struggle of ours, those who are presenting the Oromo question as a question of national oppression are the those who are talking about it as the OLF political program, not the Oromo people. Those are the ex-colonialists and not globalization. These are spineless individuals whose mind—brain is empty. Little info outlook, and modus vivendi are shaped by their colonial masters. Such are the people who have been permanently fallen under mental slavery and mental degradation. They cannot break away from the politics of the empire. Those individuals have effectively confused Oromo nations today by redefining colonial question in the imperialist struggle, and by removing the terms independence or liberation and the establishment of a Democratic Republic of Oromiya from political parlance and substituting these terms with “Ethiopian democratization,” and “Federalization of Ethiopia.”

Oromiya has been occupied since 1880s, as the arms of foreign power, which divided it into zones, so according to that power’s wishes. With the “occupation” of Oromiya fell under Ethiopian empire. We have become slaves in our own land, and have become part of the occupying power. As history is a witness, all empires so far known to history have been an occupying power and maintained by genocide. Ethiopian empire is such an empire that keeps itself, genocidal that began at the conquest, is now resumed once the Tigray regime, led by the TPLF, a policy of extermination of the Oromo people and its liberation struggle. Women, children, intellectuals, and students, and civic leaders and their premises are targeted. Such other later executions into mass graves are implemented. Oromiya has been dehumanized by the imperialist struggle of the new indigenous regime in these camps, rape, beating, torture and commonplace. For the Tigrayyan colonial government, Oromos are guilty; the guilt is not only the imperialist struggle, but the imperialist struggle for freedom, justice, dignity, peace, and national independence. For these reasons, the OLF Program does not have to prove that they are guilty; they are guilty by being Oromo. It is a question of the right of Oromo nationals from streets, markets, farms, business, and institutions, and those who were not arrested are forced to flee through mountains and deserts across the borders into refugee without food, water, or shelter. The expulsion of Oromo from their land and the looting of their resources are at the height in our memory.

Hence, an Oromo nation need to understand the logic and the rationale of the Oromo struggle for independence, and should be able to act on it. Hence, empire federalization is a political illusion on the part of those who support Oromo imperialism, which divided Oromiya into zones and states. There is no logic that supports that concept, and it is not even a justification to the empire rulers. For this, it is important to understand that self-determination as applied in the case of some other nations is a limited self-rule that recognizes the legitimacy of the borders of existing states.

That is, the establishment of an independent nation state. Both differ from each other in their meanings and implementations. If one wants to skillfully conceal their true color under the flag of self-determination. The slogan “self-determination” has been advanced or promoted as a vehicle to co-opt the national aspiration. Hence, self-determination in the case of some other nations is a limited self-rule that recognizes the legitimacy of the borders of existing states. Hence, self-determination as applied in the case of some other nations is a limited self-rule that recognizes the legitimacy of the borders of existing states.

We need to tear the mask from these Oromo nationals, who, in a hypocritical manner, are foolishly seceding from the TPLF, and who are in reality striving to keep colonial Oromiya within the borders of the imperial state. These nations have skillfully concealed their true color under the flag of self-determination. The slogan “self-determination” has been advanced or promoted as a vehicle to co-opt the national aspiration.
First and foremost, national colonial question cannot be settled with “democratization” and “federalization” without dismantling the empire. However, an empire cannot be democratized. An empire cannot be federalized. History has recorded many empires, among them the Chinese, Ottoman, Persian, Pierre the Great, Japanese, Dutch, Portuguese, and Soviet empires. Neither of them was democratized or federalized. All of them were dissolved. History has no record of a democratized or federalized empire. Nor have those Oromo nationalists who prate or sing along with “democratization” or “federalization” of the Ethiopian empire ever produced a single evience of a democratic or federal empire. Ethiopia is an empire and so, its fate is to go down as all empires before it. Any talk of empire democratization or federalization is simply hogwash. What is interesting is that these Oromo nationalists accept the truth that Ethiopia is an empire. These Oromo nationalists are currently campaigning on a false premises of giving the colonial people a subject “citizenship” of the empire and “making” them the “rulers” of the empire. They are doing this in exchange for a distortion of history. It is simply intended to confuse the Oromo people.

National colonial question is not a question of national oppression. It is not a question of unequal nations to be equal with the dominant nation. On the contrary, it is a colonial question. Colonial question is a derivative of the existence of the existing state, the authority of its government, and its regime over one’s territory. In Oromo case, the Oromo struggle delegitimizes the Ethiopian empire state, its colonial relations (Abyssinian Army, police, judiciary, bureaucracy and etc), the authority of its government, and its regime over Oromiya.

The right is self-determination of a colonized nation to determine its own destiny. The Oromo question is a colonial question. For this independence, it is the core of the Oromo struggle. And so, how Oromo independence is in the hearts and minds of Oromo nationalists and the Oromo people, and it is in their dreams and their desires. Oromo nationalists who defend the prison walls of the empire are carrying this in their hearts and minds, and millions of them died carrying this in their hearts.

Refereendum

In the case of self-determination of a colonized nation, it is a nation’s right to understand that, before referendum is conducted, the colonial territory has to be separated into zones with its independent government to be established; political power has to be shared; structural barriers have to be controlled; institutions have to be built and local affairs have to be conducted by such an independent government and only this government that has legitimate and legal right to conduct referendum in the presence of international observers. It is wrong to assume that referendum can be conducted while a territory is under occupation or before national liberation.

Referendum/plebiscite is conducted simply to obtain legitimacy in the eyes of the international community. The reason for this is simple. It is not enough to seize political power, control territory, and regulate internal affairs. A new state also needs international legal sovereignty. This means the new state needs to be recognized by other states; it needs the right to sign treaties; the right to join international organizations and the right for its representatives to have diplomatic immunity and privileges. For these, it is important to show the international community the choices, the wishes, the desires, and the aspiration of the people of the new state by conducting a referendum/plebiscite. Here, what has to be understood is that a referendum is simply an instrument or a means to secure the realization of “self-determination” that has been already achieved. Referendum is not the goal of the struggle. The goal of the struggle is political independence.

In all, in this struggle of ours, the Oromo people know their colonizer. They know that the colonizer has always been on the holding the empire together at any cost. They know what the colonizer says. But what they do not know is that the intentions of the double-crossing Oromo nationalists who have been embedded within them and within the Ethiopian empire state. Hence, one of the problems in the Oromo struggle has always been and still is the double-crossing or collaborationist Oromo nationalists. It was with the aid of the Oromo collaborationists that Oromiya was colonized. And still, Oromiya is under colonial occupation because of the collaborationist Oromo nationalists. We know it is Oromo loyalists of the Abyssinian empire or the pro-Ethiopian empire democratization and federalization Oromo nationalists, the double-crossing groups, who have been and still are dividing and weakening Oromo nationalists and the Oromo struggle. Again, we know it is these double-crossing Oromo nationalists who have been and still are notoriously giving wrong meaning to independence and liberation as if they are different. It is the same double-crossers who have been and still are shying away from stating the goal of the Oromo struggle by hiding behind the phrase self-determination. Now, they are singing “federalization” of the Ethiopian empire. Some nationalists have already been awashed in the myths of empire “federalization,” and singing and dancing in futility to the tune of the “Oromo Dialogue Forum,” the standard bearer of Ethiopian empire “federalization.” Empire federalization is a politics of absurdity. Hence, it is always important to call to mind the old saying, “Bite one of your enemy and of your friend a thousand times for a double crossing friend knows more about what harms you” the most. It is these double Award winners who have been and continue to harm the Oromo struggle. Hence, Oromiya and the Oromo struggle must be defended, and vigorously.


Kurnan lamaan darban keessa “walabummaan” biyyaa “bilisummaan” ummataaf kan jedhu golee ta’e keessa darbatamnaan heddnaan gaaftii maleee baasaa baranee (fashionable) ta’immna jedhanni dhimma itt bahamut ka’an. Obsaan dhaanbeennu dura haa nuti dhiif qorquruun hafee taasummaan harrrisa darbu waliin didichuun barsiifata nuu ta’e’ee jiru. Qooqoti dihibbahan hala hawassa keessa, barreessotaa, malbulcheessota, malraagotaa kff’ dhawuu akka danan itt bahu fi malejecha jijjiirachuu fi haaraan umanaa dandhuu beekamaa dha. Beekaa gara dabarsuufa kan jijjiiran jiru. Haa ta’a maleee rimsama haaraan yoo baheef fulduraaf m aleee kan darbe irratt jijjiiran fiduus danan dha, raga sooha uumu danda’auu. Kurnan lamaan dura barkeruee fi

Maaljеччи “Walabummaa” fi “Billisummaa” Garaagarayaa?

WALGAHII HAWAASA

Kabajumo Lammiwan Hawaasa Oromoo


Galatoomaa! Koree Qindecissitu

Yaada qabdan gumaacha! Gaaffiilee qabsaniiif dheebee argadhaa!

Ilaa fi Ilamee

IlsaaAGUUTATAMIN

Gubirmanso.com

Seattle

Waamicha Wal Ga’ii Ibsa Waloo

Kan Araara fi Tokkoomsuu ABO

Ibsa araara walhubannoo waligile Qabsaawootaa kan dheeruf ummata baa’aa Oromoo biratti hawwamaree ture, amma waligallete mickii fi injifanoo tahoohu isaa ilaalchise ibsi kennama. Sagantaa guuyaa kana irratti bakka bu’oonni ABO Shaaee Gummii, QC fi Gurrmuu Qabsaawootaa argamanii ibsa bal’aa keessaa waan qophawwani jiraniif hawaasni Oromoo kan qubsuumaanaan naanoollee Seattle, Portland, fi Vancouver jiraattan ykn qubattan hunddi itti baha walli galtee fi araara mooraa QBO keessatti tahe kana ilaalchisee ibsa kennamuu irraa akka qoode fudhatten kabaja lamummaa fi Oromummaaatin isin afeera.

Guyyaa: Guraandhala (February) 23, 2013
Bakki: The 2100 Building 24th Avenue South Seattle WA - 98144
Yeroon: 3:00WB – 8:00WB
Koree Qopheessitu
The content of this video was very disturbing. It showed people getting burnt in a house, being thrown into a lake, and being hung from the tree. Many of these events were so traumatic that it is difficult to watch them even now. The video was recorded by an individual who was so angry that he could not control himself. He wanted to show the world what had happened, and he did so through this video.

The video showed scenes of brutality and violence. People were beaten, burned, and hung from trees. The footage was so graphic that it was hard to watch. The individual who made the video was so disgusted that he could not wait until he got off the plane. Instead, he recorded it on the spot. This is a very dangerous and risky thing to do, but it was necessary to show the world what was happening.

The video was so disturbing that it caused an uproar. People were shocked and outraged. They wanted to know who the person behind the video was, and they wanted to know more about the situation. The video was so compelling that it became a symbol of the struggle for justice and freedom.

The story of this video is a good example of how technology can be used for good or evil. In this case, it was used for good, to bring attention to a human rights crisis. But it also shows how technology can be used to spread misinformation and harm.

This is a difficult story to tell, but it is important to tell it. We need to know what happened so that we can learn from it and prevent it from happening again. The video was a powerful tool for bringing attention to this crisis, and we should use it to make a difference.

---

**Origin of coffee**

Many varieties of important crops are cultivated in Oromia. These diverse crop plants are very valuable both for the country's export earnings and for domestic consumption. Oromo farmers have contributed to the world agriculture by producing much high-quality coffee, which has been exported through the inland port of Assab. Afaan Oromo is one of the finest coffee languages used in Ethiopia. Since coffee represents the income of successive generations, it is a ritualised form of roasting, which is utilised in many African countries. The coffee spread to other parts of the globe. Coffee was one of the export items of the OLF, the ONLF and other opposition parties. It was used as a weapon against the OLF leaders and to frighten the people. The coffee is a very valuable crop, and it is used in many African countries.
FINFINNE: A Persistent Story of Expropriation, Humiliation, and Displacement

PART ONE

By Prof. MEKURIABULCHA Malardalen University

The first version of this article was published under the title Greater Addis Ababa in the Making: Stop Togge and Displacement, in 2003. The sub-title is added now. My main aim then was to awaken the citizens of Addis Ababa and other parts of Ethiopia that it was in the making in connection to the decision, made by the Ethiopian regime, to evict the Oromo as the capital city of Oromia. I am republishing the article and adding a number of new parts in relation to the problems the Oromo students at FINFINNE/Addis Ababa University are facing at this moment. The demands made by the editor of Gadaa.com recently agreed with the content of this article I made back in December 2003, when I wrote the first version of the article as a commentary in support of the Marca-Tuulama Association’s protest against the decision of the Ethiopian regime to evict Oromo institutions from FINFINNE and relocate them in Addis Ababa, a town about 100km south of the city.

The first version of the article was published in both English and Afaan Oromoo on December 6, 2003, and also broadcast on Oromo radio stations. A copy of the article was also included as a background document in a petition submitted to the United Nations Secretary General Kofi Annan on 13 January 2005 by delegates representing the Oromo Studies Association (OSA). and the Oromo in Ethiopia, North America and Europe. Some changes are made in this version in order to fulfill the request.

Following the 2005 elections in which the Ethiopian Peoples’ Revolutionary Democratic Front (EPRDF) lost its seats and a ‘mandate’ to rule the country, the Oromo became a major party and the capital city of Addis Ababa, which was also designated as the capital city of both Oromia and Ethiopia. The aim was to win Oromo students at FINFINNE/Addis Ababa University who are not only the ‘children’ of the Oromo but also the second generation of the Oromo. This article is a follow-up of the first version and is published in 2011. He called the vast and thickly wooded valleys. The quotations were about the injustice of slavery in Oromia.

When I wrote the first version of this commentary in 2003, my intention was not to narrate the history of FINFINNE/Addis Ababa but to comment on the appeal made by the Marca-Tuulama Association to the international community to help them stop the removal of Oromo offices of the regional government of Oromia from the location of Addis Ababa. The forced removal of Oromo institutions was planned and implemented by the current government of Ethiopia.

In the course of two hours the mangled corpses of three and four years of age, who had been in the place of death, were hurled into the flames. It never did, and it never will. Find out just what people will submit to, and you have found out the exact amount of submission and the will which will be imposed upon them. And here, if the Oromos were resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress.”

The Oromo students at FINFINNE/Addis Ababa who are the ‘children’ of Oromia are treated as second-class citizens in their city and homeland. Fredrick Douglass, the famous anti-slavery crusader and author of ‘Narrative of the Life of Frederick Douglass, an American Slave’ (1845), is published in 2011. He called the vast and thickly wooded valleys. The quotations were about the injustice of slavery in Oromia.

When I wrote the first version of this commentary in 2003, my intention was not to narrate the history of FINFINNE/Addis Ababa but to comment on the appeal made by the Marca-Tuulama Association to the international community to help them stop the removal of Oromo offices of the regional government of Oromia from the location of Addis Ababa. The forced removal of Oromo institutions was planned and implemented by the current government of Ethiopia.

In the course of two hours the mangled corpses of three and four years of age, who had been in the place of death, were hurled into the flames. It never did, and it never will. Find out just what people will submit to, and you have found out the exact amount of submission and the will which will be imposed upon them. And here, if the Oromos were resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress.”

The Oromo students at FINFINNE/Addis Ababa who are the ‘children’ of Oromia are treated as second-class citizens in their city and homeland. Fredrick Douglass, the famous anti-slavery crusader and author of ‘Narrative of the Life of Frederick Douglass, an American Slave’ (1845), is published in 2011. He called the vast and thickly wooded valleys. The quotations were about the injustice of slavery in Oromia.

When I wrote the first version of this commentary in 2003, my intention was not to narrate the history of FINFINNE/Addis Ababa but to comment on the appeal made by the Marca-Tuulama Association to the international community to help them stop the removal of Oromo offices of the regional government of Oromia from the location of Addis Ababa. The forced removal of Oromo institutions was planned and implemented by the current government of Ethiopia.

In the course of two hours the mangled corpses of three and four years of age, who had been in the place of death, were hurled into the flames. It never did, and it never will. Find out just what people will submit to, and you have found out the exact amount of submission and the will which will be imposed upon them. And here, if the Oromos were resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress.”

The Oromo students at FINFINNE/Addis Ababa who are the ‘children’ of Oromia are treated as second-class citizens in their city and homeland. Fredrick Douglass, the famous anti-slavery crusader and author of ‘Narrative of the Life of Frederick Douglass, an American Slave’ (1845), is published in 2011. He called the vast and thickly wooded valleys. The quotations were about the injustice of slavery in Oromia.

When I wrote the first version of this commentary in 2003, my intention was not to narrate the history of FINFINNE/Addis Ababa but to comment on the appeal made by the Marca-Tuulama Association to the international community to help them stop the removal of Oromo offices of the regional government of Oromia from the location of Addis Ababa. The forced removal of Oromo institutions was planned and implemented by the current government of Ethiopia.

In the course of two hours the mangled corpses of three and four years of age, who had been in the place of death, were hurled into the flames. It never did, and it never will. Find out just what people will submit to, and you have found out the exact amount of submission and the will which will be imposed upon them. And here, if the Oromos were resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress.”

The Oromo students at FINFINNE/Addis Ababa who are the ‘children’ of Oromia are treated as second-class citizens in their city and homeland. Fredrick Douglass, the famous anti-slavery crusader and author of ‘Narrative of the Life of Frederick Douglass, an American Slave’ (1845), is published in 2011. He called the vast and thickly wooded valleys. The quotations were about the injustice of slavery in Oromia.
Tokkummaa Tokkummaa Yoo Jenu, Hilka fi Kaayyoo Isaa Hubannaab? 


