

# Waldaa Qormaata Oromoo



## Oromo Studies Association

P.O Box 32391, Fridley, MN 55432

[www.oromosudies.org](http://www.oromosudies.org)

**Volume 7**

**July 2010 OSA Newsletter**

### **Included in This Edition:**

1. Message from the President
2. Selected Abstracts for 2010 OSA Presentations
3. OSA Membership
4. Progress on Oromo Professional Teams
5. Jimma University Books Donation Project
6. Articles and books Published by Professor Asafa Jalata

---

### **1. Message from the President**

The living condition of the Oromo people is still challenging. There is still alarming news of new wave of famine and malnutrition in the entire Oromia. Oromos from all walks of life are suffering from the brutal rule of Meles Zenawi regime.. Despite of all obstacles and uncertainties, the Oromo people will move forward with the goal of self determination.

The books donation project for Jimma University has continued. This project is a permanent program that OSA leadership should continue. I would like to encourage all OSA members and friends of the Oromo people to continue supporting the Jimma University Book Donation. Please bring as many books as you can from the list of books listed in this newsletter to 2010 OSA Annual Conference in Washington D.C. on July 31, 2010 and August 1, 2010. OSA leadership will coordinate the shipment of donated books to Jimma University.

I would like to encourage Oromo professionals to get organized under their prospective professions and skills to help the Oromo nation effectively. So far OSA has initiated seven professional teams as indicated in this newsletter. These teams have to grow and expand in the future.

On line membership renewal is moving in the right direction.. Thank you for responding to our call. Please remind and encourage new and former OSA members so that they could sign up on line. The entire instruction is included in the membership section. You can also donate any amount of money to OSA, to help this organization meet its mission. OSA is asking for donations to publish JOS. There

are four volumes of JOS ready for publication, but pending due to lack of funds. We need about \$16,000.00 to publish four volumes of JOS. A week ago we received good news about JOS publication. The publisher reduced its price by \$1000.00 per volume. Therefore, we now need \$12,000.00 instead of \$16,000.00. Please help us.

OSA is also in dire need of funds to pay for Keynote speakers who will come from Africa or Europe, but are unable to pay for their plane tickets and accommodations. The strength of an organization is measured by the number of members it has. Please join OSA and make it a viable organization.

OSA is approaching its annual conference, and we would like to encourage OSA members and friends of OSA to plan and attend. The annual conference will be in Washington D.C. on July, 31, 2010, and August 1, 2010. All are invited to attend OSA Conferences.

Thanks

Haile Hirpa, PhD  
OSA President

## **2. Selected Abstracts for 2010 OSA Annual Conference in Washington D.C.**

### **1. TOWARD BUILDING NATIONAL CONSENSUS IN THE OROMO NATIONAL MOVEMENT AND BEYOND: Positive Attributes, Obstacles, and Missing Ingredients.**

Asafa Jalata

#### **Abstract**

This panel is organized to make a systematic attempt from different perspectives to identify and explore some positive attributes, obstacles, and missing ingredients in the Oromo national movement in order to suggest possible steps toward building an Oromo national consensus in the Oromo national movement and beyond. The panelists may respond to the following questions: 1) why do Oromo activists or nationalists act in contradictory ways? 2) Why do Oromo political actors sometimes focus on forms and trivial issues rather than confronting and addressing some difficult and complex Oromo political problems? 3) What are some strengths and weaknesses of Oromo political organizations and leaders? 4) What are some positive and negative aspects of Oromo society? 5) What roles do Oromo professionals and intellectuals play in the Oromo national struggle? What are their strengths and weaknesses? 6) Where is the Oromo national struggle heading? 7) What should be done to develop a national declaration that will dictate all Oromo nationalists and organizations to act in uniform and form an alliance with other nations on the principles of self-determination and multinational democracy?

### **2. Human rights abuses in Oromia and other parts of Ethiopia"**

Mohammed Hassen Ali

## Abstract

The TPLF dominated regime's serious human rights violations in Oromia started in 1992, after the Oromo Liberation Front (OLF) boycotted that year's national election and was subsequently forced out of the Transitional Government of Ethiopia. Innocent Oromo were herded into concentration camps where they were tortured and killed on charges of sympathizing with or reflecting views akin to those of the OLF. A political organization that co-authored the Transitional Charter and participated in governing the country as part of the Transitional Government, suddenly became a pariah entity. Consequently, Oromos whose political views happened to coincide with those of the OLF became victims of a political witch-hunt which claimed thousands of lives. Tens of thousands of Oromo nationals were detained en masse, told not to attend meetings of even civic organizations and, in an attack on the very essence of being Oromo, warned against singing Oromo songs. The attack on Oromo organizations exhibit discernible trends. The TPLF dominated regime has been destroying all independent Oromo organizations in an effort to remove any obstacle to its desire for controlling the resources of Oromia and other parts of Ethiopia.

For several years the repressive practices and the authoritarian disposition of the TPLF leaders were hidden from view, owing to their high-sounding rhetoric about respect for human rights and their use of democratic trappings to conceal their undemocratic practices. Most of the killings in Oromia and other parts of Ethiopia take place in rural areas, enabling the perpetrators to hide their atrocities from the international community and human rights organizations. The Oromo do not have influential friends in positions of power among Western governments and the Western media. Diaspora Oromos do not have the numerical strength and resources necessary to capture the attention of either the governments or the media. Consequently, endless killings in Oromia and other parts of Ethiopia have received little international attention and even less scholarly discussion. The apparent Western indifference to outrageous human misery in Oromia and other parts of the country has encouraged Ethiopian government authorities to continue with their calculated destruction of lives and property not only in Oromia, but also they have extended their atrocities and violence against Oromo refugees in the neighboring countries. Tens of thousands of Oromos fled to the neighboring countries, to escape from the reach of the long arms of the Ethiopian tyranny. However, the TPLF agents extended their crimes by assassinating Oromo refugees in Djibouti, Somalia and Kenya, the Sudan and even South Africa. What is more, since 2007 the tyrannical regime has introduced a new policy of denying proper burial for those who were killed by its agents and soldiers. Dead bodies were left in the forest to be food for wild animals. The purpose behind such crude inhumanity even towards the dead is to terrorize the Oromo into submission.

Emboldened by the self-destructive factional conflicts within the OLF leadership, the TPLF leaders have started openly implementing their long term policy of removing Oromo peasants from their land. This policy in many ways is similar to Emperor Menelik's policy of expropriation of Oromo lands during and after the 1880s. Almost one hundred thirty years after Menelik colonized Oromia, once again, in the sacred land of their birth the Oromo are becoming landless and right less subjects, who are slowly becoming new gabars(serfs) of the greedy and brutal local capitalist class and international corporations. The similarities between Menelik's policy and that of Meles Zenawi are striking, including horrendous crimes against humanity, an ideology of domination that stripped any

independent Oromo leadership or organization from having any meaningful political, social and economic role in Oromia, expropriation of land, denial of basic human and democratic rights and using terror for forcing the Oromo into submission. These similarities stand as clear proof that since their colonization, Oromo human rights have never been respected by a single Ethiopian regime.

This panel explores the crimes committed against the Oromo and other people in Ethiopia that have been documented by respected human rights organizations, including Amnesty International, Human Rights Watch/Africa and several other organizations. The panel demonstrates patterns of human rights abuses in Oromia, where innocent people are subjected to arbitrary arrest, prolonged detention without trial, confiscation of property without due process of law and without any compensation, extrajudicial executions and extension of terror to Oromo refugees beyond the borders of Ethiopia itself. The panel will suggest some meaningful actions that have to be taken to expose the crimes committed against the Oromo and other people in Ethiopia. The panelists believe that OSA members and conference participants have moral obligation not only to discuss about the endless crimes committed by the TPLF dominated regime but also to do something concrete for exposing the crimes against humanity that are committed by the tyrannical regime with impunity.

### 3. The plight of Oromo refugees in Somaliland , Puntland and Yemen ”

Garoma Bekele

#### **Abstract**

This paper deals with the plight of Oromo refugees in Somaliland , Puntland and Yemen. The two small territories of Somaliland and Puntland were part of Somalia before the disintegration of Somali state in 1991. Since then Somaliland has been an independent state without any recognition from international community, while Puntland has been dominated by warlords. Oromo refugees who escaped from massacre in the sacred land of their birth, fled to Somaliland and Puntland to save their lives. Sadly, both Somaliland and Puntland are dominated by the soldiers and secret agents of TPLF regime. Consequently the TPLF soldiers and secret agents have subjected Oromo refugees to repeated genocidal massacres , which is a serious crime against humanity, but without any protest from international community. To save their lives thousands of Oromo refugees fled from Somaliland and Puntland to Yemen to escape from massacre. However, unfortunately, because of TPLF regime’s pressure, police men and secret agents of the government of Yemen have been harassing Oromo refugees and immigrants, while deporting some Oromo nationalists to Ethiopia, where they may be secretly executed . This paper will catalogue the crimes committed against Oromo refugees in Somaliland and Puntland and the dark future they face in Yemen. The paper will also examine why the massacres committed against Oromo refugees in Somaliland and Puntland and the continuous harassments of Oromo refugees and immigrants in Yemen did not attract the attention of Oromo Diaspora and international community.

### 4. “Exporting abuse: out of the frying pan into the fire. The experience of Oromo refugees in Kenya and South Africa”.

Trevor Trueman

#### **Abstract**

This paper will review and provide background information on the activities of the Ethiopian security apparatus in Kenya and South Africa, with case histories which illustrate the overt actions of Hager Fikir groups in the past. The paper will also examine, more recent case histories which illustrate the continued clandestine activities of the Ethiopian government agents against Oromo refugees in Kenya demonstrating how persecution by the Ethiopian state does not stop at its borders. Finally, the paper will show that exporting abuse by the Ethiopian regime makes out of the frying pan into the fire a reality for some refugees.

5. “**Endless terror in Oromia**”

Mohammed Hassen Ali

**Abstract,**

This paper will examine the endless terror to which Oromo nationalists and supporters of independent organizations have been subjected by the terrorist TPLF regime. Since 1992 soldiers and secret agents of TPLF regime have been massacring thousands of innocent Oromo nationals while tens of thousands have been detained for years at concentration camps and numerous prisons all over Oromia and other areas of Ethiopia. The regime also confiscated the property of its victims. The multi-faceted attack on the Oromo political organizations, cultural institutions, educational establishments, the press and the killings of Oromo men and women, young and old, is a cruel and crude form of endless terrorism that has been used for forcing the Oromo into submission. In the past few years the minority TPLF regime has embarked on confiscation of Oromo lands. This paper will attempt to show the similarity between TPLF regime’s endless terror in Oromia and its land confiscation policy with that of Emperor Menelik, who conquered and colonized Oromia during and after the 1880s. Finally, the paper will suggest what can be done for alleviating the pain and sufferings of the victims of endless terror in Oromia.

6. “**Identity politics and the struggle for liberty in Ethiopia.**”

Berhanu Nega

**Abstract**

A political accounting of the last two decades in Ethiopia requires both a relatively uncontroversial assessment of what is and a more speculative analysis of what could have happened if things take a more constructive direction. Clearly, Ethiopia has moved inexorably to a one party totalitarian dictatorship. It is also clear that this is contrary to what the majority of people want and that this is, therefore, a fundamentally unstable arrangement. The real question is to understand why the country’s political direction took such a turn and what sustains such a deeply unpopular political regime to stay in power for so long. Presuming that most people in Ethiopia do want to live in liberty and equality, the paper tries to assess the political/ideological factors that contributed to the unbearably long life of the regime. In particular, the paper argues that the inability of Ethiopian political elites (particularly those that desire democratic politics and are committed to it) to find a formula that effectively address the twin political desiderata of individual liberty and group identity. The paper further argues that the future of real democratic politics in Ethiopia, and therefore the country’s long term stability, rest on how political leaders in the broader democratic movement creatively address these issues and forge a unified struggle against tyranny within the context of the prevalence of multiple identities.

## 7. A political accounting of Ethiopia's last two decades.

Bayan Asoba

### **Abstract**

The EPRDF has now governed Ethiopia for about two decades. These decades have exhibited serious political evolutions on a platform wrecked by conflicts and controversies. A compilation of two wars, hunger, drought, apparent economic growth, pollution, corruption, political prisoners, human rights violations, Chinese support, land lease to foreign enterprise, etc. offer a wide ranging data for a unique macro analysis. Compounded with the coming elections, seemingly EPRDF's groundwork for another round of ruling, the situation calls for a thorough political review, an analytical accounting of the TPLF's past governance. Outstanding panelists will present their views on the effects of EPRDF's control, and explore future projections of the Ethiopian political panorama.

## 7. Unity and Ethiopian Political Ethos

Asfaw Beyene

### **Abstract**

Developments in the Ethiopian politics and natural transformations of the country over the last few decades, under the Ethiopian People's Revolutionary Democratic Front (EPRDF), have been a subject of intense debate ever since the EPRDF took power. Human rights, the economy, and democratization of the political evolution, vis-à-vis imbalance in the country's socio-economic realities within the realm of ethnic domination have been at the far front of this debate. And yet, the Ethiopian political ethos is often blended with and sensationalized by stipulations for the Ethiopian unity – as an at most philosophical validation and an unyielding precursor for imminent political transformation. So, unity itself is often commanded as a condition to carve political unity. On the contrary, this same unity is also viewed by many political groups as a political trap, an ideological wall guarding the mistaken status quo. The two visions and versions of the Ethiopian unity surface across the political spectrum of the country with just about as much confusion. I will discuss the interpretations and implications of the Ethiopian unity as a political connotation, as well as its impact on political potentials of the country.

## 10. Coffee Farmers and the State: Responses to Global Market Crises in Ethiopia, 1930-2008

Guluma Gemedda

### **Abstract:**

As one of the largest globally trade agricultural commodities, coffee is vulnerable to periodic price volatility. Although consumption has been growing since late nineteenth century, coffee prices fluctuated frequently because of overproduction, environmental factors such frost, conflict and political crises, and commodity speculations. Ethiopian coffee industry experienced at least five major crises that affected farmers' earnings and triggered government actions. In some cases, the state responded by making institutional changes and tightening control over the production and trading of coffee. This paper investigates farmers' and traders' responses to market volatility, and the state's effort to maximize foreign currency earnings from coffee during time of crises by increasing political

control and establishing new marketing agencies. The paper particularly focuses on major incidents of the rise and fall of coffee prices at the global market and their relations to institutional and political changes in Ethiopia over the last eighty years.

## **11. Ecological impacts and shrinks of productive lands due to improper land use systems: the case of Finfinne and surroundings (Oromia)**

Sutuma Edessa

### **Abstract**

Oromia is a land of fertile soils, immense mineral resources, sources of biodiversity, forest ecosystems, many rivers that serve as sources of urban, agricultural and industrial uses.

The central plateau of the country is a flat fertile land contributing more than 60% of the total food security of the country in producing variety of grains, legumes, horticultural products and vegetables.

Currently, many of these fertile lands surrounding Finfinne the capital city of the country are now showing a paradigm shift from agricultural food production into horizontally protracted urbanization and non-food sector called “green house flower production”.

As the investment bureau data shows Oromia scores the highest occupied fertile land by non food production that anchored the dismantling of the local family, starvation and other environmental hazards.

The Ministry of Health has announced through media that 30% of the people suffer from diseases caused by flora farm chemicals, which have polluted the air, the soil and water as well.

At present, registered Oromia’s fertile land occupied by non food sector or flora farm only account 213694260 square meters.

Most of the flora farms occupy fertile plateau lands around the capital Finfinne at about 80 kilometers radius from the center.

The “green house effects” on the environment is enormous and people suffer a lot from the changes in local climate that brought about new disease vectors like malaria causing mosquitoes that were limited to the semi desert microclimatic conditions earlier.

Breathing flora and related chemicals for a long time in a closed green house affects the breathing system of all participants and the local people.

Such flora and horizontally protracted urbanization diminish the size of agricultural land; minimize food production, cause health hazards and environmental pollutions.

For solutions, a change of urbanization engineering into a vertical protraction and a shift from closed green house system into ambient agroforestry farm systems that could benefit, investors, the government, the country and enables to protect the environment.

Here, a scientifically sound and implementation of appropriate land use systems is required to save the environment and the society from the impending catastrophes.

## **12. Elephantiasis (lymphatic filariasis) in Oromia and Surrounding Region**

Degefa Abdissa

### **Abstract**

Elephantiasis is an endemic public health problem in Oromia and surrounding regions. It is also a wide spread problem in the tropical regions. In several parts of the world this disease has been totally eradicated. However, in Oromia and surrounding regions this public health problem has been neglected and the prevalence of this disease is on a rise and this is especially clear in the Rift Valley region. Elephantiasis has debilitating effect and it could be caused by the genetic, environmental, inflectional and social conditions. As elephantiasis has been neglected by the Ethiopian government there were very few researches carried out. One of the first such research reports was done by a leprosy surgeon. The author conducted his research in Gurage region. According to this author in the Gurage and surrounding regions, the topsoil is made-up of the volcanic dusts and such soil contains high level of silicate and aluminum. Individuals and groups who are conditioned to walk in bare foot on such soil, by the skin contact they absorb these chemicals in their lymphatic system and develop elephantiasis. However, the major causes of elephantiasis are known to be lymphatic filariasis. The third identified cause of elephantiasis is genetic or chromosomal abnormality. In some families' lymphatic system disorder is caused by chromosomal abnormalities.

Elephantiasis has several social and economic impacts as it generates stigma and discrimination in the society and affects productivity. This debilitating chronic disease can be eradicated and or controlled by taking appropriate preventive and curative measures. It has been controlled or eradicated in countries such as North America, Australia and Japan by taking public health measures against lymphatic filariasis. However, in Ethiopia, this stigmatizing endemic disease has been neglected. For example, the World Health Organization (WHO) set a seven-year plan from 2008 to eradicate lymphatic filariasis by giving mass drug administration. Although about 30 million people are at risk, until 2010 the Ethiopian government did not start taking this measure. However, many tropical countries that have started giving mass drug administration have shown considerable progress.

In this paper after the introduction of the disease, I will discuss the social, environmental and biological conditions that contribute to this public health problem. In the second part, I discuss the impacts of this preventable disease to the individual patient, family and the community and the Oromo people. Under this, I cover the biological process in which the disease debilitates the patient, affects the productivity of the person and leaves the family and community in poverty. In the third part, I make a close look at why the Ethiopian government is neglecting this public health problem. I argue that this debilitating chronic disease is more prevalent in the Oromia than it is in the Tigray region. As many colonizers have done the Tigrean dominated government are focusing more on the health issues that are relevant to their people and leave aside such debilitating disease that are more common and

severe in Oromia. In the last section, I briefly discuss what should be done about it. If one of the causes of elephantiasis is chemical toxicity, the WHO effort can only give a partial solution; hence, I discuss the alternatives.

### **13. Globalization and Oromo National Liberation Movement**

Alemayehu Kumsa

#### ***Abstract***

After the end of cold war one of the main topics of discussion in social science fields is the theme of globalization. Globalization has many different globalizing sectors mainly: Economic, political, Information and cultural ones. There is no consensus on the question of when globalization started but the presentation starts from the end of World War I when with the help of President Woodrow Wilson the Eastern European nations dismantled the centuries old imperial states and established their national umbrella (nation-state). The independence torch like whirlwind expanded to Asia and Africa, which forced after WWII, the newly established UN, to recognise Independence of peoples under foreign alien by all means. The paper discusses the relationship between globalization and national independent movements. The history of globalization starts from ancient time with expansion of strong states swallowing their weaker neighbours. The focus on the national independent movements after the Second World War with the starting point of the establishment of UN in 1945 and in the same year all independent states became member of this organization counting 46 states except Switzerland. The smashing of colonial imperial states dramatically continued and the member of United Nations increased in 1980s to 157 states. If we divide the waves of independent movements we can divided into three groups. The first wave was from East Europe during the WWI in which Austro-Hungarian, Ottoman Turkey and Czarist Russia dismantled and many Nation- states were immersed. The second Independent wave passed through Asia crushing big British colonial territories and establishing on its ashes India, Pakistan, Sri Lanka and others. This second wave continued in Africa until 1989 when all European colonial territories gained independence. The third wave started from South West Africa in Namibia which gained its independence from its neighbour South Africa 23.4 1990. This wave passed through Ethiopian Imperial state with the independence of Eritrea officially in 1993 to East Europe freeing many nations to build their own state. From 1990to 2006 the membership of UN increased from 157 to 192. The aim of the paper is critique of the so called Ethiopian Democratization Group, who declares that during contemporary Globalization time there is no need of national independence. The paper will present the opposite view, which declares that if there is any contribution of Globalization to National independent movements it greatly increased communication between peoples of the world to learn from each other for their just, Internationally legitimate struggle to have a right to decide how they want to be governed. First of all is there any new UN decision which forces nations to stay under foreign rule? The paper is theoretico-empirical, depending on United Nations resolutions, the logic of Self-Determination of nation and empirical facts of independent movement results from 1918 to 2006 discuss the right of Oromo nation to continue their legitimate struggle until they reach a time freely to decide on their future according to United Nations General Assembly Resolution 1514(XV) on December 1960 .

### **14. Environmental and Socio-Political Consequences of Land Grab by Foreign Corporations in Oromia**

Gobena Huluka

## Abstract

Oromia has a large finite arable land that is mainly used for subsistence farming. Traditional animal-based farming practices are still the norm in many parts of Oromia, and the agriculture sector employs more than eighty percent of the population. Thus, the livelihood of the majority of the Oromos is inseparable from agriculture activities. This dependency has evolved over many generations, but is under threat from international corporations/governments that have evicted and grabbed Oromo arable lands by the help of the Ethiopian regime.

Since land was nationalized during the Military Regime of Ethiopia, by default the current government has become the owner of all Ethiopian land with jubilation. The current Ethiopian regime is selling Oromo farmlands for the highest bidder in the name of Ethiopian foreign investment promotion agency/enterprise that was never done by the military Regime. The current Ethiopian regime has approved at least 157 projects that are more than 1000 hectare farmlands according a recent independent report. Although population growth, low investment and new technology infusion in agriculture have aggravated food security of the country, there are many fundamental problems to sell farmlands to foreign investors without taking into consideration the wellbeing of the indigenous people who depend on the land for their livelihood and food security.

Among the major problems that are associated with the land grab issue are: (1)The Ethiopian regime basically considers local subsistence farmers as “unwanted” tenants who can be evicted at will and has declared their dwellings and farms as “wasteland”, “virgin land” and/ or “excess land”. In a country of 80 million people and slightly less than twice the size of the State of Texas, USA, such an assumption has no merit for Ethiopia. A given land may be used for shifting cultivation and/or for seasonal nomadic grazing, but there is no “unused” land in any part of Oromia in particular. (2) The Ethiopian regime is the sole partner with its foreign buyers in the land grab exchange robbery. The local indigenous people have no input at any level of the transaction other than being evicted as soon as the deal is completed. This immoral and injustice is imposed by the Ethiopian regime and leaves peasants no choice, but certain starvation and eventual death. The life of an Oromo peasant is inseparable from its land; land is more than just earning a living from; it has immeasurable social and spiritual value. (3) It is politically indefensible to expose millions of the native population while millions enjoy the crop that is harvested from the land their ancestors lived on in foreign countries. What is needed is equipping farmers with modern farming mechanisms and practices rather than making them lifelong destitute and daily laborers. (4) Ethiopia and Oromia has no working environmental protection department that safeguards the pollution and destruction of the grabbed lands from use of prohibited farm chemicals and farming practices. Destructive farming methods that will mine water and fertile topsoil will irreversibly destroy the environment for many generations to come. This is crime against the environment and the future generations of the country. The challenge of feeding increasing population is immense, and there are ample agricultural development models to follow to alleviate poverty and starvation. But selling the land that produces food can not be one of them.

### 15. Pathology of Colonialism- Trojan Horses of HIV/AIDS in Oromia

Begna Dugassa

## **Abstract:**

The word pathology is derived from two Greek words; pathos meaning sorrow, sadness, suffering, tragedy, misery, and grief, and logy, which means study. Thus, pathology is the study of the causes of diseases or illnesses, their development, as well as the structural and functional changes that result from them (Simpson & Weiner, 1989). The objective of this paper is to take a close look into the sorrows, sadness, sufferings, tragedies, miseries and grief that the colonial power relation has brought to the Oromo people, and implicated to HIV/AIDS.

*To examine the pathology of colonialism, I use the anti-colonial conceptual framework. The European colonizers justified their colonial agenda by using the positive term “civilizing mission”. Despite this high-sounding term, the colonizers exploited the natural and human resources, devalued the worldviews of the colonized people and denied them the right to decide on their affairs. Colonialism also damaged the colonized people’s social fabrics; distorted their image, uprooted them from their homes, polluted their environment, conditioned them to live in poverty and exposed them to new and old diseases. In addition, the colonizers explained that the poverty, misery, diseases and the grief that afflicted the colonized people were caused by themselves and made little or no effort to help. The conclusion is that colonialism is de-civilizing, a disease or disease-causing agent. Fanon (1996) discussed the health effects of colonialism from the perspective of psychiatry. So far as Fanon is concerned, colonial discourse has been used to dehumanize the colonized peoples, and to indoctrinate and convince them that the power relationships between colonizers and colonized are just and natural.*

Said (1994) argues that colonialism is not necessarily about the presence or absence of the metropolitan army, but it is about culture and ideology. Dei (2000) argues that colonialism is the imposition of others' ideas and ideologies. Said's and Dei's arguments suggest that for the colonized people their struggle for freedom, liberty and empowerment should include resistance to the imposed ideas, ideologies and cultures. To bring about change in the social conditions of the Oromo people and improve public health requires a different paradigm of thinking. As Audre Lorde (1984) states "The master's tools will never dismantle the master's house". The colonial knowledge that perpetuated damage to the social fabric of the Oromo people and contributed to the HIV/AIDS epidemic cannot provide a solution and promote healing.

The first part of this paper defines the concept of colonial pathology. In the second part, I examine the relationships between colonialism, denial of the rights of the Oromo people to self-determination and the level of poverty in Oromia. In the third part, I look at the relationships between poverty, food insecurity, malnutrition and HIV/AIDS. In the fourth part, I look at the impacts of HIV/AIDS on food security and then to HIV/AIDS. In the last part I argue that biomedical interventions such as providing drugs to HIV/AIDS patients are important. However, if the colonial power relations (the Trojan Horse) are not stopped and the social conditions that cause the epidemic remain, the problem will persist. I argue that improvement in the social conditions can be more important than the biomedical interventions. If global and local health research is intended to better the lives of the Oromo people and contain the HIV/AIDS epidemics, a different paradigm of thinking should be framed and an equitable social policy is practiced.

## **16. Oromia and Ethiopia: Between Revolution and Globalization**

*Abdella Abdou*

**Abstract**

Two of the major forces that have been shaping the political, economic and social developments in Oromia and Ethiopia are the February revolution of 1974 and globalization. The February revolution was primarily an internally generated turning point in the modern history of the region. Globalization is mainly an exogenous factor in the political economy of Oromia and Ethiopia. The revolution is easily definable in terms of time, place, and causes. It was propelled by demands for land reform, self-determination, secularization, and a republican form of government. The revolution forced the political elite to grapple with these demands, but they are only partially addressed. Globalization is relatively amenable to varying definitions. Our focus will be on the aspects of globalization that are relevant for this study. These include the rise of neo-liberalism in economic policy, the simultaneous tendency toward decentralization and integration in governance structures, the generally supportive global environment for democratization movements in politics, and the emergence of a single world superpower in the geopolitical arena. The interplay between the February revolution and globalization creates a complex matrix of overlapping tendencies. These interaction will be discussed by contrasting the key elements of the revolution and globalization: the radical land reform and the pressure of the privatization movement, the struggle for self determination and the worldwide movement toward decentralization and integration, the secularizing thrust of the revolution and the significance of the war on terror, the struggle for a republican form of government and the global wave of democratization. The combinations of these forces may have differential impacts on the regions of the Ethiopian empire for reasons of history and political economy. The complementarities and conflicts between the momentums of the revolution and globalization will be delineated, and the impact of the resultant on future scenarios will be suggested.

17. **Morphological Analysis of Oromo Verbs**

Michael Gasser

**Abstract**

The Linguistic Digital Divide separates a small number of privileged languages such as English, Spanish, and Chinese from the great majority of other languages, including many with sizable numbers of speakers. These disadvantaged languages suffer both from a lack of documents on the internet and a lack of the basic computational tools that are behind applications such as spell-checking, information retrieval, and machine translation. Like most other African languages, Oromo belongs to the group of severely under-resourced languages. For a language such as Oromo with complex morphology (word structure), it is impractical to list all possible word forms in a dictionary; each verb stem can appear in hundreds of different word forms. An invaluable basic tool for such languages is a morphological analyzer, which takes a word as input and outputs an analysis of the word into its component morphemes and/or grammatical structure. In this paper, I present the first version of a morphological analyzer for Oromo verbs. Using a built-in lexicon of 4200 verb stems and a computational implementation of Oromo verb morphology based on existing linguistic analyses, the program is able to analyze millions of Oromo verbs. For

example, given the form "hojjennaaf", the program outputs

infinitive: hojjechuu  
subject: 1 person plural  
tense: present  
conjunction: -f

For ambiguous words, the program outputs all possible analyses. For example, given "dhaqxe", whose subject can be either second person singular ("you") or third person singular feminine ("she"), the program outputs

infinitive: dhaquu  
subject: 2 person singular / 3 person singular feminine  
tense: past

The software, which is freely available for all interested researchers to download, should be mainly of interest to computational linguists for the time being, but in the future we plan to integrate it into a rudimentary practical English-to-Oromo machine translation system.

## 18. How Can Ethiopia Combat climate change without media development?

Aregash M. Deressa

### **Abstract**

Freedom of press is a symbol for media development. When there is a development of media in a country media can be used as a key tool to combat every obstacle for development. It is only when press is free that a country can educate its people, be food sufficient, free from human right abuse, and grow economically, socially and politically. There is no developed country without freedom of press. This means in general press freedom is related to economic development. (Press freedom and poverty: UNESCO World Press Freedom Day 2006).

Today the consequences of the climate change brought big attention to the world. UN Conference on Climate Change which was held in December 2009 in Copenhagen, Denmark was an indicator of the concern. Ethiopia's Prime Minister Meles Zenawi was one of the leaders of those countries in which there is no freedom of press, who participated on the conference to talk in a way that Ethiopia can participate in fighting global warming.

When we see the reality in which the Ethiopian government itself deliberately damaging natural resources by giving huge fertile forest covered land to foreign investors, building factories besides lakes like what we have seen the loss of human life and natural resources because of chemical flow from factories to Lake Qoqaa and Lake Abyata, it is shame for the prime minister even to participate on the conference. One can ask how can a government, which itself damage its own countries natural resources talk about combating climate change? My paper primarily will examine what the Ethiopian government itself has to do before talking about combating climate change.

My paper will also examine how lack of media development in Ethiopia brought economical, social and political problems. I will also discuss the efforts of experts, scientists and Oromo journalists on issues of forest degradation and pollution of lakes in the country, especially in Oromia where the natural resources has been deliberately damaged by Abyssinian leaders and the consequences of using the media only for dissemination of propaganda than using to empower public awareness so that the society can play its role in every aspect of development.

I will also discuss about the importance of electronics media specially radio to create public awareness in combating climate change in a country like Ethiopia where the literacy rate is only 35.9 (United Nations Development program 2009 World Literacy Rate Report). In the country electronics media especially radio is the key medium to disseminate information for people who are not educated and living in rural area. In addition to the availability of radio, it is also important to produce effective programs in a simple language where the audience can easily understand and practice combating climate change in its everyday activities. To do so journalists have to do closely with climate experts and get proper training about climate change and its consequences. Besides disseminating information through media, practical activities like pilot projects through environmental experts in rural area is very important to implement the program.

In this paper I will show some third world countries as an example in which media has been used for economical, social and political development.

#### **19. The Toxic Truth of the Flower Business and the Fate of Oromo's Young Generation**

Tarekegn Kebede Godobe

#### **Abstract**

Since 1980s, the floriculture farm industries, which are located within the 50Km radius from Finfinnee in Oromia Regional State, have brought much environmental degradation, mismanagement, labor abuse and unfair land holding. The industry uses intensively around 120 types of chemicals for pesticides and fertilizers year round, which have negative impact on the environment and the daily workers; those earn money to help family survive. It also contributes in developing salinity of the area, kills useful organisms, potentially polluting underground water bodies. On the other hand, the flower growers have been removing the existing indigenous and eucalyptus trees to use the land for flower farm. They use illiterate and underpaid human force from the local Oromo society. The Workers, out of which 70% are women, are forced to work with thorny rose stems and dangerous chemicals, those have been categorized as having carcinogenic potential, for long hours without any protective equipment, hand gloves or face masks. The government seems to be turning a blind eye to the alleged damages that flower farms cause to the environment and to unfair labor issues and land acquisition. Still there is a big inflow of flower industry to Oromia Region despite the continuous local and international concerns about these issues.

#### **20. Urban Growth in Oromiya during the Italian Occupation, 1936-1941"**

Getahun Benti

## **Abstract**

Oromiya has witnessed significant transformations. First, the Abyssinian conquest of the late nineteenth century changed the political, economic, social and demographic landscapes of towns. It altered the indigenous form of urban growth and superimposed its own version to serve the interests of the conquerors. Second, the Italian occupation of 1936-1941 in its turn altered the Abyssinian system of urban growth and fundamentally changed the landscape of several towns. The Italians introduced modern physical and social service infrastructures and urban planning during their short-lived occupation. Drawing information from archival and written documents, this paper will explore those changes and their long lasting effects on urban growth in Oromiya.

## **21. Economic Liberalization in East Africa: Its effects on Poverty, Land Market, Peasant Agriculture and Environment: The Case of Oromia, Ethiopia.**

Iddoosaa Ejjetaa

## **Abstract**

The doctrine of economic liberalization is based on neoclassical theory that favors economic policies where market forces are used to make important economic decisions such as what to produce, how to produce and who gets what has been produced. After the end of the cold war, trade liberalization and economic globalization have received a significant importance particularly in the United States as a means to promote free trade and democracy around the World.

Eastern African countries (Burundi, Eritrea, Ethiopia, Kenya, Somalia, Uganda and Tanzania) are known as a conflict-prone region. The people in this region have been experiencing violent conflicts for decades. The costs of conflict on civilian population, particularly on women and children, are very high. The causes of the conflicts are many and complex. The major causes are poverty, economic discrimination, and social injustice, which provide individuals with incentive to participate in these conflicts. To reduce the likelihood of future conflict in Africa, scholars from Africa and around the world have professional and social responsibilities to meet the challenge and find a lasting solution to the problem.

Developed countries have been pursuing economic liberalization policies to remain competitive in the global market and get access to global market, low cost of labor and resources through large-scale privatization, deregulation and less restriction on trade to deploy technology and capital assets to least developing countries (LDCs) in the short-run. On the other side the LDCs have been trying to pursue economic liberalization policies to widely opening up their economies to foreign completion, capital investments to become competitive on the global market in the long-run. In this respect economic liberalization has failed to provide benefit to LDC in the short-run. This market process requires LDCs to adopt the following macroeconomic policies, as recommended by International Monetary Fund (IMF), such as fiscal discipline, fully or partially privatizing public assets, lower marginal tax rate, and flexible labor market, open market to foreign capital, investments, legal protection of private property rights and redirecting subsidies toward pro-growth.

This paper reviews an account of economic liberalization policies and its effects on poverty reduction, land market, small family agriculture, and environment in East African countries particularly in State of Oromia, Ethiopia. The paper is structured in the following way: following a brief literature review on economic liberalization and globalization; the paper briefly describes political and economic

transformations in East Africa. Next, the paper discusses the effects of economic liberalization and evaluates its consequences on poverty, land market, peasant family agriculture and environment. Finally, the paper suggests some policy recommendations that should be adopted by respective countries and others to reduce poverty and the likelihood of future conflicts in the region.

## **22. Institutions and Conflicts in Coffee Forest Management: the Case of Geba-Dogi Forest in Ilu Abba Bora Zone of Southwest Ethiopia**

Zewdie Jotte Tulluu

### **Abstract**

This paper presents the results of an analysis of the institutional setting and conflicts in the Yayo (Gaba-Dogi) coffee forest and their management towards the conservation of biodiversity. The existing institutional setting is characterized by the lack of institutional integration at all levels, a lacking objective focus to wild coffee biodiversity conservation and use, and conflicting property rights that mismatch with local contexts. The rules and regulations currently governing the core and buffer zones of the demarcated forest area and the demarcation process without involvement of the farmers, contribute to the existing disincentives and conflicts. The main causes of conflicts in the demarcated area are driven by the need to expand coffee farm areas, disagreement on property rights, local community's dependence on products from the coffee forest for livelihoods and prohibition of harvesting the forest for NTFPs.

There is an uneven distribution of rights, responsibilities and returns among stakeholders which indicates the marginalization of local communities and their institutions from contributing to the design of institutions for coffee forest use and conservation.

Based on those findings, I conclude that there is a need for either the modification of the existing institutions or the establishments of new viable institutional arrangements which address the identified institutional failures and conflicts. Why collaborative forest management or co-management is suggested as a prospective alternative institutional arrangement is explained.

## **23. Spirits and Social Justice: Jarrii Possession in Oromia**

Peri Klemm

### **Abstract**

The possession of Oromo female adepts during a *jarrii* performance is intended to infuse the self with the afflicting spirit. A brief introduction to the cosmological concepts of *ayana*, *jinn* and *jarri* will lay the foundation for a broader consideration of social justice in the practice of spirit possession. This discussion of *jarrii* will be framed by a limited set of historically significant body arts, namely shiny red textiles, coins, and feathers and the ritual accoutrements of the whip, smoking gourd (*giya*), and stick (*siqqee*) as extensions of bodily dress. This adornment set is used to serve as a symbol of inverted womanhood, to reference historical episodes, and to take charge of negative forces directly affecting Oromo women's lives, whether sickness, poverty, drought, forced migration, or the loss of a political voice.

## **24. Disparities in Land Holding Sizes in Oromia and Other Regions in Ethiopia: Livelihood Implications for Oromo Farmers**

Bedassa Tadesse, Ph.D.  
Bichaka Fayissa, Ph.D.

### **Abstract:**

Agricultural productivity depends on two main factors: technological change and institutional environment. Among the most widely cited technological factors that help raise agricultural productivity are the use of improved methods of production and modern agricultural inputs such as irrigation practices, fertilizers, pesticides, and machinery. Nonetheless, sustained increase in productivity can't be attained unless the use of modern technology itself is complemented by proper institutional arrangements such as increased access to agricultural credit, extension services, dependable rural roads, storage and relevant marketing facilities. The degree to which farmers would be willing to adopt modern methods of production and inputs as well as the available credit and extension services, however, heavily rely on: (i) the relative disparity in their ownership of the factors of production (labor, land, oxen) and (ii) the functioning of factor markets. The latter specifically defines the extent to which farmers are able to correct the imbalances in factor ratios.

Land is an important agricultural asset. It maintains its capital value over a long period of time and offers more security for its holders. Variations in the size of land holding distribution thus creates a sustained inequality. In Ethiopia in general and Oromia particular, farmers have usufruct rights to land. However, factor markets (land, labor and credit markets) are neither well developed nor properly functioning; hence, the capabilities of farmers to correct imbalances in factor ratios are highly constrained. While arguing against the privatization of land, the current regime in Ethiopia has been expanding the sale and/or lease of vast tracts of land, particularly in Oromia to "investors" from different parts of the world. Against the backdrop of such practice and its policy on the privatization of land, we use data from the latest (2007-2008) agricultural sample survey on land holding distribution and examine the relative inequality in land holding sizes among farmers in Oromia and other regions of the country to draw implications for the livelihood of farmers in Oromia. The results from our study yield important conclusions with significant policy for addressing the issue of poverty reduction in Oromia.

## **25. WHAT CAN THE OROMO NATIONAL MOVEMENT LEARN FROM AMILCAR CABRAL'S POLITICAL PHILOSOPHY AND THE PAIGC?**

Beka A. Jalata

### **Abstract**

Amilcar Cabral's greatest contribution to humanity has been providing a successful model for conducting a national liberation struggle and defeating colonial oppressors. As the leader of the PAIGC his contributions have been essential learning tools for today's revolutionary movements seeking victory against oppressive regimes. Lessons from Cabral's national liberation project are relevant to the Oromo struggle for liberation since the Oromo are fighting Ethiopian colonial domination to achieve human liberation and statehood.

In this paper I address five major issues: First, I compare and contrast the conditions of the Oromo and Guinea and Cape Verde under the Ethiopian and Portuguese colonial systems respectively. Second, I identify and explain factors that facilitated the emergence of the OLF and the (PAIGC). Third, I compare and contrast the ideological bases of these two liberation fronts. Fourth, I analyze

the political mobilization efforts of the PAIGC and the role of Cabral's political philosophy in these efforts. Finally, I identify and explore some lessons that the Oromo national struggle can learn from Cabral's political philosophy and leadership and the organization he led.

## **26. Navigating Acculturation to Build Strong Oromo Family: The Case of Domestic Violence**

Tsehai Wodajo

### **Abstract**

This short presentation is based on my thesis paper in partial fulfillment of the requirement for the degree of Master of Social work. The initial paper was for the development of a workshop curriculum to ensure culturally competent services for African immigrants and refugees. I modified this presentation to fit the need for acculturation in the Oromo community with specific focus on the prevention of domestic violence. Hence the presentation will focus on the following objectives:

Gain basic understanding about acculturation

Gain basic understanding how being marginalized can be a cause for domestic violence

Assess the dynamics/tactics of domestic violence, intervention and prevention

Identify strategies to building strong Oromo Family/going back to our roots

## **27. Producing Multimedia Documentations of Prominent Cases of Rights Abuses against the Oromo People in East Africa to Raise Awareness Worldwide**

Habtamu Dugo

### **Abstract**

The realities of multi-pronged ruling party repressions against the Oromo people in Ethiopia and East Africa call for the need for creating and disseminating compelling multimedia documentations of prominent cases of rights abuses against the people in order to raise awareness worldwide. This article will: define "multimedia documentation", provide examples of prominent cases of abuses that can merit such documentation, and suggest some practical applications of multimedia documentation for the purpose of achieving maximum accessibility and usability of Oromo stories globally.

## **28. Infectious Diseases and Health Challenges in Oromia**

Bikila Dejene W.

### **Abstract**

According to the World Health Organization (WHO), the main causes of illness and death in developed countries are cancer and diseases of the respiratory, cardiovascular and nervous systems. In the developing world, communicable (Infectious) diseases are the main problem; principal causes of death are respiratory infections (such as TB), HIV/AIDS, infections at birth, diarrheal disease and tropical disease such as malaria. To be specific, today Oromia is challenged with a burden of health complexity; in addition to those mentioned (developing nations) above, water & vector born diseases, malnutrition, diseases caused due to environmental degradation, industrial & urban sanitation problems, ... etc. This paper/presentation reveals in detail the main factors (such as geographical,

cultural, demographical, socio-economical, political and natural) that tackles health issue in Oromia (and compares with others nations) and recommends possible solutions.

## 29. **Land and Power; change and continuities in land grab in Oromia**

Gemechi Adimassu Abeshu

### **Abstract**

Recently, the issue of 'land grab' gained loud attention and debate is surfacing on conceptualization, the role of the different actors, the plight of local population, and effects on the environment. Varied concepts refer to the phenomena; 'land acquisition', 'massive land appropriation', 'land grab' etc. The objective of this paper is to understand the key features of land grab in Oromiya and its connection with the century long practices which deprived millions of Oromo farmers from controlling and deciding on their land and natural resources. The methodological implication necessitates framing the issue in historical context and methodologies. Oromo's were incorporated into the Ethiopian empire state during the last quarter of 19<sup>th</sup> C by the Abyssinian rulers who enjoyed military aid from European powers, in the global context of scramble for Africa. The incorporation, which is also called 'internal colonialism' altered the power relation between the local Oromo and the occupying forces leading to creation of new tenure depriving the local population's access to and control over their land. Consequently, most of the forest land was considered no-man's-land and settled by migrant settlers from northern part. Furthermore, large tracts of land on which the local population depended were put under large scale commercial farms (example the Awash valley) or put for natural conservation. As a result, the people were reduced to gebbar status, which continued unabated until the fall of the monarchical regime. All these processes took place under the transcript of modernization and nation building. Following the fall of the monarchy, land-to-the tiller proclamation put all lands under state ownership. However, it did not reinstate former tenure arrangement. Another form of land grab continued under the pretext of putting 'no-man's land in to use and increasing agricultural production. Large scale resettlement programs were implemented in forested parts in Oromiya, without consultation and compensatory provisions. The programme designed for population from the north resulted in a total failure for the host, natural resources, and resettlers. Post 1991 period also exhibits a continuation of the earlier practices. Firstly, hundreds of thousands inter-regional spontaneous migrants settled in rural Oromiya without consent of the host. This process inflicted negative impact on the environment and livelihood of the host population and led to serious conflicts. Secondly, the recent land grab, which is global in character, entailed rich countries and firms scrambled arable land

in Oromiya sold to them by the ruling government. This process resulted in eviction of smallholders from their homes, restricting access to communal lands/pastures, little or no consultation, and with little or no compensatory incentives. With positive vision, World Bank is involved in financing these projects adding powerful arm to the phenomena. The public transcript read by the government include increasing agricultural production and employment opportunity. Oromo lose their land to incomers because of powerlessness in control over the use of land resources. Lack of power limits voice and exit options available to the population to challenge the decisions of the government.

### **30. Reexamining Identity Politics: Searching for alternatives ways of advancing human security, liberty and prosperity in Horn of Africa**

Jawar Mohammed

#### **Abstract**

The modern African politics particularly that of our region has been marred by one group using primordial connection as power base, to be able to impose its will on the “other”. As a response, identity has also been the preferred, if not sole, by which “other” have been galvanizing and mobilizing resistances against exclusion, exploitation and marginalization. The use of identity as strategy to advance political agenda has often succeeded in bringing regime changes, but it has not solved the fundamental political problems faced by African societies. While power has changed hand from elites of one group to the other, identity politics has failed to bring human security, social stability and sustainable economic development to vast majority of the mass in whose name struggles have been waged.

This paper attempts to address the following question. 1) Why did identity become the primary source of political mobilization 2) Why did it fail to bring sustainable change? 3) Are there realistic and alternative forms of political mobilization?

#### **3. OSA Membership**

This message is to announce to you again that OSA has finally digitalized OSA Membership page on OSA website. OSA membership is open to all Oromos and friends of the Oromo people. Please visit OSA web-site and renew your membership online or become a new member. You can also renew your membership by mailing, the old way. You can pay your OSA membership by Paypal, by Visa, by Mastercard, by American Express or by Discover card. Open OSA web-site and click on membership. Then follow the direction on the membership window. (Please go to <http://oromostudies.org/> and the

membership page with online pay option can be found at <http://oromostudies.org/Membership.html> ) Please pass this information to all friends so that OSA membership can reach all who are stakeholders in OSA through out the world. Now you can donate any amount of money to OSA in addition to your membership fee. The detailed instruction is on OSA web site membership page. If you have any questions, please contact the OSA President at [hhirpa@gmail.com](mailto:hhirpa@gmail.com) or at (502) 819-4107.

#### **4. Progress on Oromo Professional Teams**

To enhance effective services to the Oromo people, Oromo professionals are organizing themselves in their respective fields of their professions and skills under the umbrella of OSA. To date the following Professionals are developing teams effectively.

1. Dr. Begna Dugassa in area of health, email [b.dugassa@utoronto.ca](mailto:b.dugassa@utoronto.ca)
2. Mr. Michael Jacobs in the area of environment, email [nortonjacobs@gmail.com](mailto:nortonjacobs@gmail.com)
3. Dr. Samuel Geleta in area of Food security, email [Sxgeleta@salisbury.edu](mailto:Sxgeleta@salisbury.edu)
4. Dr. Badhassa Tadesse in area of Economics, email [btadesse@d.umn.edu](mailto:btadesse@d.umn.edu)
5. Mr. Beyene Megersa in Qubee, email [bmeersa@yahoo.com](mailto:bmeersa@yahoo.com)
6. Mr. Habtamu Dhugo in area of journalism, email [boruufwaqaa@gmail.com](mailto:boruufwaqaa@gmail.com)
7. Ms. Zakia Posey in the area of Youth development, email [poseyzak@msu.edu](mailto:poseyzak@msu.edu)

I would like to thank the above professionals for their leadership and encourage all professionals to get organized as soon as possible. OSA is actively working to organize other professionals in their respective fields. Please contact any of the above team leaders at any time. Please be proactive and serve the Oromo people with your profession and skills. If you have any questions or recommendations, please let us know.

#### **5. Jimma University Books Donation Project**

### **Dear OSA Members and friends of OSA,**

Please look at the request of Jimma University Oromo Folklore Department appeal and respond to them generously. This young university needs our help. OSA is counting on all Oromo professionals to help our young people. Please take few minutes of your time and plan how to get this book. Please ask coworkers, friends, relatives or your bosses to donate these books. Before you know we will have truck load of books. Please plan and ask. Asking for books donation is the easiest favor you can ask anyone you come across. People are very generous when you ask for book donation. It might be much easier if you contact Obbo Habtamu to make shipment arrangements. OSA can coordinate with Obbo Habtamu. Please take the list to your local libraries and you might collect more than you need in a very short period of time.

Obbo Habtamu Dhugo, OSA contact person received the following message:

I have just (02/25/2010) received a list of books from prof Dereje Fufa, the chairman of the Department of Oromo Folklore at Jimma University. Individual OSA members and OSA as an organization can buy and donate books listed by topics.

Dereje would especially like willing individuals to donate books listed under the heading "Very Crucial Ones of All". Book donations can be made directly from OSA to the Department of Oromo Folklore or individually to the department. Donor names will be put on the titles page of each book to acknowledge the generous assistance. Please contact profs Dereje Fufa or Melkamu Dumessa to provide you with shipping addresses at emails [melkamu94@yahoo.com](mailto:melkamu94@yahoo.com) and [dereje\\_2008@yahoo.com](mailto:dereje_2008@yahoo.com)

Jimma University is a young University <http://www.ju.edu.et>. The Department of Oromo Folklore is one of the youngest programs there, probably less than 5 years since inauguration. I am aware that professors there are trying to run the department virtually with no reference books or resources in English or Afaan Oromo. Any donations people make will make a difference in the lives of students and teachers at the department. Interested individuals can donate any books they can afford.

If you get donations from organizations, we can use OSA's Tax exempt number. Individuals can also use OSA's Tax exempt number. Please contact Obbo Habtamu Dhugo for coordination at [www.boruufwaqaa@gmail.com](mailto:www.boruufwaqaa@gmail.com).

If you buy requested books and bring them to Washington D.C. OSA will coordinate shipment to Jimma University. Please do your best!!

Thank you,

Haile Hirpa, PhD  
OSA President

## Reference tools

A. Bibliographic, encyclopedias, dictionaries, guides....

**Bauman, Richard ed. *Folklore, Cultural Performances, and Popular Entertainments: A Communications-Centered Handbook*. Oxford University, 1992.**

**Brown, Mary Ellen and Bruce Rosenberg eds. *Encyclopedia of Folklore and Literature*. ABC-CLIO, 1998.**

**Brunvand, Jan. *American Folklore: An Encyclopedia*. Garland, 1996.**

**Brunvand, Jan. *Encyclopedia of Urban Legends*. ABC-CLIO, 2001.**

**Feintuch, Burt ed. *Eight Words for the Study of Expressive Culture*. University of Illinois, 2003.**

Garry, Jane and Hasan El-Shamy ed. *Archetypes and Motifs in Folklore and Literature: A Resource*. M.E. Sharpe, 2005.

Green, Thomas ed. *Folklore: An Encyclopedia of Belief, Customs, Tales, Music, and Art*. 2 vols. ABC-CLIO, 1997.

Hansen, William. *Handbook of Classical Mythology*. ABC-CLIO, 2004.

Lindahl, Carl, John McNamara, and John Lindow, eds. *Medieval Folklore: An Encyclopedia of Myths, Legends, Tales, Beliefs, and Customs*. 2 vols. ABC-CLIO, 2000.

Niles, Susan. *South American Indian Narrative, Theoretical and Analytical Approaches: An Annotated Bibliography*. Garland, 1981.

## II. Theory and Method

Ben-Amos, Dan ed. *Folklore Genres*. University of Texas, 1976.

Ben-Amos, Dan and Kenneth Goldstein eds. *Folklore: Performance and Communication*. Mouton, 1975.

Dundes, Alan, ed. *International Folkloristics: Classic Contributions by the Founders of Folklore*. Rowman and Littlefield, 1999.

Dundes, Alan ed.. *The Study of Folklore*. Prentice-Hall, 1965.

Georges, Robert. *Folkloristics: An Introduction*. Indiana University, 1995.

Jones, Michael Owen and Robert A. Georges. **Folkloristics: an introduction.**

### Indiana University Press

Oring, Elliott ed. *Folk Groups and Folklore Genres: An Introduction*. Utah State University, 1986.

Oring, Elliott. *Folk Groups and Folk Genres: A Reader*. Utah State University, 1989.

Toelken, Barre. *The Dynamics of Folklore*. Houghton Mifflin, 1979.

B. Anthologies, collections of essays

Bascom, William ed. *African Art in Cultural Perspective; an Introduction*. W. W. Norton, 1973.

Bauman, Richard, and Joel Sherzer eds. *Explorations in the Ethnography of Speaking*. Cambridge University, 1974.

Dorson, Richard ed. *Folklore and Folklife: A Introduction*. University of Chicago, 1972.

Farrer, Claire ed. *Women and Folklore*. University of Texas, 1975.

Green, Archie ed. *Songs of Work*. Special Publications of the Folklore Institute, no. 3. Bloomington, 1993.

Kirshenblatt-Gimblett, Barbara ed. *Speech Play: Research and Resources for the Study of Linguistic Creativity*. University of Pennsylvania, 1976.

C. Theory and technique

Bauman, Richard. *Verbal Art as Performance*. Newbury House Publishers, 1977.

Bauman, Richard. *A World of Other's Words: Cross-Cultural Perspectives on Intertextuality*. Blackwell, 2004.

Degh, Linda. *American Folklore and the Mass Media*. Indiana University, 1994.

Dorson, Richard. *American Folklore and the Historian*. University of Chicago, 1971.

Dorson, Richard. *Folklore and Fakelore: Essays Toward a Discipline of Folk Studies*. Harvard University, 1976.

Dundes, Alan. *Interpreting Folklore*. Indiana University, 1980.

Fine, Elizabeth. *The Folklore Text: From Performance to Print*. Indiana University, 1984.

Foley, John Miles. *How to Read an Oral Poem*. University of Illinois, 2002.

Foley, John Miles. *The Singer of Tales in Performance*. Indiana University, 1995.

Hufford, David. *The Terror That Comes in the Night: An Experience-Centered Study of Supernatural Assault Traditions*. University of Pennsylvania, 1982.

Janelli, Roger, with Dawnhee Yim. *Making Capitalism: The Social and Cultural Construction of a South Korean Conglomerate*. Stanford University, 1993.

Kapchan, Deborah. *Gender on the Market: Moroccan Women and the Revoicing of Tradition*. University of Pennsylvania, 1996.

Krohn, Kaarle. *Folklore Methodology*. University of Texas, 1971.

Lévi-Strauss, Claude. *The Savage Mind*. University of Chicago, 1966.

Lévi-Strauss, Claude. *The Origin of Table Manners*. J. Cape, 1978.

Lord, Albert B. *The Singer of Tales*. 2nd edition, edited by Stephen Mitchell & Gregory Nagy. Harvard University, 2000.

Paredes, Américo and Richard Bauman eds. *Toward New Perspectives in Folklore*. University of Texas, 1972. [Re-issued by Trickster Press, 2000].

Stewart, Susan. *Nonsense: Aspects of Intertextuality in Folklore and Literature*. Johns Hopkins University, 1979.

Wilson, William. *Folklore and Nationalism in Modern Finland*. Indiana University, 1976.

D. History of folkloristic thought

McKay, Ian. *The Quest of the Folk: Antimodernism and Cultural Selection in Twentieth-Century Nova Scotia*. Montreal: McGill-Queen's University, 1994.

E. Public arts and culture

Bauman, Richard, Patricia Sawin, and Inta Carpenter. *Reflections on the Folklife Festival: Ethnography of Participant Experience*. Special Publications of the Folklore Institute, no. 2, 1992.

Baron, Robert and Nicholas Spitzer, eds. *Public Folklore*. Smithsonian Institution, 1992.

Cantwell, Robert, *Ethnomimesis: Folklife and the Representation of Culture*. University of North Carolina, 1993.

Feintuch, Burt ed. *The Conservation of Culture: Folklore and the Public Sector*. University Press of Kentucky, 1988.

Hufford, Mary ed. *Conserving Culture: A New Discourse on Heritage*. University of Illinois, 1994.

Jones, Michael Owen ed. *Putting Folklore to Use*. University Press of Kentucky, 1994.

Kirshenblatt-Gimblett, Barbara. *Destination Culture: Tourism, Museums, and Heritage*. University of California, 1998.

Whisnant, David. *All that is Native and Fine: The Politics of Culture in an American Region*. University of North Carolina, 1983.

F. Ethnography and fieldwork

Alver, Bente, *Creating the Source through Folkloristic Fieldwork: A Personal Narrative*. Suomalainen Tiedeakatemia, 1990.

Briggs, Charles, *Learning how to Ask: A Sociolinguistic Appraisal of the Role of the Interview in Social Science Research*. Cambridge University, 1986.

Clifford, James and George Marcus eds. *Writing Culture: The Poetics and Politics of Ethnography: A School of American Research Advanced Seminar*. University of California, 1986.

Finnegan, Ruth. *Oral Traditions and the Verbal Arts: A Guide to Research Practices*. Routledge, 1992.

Georges, Robert, and Michael Owen Jones. *People Studying People: The Human Element in Fieldwork*. University of California, 1980.

Goldstein, Kenneth S. *A Guide for Fieldworkers in Folklore*. Folklore Associates, 1964. Reprint: Gale Research 1974.

Ives, Edward. *The Tape-Recorded Interview. A Manual for Fieldworkers in Folklore and Oral History*. University of Tennessee, 1995.

### III. Expressive forms and genres

#### A. Verbal

##### (1) Story and tale

Bauman, Richard. *Story, Performance, and Event: Contextual Studies of Oral Narrative*. Cambridge University, 1986.

Dégh, Linda. *Folktales and Society; Story-Telling in A Hungarian Peasant Community*. Tr. by Emily Schossberger. Indiana University, 1969. [revised 1989].

Dolby Stahl, Sandra. *Literary Folkloristics and the Personal Narrative*. Indiana University, 1989.

Mullen, Patrick. *Listening to Old Voices: Folklore, Life Stories, and the Elderly*. University of Illinois, 1992.

Nøjgaard, Morten, et al. eds. *The Telling of Stories: Approaches to a Traditional Craft; a Symposium*. Odense University, 1990.

Seitel, Peter. *See That We May See: Performances and Interpretations of Traditional Tales from Tanzania*. Indiana University, 1980.

Thompson, Stith. *The Folktale*. University of California, 1977.

##### (2) ballad and epic

Buchan, David. *The Ballad and the Folk*. Routledge and Kegan Paul, 1972.

Johnson, John, Tom Hale and Steven Belcher, eds. *Oral Epics from Africa: Vibrant Voices from a Vast Continent*. Indiana University, 1997

(3) Myth

Dundes, Alan Ed. *Sacred Narrative, Readings in the Theory of Myth*. University of California, 1984.

Lincoln, Bruce. *Theorizing Myth: Narrative, Ideology, and Scholarship*. University of Chicago, 1999.

McDowell, John. *"So Wise Were Our Elders": Mythic Narratives of the Kamsá*. University Press of Kentucky, 1994.

Schrempp, Gregory, and William Hansen eds. *Myth: A New Symposium*. Indiana University, 2002.

Von Hentz, Andrew. *The Modern Construction of Myth*. Indiana University, 2002.

(4) Conversational

Yankah, Kwesi. *The Proverb in the Context of Akan Rhetoric*. Peter Lang, 1984.

(5) Oral literature

Finnegan, Ruth. *Oral Literature in Africa*. Clarendon, 1970.

Finnegan, Ruth. *Oral Poetry: Its Nature, Significance, and Social Context*. Indiana University, 1992.

African oral literature: backgrounds, character, and continuity By Isidore Okpewho Bloomington: Indiana University Press, ©1992

Johnson, John. *Heeloy: Modern Poetry and Songs of the Somali*, 2nd edition, revised. Haan Associates, 1996.

B. Material culture

Burrison, John. *Shaping Traditions: Folk Arts in a Changing South*. University of Georgia, 2000.

Glassie, Henry. *Turkish Traditional Art Today*. Indiana University Turkish Studies Series. Indiana University, 1993.

Glassie, Henry. *Material Culture*. Indiana University, 1999.

Glassie, Henry. *The Potter's Art*. Indiana University; Material Culture, 1999.

Glassie, Henry. *Vernacular Architecture*. Indiana University; Material Culture, 2000.

Jones, Michael Owen. *Craftsman of the Cumberlands: Tradition and Creativity*. University Press of Kentucky, 2003.

Yoder, Don. *Discovering American Folklife: Studies in Ethnic, Religious, and Regional Culture*. UMI Research Press, 1990.

### C. Song and Music

Abrahams, Roger. *A Singer and Her Songs: Alameda Riddle's Book of Ballads*. Music edited by George Foss. Louisiana State University, 1970.

Blacking, John. *Venda Children's Songs: A Study in Ethnomusicological Analysis*. Witwatersrand University, 1967.

Blacking, John. *How Musical Is Man?* University of Washington, 1973.

Hood, Mantle. *The Ethnomusicologist*. McGraw-Hill, 1971.

Nettl, Bruno. *The Study of Ethnomusicology: Twenty-Nine Issues and Concepts*. University of Illinois, 1983.

Nketia, J. H. Kwabena. *The Music of Africa*. W. W. Norton, 1974.

Seeger, Charles. *Studies in Musicology 1935-1975*. University of California, 1977.

Waterman, Christopher. *Juju: A Social History and Ethnography of an African Popular Music*. University of Chicago, 1990.

### D. Ritual, festival, and belief

Babcock, Barbara ed. *The Reversible World: Symbolic Inversion in Art and Society*. Cornell University, 1978.

Falassi, Alessandro ed. *Time out of Time: Essays on the Festival*. University of New Mexico, 1987.

Guss, David. *The Festive State: Race, Ethnicity, and Nationalism as Cultural Performance*. University of California, 2000.

Jackson, Jason. *Yuchi Ceremonial Life: Performance, Meaning, and Tradition in a Contemporary American Indian Community*. University of Nebraska in cooperation with the American Indian Studies Research Institute, Indiana University, 2003.

Levin, Lawrence. *Black Culture and Black Consciousness: Afro-American Folk Thought from Slavery to Freedom*. Oxford University, 1977.

Turner, Victor. *The Ritual Process: Structure and Anti-Structure*. Aldine de Gruyter, 1995.

Wiggins, William. *O Freedom! : Afro-American Emancipation Celebrations*. University of Tennessee, 1987.

#### IV. Regional studies

**Bronner, Simon. *Folk Nation: Folklore in the Creation of American Tradition*. Scholarly Resources, 2002.**

Falassi, Alessandro. *Folklore by the Fireside: Text and Context of the Tuscan Veglia*. University of Texas, 1980.

Glassie, Henry. *Passing the Time in Ballymenone: Culture and History of an Ulster Community*. University of Pennsylvania, 1982.

Montell, Lynwood. *The Saga of Coe Ridge: A Study in Oral History*. University of Tennessee, 1970.

#### V. Related works

**Bourdieu, Pierre. *The Rules of Art: Genesis and Structure of the Literary Field*. Stanford University, 1996.**

**Gans, Herbert. *Popular Culture and High Culture: An Analysis and Evaluation of Taste*. Basic Books, 1974.**

**Geertz, Clifford. *The Interpretation of Cultures: Selected Essays*. Basic Books, 1973.**

**Guthrie, Stewart. *Faces in the Clouds: A New Theory of Religion*. Oxford University, 1993.**

Hayward, R.J. and I.M. Lewis. *Voice and Power: The Culture of Language in North-East Africa*. School of Oriental and African Languages, 1996.

Hebdige, D. *Subculture: The Meaning of Style*. Methuen, 1979.

**Hymes, Dell. *Foundations in Sociolinguistics: An Ethnographic Approach*. University of Pennsylvania, 1974.**

**Vernant, Jean Pierre. *The Origins of Greek Thought*. Cornell University, 1982.**

Vlastos, Stephen ed. *Mirror of Modernity: Invented Traditions of Modern Japan*. University of California, 1998.

## **VERY CRUCIAL ONES OF ALL**

Bauman, Richard ed. *Folklore, Cultural Performances, and Popular Entertainments: A Communications-Centered Handbook*. Oxford University, 1992.

Bauman, Richard. *Story, Performance, and Event: Contextual Studies of Oral Narrative*. Cambridge University, 1986.

Bauman, Richard. *Verbal Art as Performance*. Newbury House Publishers, 1977.

Ben-Amos, Dan and Kenneth Goldstein eds. *Folklore: Performance and Communication*. Mouton, 1975.

Dolby Stahl, Sandra. *Literary Folkloristics and the Personal Narrative*. Indiana University, 1989.

Dorson, Richard ed. *Folklore and Folklife: An Introduction*. University of Chicago, 1972.

Dundes, Alan, ed. *International Folkloristics: Classic Contributions by the Founders of Folklore*. Rowman and Littlefield, 1999.

Dundes, Alan ed.. *The Study of Folklore*. Prentice-Hall, 1965.

Finnegan, Ruth. *Oral Poetry: Its Nature, Significance, and Social Context*. Indiana University, 1992.

Finnegan, Ruth. *Oral Traditions and the Verbal Arts: A Guide to Research Practices*. Routledge, 1992.

Georges, Robert, and Michael Owen Jones. *People Studying People: The Human Element in Fieldwork*. University of California, 1980.

Georges, Robert. *Folkloristics: An Introduction*. Indiana University, 1995.

Jones, Michael Owen and Robert A. Georges. *Folkloristics: an introduction*. Indiana University Press

Glassie, Henry. *Material Culture*. Indiana University, 1999.

Guss, David. *The Festive State: Race, Ethnicity, and Nationalism as Cultural Performance*. University of California, 2000.

Hufford, Mary ed. *Conserving Culture: A New Discourse on Heritage*. University of Illinois, 1994.

Hymes, Dell. *Foundations in Sociolinguistics: An Ethnographic Approach*. University of Pennsylvania, 1974.

Jones, Michael Owen ed. *Putting Folklore to Use*. University Press of Kentucky, 1994.

Nettl, Bruno. *The Study of Ethnomusicology: Twenty-Nine Issues and Concepts*. University of Illinois, 1983.

Seeger, Charles. *Studies in Musicology 1935-1975*. University of California, 1977.

Toelken, Barre. *The Dynamics of Folklore*. Houghton Mifflin, 1979.

Waterman, Christopher. *Juju: A Social History and Ethnography of an African Popular Music*. University of Chicago, 1990.

## 6. Articles by Dr. Asafa Jalata

### Latest Publications

#### 1. 2010

Contending Nationalisms of Oromia and Ethiopia: Struggling for Statehood, Sovereignty, and Multinational Democracy, (Binghamton: Global Academic Publishing, Binghamton University, State University of New York).

2. 2010 "The Ethiopian State: Authoritarianism, Violence and Clandestine Genocide." The Journal of Pan African Studies

.(With Harwood Schaffer).

3. In Press. "The Tigrayan-led Ethiopian State, Repression, Terrorism and Gross Human Rights Violations in Oromia and Ethiopia." Horn of Africa Journal.

4. In Press. "Oromian Urban Centers: Consequences of Centralization and Concentration of Habasha Power in Multinational Ethiopia." Journal of Oromo Studies.

5. 2010 "Conceptualizing and Theorizing Terrorism in the Historical and Global Context," Humanity and Society.

6. 2009 "The Struggle of the Oromo to preserve and Indigenous Democracy," Sharing Cultures 2009, edited by Sergio Lira, Rogério Amoeda, Cristina Pinheiro, Joao Pinheiro, and

**Fernando Oliveira, (Barcelos, Portugal: Green Lines Institute for Sustainable Development), pp. 467-475.**

**7. 2009**

**“The Place of the Oromo Diaspora in the Oromo National Movement: Lessons from the Agency of ‘Old’ African Diaspora in the US.” Contested Terrain: Essays on Oromo Studies, Ethiopianist Discourse and Politically Engaged Scholarship, edited by Ezekiel Gebissa, (Lawrenceville, NJ: The Red Sea Press).**

**8. 2009 “Being in and out of Africa: The Impact of Duality of Ethiopianism,” The Journal of Black Studies,**

**40: 189-214.**

**9. 2009**

**“The Duality of Ethiopianism and its Impacts on Oromo society, “Vital Issues: the Journal of African American Speeches, Volume XVIII, No.1, pp.22-30.**

**10. 2008**

**“Struggling for Social Justice in the Capitalist World System: The Cases of African Americans, Oromos, Southern and Western Sudanese,” Social Identities: Journal for the Study of Race, Nation and Culture, Vol. 14, No. 3, May, pp. 363-388.**

**11. 2008 “Foundation of a State in Oromia: Applying Gadaa Principles in the twenty First Century.” The Journal of Oromo Studies, Volume 15, Number 2, July: 133-189.**

**Jalata, Ph.D.,**

**Professor, Sociology and Global Studies, and**

**Interim Chair of the Africana Studies Program**

**The University of Tennessee**

**The Department of Sociology/**

**The Africana Studies Program**

**901 McClung Tower**

**Knoxville, TN 37966-0490**

**Office: (865)974-7027**

**Fax: (865)974-7013**

**E-mail: ajalata@utk.edu**

**http://web.utk.edu/~ajalata**

**http://works.bepress.com/asafa\_jalata/**

**http://quest.utk.edu/2010/asafa-jalata/**