

OSA Newsletter 12

July 2006

The Oromo Studies Association

Two Decades of Service and Scholarship

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A year honoring two memorable decades
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Reminder:

Did you:

1. Purchase your flight ticket?
2. Reserve a room? Check Conference venue below
3. Pay for your OSA registration? ... Bring your fee to OSA conference.

A message from OSA president:

One beautiful year honoring two memorable decades

Alas! This is my last newsletter, and the longest one too by several pages. In Oromo tradition the beginning has more authority, but the end, so concluded by the will of Waaq (God), also has a ceremonial salute. The first code of gesture is to thank, i.e., thank all that made the year a memorable one. First and above all comes a gracious thank to Waaq the almighty. And then of course I must thank OSA Ex. C. that once again proved that the quality of a team work depends on the chemistry of the group. I worked with the all sensible Dr Gobana who will lead OSA next year, Dr Gudata, our able sergeant who serves as OSA secretary, Dr Guluma, the JOS editor who put together a quality Journal, and Dr Abebe who made the chemistry so complete serving as a treasurer. This is a powerful group who backed me with all my ideas and supported me with all my at times dubious projects. They comforted me through the thick and thin that I had to endure simply because I happen to be OSA President.

I must also thank those who led and served in all the ad hoc committees. I was lucky to have known Dr Misgana whose shyness and humility curtails too much of his capacity making it very difficult to reach his richness. I asked him to recruit 25 new members, a goal I knew was nearly impossible because previous Ex. Cs. have worked on this project, and the pool is narrow. He

surprised us with recruiting 22 new members already.

I also knew that we will not be able to accomplish any of the projects we outlined unless we have resources to fund them. It was with much skepticism that we calculated a minimum need of \$5000 for the Conference, and asked Dr Bahiru Dhuguma to lead a fundraising team. Dr Bahiru worked hard soliciting donations for OSA, and when it seemed that we will fail, a rescue came from a single donor who hated us failing. Dr. Gudata donated \$2000, which put the collection far above the minimum goal. Thanks to Dr Bahiru, Dr Gudata, and the many who donated so generously, we will be able to do what we wanted to do for OSA this year.

In the very first newsletter, I wrote that the Oromo struggle needed a serious scholarly input that will lead the debate and design a roadmap out of the current predicament. Obviously OSA is a neutral research body, but it is not neutral on collective Oromo needs. In fact, as a collection of Oromo minds, OSA has a scholarly duty to play a leading role in addressing serious Oromo issues to facilitate the unity of the Oromo people without favoring any Oromo political organization. Fear of partiality should not paralyze OSA, and we should take calculated, careful, and scholarly measures to address current problems of the Oromo struggle. I asked Dr. Asafa Jalata to create a team of scholars and suggest methodological topics or measures through which the Oromo struggle can be enhanced, and to produce a research agenda that can help create a political platform based on which a useful political dialogue can be

initiated among Oromo political entities. The findings of the group are a subject of one of the OSA panels. I therefore want to thank Dr Asafa for his studious contribution, and for the many inputs and advices he offered me during the course of my term as OSA President.

Much has been said about transforming OSA and making it adapt to the ever changing needs of our society. We created a review team with Qabbane in leadership to look into long and short term ways of increasing OSA's activities and improving its performance. The short term goal of this team included organizing a mid-year OSA seminar. OSA indeed had its first mid-year workshop devoted entirely to the economy of Oromia. I thank Qabbane for her leadership in organizing a much focused midyear conference.

During the course of the year, several individuals sent me encouraging emails. Dr Mohammed Hassen was very generous to me, and I shall add that he has always been.

I also thank all authors who submitted to present papers at OSA. I know it takes tremendous amount of time and energy to produce a quality paper, and I hope all papers will stand to the test of popular review. And finally, thank you all who dropped me emails supporting and encouraging me during the entire year – you have inspired me greatly.

Nagaan,
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OSA 2006 Annual Conference - Update

Suggestion for panelists

If you plan to read your paper, it takes 4-5 minutes to read a page. You should time your presentation and shorten it appropriately. Panel chairs will impose time limits very seriously. Besides, going over the allocated time is considered impolite because the extra amount a panelist took has to be reduced from the time of other speakers. It is also wise not to dwell excessively on personal and subjective opinions. Everyone has such subjective views. The power of a research paper is in that it is primarily based on research and cross-referenced data. Needless to say that personal attack has no room in a scholarly discourse. **Each presentation will last no more than 15 minutes, followed by 5 minutes for questions and answers.**

Suggestions for the audience

OSA is not a political platform, but political topics are one of OSA's subjects. You may disagree with political ideas and even data presented by individuals at the conference. OSA does not endorse any of the ideas. OSA panelists are entitled to their opinions. It is perfectly normal for individuals to disagree. In such disagreements, one should not condemn those who disagree with him or her. Condemning those who disagree with one's views is a dictatorial tradition we aspire to eliminate. Such is also the quintessence of the Gada political routine – a debated consensus, debated with respect. Debate with respect is a measure of the maturity of our political tradition.

CONFERENCE SITE:

The University of Minnesota
Coffman Memorial Union, Great Hall
300 Washington Ave. S.E. Minneapolis
MN 55455-0110



ACCOMODATIONS: you may choose either a hotel or a dormitory:

Hotel:
Holiday Inn Metrodome
1500 Washington Ave S.
Minneapolis, Minnesota 55454

A block of rooms are available to the conference participants. Please call 1800 448-3663 to reserve. The reduced hotel rate of \$105.00 + tax may not be available this late. This hotel is a short walking distance from the conference site.

Dormitory:
The dorm is located at:
Centennial Hall
614 Delaware Street SE
Minneapolis, MN 55455

The dormitory rate is \$32.00/night/person for double bed room or \$42 for single bed room, breakfast included. To reserve a dorm room, call Clare at 612-625-1660. The Centennial Hall is adjacent to the conference hall.

2006 OSA Annual Conference Schedule (Tentative)

The University of Minnesota
Coffman Memorial Union
Great Hall
July 29 and 30, 2006

8:00 AM - 8:30 AM
Registration and social event

8:30 AM - 9:00 AM
Tutorial

Obbo Dabbasaa Guyyo	Abbaa Gadaa Shanana (Five Abbaa Gadaas)
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9:00 AM - 9:45 AM
Welcome: OSA President
Welcome: University of Minnesota
OSA Ceremony

9:45 AM – 10:45 AM
Keynote Presentation

Obbo Dabbasaa Guyyo	Yayyaa Shanana, Yaa'a Gadaa Sadiinii (The Five Proclamations, Assembly of the three Gadaas)
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10:45 AM – 10:50 AM
Announcement and miscellaneous

10:50 AM – 11:00 AM

Foreword

Adde Bonnie (Qabbane) Holcomb	Who is Sisai Ibssa?
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11:00 AM – 12:10 PM

Panel 1: The Viability of the Economy of Oromia, (Panel dedicated to Sisai Ibssa)

Chair: Prof. Asafa Jalata

Rev. Harwood D. Schaffer	The Viability of the Economy of Oromia: A Point of Departure
Dr. Abebe Adugna	A Comparative Welfare Analysis of Ethiopian Regions: The Case of Oromiya
Dr. Bahiru Dhuguma	The Impact of Globalization on the Oromo Economy under the Colonial Rule of the State of Ethiopia: the Interplay of Politics, Policies, and Economics

Dr. Ezekiel Gebissa (Discussant)

12:10 Noon – 1:10 PM

Lunch, on site

1:10 PM – 1:20 PM

Foreword

Prof. Mohammed Hassen	Who is Waqo Gutu?
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1:20 PM – 2:20 PM

Panel 2: Unity and Leadership (Panel dedicated to Waqo Gutu)

Panel organized by Prof. Asafa Jalata

Chair: Gudata Hinika, M.D.

Prof Asafa Jalata	Leadership and Organizational Issues in the Oromo National Movement
Dr. Addisu Tolasa	Revisiting and Reviving Baro Tumsa's Organizational Model
Obbo Daraaraa Maati	Saba Hima (media)n Deemsa Qabsoo Oromoo Keesatti Ghee Inni Qabu

2:20 PM – 2:30 PM

Foreword

Prof. Asafa Jalata	Who is Adam Jilo?
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2:30 PM - 3:30 PM

Panel 3: Nationalism and Democracy in the Horn, International Perspectives (Panel dedicated to Adam Jilo)

Chair: Prof. Mohammed Hassen

Amb. David Shinn	U.S. Support for Democratization in Ethiopia
Prof. D. Levine	Three Perspectives on the Past and Future of the Oromo People
Prof. Siegfried Pausewang	The Oromo and the CUD

3:30 PM – 3:40 PM

Announcement and miscellaneous

3:40 PM – 4:50 PM

Panel 4: Language and Tradition (A)

Chair: Prof. Asmerom Legesse

Prof. Ephraim Isaac	Oromo Verbal Types & The Place of Afaan Oromo in Afroasiatic languages
Dr. Lahra Smith	No going back: language promotion in Oromiya Region

Feature Presentation

Chair: Goli Yohannes

30 min.

Prof. Asmerom Legesse	Summation: Gada and Oromo Democracy, Retrospect and Prospect
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4:50 PM – 5:00 PM

Announcement and miscellaneous

5:00 PM – 6:00 PM

Panel 5: Identity, Democracy, and Nationalism under EPRDF

Chair: Prof. Ed Keller

Prof. Beyene Petros	Challenges and Opportunities in the Ethiopian Political Landscape
Dr. Marara Gudina	The Ethiopian State and the Future of the Oromos: The Struggle for ‘Self-Rule and Shared-Rule
Obbo Bulcha Dammaqsa	Oromo Relationship to Other Ethnic Nationalities in Ethiopia

6:00 PM

End of Saturday schedule

Ω Sunday Ω

8:30 AM – 9:00 AM

Registration and Social Event

9:00 AM – 10:00 AM

Panel 6: A Reassessment of Discourses in the Oromo National Quest for Political and Economic Power

Panel organized by Prof. Bichaka Fayissa

Chair: Abraham Mosisa

Obbo Mekonen Gelan	Some prospects for averting the looming human tragedy in Oromia: the way forward
Prof. Bichaka Fayissa	Current responses to the political and economic crises in Oromia
Dr. Bahiru Dhuguma	Perspectives on Strategic Challenges Facing the Oromo National Struggle for Political and Economic Freedom

10:00 AM – 11 AM

Panel 7: Challenges of the Oromo National Liberation Struggle and a roadmap

Panel organized by Dr. Beyan Asoba

Chair: Dr. Gobena Huluka

Dr. T. E. Fido	The Role of the Oromo Intellectual in the National Liberation Struggle
Obbo Lenco Lata	The Challenges of Articulating Oromo National Liberation Struggle within Current Global Trends
Dr. Beyan Asoba	The Oromo Struggle for National Liberation and the Questions of Human Rights, the Rule of Law and Democracy.

11:00 AM – 12:20 PM

Panel 8: Human Rights, Contemporary and Historical Perspectives

Chair: Dr. Beyan Asoba

Dr. Trevor Truman	Human rights in post-Zenawi Ethiopia
Prof. Mohammed Hassen	Continued Human Rights Violations in Oromia and what we can do about it
Dr. Ezekiel Gebissa	Dealing with Ambiguities: History, Politics, and Future of Oromo Nationalism
Dr. Daniel Ayana	Do Societies Choose to Succeed or Fail? A comparative study of Oromo and Abyssinian social structures

12:20 PM – 1:20 PM

Lunch, on site

1:20 PM – 1:40 PM

Chair: TBD

Feature Presentation:	
Goli Yohannes and Nardos Tassew A Glimpse into the Lives of Oromo Youth in Toronto	
20 min.	

1:40 PM – 2:40 PM

Panel 9: Student movement

Chair – Arfasse Gemeda

Dr. Asfaw Beyene	Student Movements Around the World, a Synopsis
Obbo Jima Tufa (DJ)	The Pen is mightier than the sword: The role of Waldhaansso and Ejerssa Journals in promoting and propagating Oromo Struggle in North America
Adde Kulani Jalata	Oromo Student Protests

2:40 PM – 3:20 PM

Panel 10: Nationalism: Perspectives for the Horn

Chair: Dr. Abebe Adugna

Prof. Abdi Samatar	Ethnic Blinders versus civic autonomy in Ethiopia
Obbo Apee Jobi	Agenda for Unity of Purpose

3:20 PM – 4:00 PM

Panel 11: Language and Tradition (B)

Chair: Dr. Makuria Bulcha

Dr. Belletech Dheressa	Abduction of Young Girls for Marriage or “Butti”: Girls’ Nightmare and Violation of Human Rights
Obbo Lube Birru	Guddifachaa, akka Sirna Gadaatti

4:00 PM – 5:00 PM

Panel 12: Sustainability and Progress

Chair: Prof. Bichaka Fayissa

Adde Fowsia Abdulkadir	The Role of Diaspora in strengthening Democracy in the Horn of Africa: The case of Ethiopia
Obbo Asafa Ragassa	Food-insecurity: A real threat to the Oromo people
Dr. Gobeba Huluka	The Impact of Land Ownership on Agricultural Productivity and Sustainability in Oromia

5:00 PM – 6:00 PM

**Panel 13: Imagining Oromia and Ethiopia: Reflections on Political and Scholarly
Discourse on Oromo and Ethiopian Identities**

Panel organized by Dr Makuria Bulcha

Chair: Dr. Guluma Gemedo

Obbo Ibsa Gutama	The state of Oromo struggle
Prof. Xilahun Gamta	Afaan Oromo, Hudhaan-qabaa Habashaa Harkaa Bayee Afaan Kabajamaa Ittiin Barreeffamu Ta'uu Isaa
Dr. Makuria Bulcha	Imagining Oromia and Ethiopia: Reflections on Political and Scholarly Discourse on Oromo and Ethiopian Identities

6:00 PM

Ω End of OSA Conference Ω

6:10 PM

OSA Business Meeting, Members Only

Tentative business meeting agenda will be posted shortly

Commentary: A note from history pages

OSA has taken a firm stand on the right of Oromo students to have access to unbiased education, equal access to academia, and the rights to freedom of expression. In OSA newsletter 9, under a title “The Attack on Oromo Students is an Attack on Oromo Scholarship”, we expressed our collective distress on the arrest, torture, and killing of Oromo students in Ethiopia. In OSA newsletter 10, under a title “Discrimination and Religious Intolerance Allowed at Mekelle University”, we exposed a textbook that propagated hate.

Prof. Mohammed Hassen was recently interviewed by graduating Oromo students in Oromia. The interview covered several aspects of Oromo history. The following is extracted from his responses to the graduating students’ questionnaire. In extracting the following from Prof. Mohammed’s long responses, I might have shifted or obscured some of his messages for which I apologize in advance.

A. Beyene



Historical evidence and linguistic data establish beyond an iota of doubt that the Oromo are one of the indigenous peoples of Ethiopia, original inhabitants of that country. For centuries the Oromo lived as a free, powerful independent nation in the Horn of Africa.

Up to the seventeenth century, all Oromo lived under the Gada System. Even after the seventeenth century, most Oromo continued to live under the republican form of Gada government, in which leaders were elected every eight years. However, during the

eighteenth and nineteenth centuries the Oromo who lived in the regions of Wallo, Wallaga and the Gibe region slowly abandoned the republican form of government and adopted a monarchic institution. This was brought about by complex developments which cannot be discussed in this brief answer. Here let it suffice to say that there were six small Muslim Oromo states in Wallo alone, ruled by their own kings and queens. Of all the Oromo states in Wallo that of Warra Himano was the strongest and it lasted the longest. In the Gibe Region, there were five Oromo states, two of which--Limmu-Ennarya and Jimma Abba Jifar, were the richest kingdoms in the Ethiopian region. There were also two Oromo states in Wallaga and two others in the process of formation there. These Oromo states were engaged in a continuous struggle with each other for the formation of a single Oromo state. Interestingly this development coincided with the struggle among the Amhara-Tigray princes for the unification of historical Abyssinia, the land of Amhara-Tigray people. Before the conquest of the Oromo in the 1880s, Abyssinia produced nothing which the Oromo of the Gibe Region were not already producing or capable of producing more than Abyssinia itself. These two developments indicate that on the eve of the conquest and colonization of Oromia: the Abyssinian and Oromo societies were roughly at similar stages of development, one society more advanced in some areas, but less so in others.

The relationship between the Ethiopian Empire created by Emperor Menilek and that of Oromia was and still is colonial. It was the relationship of colonizers and the colonized, the rulers and the ruled, the oppressors and the oppressed, the masters and the subjects. As with all forms of colonialism, the driving social force behind Menilek’s colonialism was economic. The green land lush Oromo lands and their boundless commodities (gold, civet, ivory, coffee and [their] prosperous markets) were the economic motives. To these may be

added the search for new sources of food for Menilek's soldiers, the plunder of Oromo property, free labor, and the expropriation of Oromo land were the primary economic motives. Some aspects of Menilek's colonialism in Oromia have similarities with European colonialism in other parts of Africa. As European colonists dominated the economic resources and controlled the politics of their colonies, Menilek's armed settlers in Oromia dominated the economic resources and totally controlled the military, judiciary and political power, institutionalizing the monopoly of the settler's advantages. The armed settlers in Oromia were and still are known as Neftanya. Emperor Menilek alienated Oromo land and gave it, together with the people, to the Neftanya, who owned land, cattle, and slaves. In the sacred land of their birth, the Oromo lost their rights to their own lands and became landless Gabars (serfs) who were physically victimized, socially and psychologically humiliated and devalued as human beings. The Neftanya, who exploited, brutalized, and dehumanized the Gabars had no interest in recognizing the humanity of the Oromo. The purpose was to break the Oromo in body, soul and spirit and reduce them to the condition of helplessness and dejection.

As if what has transpired thus far was not enough, systematic efforts were made to destroy Oromo cultural heritage, political and religious institutions. No stone was left unturned to destroy Oromo unity and national identity. All Oromo kingdoms, even the three kingdoms that purportedly had local autonomy, were abolished.

Before their conquest the Oromo maintained contact with each other through the famous pilgrimage to the land of their spiritual leader in southern Ethiopia. The pilgrimage served as the focal point of their spiritual and national unity. After the conquest of Oromia, Menilek officially banned the Oromo pilgrimage, so as to weaken Oromo unity. He went further and banned Gada elections and the gatherings of

the Chafe Assembly. Once elections to the political offices and the gathering of the Chafe Assembly were banned, the Gada system lost the *raison-d-etre* for its political existence. The system had lost all of its political significance. It was only the memory of the system that continued to exist. In short, after the conquest and annexation of Oromia, the Oromo lost their sovereignty, their land, their democratic political institution and their basic human rights. Thus contrary to the claim that Emperor Menilek "united Ethiopia", he created an empire of which all the members were subjects rather than citizens, but in which almost all the Oromo were colonial subjects.

It is fair to say that the modern Ethiopian state was not brought about by natural growth of united peoples. It was the product of colonial conquest. Since its creation, the Ethiopian state became the state of the ruling Abyssinian (Amhara-Tigray) elites . . . [who] dominated the political, military, economic, cultural, religious and social life of the Ethiopian state... for the Oromo, what passes for the Ethiopian national culture, national language, national symbols . . . Which are projected to represent Ethiopian nationalism are of the Amhara-Tigray society.

Many Oromo died resisting with arms in their hands rather than accept intolerable domination. However, owing to the lack of central leadership, the absence of communication, the long distance and the tight control of imperial government, the numerous Oromo resistances were uncoordinated and they were isolated, angry responses to intolerable local conditions.

The Oromo have as rich and as complex history as other peoples of Ethiopia including the Abyssinians. However, because of Oromo lack of their own writing system, their history was not recorded. Because the Abyssinians have had a very unique writing system, they kept records of the history of their great men and women for hundreds of years. Although

some Amhara communities and some Oromo groups had contact with each other in the region of Shawa probably by around 1200, it was only during the 16th century that conflict between the two groups intensified. As a result of this conflict the Christian monks and court chroniclers depicted the Oromo as “enemies of the Amhara” and what they wrote about the Oromo mainly expressed the intense prejudice deeply rooted in the Abyssinian society. The monks and court chroniclers presented the Oromo as “new comers to Ethiopia” and as “a people without history”. Even some modern scholars (see Ullendorff 1960, p.76) repeated the silly stuff of court chroniclers as if they are gospel truth. Abyssinian monks and court chroniclers wrote about the Oromo for the purpose of denigrating them as people, and savaging their cultural creativity, their democratic heritage and their way of life. Since what the monks and court chroniclers wrote about the Oromo was the sources for the writing of Oromo history, no other people in Ethiopia had their history so distorted or ignored and their cultural achievements and human qualities undervalued as the Oromo have been in the Ethiopian historiography. Abyssinian view of Oromo history mainly reflects their prejudice against the Oromo.

The claim that the Oromo were “new comers to Ethiopia” and that they are people “without history” is historically nonsense. How could the people who have lived in Ethiopia for thousands of years suddenly become “new comers” to the same country?” People whose views are shaped by their own prejudice do not realize that there are no people without history in the whole world. The Oromo have fascinating history, which tells the story of their cultural creativity, political institutions which flowered in patterns of their own making and nourished Oromo political, spiritual and material well-being.

The word Ethiopia was of Greek origin. Originally, it meant people with “burnt face”

meaning black people. As a generic term, the term Ethiopia applied to all the lands west of Indian and south of Egypt. However, in time the application of Ethiopia was limited only to the country south of Egypt, which was known as Nubia or Kush. The three names of Nubia, Kush and Ethiopia were used interchangeably to refer the same country in what is today the Sudan. The blameless Ethiopians of Greek classical literature, to whose land the Greek gods traveled for their feast, the tall, beautiful and elegant Ethiopians of Greek history were all reference to the ancient Nubians who created one of the oldest civilization in Africa. In some respect the Nubian civilization was even older than that of the famous Egyptian civilization. As Egyptians colonized Nubia from around 1500-1000 B.C., the people of Nubia in turn colonized Egypt from around 750-663B. C. and established the 26th famous Egyptian dynasty that was known as the Ethiopian dynasty, meaning, the period when the Kushitic kings and queens of Nubia ruled over the entire Nile valley. In short, Ethiopia that was mentioned several times in the Bible, as well as by classical writers referred only to Nubia located in the northern region of the Sudan and not to the country that is today known as Ethiopia.

It was the Axumite Emperor Ezana (A.D. 330-360) who destroyed Meroe, the third capital city of the kingdom of Kush or classical Ethiopia in 350. Ezana celebrated his victory by adding to his many titles that of the “king of Ethiopia” thus making classical Ethiopia one of the territories over which he ruled. Shortly after the death of Ezana, the Axumite control over classical Ethiopia came to an end. However, with the translation of the Bible into Geez language during the 6th century, the name Ethiopia started to be identified with the Axumite Empire. What ultimately linked the term with Ethiopia of today was Kebrä Nagast (the Abyssinian national epic) which was written during the early 14th century. Despite the

strong link Kebra Nagast “had established, Abyssinian leaders rarely referred to their country as Ethiopia. They continued using Habasha, which was indigenous self-designation for the Semitic language-speaking Christians- the Tigrayans and the Amhara population of Ethiopia. As a result from 14th century to the first half of 20th century the country was known internationally as Abyssinia, which was European version of Habasha. In 1923 that country became a member of the League of Nations as Abyssinia. For the first time, it was Emperor Haile Selassie’s constitution of 1931 which made Ethiopia the official name of the country and defined its people as Ethiopians. “And yet, up to 1942, the British Foreign Office records continued to refer to Ethiopia as Abyssinia”. The foreign office records of several European countries including those of the United States did likewise.

Ethiopian history had always been state centered and the essential aspect of that history has been political and ideological control. Those who controlled the Ethiopian state controlled to a large measure what was written about the Oromo. Controlling what is written about the past is part of the attempt to shape the vision of the future. That is why the contest over Ethiopia past is perceived as much a contest over the future. It is about the future of Oromia - to be controlled, dominated and exploited by the ruling Tigrayan elite or to be the land where its people decide their own destiny without any interference or control either by the Tigrayan or the Amhara elites. The current attack on Oromo history at Mekelle University is part of Tigrayan elites’ ideological warfare against the Oromo. With material support from the administration of Mekelle University, a history teacher prepared a 75-page document that is entirely devoted to distortion of Oromo history. This document is a collection of anti-Oromo diatribe written in the past four hundred years. Teaching

such outdated and valueless material is a great disservice to the students whose mind will be poisoned. It is a great disgrace to the institution that finances the production of such material motivated primarily by hatred and fear of Oromo potential for the future. It appears anti-Oromo prejudice is spreading sickening hatred that has engulfed the mind, the body and soul of some individuals on the campus of Mekelle University. Hatred is the cancer that eats the vital organs of any society as it pollutes the mind and the human spirit. I hope the unfortunate Oromo students on the campus of Mekelle University will not be the victim of hatred generated by what is taught in class in the name of Ethiopian history, based on intense anti-Oromo prejudice of the past four hundred years.



Donations and membership dues: Those who want to pay OSA dues, join as new members, or want to donate to OSA, please send your pledge to:

OSA
P. O. Box 7508
Silver Spring, MD 20907

Please note that all contributions are tax deductible.



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