

## The Oromo Of Ethiopia By Mohammed Hassen

Provides a history of the Oromo relationships with the other ethnic groups of South West Ethiopia, the Amhara historical perspective of the Oromo and the Oromo political system based on 6 age-grades or initiation periods.

Reframes the story of modern Ethiopia around the contributions of the Oromo people and the culturally fluid union of communities that shaped the nation's politics and society.

Approximately 200 pages of essential vocabulary, common phrases, grammar, and verb conjugations for the Afan Oromo (Oromiffa) language. Written from the perspective of a native English speaker - useful for anyone visiting or working in Ethiopia's Oromia region. A great tool for Oromo-Ethiopian diaspora to teach children their native tongue.

The Oromo of Ethiopia A History, 1570-1860 Red Sea Press (NJ)

This work examines the Ethiopian imperial conquest and Oromo military resistance and the consequent feudal political economy and administration, centre periphery relations, the origins of identity based conflicts and continuity and change in Oromo's socio-political institutions.

Applies the concept of oppressor and oppressed nationalisms to explore the historical forces and social processes that have shaped modern Ethiopia.

This publication is the second edition of the Oromo Textbook. It is designed to teach the Oromo language to those who can speak the language but are unable to read it; for those children who were born and live outside their homeland; and for those who are interested in learning one of the major languages of Africa. The Oromo language is spoken by close to 40 million people in Ethiopia and northern Kenya and is the second or third largest language in Africa. It is a testament to the resilience of the Oromo language and how it survived over a century of Abyssinian onslaught and suppression. By reading this handbook one can grasp aspects of Oromo culture, systems of thought the principle of social organization and the art of communication. Rare among Oromo educational material, this volume reads smoothly; from learning the sounds of Oromo alphabets also known as qubee, to reading, and understanding the Oromo language. This work is distinct because it brings out the Oromo oral tradition. It is loaded with specific ways Oromos learned, thought, and preserved their language and culture, the essence of their Oromumma (Oromomness). This book strives to fill the void of Oromo educational material not only in North- America, but also in Oromia (Ethiopia), where teaching and learning the Oromo language outlawed by successive Ethiopian regimes and not sufficiently developed under the current government. This book will undoubtedly emerge as a conversation and discussion piece in the learning and teaching of the Oromo language, Oromo history and tradition of the Oromo people.

Oromo Witness tells the astonishing tale of Hangasu Wako Lugo and his journey from his home in Ethiopia, to his fight for his people's freedom, and, finally, to America. The Bale Revolt, 1963 - 1970, saw Ethiopia descend into civil war as the Oromo people fought for self-determination and liberty. Throughout the conflict, Hangasu Wako Lugo was there. He sat at the side of his father, Wako Lugo, from battlefield to negotiating table. He met and argued with emperor Haile Selassie. He was imprisoned in one of the harshest Somali prisons. He accompanied a military expedition in which he saved the general's life. In the 1990s, after the communist regime was toppled, he ran for a House seat representing his home district. And finally, in 2000, he landed in St. Paul, Minnesota, U.S.A.

In Children of Hope, Sandra Rowoldt Shell traces the lives of sixty-four Oromo children who were enslaved in Ethiopia in the late-nineteenth century, liberated by the British navy, and ultimately sent to Lovedale Institution, a Free Church of Scotland mission in the Eastern Cape, South Africa, for their safety. Because Scottish missionaries in Yemen interviewed each of the Oromo children shortly after their liberation, we have sixty-four structured life histories told by the children themselves. In the historiography of slavery and the slave trade, first passage narratives are rare, groups of such narratives even more so. In this analytical group biography (or prosopography), Shell renders the experiences of the captives in detail and context that are all the more affecting for their dispassionate presentation. Comparing the children by gender, age, place of origin, method of capture, identity, and other characteristics, Shell enables new insights unlike anything in the existing literature for this region and period. Children of Hope is supplemented by graphs, maps, and illustrations that carefully detail the demographic and geographic layers of the children's origins and lives after capture. In this way, Shell honors the individual stories of each child while also placing them into invaluable and multifaceted contexts.

My Life, My Vision for the Oromo and Other Peoples of Ethiopia is a contribution to the Ethiopian people and to the study of Oromo history, culture, economy, political and social life in particular. It consists of twenty chapters mostly eye-witness accounts, experiences and activities of the author who had given efficient and effective civil services for long years at National and International levels in various capacities of leadership and management. The rich information contained in the book are not only exciting, but exciting and well organised.

This book is not a definitive history of the Oromo people, but an attempt to provide an account of the struggle of the Oromo people to affirm their place in history. The Oromo people make up a significant portion of the Horn of Africa population. They account for approximately half of the population of Ethiopia. Oromia is a title used to refer to the Oromo as a political, cultural and social entity. The Oromo people living in the Horn of Africa share a common language and a homogeneous culture. During their long history the Oromo developed their own cultural, social and political system known as the Gadaa system. It is a uniquely democratic system governing life from birth to death. Ecologically and agriculturally Oromia is the richest region in the Horn of Africa. Livestock products, coffee, oil seeds, and spices are the center of the economy. Mineral resources also are a part of the Oromo economy, and wild life is abundant in their homelands. Living in East African nations, the Oromo people are largely unknown to most of the world; this work lifts

up the people, their culture and their struggles. Political turmoil in Ethiopia and elsewhere in East Africa has resulted in a large Oromo population dispersed around the world. It is a community bound together by a concern for their homeland -- Oromia. Book jacket.

Drawing on nine case studies, this book offers a comparative ethnography of the contested powers that shape democratization in Ethiopia. Focusing on the competitive 2005 elections, the authors analyze how customary leaders, political parties and state officials confronted each other during election time.

In 1896 a massive Ethiopian army routed an invading Italian force and brought Italy's conquest of Africa to an end. In defending its independence, Ethiopia cast doubt on the assumption that all Africans would fall under the rule of Europeans, and opened a breach that would lead to the continent's painful struggle for freedom from colonial rule. Focusing on the issue of the Oromo national struggle for liberation, statehood, and democracy, this book critically examines the dialectical relationship between Ethiopian colonialism and Oromo culture, epistemology, politics, and ideology in the context of the accumulated collective grievances of the Oromo nation. Specifically, the book identifies chains of sociological and historical factors that facilitated the development of Oromummaa (Oromo nationalism) and the Oromo national movement. It demonstrates how the Oromo national movement has been challenging and transforming Ethiopian imperial politics, tracks the different forms and phases of the movement, and maps out its future direction. Currently, the Oromo are the largest ethno-national group and political minority in the Ethiopian Empire. They were colonized and incorporated into Ethiopia as colonial subjects in the last decades of the 19th century through the alliance of Abyssinian/Ethiopian colonialism and European imperialism. Since their colonization, the Oromo people have been treated as second-class citizens and have been economically exploited and culturally and politically suppressed. Despite the fact that Oromo resistance to Ethiopian colonialism existed during the process of their colonization and subjugation, it was only in the 1960s and 1970s that Oromo nationalists initiated organized efforts to liberate their people. Presently, Oromo nationalism plays a central role in Ethiopian politics.

First full-length history of the Oromo 1300-1700; explains their key part in the medieval Christian kingdom and demonstrates their importance in shaping Ethiopian history.

The book examines, compares, and contrasts the African American and Oromo movements by locating them in the global context, and by showing how life chances changed for the two peoples and their descendants as the modern world system became more complex and developed. Since the same global system that created racialized and exploitative structures in African American and Oromo societies also facilitated the struggles of these two peoples, this book demonstrates the dynamic interplay between social structures and human agencies in the system. African Americans in the United States of America and Oromos in the Ethiopian Empire developed their respective liberation movements in opposition to racial/ethnonational oppression, cultural and colonial domination, exploitation, and underdevelopment. By going beyond its focal point, the book also explores the structural limit of nationalism, and the potential of revolutionary nationalism in promoting a genuine multicultural democracy.

With a particular focus on the role of situated actors, this book sheds light on the emergence and expansion of Salafism in Bale, Ethiopia from the late 1960s, through the Marxist period (1974-1991) before discussing the rapid expansion and fragmentation of the movement in the 1990s until 2006.

Bulletin for critical analysis of current affairs in the Horn of Africa.

The official historiography of the Ethiopian Empire as well as the majority of the publications on Ethiopian history by European authors used to view the country as a single cultural whole, and to deal only with the history of the Christian empire. The different historical experiences of the Ethiopian multiethnic society and culture used to be usually ignored. In contrast to such one-sided approach this book deals with the Macca Oromo activities, social transformation and historical experiences in the western part of Central Ethiopia, focusing on the political economy of the region. The sources for the book include: 1. written documents in Ethiopian languages (Amharic and Ge'ez), e.g. archival materials, 2. reports by European travellers and missionaries, 3. recent secondary literature, and 4. traditions and oral history collected mainly in Wallagga in 1972-73 and 1979-80. In that region the Macca states had played an important political and economical role until they were subjugated by the order of Menelik II and incorporated into the Ethiopian Empire at the end of the 19th century. Tesema Ta'a belongs to the first generation of the Ethiopian historiographers who graduated from Addis Ababa University in the seventies, and later formed the teaching staff of the History department in Addis Ababa.

The best country-by-country assessment of human rights. The human rights records of more than ninety countries and territories are put into perspective in Human Rights Watch's signature yearly report. Reflecting extensive investigative work undertaken by Human Rights Watch staff, in close partnership with domestic human rights activists, the annual World Report is an invaluable resource for journalists, diplomats, and citizens, and is a must-read for anyone interested in the fight to protect human rights in every corner of the globe.

In *Locating Politics in Ethiopia's Irreecha Ritual* Serawit Bekele Debele gives an account of politics and political processes in Ethiopia as manifested in Irreecha celebrations over the years.

Traces the cultural and political history of the Oromo, their colonisation and incorporation into the modern state of Ethiopia and their long struggle for self-determination and democracy. Focusing on the development of class and nation-class contradictions manifested in the continuing crisis of the Ethiopian state, Jalata examines why the reorganisation of the state in the '70s and '90s failed to change the nature of Ethiopian colonialism.

"This book reveals the many creative solutions an African society found for problems that people encounter when they try to establish a democratic system of governing their affairs. In much of what has been written about Africa ... Little is ever shown of indigenous African democratic systems, under which there is distribution of authority and responsibility across various strata of society, and where warriors are subordinated to deliberative assemblies, customary laws are revised periodically by a national convention, and elected leaders are limited to a single eight-year terms of office and subjected to public review in the middle of their term. All these ideals and more are enshrined in the five-century old constitution of the Oromo of Ethiopia, which is the subject matter of this book. In this book, Legesse brings into sharp focus the polycephalous or "multi-headed" system of government of the Oromo, which is based on clearly defined division of labor and checks and balances between different institutions. Revealing the inherent dynamism and sophistication of this indigenous African political system, Legesse also shows in clear and lucid language that the system has had a long and distinguished history, during which the institutions changed by deliberate legislation, and evolved and adapted with time."--Amazon.com.

A comprehensive exploration and analysis of the Oromo who although mostly living in Ethiopia also form a significant part of the modern republic of Kenya. Based on several years of fieldwork, research into historical archives, and collections of oral narratives, the work will be of interest to all students and academics studying the peoples of East Africa and their cultural, political and national identity. Particular attention is paid to ritual and religious aspects of Oromo life.

This dissertation will demonstrate how music among the Oromo people of present day Ethiopia functions as a system for the preservation and negotiation of a uniquely Oromo identity, as well as a vehicle for resistance against the hegemony long ago established by outside ethnic groups. I will demonstrate how a long history of censorship of Oromo music by various ruling elites has made censorship one of the major features of Oromo social and aesthetic processes. This dissertation will therefore investigate the dynamic of the processes and dialogues through which Oromo identity becomes manifested, and in which music plays a deep role. In Ethiopia, a nation officially "independent" of European colonialism, "Ethiopian" culture was always equated with that of an ethnic minority. Not until the fall of Haile Selassie were the voices of other histories and previously peripheral groups given a chance to participate in the dialogue of Ethiopian statehood. I will use my ethnographic research from the US to Ethiopia to explore the relationship between performance art and state power in Ethiopia. Marginalized under Selassie, embraced and then shunned under the Derg and the current regime of Meles Zenawi, Oromo music demonstrates these complicated relationships. Oromos use music to "remember" past histories, bolster a sense of community among Oromo speaking groups, and fuel anti-colonial nationalism directed not at a European invader, but a black African one. Oromo music is used by the current regime in Ethiopia to present a face of multiculturalism. Yet while the government selectively preserves Oromo culture, Oromo musicians continue to be imprisoned, intimidated, and disappeared for making certain kinds of music. Because of this, various forms of censorship (both external and internal) have become a part of the Oromo music making process. Ethnic identity in general, and Oromo identity in particular, is performative. Music, like the ethnic identity it is used to bolster, is a performative act that creates a space for a polyvocal and heterogeneous dialogue through which Oromo identity is constituted. What can the relationship between Oromo music and the Ethiopian state tell us about ethno-nationalism, censorship, and memory? What does the selective preservation on the part of both Oromo and the Ethiopian government tell us about the role of performance in maintaining history and ethnic identity?

A history of the Oromo peoples of Ethiopia; their culture, religion and political institutions.

The Kingdom of Jimma Abba Jifar, established ca,1830, was the largest and most powerful of five,monarchies formed by the Oromo peoples in,south-western Ethiopia. Based on extensive,fieldwork in the area, this work presents a study,of the history and organisation of Jimma under its,most powerful ruler, Abba Jifar II (1878-1932)stressing the political history and structure of,Jimma with a comparative perspective which notes,similarities and differences in processes and,structures to monarchical systems elsewhere in,Africa and the world.

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