



Institute of Oromo Studies
(JU-IOS)

The 5th International Conference of Oromo Studies

Book of Abstracts

Grand Theme: Oromo in the Horn of African Discourse

Organized jointly by Institute of Oromo Studies (JU-IOS) and
Institute of Gada Studies (HU-IGS)

25-26 January, 2023

Contact:

Deressa Debu (PhD)

Director, Institute of Oromoo Studies

P.O.Box 378

ju.ios@ju.edu.et

Office Tel.+251 47 2116581

Cell phone: +251 911 772394

Oromia, Ethiopia

Reta Duguma (PhD)

Director, Institute of Gada Studies

Haramaya University

P.O. Box, 138

retaduguma21@gmail.com

Office Tel+251258670018

Mobile No. +251911560852

Alemayehu Fekede (PhD)

Head, Research and Publication

Jimma University

P.O.Box 378

instituteoforomostudies@gmail.com

guurii2006@yahoo.com

+251 911339596

Oromia, Ethiopia

Mohammed Abdo (Ass. Professor)

Associate Director, Gada Resource Center

Haramaya University

P.O.Box, 138

maammeeabdoo@gmail.com

Office Tel+251258670018

Mobile No. +251913342203

The 5th International Oromoo Studies Conference
Organized By

Institute of Gada Studies (IGS), Haramaya University
&
Institute of Oromo Studies (IOS), Jimma University

25-26 January 2023

Haramaya, Oromia, Ethiopia

Kora Idil-addunyaa Qorannoo Oromoo 5ffaa

Dhaabbata Qorannoo Gadaa (DhQG), Yuunvarsiiiti Haramaayaa
Fi

Dhaabbata Qorannoo Oromoo (DhQO), Yunivarsiitii Jimmaa

Amajjii 17-18/2015 A. L. I Haramaayaa, Oromiyaa, Itoophiyaa

Book of Abstracts

Theme: Oromoo in the Horn of Africa Discourse: Past and Present

Qapxii Ijoo:

Oromoo Haasbarruu Gaanfa Afrikaa Keessatti: Kan Duriifi Ammaa

5th International Oromoo Studies Conference Organizing Committees

The Institutes extend their gratitude to the organizing committees for their devotion in making the event real.

I. Steering Committee

Major activity:

- monitoring the overall progress of the Conference

No.	Name	Role	No.	Name	Role
1	Dr. Jemal Yusuf	Chair Person	8	Dr. Chanyalew Seyum	Member
2	Dr. Jemal Abbafita	Co-Chair Person	9	Mr. Ibsa Aliyi	Member
3	Dr. Tesfaye Lemma	Secretary	10	Dr. Taddese Habtamu	Member
4	Dr. Netsanet Workneh	Member	11	Dr. Kenenisa Lemmi	Member
5	Dr. Zeinu Ahmed	Member	12.	Dr. Deribachew Bekana	Member
6.	Dr. Deressa Debu	Member	13	Dr. Abdi Mohammed	Member
7	Dr. Reta Duguma	Member			

2. Scientific and Editorial Committee

Major activities:

- identifying the major themes of the symposium
- Announcing call for papers
- Editing and selecting abstracts
- Publishing book of abstracts
- Compiling and publishing proceedings

No.	Name	Role	No.	Name	Role
1	Dr. Adinew Tadesse	Chairperson	7	Dr. Abera Admasu	Member
2	Dr. Alemayehu Fekede	Co-chair	8	Dr. Dejene Gemechu	Member
3	Dr. Mohammed Hassen	Secretary	9	Mr. Birhanu Midhakso	Member
4	Dr. Alemitu Oli	Member	10	Dr. Jira Mekonnen	Member
5	Dr. Ketebo Abdiyo	Member	11	Dr. Emana Beyene	Member
6	Dr. Melkamu Dumessa	Secretary			

3. Logistic Committee

Major activities:

- Facilitating the purchase of promotional materials
- Facilitating purchase of stationeries: note book & pen
- Facilitating per diem and other related payments

No.	Name	Role	No.	Name	Role
1	Mr. Ibsa Aliyi	Chair Person	6	Mr. Mul'ata Alemu	Member
2	Dr. Ahmed Zeynudin	Co-Chair	7	Mr. Amin Damsho	Member
3	Dr. Dereje Fufa	Secretary	8	Mr. Essie G/Wahad	Secretary
4	Mr. Mahtebu Gezahagn	Member	9	Mr. Endale Hawi	Member
5	Mr. Yeshitila G/Tsadiq	Member	10	Mr. Yenebeb Alemu	Member
6	Mr. Eliyas Adem	Member	11	Mr. Tariku Birhanu	Member
7	Mr. Endale Hawi	Member	12	Mr. lyob Tesfaye	member

4. Hospitality Committee

Major activities:

- facilitating coffee, tea, cookies, water, food (lunch and dinner) services on the date of the conference
- facilitating the distribution of materials for the participants
- reserve accommodation room for the guests
- facilitating the posting of banners, and other related services

No.	Name	Role	No.	Name	Role
1	Mrs. Kidesena Sebsibe	Chair Person	4	Mr. Fekadu Belda	Member
2	Ms. Mastewal Darara	Co-Chair	6	Mr. Abdulhamid Aliyi	Member
3	Mr. Ahmed Dedo	Secretary	7	Commander Abdair Yuya	Member
4	Mr. Hunduma Dagim	Member			

5. Public Relation Committee

Major activities:

- Dispatching invitation papers to invited guests and participants from other universities
- Dispatching invitation papers to invited guests and participants from federal, Oromia regional and other bureaus
- Inviting journalists
- Preparation of honorarium for participants
- Preparation Banner
- Serving as master of the ceremony
- Preparation of budges
- Purchasing of Promotional items

N o.	Name	Role	No.	Name	Role
1	Mr. Alemshet Teshome	Chair Person	4	Mrs. Tigist Wondiye	Member
2	Dr. Firew Amsalu	Co-Chair	5	Mr. Muktar Bedaso	Member
3	Mrs. Diribe Mekonnen	Member	6	Mr. Kemal Kassim	Member
3	Mr. Shemsedin Mohammed	Secretary			

6. Cultural Events Organizing Committee

Major activities:

- facilitating the purchase of cultural dresses
- facilitating the preparation of cultural foods for guests
- monitoring and facilitating distribution of materials for the participants

No.	Name	Role	No.	Name	Role
1	Dr. Temam Haji-Adem	Chairperson	6	Mr. Mohammed Raúf	Member
2	Mr. Kamil Mohammed	Member	7	Ibrahim Yasin	Member
3	Mrs. Tigil Getachew	Member	8	Mrs. Faskia Tefera	Member
4	Mr. Shemesedin Amme	Member	9	Birtkuan Yimam	Member
5	Mr. Abdulsamad Mohammed	Member			

Titles of Abstracts for the 5th International Oromoo Studies Conference

Lead Papers		
	Titles	Presenters
	Oromo Studies: Retrospect and Prospects	Bekele Gutema (Prof.)
	The Siinqee Model	Peri M. Klemm (PhD)
	Oromo in the Economy of Ethiopia and the Horn	Gutu T Boka (PhD)
	The Methods of Arbitrament in Gadaa Systems: Based on Comparative study in Customary Courts between Arsi-Gadaa system and Boorana-Gadaa System	Chikage Oba-Smidt/Lookoo Duubaa (PhD)
Theme 1: Gadaa Related Issues		
	Gahee Dubartootni Sirna Gadaa Maccaa Keessatti Qaban Xiinxaluu	Alima Jibril Husen (PhD)
	Indigenous Democracy in Quarantine: Challenges of the Revitalization of the Gadaa System, 1974-2016	Dereje Hineu (PhD)
	Decentralization of power in Gada system: The experience of Jaawwii Oromoo clans of Horroo Guduruu to 1870s	Dessalegn Tolera (PhD)
	Gadaafi Nagaa: Ga'ee Irreechi Araara Buusuuf Qaburratti kan Xiyyeeffate	Desta Desalegn (PhD)
	The Major Structures of the Karrayyu Gadaa System: The Parties, Age-Grades and Its Organs	Mr. Ginbar Negera
	Uumamaa Eeguu Kessatti Qaabu Qo'achuu: Wiirtuu Gadaa Haroo Caalchis Leeqaa Xiyyeeffachuun	Merga Gameda (PhD)
	Assessing the Law-making Process, Law Makers and the Value of Laws in Gadaa Democracy	Mr. Solomon Emiru
	Guddifachaa in Gadaa System: From the Best Interests of the Child's Perspective	Mr. Taye Dida
Theme 2: Economy and Culture		
	Carraaleefi Mashaqaalee Madaksa Finna (Misooma Diinagdee)	Gemechu Dadi (PhD)
	Impacts of Estate Farms among the Jiillee Oromoo (1930s-1960s): A Socio-Economic Appraisal	Mr. Naol G. Kafani

	Xiinxala Dhiibbaa Ammayyummaan Safuu Oromoon Kabaja Namaafi Uffannaaf Qabu Irratti Geessisu: Magaalaa Amboo Irratti Kan Xiyyeeffate	Mrs. Gadise Amsalu
	Western Education vis-à-vis Indigenous knowledge Inclusion in Ethiopian ...	Mr. Abdisa Olkeba
	Faayidaa Dhaabbanni Tuullaa Nageenya Eeguufi Waldhabdee Hiikuu Keessatti Qabu	Mr. Waktole Hailu
	Indigenous institution and knowledge system of northern Oromoo: The case of Ayana Dubarti institution in Raya-Asabo Oromoo	Mr. Sadam Said
Theme 3: Literature and History		
	The Potentials of the Cyberspace in Transforming Oromo Literary Creation, Reception and Scholarship	Ashenafi Belay (PhD)
	Resistance in Prison: Brigadier General Taddasa Birru under House Arrest in Galamso, 1971-1974	Biratu Kenei (PhD)
	Xiinxala Af-Walaloo Weedduu Hacaaluu Hundeessaa (2021): Kuullee Koofi Goota Koo Irratti Xiyyeeffate	Mrs. Hurume Degefa
	Xiinxala Akkaatummaaa Barwalaloo Oromoo: 'Namni kun nama kooti'	Mr. Merga Abebe
	Federalism and Its Discontents: The Post 1991 Experience in Harari and Somali Regions	Reta Duguma (PhD)
	Lij Iyyasu and the Arsi Oromoo	Temam Hajiadem(PhD)
	A History of Domination and the Arts of Resistance: An Experience from Oromo Artists, 1962-1991	Tesfaye Tolesa (PhD)
	Global and Local Concerns: Hachalu Hundessa and the Oromoo Arts	Teshome Egere (PhD)

Table of Contents

I. Introduction	1
II. Statement of the Problem	4
III. Objectives	7
IV. Outcomes	8
V. Welcoming Speech of Haramaya University President, Dr. Jemal Yusuf	9
VI. Haasaa Baniinsaa Pirezidaantii Yuunivarsiitii Jimmaa Dr. Jamaal Abbafita ...	12
Lead/Plenary Session Papers	14
1. Oromo Studies: Retrospect and Prospects.....	14
2. The Siinqee Mode	15
3. Oromo in the Economy of Ethiopia and the Horn	16
4. The Methods of Arbitrament in Gadaa System	18
Parallel Session Papers	19
Papers on Gadaa	19
5. Gahee Dubartootni Sirna Gadaa Maccaa Keessatti	19
6. Indigenous Democracy in Quarantine: Challenges of the Revitalization	20
7. Decentralization of power in Gada system: The experience of Jaawwii Oromoo.....	21
8. Gadaafi Nagaa: Ga'ee Irreechi Araara Buusuuf Qaburratti	22
9. The Major Structures of the Karrayyu Gada System: The Parties, Age-Grades and Its Organs.....	23
10. Sirna Gadaa Oromoo Maccaa Keessattii, Ga'ee Safuun Xabboo Madaallii	24
11. Assessing the Law-making Process, Law Makers and the Value of Laws in Gadaa..	25
12. <i>Guddifachaa</i> in Gadaa System: From the Best Interests of the Child's Perspective.	26

Papers on Economy and Culture	27
13. Carraaleefi Mashaqqaalee Madaksa Finna (Misooma Diinagdee)	27
14. Impacts of State Farms among the Jiillee Oromoo (1930s-1960s)	29
15. Xiinxala Dhiibbaa Ammayyummaan Safuu Oromoon Kabaja Namaafi Uffannaaf Qabu	30
16. Western Education vis-à-vis Indigenous Knowledge Inclusion in Ethiopian	31
17. Faayidaa Dhaabbanni Tuullaa Nageenya Eeguufi Waldhabdee Hiikuu Keessatti Qabu	32
18. Indigenous Institution and Knowledge system of Northern Oromoo	33
Papers on Literature and History	34
The Potentials of the Cyberspace in Transforming Oromo Literary Creation	34
19. Resistance in Prison: Brigadier General Taddasa Birru under House Arrest	36
20. Xiinxala Af-Walaloo Weedduu Hacaaluu Hundeessaa (2021): Kuullee Koofi Goota Koo	37
21. Xiinxala Akkaatummaa Barwalaloo Oromoo: 'Namni kun nama kooti'	38
22. Federalism and Its Discontents: The Post 1991 Experience in Harari and Somali Regions	39
23. Lij Iyyasu and the Arsi Oromoo	40
24. A History of Domination and the Arts of Resistance: An Experience from Oromo Artists,	41
25. Global and Local Concerns: Hachalu Hundessa and the Oromo Arts	42

I. **Introduction**

The Oromo have developed their own democratic system of political organization which is known as the gadaa system that has endured for several centuries of recorded history. It is based on elected leadership in each generation and orderly succession from one generation to the next. The gadaa system is a system of gadaa classes (lubas) or segments of genealogical generations that succeed each other every eight years in assuming political, military, judicial, legislative and ritual responsibilities. A “generation” is forty years long and there are five segments or gadaa classes within it. Each gadaa class-beyond the first three grades (dabballee, gaammee xixiqqoo and gaammee gurguddoo)-has its own internal leaders (hayyuu aduulaa) and its own assemblies (ya’a arbora). The leaders of the lubaa become leaders of the nation as a whole when they come to power as a group in the middle of the life course- a stage of life called gadaa among the southern Oromo and lubaa in other parts of the Oromo country. The class in power is headed by an officer known as abbaa gadaa or abbaa bokkuu in different parts of the Oromo regions. Abba gadaa means father or leader of the institution or bearer or owner of the symbol of authority. The leaders and their generational cohort go into partial retirement at the end of their eight-year term of office, (Asmerom Legesse, 2006:30-31).

Gadaa government consists of a hierarchy of triple level of government: the national, the regional and local. At the pan-Oromo level, the national government is led by an elected lubaa council (leaders) formed from the representatives of the major Oromo moieties, clan families and clans under the presidency of the abbaa gadaa and his two deputies. The national leadership is responsible for such important matters as legislation and enforcement of laws, handling issues of war and peace and coordinating the nation’s defense, management of intra-Oromo clan conflicts and dealing with non-Oromo people, (Aseffa Jalata, 2012:130).

Gadaa has three interrelated meanings: it is the grade during which a class of

people assumes politico-ritual leadership, a period of eight years during which elected officials take power from the previous ones and the institutions of Oromo society. Asmerom Legesse states about the gadaa “what is astonishing about this cultural tradition is how far Oromo have gone to ensure that power does not fall in the hand of war chiefs and despots. They achieve this goal by creating a system of checks and balances that is at least as complex as the systems we find in western democracies,” (1973:2).

Citing Bonnie Holcomb (1991:4) Assefa states that the gadaa system “organized the Oromo people in an all-encompassing democratic republic even before the few European pilgrims arrived from England on the shores of North America and only later built a democracy.

The gadaa system has the principles of checks and balances (through periodic succession of every eight years), and division of power (among executives, legislative and judicial branches), balanced opposition (among five parties), and power sharing between higher and lower administrative organs to prevent power from falling into the hands of despots. Other principles of the systems have included balanced representation of all clans, lineages, regions and confederacies, accountability of leaders, the settlement of disputes through reconciliation and the respect of basic rights and liberties. There have been five *miseensaas* (parties) in gadaa: these parties have different names in different parts of Oromia as the result of Oromo expansion and the establishment of different autonomous administration system.

All gadaa officials are elected for eight years by universal adult male suffrage. The system organizes male Oromos according to age-sets (*hiriyaa*) based on chronological age, and according to generation-set (*lubaa*) based on genealogical generation, for social, political and economic purposes. These two concepts-gadaa sets (age-sets) and gadaa-grades (generation-sets)-are important to a clear understanding of gadaa. All newly born male would enter a gadaa-set at birth, which they would belong to along with other with boys of the same

age, and for the next forty years they would go through five eight-year initiation periods: the gadaa-grade would be entered on the basis of generation, and boys would enter their lubaa forty years after their fathers. In incorporating the age-classification system, gadaa is similar to age-sets practiced by the Masai, (Assefa Jalata, 2012:132).

The various Oromo groups in different regions had established their autonomous gadaa government. These various Oromo groups kept their relations through the office of abbaa muudaa (the father of anointment) and formed alliances and confederations during times of difficulty. The gadaa system has a very logical structure. Describing how the gadaa works in Borana Asmerom describes that gadaa “is a system of classes (lubaa) that succeeded each other every eight years in assuming military, economic, political and ritual responsibilities. Each gadaa class remains in power during specific term (gadaa) which begins and ends with a formal transfer ceremony”, (Asmerom Legesse, 1973:8)

Despite the emergence of autonomous gadaa administration by different Oromo groups in the past, the Oromo formed alliances, federations and confederations to maintain their cultural and political solidarity and defend their society and interest from outside intervention. The possession of institution of Qaalluu (the spiritual leader) and the common gadaa government seems to have been the special marks of the Oromo people. It is indicated above that male children join age-sets as newly born infants. Males born in the same eight-year period belong to an age-set. But they enter into the system of gadaa grades forty years after their fathers. And since one grade eight years, fathers and sons are five grades apart. Male children can join advanced grades at birth and may join men or old who are considered to be members of their genealogical generation. Older men mentor young males in teaching rules and rituals, but the former treat the latter as equals since there is status difference between the two groups in gadaa class. Members of a gadaa class share the same status and roles and perform their rite of passage from one grade to another collectively, (Assefa, 2012:132-134).

II. Statement of the Problem

The Oromo are not only the largest ethnic group in Ethiopia but also one of the three largest ethnic groups in Africa. Historically, they were thought to be about 40% of the population of Ethiopia. Until recently, they have been one of the peoples of Ethiopia who were treated as aliens in their own land in different biased written and oral discourses of politics and history. The Ethiopianist establishment has been supporting this view and totally excluded the Oromo from the purview of historical study. This is one of the most problematic residues of Ethiopia's past on Oromo studies and a barrier that stands in the way of fruitful intellectual discourse. One of those Semiticist scholars who demeaned and belittled Oromo past history and culture was a Semiticist linguist Edward Ullendorff who praised the civilization of the Semitic north and relegated the civilization of the Oromo and other southern peoples to lower stage of material culture and development.

Edward Ullendorff described remorselessly that the Oromo were lacking any cultural value in Ethiopia. He stated the Oromo in the following abominable terms:

The [Oromo] had little to contribute to the semitized civilization of Ethiopia; they possessed no significant material or intellectual culture, and their social organization differed considerably from that of the population among whom they settled. They were not the only cause of the depressed state into which the country now sank, but they helped to prolong a situation from which even a physical and spiritually exhausted Ethiopia might otherwise have been able to recover far more quickly. (Edward Ullendorff, 1965:73)

However, lessons from the Oromo history and cultural studies amply demonstrate that the Oromo have their own history and culture such as the long-lived indigenous African democratic institution like Gadaa System. Asmerom Legesse (1973) and (Mohammed Hassen, 1990). To the amusement of the budding Oro-

mo scholars and others like Asmerom Legesse of the 1960s, Ullendroff did not set his foot in Oromia and other oppressed people of Ethiopia and hence his work lacked balanced treatment as he embarked on praising the history and culture of the Semitic north.

A study of the past history and culture of the Oromo people was restrained by successive Ethiopian regimes (imperial, and Dergue) on the pretext that such an activity would be inimical to the unity of Ethiopia. As a result, both national and expatriates scholars disregarded and silenced the glorious historical past and culture of the Oromo and other conquered peoples of southern Ethiopia. Though the EPRDF tried to redress historical injustices by guaranteeing self-determination and cultural rights, it disregarded the studies on the Oromo past history and culture to have a practical impact on the contemporary political, economic, social and cultural lives. Like its predecessors, it restrained the revival of their culture, and their quest for equality, freedom and justice as “narrow nationalists,” in order to discourage anything and everything Oromo.

The Oromo gadaa system has many important lessons to cater to the ills that befell today’s modern democracy. It is important to conduct further studies on how the gadaa system operated, how leaders after their term of office expired had been peacefully transferring power, how the Caffee assembly deliberated on and evaluated issues of national importance and the works of the gadaa officials and other leaders while they were in office in the mid-term of the fourth year and how they remove through impeachment those who fail to discharge their responsibilities, etc. Therefore, we found it important to study the contribution of Oromo gadaa system of government, institutions, Oromo laws and justice system, heera governing the relationships between and among man, man to environment and wild life, many values and customs, etc. which can still be adopted as the best remedy to the many problems that the country is facing. Hence, it becomes important to invite scholars from various disciplines who have been conducting studies on the gadaa practices, wisdom and values and the relevance of many positive elements/aspects of the gadaa system to our modern system of government.

Although the Ethiopian state emerged through ruthless military conquest and violence, the egalitarian system of Oromo could have much to offer towards building a genuine democracy in the country. Ethiopia's monarchical system of government coupled with its hierarchical society that was based on master-servant relationships had bedeviled nation building and restrained the evolution of democratic political system in Ethiopia. Unlike the Oromo gadaa system whereby leaders were democratically elected based on their mastery of Oromo traditions, customs, laws, oratorical skills, etc, it was not surprising that state power in Ethiopia have been captured through the use of military force until recently. Hence, successive Ethiopian regimes undermined, and belittled the contribution of Oromo democracy to Ethiopia, Africa and the world at large and silenced Oromo past history and culture beside political oppression, economic exploitation and cultural denigration. As the Dergue continued with the twin policies of centralization and Amharization, the various ethnic groups of Ethiopia formed liberation fronts and struggled for self-determination and the recognition of ethnic and cultural rights.

After the collapse of the Dergue regime in 1991, Ethiopia adopted the federal system of government as the best remedy to the ills that befell the country. A federal system emphasizes the primacy of virtues of bargaining and negotiated coordination among several dispersed power centers to safeguard group and individual liberties. Viewed from this angle, Ethiopian federal system is intended to maximize involvement and engagement of people at grass root on several issues such as self-rule, use of resources, language and many others creating national regional states. Yet, the discourse of a unitary system which argues for one language, nation and even one religion is another pole of discourse. These contentions apparently influence the political discourse of Ethiopia. Therefore, bringing these to academic discourses of various disciplines is a timely agenda.

A powerful force that influences, determines and shapes every sphere of a society is the force of economy. There is no phenomenon of life which is not masterminded by economy. In countries such as Ethiopia nearly 80% of the

population depends on land for agricultural use. Hence land is a source and power of economy. The issue of land is so strong that the Oromo associates it with a backbone as a saying in Oromo goes “Lafaafi dugdaan lafaa ka’u” [As one uses a backbone to stand straight one also stands strong if s/he owns a land]. Land is further understood as it is interwoven with identity. This can be clearer in the most famous phrase in Afaan Oromo “lafaafi lafee” [land compared with backbone]. Bringing into discussion the current economic trajectories in Ethiopia and its implication for Oromo is of paramount importance.

As outlined above, another untouched but quite significant discourse is the portrayal of Oromo in literature of Ethiopia and the Horn. Both positive and negative representations can be explored in a way to promote more mutual co-existence and respect. Hence, as to what are the positive and negative images associated with Oromo in literature and their implications in the aspiration to build a progressive region and country is an area that begs empirical discourse. In history and other related fields too, there are issues of contentions that may contribute to the peaceful collaboration among all the peoples of Ethiopia and the Horn if addressed accordingly with academic discussions.

Therefore, the Fifth International Oromo Studies Conference is to examine various discourses of/on Oromo from multidisciplinary areas, focusing on divergent discourses including those of Gadaa System. Research papers which explore discourse and practices of Ethiopian Federal system as an opportunity and challenge from the perspectives of Ethiopia and wider East African geopolitical landscape are among the priority areas of the conference.

III. Objectives

The Conference aims to bring together prominent academic scientists and researchers to exchange and share their experiences and research results on all aspects of discourses: political, economic, social, cultural, etc. It also provides a premier interdisciplinary platform for researchers, practitioners and educators to present and discuss the most vital trends, and concerns as well as practical roots of challenges and feasible solutions on points of divergence in Ethiopia.

The conference has the following specific objectives:

- Developing awareness on how the Oromo and the all-encompassing Gadaa System have been portrayed/depicted in the Ethiopian literature & the Horn and its implications on image construction;
- Deliberating on the various aspects of Gada practices, wisdom and values, discuss on sources, methods, new ideas, findings, and sharing new perspectives that will be helpful to shed light on the multifaceted aspects of the Oromo past history and culture.
- Identifying contentions on Ethiopian history and its implication on Oromo & the Horn.
- Discussing on global empirical experiences on notions of federalism and relate it to Ethiopian federal system and give way forward which serve as policy implications;
- Pondering on the status of Oromo in Ethiopian economic development and its implication for Ethiopia and the Horn;

IV. Outcomes

It is believed that the conference could create opportunities and prospects to exchange research inputs, experiences, and visions in the area of discourse on/about Oromo from multidisciplinary perspectives like federalism, economy, history, arts, literature and other related issues. Therefore, the symposium is proposed to be held with the following expected outcomes.

- To identify core areas for further research on the Oromo indigenous democratic institutions like the Gadaa System, history, economy, art, literature and federalism;
- To identify core areas on federalism and extract policy directions to be briefed to the Ethiopian government
- To serve as an initiative for collaboration among universities and scholars both in the country and abroad and other non-governmental institutions on how to work together in unison under the umbrella of an officially established institution.
- Publish the conference proceeding so that it reaches researchers, general readers, policy makers and the wider public.

V. Welcoming Speech of Haramaya University President, Dr. Jemal Yusuf

Dear Dr. Jemal Abafita, President of Jimma University

Dear Obboo Hussien Fayiso, Head of Oromia Culture and Tourism Bureau

Dear Obboo. Diriba Terefe, Head, Institute of Oromo Studies, Finfinne

Dear Addee Makkiya Jemal, Director of Oromo Culture Center, Finfinne

Dear Addee, Miski Mohammed, East Hararge Zone Administrator

Dear Addee Sa'ada Abdurahman, Head, East Hararge Zone Culture and Tourism Bureau.

Dear Abbaa Gadaas of Afran Qallo, Anniya and Ittu

Dear Guests of Honor, Keynote Speakers, and all Participants of this international conference, I warmly welcome you all to this International conference. I would also like to express my heartfelt thanks and gratitude for coming all the way to Haramaya and taking part in the conference.

The Oromo are the largest national groups in Ethiopia. Despite being the largest ethnic group historically, the Oromo have not enjoyed a level of political influence commensurate with their size and resources (man power and natural). Their history, cultural values, socio-economic and political institutions were relegated to anonymity and were not given attention in state building process. Within the past few years, however, attempts have been made by academic institutions and government bodies to resuscitate ancient Oromo institutions. One of these institutions is the Gadaa system. It is a system that organized the Oromo society into ages-sets/classes that assume different responsibilities in the society. The incoming Gadaa leaders assume leadership through election every eight years. The Gadaa system channeled the religious, social, political and economic life of the Oromo. The Gadaa system has also guided the Oromo calendar, art and philosophy. In short the Gadaa system reflects the Oromo world

view in which the activities and every member of the society are directed. The Gadaa system is still observed by some Oromo groups like the Borana, the Guji, the Karayu, the Arsi and Itu to some degree.

By realizing the societal value and significance of the Gadaa system, Haramaya University established the Institute of Gadaa Studies (IGS) years back. In this regard, Jimma University has established Institute of Oromo Studies (IOS) and has been generating research outputs for the last few years. Since Jimma University has done commendable jobs in research and decimation of findings on the Oromo as a whole, we have decided to jointly organize this international conference and benefit our society by scaling up epistemological findings on one of those few surviving ancient Indigenous Democratic Governance system of the world, i.e the Gadaa system.

This International Conference, which is the first of its kind for Haramaya University on Oromo Studies and the fifth for Jimma University is held under a grand theme titled Oromo in the Horn of African Discourse: Past and Present. Specifically, the research papers that are going to be presented in this conference treat and examine topics, themes, sub-themes and issues, related with indigenous democratic governance of the Gadaa system, the cultural elements, historical experiences, aesthetic values, political practices and evolutions, aspects of peace, development, gender, economy, literature, education, technology, federalism and various indigenous institutions in Gadaa system. The conference attempts to connect knowledge, practices and skills accomplished by the Oromo under the Gadaa system in various sections and areas of Oromia region. It is a conference that welcomes research outputs, experiences, practices, skills, traditions and contemporary discourses that examine various aspects of Gadaa system coming from multi- and interdisciplinary fields of studies.

For that purpose, researchers, academics, practitioners, educators are summoned to present and discuss their research findings and experiences on the Gadaa system, its practices, challenges, recent trends, and concerns on the system. It is also hoped that the conference participants will suggest feasible

solutions to points of convergence and divergence of the system in Oromia in particular and Ethiopia in general. It is expected that this platform will deliver timely and practical lessons on how to make the Gadaa system functional among the Oromo through various and possible intervention mechanisms.

With this brief remark, I once again would like to extend my appreciation and gratefulness to the honored guests, paper presenters, conference participants and organizers. In particular, I would like to extend my genuine thanks to Jimma University management as a whole for joining us to conduct this colorful international conference. Lastly, I hope we will have fruitful deliberation on the issues and themes to be raised and discussed by participants.

Thank you very much!!

VI. Haasaa Baniinsaa Pirezidaantii Yuunivarsiitii Jimmaa Dr. Jamaal Abbaa Fiixaa

Kabajamtoota keessumoota keenya: Abbootii Gadaa, Haadholii Siqqee, hayyootaafi hirmaattota korichaa hunda, Yuunivarsiitiwwan hanagafaa biyya kanaa keessaa tokko kan ta'e Yuunivarsiitii Haramayaa keessatti haasaa baniinsaa kana gochuuf carra argachuu kootti gammachuu guddaatu natti dhagahama.

Dhaabbanni Qorannoo Oromoo Yuunivarsiitii Jimmaatti bara 2015 yeroo hundaawu, qorannoowwan Oromoo biyya keessaafi alatti taasifaman walittii qindeessuun bu'aa isaa uummata biraan karaa adda addaan gahuudhaaf kaaayyoo isaa ijoo taasifateeti. Kaayyoo kana galmaan gahuuf firii qorannoowwan adda addaa Barruuleesaa Gadaa jedhamurratti karaa maxxansaafi marsariitii dubbis-toota biraan gahuu; Mana Kitaabaafi Godaa Hambaa hundeessuun barreeffamootaafi meeshaalee aadaa walitti qabaa qorattootaafi barattootaaf dhiyeessuu akkasumas dhimmoota murteessoo ta'an irratti qorannoo haaraa taasisuudhaan galtee imaammataaf gumaachuuf carraaqi taasisaa jira.

Karaabiraatiin ammoo dhi-mmoota adda addaa Oromoon walqabatanirratti kora qopheessuus ergama isaa taasifatee gaggeessaa jira. Haaluma kanaan, korawwan Qorannoo Oromoo Idil Addunyaa afur walitti aansuun baroota 2016-2019tti haala milkaa'ina qabuun gaggeesseera. Korawwan tokkoffaa bara 2016^{tti}-fi lammaffaa bara 2017^{tti} Yuunivarsiitiin Jimmaa yoo qopheessu, dhimmi Oromoo dhimma Yuunivarsiitiwwan Oromiyaa keessa jiran maraati yaada jedhuun kan quuqamni itti dhagahame Yuunivarsiitiin Wallaggaa kora isa sadaffaa keessumeessuuf kora lammaffaarratti waadaa gale. Haaluma kanaan Dhaabbatni Qorannoo Oromoo Yuunivarsiitii Jimmaafi Dhaabbatni Qorannoo Oromoofi Afro-Eeshiyaa Yuunivarsiitii Wallaggaa waliin qindaa'uun kora qorannoo Sadaffaa bara 2018 Naqamtetti qopheessan. Kora Arfaaas Dhaabbatni Qorannoo Oromoo Yuunivarsiitii Jimmaa dhaabbata 'Network of Oromo Studies' jedhamu kan biyya Ingiliziitti argamu wajjin Jimmatti bara 2019 qopheesse.

Waggotan lamman darbaniif korri kun kan addaan citeef sababni guddaan dhi-bee COVID19 addunyaa mudate irraa kan ka'e yoo ta'u, kora Shanaffaa kana Dhaabbata Qorannoo Gadaa Yuunivarsiitii Haramayaa wajjin qopheesuuf sochi-in kan jalqabame waggaa tokkoon dura ture. Haala kanaan har'a, kora kana wali-in qopheessuu danda'uu keenyaaf gammachuun keenya guddaadha. Milkaa'ina isaatiifis carraaqiin Yuunvarsitiin Haramayaa taasise hedduu kan nama boon-suufi tokkummaan waliin hojjechuufis kaka'uumsa guddaa waan ta'eef Yuunvarsitiin Haramaya baay'een galateefadha. Aadaan qorannoo dhimma uummataafi imaammataaf kallattii kennu, qindoomina dhaabbilee barnoota olaanaatiin gam-taan raawwatamu haaluma Yuunvarsitiin Wallaggaafi Yuunvarsitiin Haramayaa raawwataniin daraan akka itti fufu hunduu gahee ofii bahuuf akka carraaqu ab-diin qaba.

Kora Idil-Addunyaa Qorannoo Oromoo Shannaffa kanarratti qorannoowwan dhihaatan mata-duree guddicha "Oromoo Haasbarruu Gaanfa Afriikaa keessat-ti-The Oromoo in the Horn of African Discourse" jedhu jalatti mata-duree-wwan xixiqaa kanneen akka Gadaa, Federaalizimii, Diinagdee, Ogbarruufi See-naa irratti xiyyeeffatu. Kora kan irratti waraqaa qorannoo isaanii dhiyeessuuf hayyoonni 46 axareeraa isaanii kan dhiyeessan yoo taa'u, Koreen Saayinsaawaa-fi Gulaallii kora kanaa Yuunvarsitiin lamaan irraa walitti dhufan, ulaagaa taa'een madaalanii, warqaan 23 filatamaniiru. Qorannoowwan kanarratti hun-daa'uun yaadni madduufi marii walii galaarraa yaadni argamu walfalmiiwwan fiix-eetti bahanii babaldhataa jiraniif furmaata akeeku jedheen abdadha.

Xumura irratti, korri waloo kun akka milkaa'uuf koreewwan adda addaa keessat-ti osoo of hinqusatiin dhama'aa kanneen turtan guddaa galatooma. Yuunvarsitiin Haramaayaas haala ho'aa akkasiitiin keessummoota kallattii adda addaatiin dhu-fan kabajaan simatee milkeessuusaaf guddaan galateeffadha.

Korri kun ifaatti banamuusaas kabajaan ibsa.

Horaa Bulaa! Deebanaa!

**Lead Papers on the 5th International Conference of
Oromoo Studies**

Oromo Studies: Retrospect and Prospects

Bekele Gutema (Prof.)*
Addis Ababa University
E.Mail: bekele_gutema@yahoo.com

Abstract

The short speech begins with elaborating on the purpose of research institutes and goes on to reconsider epistemological issues with the philosophical position that while knowledge empowers, it is not all knowledge that is capable of this. This is among the points that make the establishment and fostering of the institutes of Oromo studies an imperative. It schematically revisits the point that Oromo studies which began in the form of something exotic, passed through different phases and has now come to a level where we have lots of scholars conducting research and publish on different aspects of Oromo culture, history, language, economy and so on. It concludes by advising scholars of Oromo studies and Oromo intellectuals in general to cooperate, avoid recycling, venture into new areas that could broaden the frontiers/horizon of Oromo Knowledge systems and work along the lines of revisiting different aspects of Oromo life such as culture, language, history, economy, education and many more.

*Bekele Gutema is Professor of Philosophy at Addis Ababa University. He served as Chairman of Philosophy Department, and Dean of the College of Social Sciences during whose tenure of office “The Ethiopian Journal of Social Sciences and Humanities” was launched in 2003. He was the Editor-in-Chief of the Journal from 2006-2019. He also served as the Director of the Graduate Programs of Addis Ababa University. Most of his publications focus on African philosophy: social, political and intercultural. He won several research fellowships like DAAD, Visiting Research Scholar at Kyoto University and Fullbright (Howard University).

The Siinqee Model

Peri M. Klemm (PhD)*

Professor of Art History

UCLA Consortium Editor, African Arts Journal

Explorer's Club Fellow

Past President, Arts Council of the African Studies Association (ACASA)

Art Department

California State University, Northridge

E-Mail: peri.klemm@csun.edu

Abstract

The collective support system known as siinqee or sinqee is single-handedly the most fundamental advocacy for Oromoo women's rights. Siinqee serves as a symbol of marriage for Oromoo women, a ritual stick used for praying, a ritual stick used during cattle raid, a symbol of power of Oromoo women, and an institution of conflict resolution. In terms of conflict resolution, siinqee can also be used to stop violence. When seeing peoples fighting, women can raise their siinqee, ululate to stop the fight and mediate to reduce for a peaceful resolution. In the past, Siinqee provided women with a means to act if laws had been broken and to restore peace and sacrality (saffuu) in the community. Today siinqee has become a model for a pan-Oromoo women's movement in Oromia and the Diaspora. This movement parallels the male-centered gada paradigm as a means of unifying diverse factions of people around the common Oromoo ideals of democracy and egalitarianism. This paper examines this practice.

* Her published materials focus on identity, dress, and the body among Oromoo women in Ethiopia. Peri has received a Fulbright Award and an Andrew W. Mellon grant to conduct research on African art. A book on the historical and contemporary body art practices, including siinqee, of Oromoo women in Ethiopia and Kenya has just been published. Peri is the editor for the arts of Africa for Smart history at Khan Academy, an editor for the journal African Art, and past president of the Arts Council of the African Studies Association.

Oromo in the Economy of Ethiopia and the Horn

Gutu T Boka (PhD)¹

E-mail: gutessoo@yahoo.com

Oromo is one amongst the ingenious African people who lived in areas from North Kenya to North part of Africa. They live over a wide geographic coverage endowed with all forms of natural resources from the lowest altitude in the Rift Valley to the highest point on Bale and highlands of the now northern Ethiopia. The Oromo people used to produce consumable and tradable commodities that were taken as far as Europe and the Middle East. The land of Oromo used to be connected through trade to Nubia and cities that mushroomed along the Indian Ocean. Since the Oromo have been inhabited over large areas of the eastern and north-eastern Africa, the land was rich with minerals, forest coverage, water resources, and livestock. During those early days, product such as salt, tobacco, apparels, metal equipment, spices, and shells were used to be brought to the land, while in return vegetables, fruits, live animals, ivory, forest products and others were sent in bulk to the Middle East and North African areas. The largest part of the economy of the Oromo people heavily relied on pastoralism, crop production, forest product and trade. A particular Oromo family used to own large hectares of land in crop dependent areas and thousands of livestock in pastoral areas. All resources being managed by its own office within the Gadaa system, and the Oromo had been better off until the 19th century. Through a series of war that was waged on the Oromo people with the assistance of the Europeans and their modern military equipment, the vast water resources, grazing lands, agricultural land, forest areas and other natural resources were confiscated as government lands and granted to its soldiers, churches, nobilities and other favorites since the 19th century. This made the Oromo to encounter a huge macroeconomic losses.

Even though the lands of the Oromo were endowed with all economic resources in the Horn Africa, different structural tools were designed by all apparatus of invasions and the Ethiopian ruling elites exploited and marginalized Oromo from all economic frontiers, especially since the reign of Tewodros and Menelik. Since then, Oromo lost most of its land, livestock, perennial crops, water resources, wildlife, grazing lands and business operations. Oromo has

1 Senior Advisor at the European Union for the Ethiopian Government on Disaster Risk Management

Former Assistance professor at Ambo University, Founder and President of Oromia Economics Association

been reduced to a mere object of services to the rulers and their appointees throughout the past successive regimes. Systematically, Oromo as a society has been traded as a commodity, pushed out of towns and cities, evicted from their own land, excluded from doing business, deprived of education, overburdened with taxes, denied to own economic assets, pushed to geographic areas that are highly vulnerable to vagaries of nature and highly restricted from national political leadership thereby denying any attempt to build an economic basis of its own. In this 21st century, the largest share of Ethiopia's economic resources come out of Oromia, but owned by non- Oromos. During this time in history, more than 60% of the exportable commodities, and over 60% of the staple food, 70% of the industrial raw materials, 65% of the fiscal revenue and 80% of the hydro power have their sources in Oromia. However, no single Oromo is able to qualify among the top 10 richest person of the country. Due to the repression by the successive Ethiopian regimes, the economy of the Oromo people was targeted not to flourish in Ethiopia, Kenya, Djibouti and Somalia.

The Methods of Arbitrament in Gadaa Systems: Based on Comparative study in Customary Courts between Arsi-Gadaa system and Boorana-Gadaa System

Humanities and Social sciences, Arsi University
Chikage Oba-Smidt/Lookoo Duubaa (Ph. D)
E-mail: chikage_oba@yahoo.com

Abstract

The Gadaa system has worked as regional governance institutions beyond clan autonomies in the Oromo societies. There are similarities and differences among the Gadaa systems which had/have been practiced in each society. This paper comparatively examines methods of arbitrament in the Gadaa customary courts among the Arsi and the Boorana. In this paper, first, I comparatively describe the two societies from four perspectives; 1) socio-political structure of the gadaa, 2) structure of gadaa customary courts, 3) process of arbitrament in the customary courts, and 4) ways of final arbitrament in the courts, based on my field research at one of gadaa assemblies called Yaa`a Ballo at Dodola area in Western Arsi and Yaa`a Arboola at Areeroo area and Gumii-Gaayoo of 2020 in Boorana. Second, while comparing the gadaa practices of those societies, I point out different aspect especially in the final arbitrament way between the Arsi and the Boorana. The Arsi gadaa courts used to practice oath called kakuu or nakata and expulsion called dinsaa in their final arbitrament. On the other hand, the Boorana gadaa courts have been practiced majority decision among gadaa and clan leaders. Third, I analyze cultural and social contexts which are creating those differences between the Arsi and the Boorana. As conclusion, I point out advantages and disadvantages of each arbitrating ways, considering with present social contexts of those societies.

Key Words: Gada Customary Courts, arbitrament, kakuu, clan autonomy

Parallel Session Papers on the 5th International Conference of

Oromoo Studies

Theme I: Gadaa Related Issues

Gahee Dubartootni Sirna Gadaa Maccaa Keessatti

Qaban Xiinxaluu

Aliimaa Jibriil Huseen (PhD)

Wollega University

Imeeliin: alimajibril@gmail.com

Axareeraa

Mata-dureen qorannoo kanaa ‘Gahee Dubartootni Sirna Gadaa Maccaa Keessatti Qaban Xiinxaluu’ ta’ee ka’umsi qorannichaa ilaalcha namootni qooda dubartootni sirna Gadaa keessatti qaban muraasa akka ta’e ykn akka hinjirretti kaasan ragaan deeggaruun faallessuudha. Daangaan isaas Gadaa Maccaarratti ta’ee xiyyeeffannoon isaas qooda dubartootni sirna kana keessatti qaban addeessuudha. Qorannichi kan gaggeeffame mala qorannoo akkamtaan yoo ta’u saxaxi isaammoo ibsadha. Ragaaleen qorannichaaf barbaachisan iddattoota mala iddatteessuu akkayyoo fi darbaa dabarsaan adda ba’an ogeeyyota aadaafi manduudhoo funaanamaniiru. Meeshaaleen funaansa ragaaleef hojjiirra oolan afgaaffii, marii gareefi sakatta’aa dokumentii ta’anii ragaaleen funaanaman kunneen akkaataa qabiyyeen qoqqoodamanii qaaceffamaniiru. Argannoon qorannichaas, Sirna Gadaa Maccaa keessatti dubartootni iddoo olaanaafi gahee guddaa kan qabanidha. Hirmaannaa dubartootaa kanneen calaqqisiisan keessaa tokko dubartootni seera qabeessummaafi qajeelummaan bulchiinsa Abbaa Gadaa hordofuu isaaniti. Sirnoota ciccimoo sirna Gadaa jalatti dubartootaan raawwataman isaan ijoon: siiqqee, ateetee, qanafaafi caaccuudha. Akkasumas, gahee isaan gama siyaasaafi nagaa buusuu, rakkina hawaasa keessatti uumame, kan Abbaan Gadaa furuu dadhabe ykn humna Abbaa Gadaatii ol ta’e, haati Siiqqee ykn haati manaa Abbaa Gadaa, siiqqee ishee qabachuun rakkina sana furuu; bulchiinsaaf abbaa Gadaa qopheessuu; gama hawaasummaa, diinagdeefi waaqeffannaa keessatti hirmaannaa kan qaban ta’uun bira ga’ameera. Gama biraatiin, dhimmootni kabajni dubartootaa keessatti calaqqisan: dubbiin dubartootaa fudhatama kan qabu ta’uu; dubartoota dura malkaa kan hince’amne ta’uu; deessuu goota deessu ta’uu; hojii humnaafi ciccimaa kan hinhojjechiifamne ta’uufi dubartootni yeroo jilaa uwwisaa kan qaban ta’uun bira ga’ameera. Kana malees, dubartootni uumaatti dhihoo kan jiran waan ta’aniif kadhannaan isaanii kan dhaga’amu ta’uu hubatameera. Kanaaf, ga’ee dubartoonni sirna Gadaa keessatti qaban daran olaanaa waan ta’eef kunuunsuun dhaloota dhufuuf dabarsuun barbaachisaadha.

Jechoota Ijoo: Kornayaa, Gadaa, Siiqqee, Ateetee

Indigenous Democracy in Quarantine: Challenges of the Revitalization of the Gadaa System, 1974-2016

Dereje Hineu (PhD)

Wollega University

Department of History and Heritage Management

Email: qunburee@gmail.com

Abstract

Puzzling enough, Ethiopia, a birthplace of an indigenous democracy such as the Gadaa system, and the country that almost tested every ideology used to quarantine the Gadaa system and remained constantly wild to democracy. Ever since the collapse of the imperial rule in 1974, there were opportunities and series efforts to revitalize the Gadaa system to regain Oromoo culture and history that was marginalized beginning from the late 19th century. Equally, the revitalization processes faced persistent challenges of different origin and nature. While historians have explored some of the aspects of the Gadaa system, the revitalization processes and challenges it faced have received astonishingly little attention from social scientists. This study attempts to explain the revitalization processes of the Gadaa system and challenges it encountered until its registration at UNESCO as an intangible heritage in 2016. The study employed historical research methods and relied on the data obtained from secondary literature and oral sources. The study argues that although Ethiopia tested every political system, it quarantined the indigenous democratic institutions because of which democracy is still in its nascent stage in the country. Even the Derg and EPRDF regimes that seemed sympathetic to peoples' identity, paradoxically campaign against the system and its insignias to cleanse Oromumma that resulted in the distortion and corruption of its values. The study also pinpoints that the deeply contending political environment, cultural hegemony, and misconceptions about the Gadaa system were the major challenges to the renaissance and recognition of the system. Thus, exploring, documenting and institutionalizing the Gadaa System could help to realize its revival and manage identity, power, and resource related issues.

Keywords: Challenge, Gadaa, Revival, Exclusion, Oromoo

Decentralization of Power in Gada system: The Experience of Jaawwii Oromo clans of Horroo Guduruu to 1870s

Dessalegn Tolera (PhD)

Wollega University

Collage of Social Sciences, Department of History and Heritage Management

Email: desute.tolera@gmail.com

Abstract

Although the history of a large part of Wallagaa was studied by different scholars, relatively speaking, the Awuraja of Horroo Guduruu has not been given enough attention so far. Thus, the purpose of this paper is to make contribution by carefully investigating Decentralization of power in Gadaa system among the Oromoo of the study area. The data used in this study consists of both oral and written sources. For the study of least studied themes, oral sources are crucial. Thus, the study benefited from interviews and FGD with carefully selected knowledgeable elders. Written sources are also helpful to trace a history of power decentralization among the Jaawwii Oromoo. Oral sources were cross checked with written materials in a very controlled way. Since historical methodology requires extensive collection, closer investigations and analysis of available primary and secondary sources, this was seriously taken into account. In the analysis, qualitative method was largely used. By using both oral and written sources the paper tries to show how the Jaawwii Oromoo of Horroo Guduruu decentralized power under Gadaa governance. Horroo Guduruu, the large landmass south of Abay River is inhabited by the Jaawwii clans of Macca Oromoo, such as Guduru, Jimma, Horro, Amuru, Jidda, Limmu and Ebantu also known as torban- Jaawwii (the seven sons of Jaawwii). The clans had exercised the egalitarian Gadaa system until 1870s. Jaawwii and his sons had established their Gadaa center at Caffee Bulluq, about 10 kilometers west of Shambu town in the early 15th century that served all the clans for some time. However, in order to incorporate more laws based on local conditions, and to decentralize power, the Caffee blessed and allowed the establishment of new Gadaa centers at different areas. Thus, Amuru established their independent Gadaa center at Nafuro; Limmu at Soob; Jidda at Fooqaa; Guduru at Qobboo and Jimma at Ejersa yaa'ii Jimma. Nevertheless, after separation, each clan sent its representatives to Bulluq and received the laws made there. After ten days of return, the representatives promulgate the laws with great ceremony, locally called Seera lallabuu. Therefore, the separation formed a sort of federal system where all clans had used one supreme law made at Bulluq, but allowed to add some more laws based on local conditions and exercised autonomous power in their respective clans.

Keywords: Gadaa, decentralization, democracy, power.

Gadaafi Nagaa: Ga'ee Irreechi Araara Buusuuf Qaburratti kan Xiyyeeffate

Dastaa Dassaalany

Yuunivarsitii Finfinnee

Imeeli: destadesalegn@yahoo.com/desta.desalegn@aau.edu.et

Axereeraa

Qorannoon kun Gadaafi nagaarratti kan xiyyeeffatu yemmuu ta'u kaayyoo gooroon qorannichaas ga'ee irreechi araara buusuurratti qabu xiinxaluudha. Kaayyoo kana galmaan ga'uuf mala qorannoo akkamtaatu hojiirra oole. Odeeffannoon qorannichaaf barbaachisan barruulee gara garaa sakatta'uufi namoota irreecha gadi fageenyaan nibeeku jedhamanirraa walitti qabame. Odeeffakennitoonni mala iddattoo kaayyeeffataafi dabraadabarsoodhaan kan argaman yemmuu ta'u gaaffilee hincaaseffamintu afgaaffiifi marii gareetiif qophaa'ee hojiirra oole. Qorannichi yaadiddama haalawaa (contextual theory) bu'uureffatee dalagame. Bu'aan qorannichaa akka agarsiisutti irreechi sirna Gadaa jalatti argama. Sirni irreechaa Abbaa Gadaafi Abbaa Malkaatiin eebbifamee banama. Sirna irreechaarratti Abbaan Gadaa hirmaattota sirnichaa haaloo qabatanii kan jiran dhiifama walii gochuu isaanii jalqabarratti gaafata. Haaloo qabatanii irreecha deemuun sirrii akka hintaanefi safuun Oromoo kan dhoowwu ta'uu Abbaa Gadaatu hirmaattota hubachiisa. Kuni kan argisiisu hirmaattonni gara sirnicha osoo hindhuufin dura Waaqa isaanii dhiifama gaafatanii araaramu; maatii ofiitiin araaramanii nagaa keessa isaanii argatu; akkasumas nama walitti mufataniin yoo balleessan dhiifama gaafatanii yoo namni biroo isaan miidhe dhiisaniifii araaramu. Sirni irreechaa araara buusuu keessatti ga'ee guddaa kan taphatu ta'uu argisiisa. Kanarraa ka'uudhaan irreechi mallattoo araaraati; irreecharratti nagaatu labsama; nagaan akka bu'u haalatu mijeeffama. Guyyaan irreechaas guyyaa araaraati. Namni guyyaa sirnichaatiin dura walitti hinaraamin kan Waaqa hinaraarfatin guyyaa sana araarama. Guyyaa sana walii dhiisa. Dhimmi waldhabdee namootaa akka laayyootti kan hinxumuramne yoo ta'ellee dubbicha hooggantoota Gadaa biraan ga'anii manguddoon haqa bitaafi mirgaa ilaalanii akkuma sadarkaa waldhabdeetti dhiifama akka walii taasisan, akka walkiisan, gumaa akka kennan gochuudhaan furmaata laatu. Kanarraa kaanee irreechi araara buusuurratti bu'aa guddaa akka qabu hubanna.

Jechoota Ijoo: Gadaa, nagaa, irreecha, araara

The Major Structures of the Karrayyu Gadaa System: The Parties, Age-Grades and Its Organs

Mr. Ginbar Negera

Adama Science and Technology University

ginbar2010@gmail.com +251 911044763

Abstract

The Oromo of Karrayyu are one of the strong adherents to the Oromo ancestral values and its guardians including the gadaa system. The Karrayyu, who have shared the basic concepts, elements, structures and practices with pan-Oromo and/ other groups gadaa system, did also have a decentralized gadaa experience establishing themselves at Tarree Leedii and Tarree Luugoo, both in the banks of Awash Valley since the seventeenth century. However, the Ethiopian state pastoralists land eviction policy in the 1960s had deprived them accessing to their core gadaa centers in the valley. Subsequently, their uncomfortable responses to the state political and economic marginalization became an allegation for their further undermining and subjected them to biases. The impacts of which that the Karrayyu relentless practice of gadaa system has only been hardly studied and advocated in academic studies. Hence, this study aims to elucidate the major structures of the Karrayyu gadaa system particularly the age-grades, parties /tuutas), the major organs and their functions and what this contributes to the general understanding of local dynamics, indigenous wisdom and human resilience. The study will be conducted through undertaking qualitative research approach of narrative and descriptive protocols. Data were generated through document analysis, interviews, observations and internet sources. Findings of the study indicate, the gadaa system which facilitates organization of entire life aspects has contained major structures encompassing the five parties (tuutas), age-grades, organs and their functions based on the basic gadaa principles and in response to local adaptations. Results of the study indicated that the Karrayyu's context provided some distinct features and discrete experiences with the structures, nomenclatures, roles and functions to the study of gadaa system. The researchers recommend that this study shall advocate the Karrayyu's re-putes of dedications in their practice of gadaa for which much has not been said or told wrongly.

Keywords: gadaa, Karrayyu, Oromo

**Sirna Gadaa Oromoo Maccaa Keessattii, Ga'ee Safuun Xabboo Madaallii
Uumamaa Eeguu Kessatti Qaabu Qo'achuu: Wiirtuu Gadaa
Haroo Caalchis Leeqaa Xiyyeeffachuun**

Margaa Gammadaa (PhD)

Yuunivarsiitii Wallaggaa, Inistitiyutii Qo'annoolee Afaaniifi Gaazexeessummaa,
Muummee Barnootaa Afaaniifi Ogbarruu Oromoo
margaa.gammadaa445@gmail.com

Axareeraa

Qorannoon kun sirna Gadaa Oromoo Maccaa keessattii, ga'ee safuun xabboo madaallii uumamaa eeguu keessatti qabu kan qorateedha. Kaayyoon gooroo, madaallii uumamaa sirneessee eeguuf ga'ee safuun qabu xiinxaluudha. Ka'um-si qorannoo kanaas, yeroo ammaa Oromoon Maccaa seera safuu xabbootti dhimma ba'uun sona, beekumsa, falaasama, ijaarsa caasaa hawaasaafi eegumsa naannoof taasisaa jiru laafaa ta'uu isaati. Qorannoon kun mala qorannoo akkamtaa keessaa saxaxa qorannoo addeetti gargaarame. Ragaaleen namoota 15 abbootii Gadaa, manguddootaafi haawwan irraa, mala akkayyoofi darbaa dabarsaan, afgaaffii gadi fagoo, marii garee xiyyeeffannoofi galmee waa'ee safuu barreeffame sakatta'uun qindaa'e. Ragaalee guurame qaaccessuuf yaadiddama aadaa naannoo (cultural ecology), yaadiddama ibsaa (interpretive)fi yaadiddama ikkoo-kiritikal (ecocritical theory) dhimma itti ba'ame. Kanarraa ka'uun, argannoon ijoo, safuun hariiroo hawaasaa cimsuu, naamusaafi amala gaarii dagaagsuu, sadarkaa garaagaraatti kabaja Oboofi Cooraa eeguu, fedhii mirgaa olaantummaa ofiifi mirga dhala namaa tiksuu, sona aadaa garaagaraa kunuunsuu, eenyummaa dagaagsuufi walldhabdee hiikuu keessatti ga'ee inni qabu guddaa ta'uu adda ba'eera. Argannoon biroon, Oromoo Maccaa keessatti qabeenya uumamaa eegsisuuf ga'ee safuun qabaachaa ture cimaa ta'ee garuu, yeroo dheeraa keessa sababoota dhiibbaa gita bittoota Itoophiyaa darbaniifi seerri Gadaa gad bu'aa deemuu, qubattootni beekumsa safuu hinqabne Maccaan keessa faffaca'uun qubataa deeman irraa kan ka'e, safeefferannaa hawaasni qabeenyaa uumamaafi eegumsa naannoof taasisu laafaa ta'uufi eegumsi madaallii uumamaa naannoo qorannichaa gad-bu'aa ta'uu hubatame. Argannoon qorannoo kanaan adda ba'e inni biroo, Oromoon Maccaa beekumsa safuu xabboo dhaloota barsiisuuf falaasamoota afoolaa (jechamoota, mammaaksota, geerarsa, durdurii, sheekkoo, faaruwwan, weedduuwwan... dubbii miliqqeefi fakkoomiin) akka gargaaramu ragaalee qaaceffaman irraa hubatameera. Kana waan ta'eef, beekumsa xabbootni kun akka biyyaatti ammayyummaarra caalaa, jiruufi jireenya hawaasaa ijaaruufi madaallii uumamaa sirneessuuf ga'ee olaanaa waan qabuuf gama imaammata mootummaafi barnootaan osoo xiyyeeffannoon itti kenname guddina dinagdee, hawaasummaafi siyaasa biyya kanaaf bu'uura ta'a.

Jechoota Ijoo. Sirna Gadaa Safuu, uumama, madaallii, Oromoo, Macca, xabboo,

Assessing the Law-making Process, Law Makers and the Value of Laws in Gadaa Democracy

Solomon Emiru Gutema

Wollega University School of Law].

Assistant Professor of Law; LL.B, LL.M,

Email: sol4ev@yahoo.com or gutamasol@gmail.com

Abstract

In human history, it has been believed that laws were given by gods or imposed by their makers or made through negotiations and consensus among peoples. Accordingly, law is either imposed up on citizens by the makers or enacted through a continuing conversation between the elites of a given society and the population. Hence, law may be made through a legitimate [accepted or democratic] way or through unaccepted manner in certain society. On the other hand, in modern democratic republics, a number of principles are provided to check the legitimacy of law makers and law making process. Let alone the traditional way of law making process; the assumption is that the law making process in Africa is undemocratic one. However, the Gadaa oriented law making process has disproved this position. Consequently, the Oromoo people are known with making laws by themselves and executing it in a very democratic manner. For the Oromoo, 'law is more valuable than one's own child.' Therefore, the main objective of this research is to assess the law makers and law making process in Gadaa system of the Oromoo. Additionally, it evaluated the wisdom of law making process in Gadaa system inline of modern constitutional principles. To achieve its objective, this research has employed a legal oriented methodology. Mainly, legal and political document were analyzed critically. Besides, historical interpretations of the Gadaa system and practical observations were utilized as research methods. The findings of this research have pointed out that the wisdom of law-making process and the acceptance of law makers in Gadaa system can be utilized as a paradigm panacea in the modern law making process in Ethiopia and beyond.

Keywords: Gadaa, law, law making, Oromoo

Guddifachaa in Gadaa System: From the Best Interests of the Child's Perspective

Mr. Taye Dida (BSW, MSW)

Wollega University

College of Social Sciences and Humanities, Social Work Department,

E-mail: tayedi@wollegauniversity.edu.et /tayedidha@gmail.com

Abstract

Since the antiquity of Gadaa system commencement, the Oromoo people have widely been practicing Guddifachaa based on customary law, which is embedded in the ritual ceremony of the society. There is debate that Guddifachaa is against the best interests of the child. The purpose of the study was to investigate what it means to serve the best interests of the child according to Oromoo's customary law of Guddifachaa. The study was descriptive qualitative case study at cross sectional design. Out of non-probability sampling, purposive and snowball sampling techniques were used. The participants of the study included adoptive families, adoptees, birth families, Abbaa Gadaas, elders and experts. Data collection methods were in-depth interviews, key informant interviews, complete-observation and document review. The study portrayed that Guddifachaa is an ingenious, indigenous and endogenous childcare practice, which has been practiced and is practiced in a ritual way by the Oromoo society. Guddifachaa is a voluntary institution of customary adoption in which birth families transfer an adoptee for adoptive families based on social contract and consensus to bring up that child by being embedded Safuu in general and cultural norms, values, rituals, and obligations in particular. Safuu is all the underlying values and principles that guide the behavior of Oromoo society. There is no dichotomization between adopted and biological children in all aspects of benefits as well as fulfilling basic needs and ensuring property inheritance. Briefly, Safuu plays a key role to ensure the best interests of the child in Oromoo society. Indigenization of childcare practice has paramount importance if it is integrated and adapted into legal instruments of the country for children as a whole and orphans and other vulnerable children in particular. In order to revitalize Guddifachaa, Gadaa system should be in place because it is an umbrella of the Oromoo's identity.

Keywords: Best interests of the child, Guddifachaa, indigenous childcare practice, Oromoo

Theme 2: Economy and Culture

Carraaleefi Mashaqqaalee Madaksa Finna (Misooma Diinagdee) Gammachuu Daadhii

Yuunvarsitiitii Kotobee
Imeeliin: gemedadi@gmail.com

Axeerara

Sirni Gadaa sirna falaasama xabboo utubalee jajjaboo kanneen akka siyaasaa, diinagdee, hawaasummaafi amantii qabuufi madaala isaanii eegee haala jiruufi jireenya hawaasaa to'atuudha. Akkuma haala bulchiinsaa, siyaasaafi hawaasumma to'atutti, Gadaan misooma diinagdee yookiin guddina finna milkeessuufis umurii (age-set)fi gitaa (Gada grade)n waan mijeessu qaba. Yeroo ammaa kanattis shoorrrii Sirni Gadaa sirna siyaasaa, hawaasummaafi amantii keessatti qabu haalaan beekamee lellifamaa jira. Shoorri inni guddinaafi misooma diinagdee (economic development) keessatti qabu garuu waan xiyyeeffanaa argatee miti. Kanarraa kan ka'e ennaa haalli jiruufi jireenya ummataafi biyya keenyaa haala addunyaa wajjin jijjiramu guddinni misooma diinagdee hawaasa keenyaa ammoo dubatti mucucaachaa deema jira. Rakkoolee jijjirama wajjin dhufu kana suphuuf ammoo ga'een falaasamni sirna Gadaa keessa jiru qabu ilaalamuu dhabuun isaa rakkoo jiru kana daran waan hammeesse fakkaata. Kaayyoon gooroo qorannoo kanaas carraaleefi mashaqqaalee madaqsa sirna Gadaa wayyoomsa finnaa (misooma diinagdee) hammayyaa keessatti maal akka ta'e agarsiisuudha. Qorannoon kun malleen qorannoo qulqulleeffataafi mala iddatteessuu miti carraatti dhimma baheera. Malleen funaansa ragaa ammoo afgaaffii, marii gareefi sakattaa galmeew-waniiti. Qorannoon kunis falaasamni xabboo Oromoon sirna Gadaa keessatti dhimma itti bahaa ture haala qabatamaa jiruufi jireenya hammayyaa keessatti madaqfamuu kan danda'u akka ta'ee fi akka guddinnifi jajjabinni diinagdee wayyaa qabeessi (healthy economic development) cimee itti fufuuf, akka namni hanna caalaa karaa nagaa qabeenya horatu gochuuf yookiin haqummaa mirkaaneessuuf akka bu'aa qabu agarsiisee jira. Fakkeenyaaf, akka ilaalcha Oromootti, qabeenyi eebbbaa Rabbii qabu bakka gurguddoo sadiitti qooddamu. Isaanis: ilmoo (birma-du), horii (lafa, beeladaafi maallaqa)fi sanyii (midhaanif biqiltuu)dha. Ennaa akka qabeenya waloo (biyyaa)fi haala hammayyaa keessatti lakkaa'aman ammoo iddoo shanitti qoodamu. Isaanis: (1) fiina namaa (human/social capital), (2) finna horii (economic Capital) Finna sanyii midhaanii,(3) finna lafaa (natural capital) biyya-maasii, lafa margaa, bosona uumamaafi bishaan (fafti lafee) lafaafi dhaloota, (4) finna durii (folkloric/cultural capital) qabeenyaa aadaa darbaa dabarsaan dhufe (5) finna baraa (temporal factors literally refers to productivity of the prevailing times). Kunis iccitiin yayyaba shaman Gadaa kan kessatti mul'atu ta'uu namatti agarsiisa. Yaanni kun ammoo ilaacha hammayyaa keessatti waan beekamuuf

madaqsuuf mijaata akka ta'es qorannoon kun ni mul'isa. Gama biraatiin haalli raafama siyaasaa, jijjiramni haala diinagdeefi akkasumas laafinni qorannoofi qo'an-noo hariiroo sirna Gadaafi diinagdee ammoo mashaqqalee guddina diinagdee fayyaaleessa mirkaneessuu akka ta'an qorannoon kun ni mul'isa. Walumaagalatti madaqsi falaasama xabboo sirna Gadaa diinagdee keessatti taasifamu, haqummaa (equity) qabeenyaa mirkaanessuudhaan namoonni akka ilaalcha walqixxummaa, jaalalaafi amanamtummaa qabaataniifi ilaachi diimokiraatawaa ta'e akka daran dagaagu kan taasisu ta'uu bu'aan qorannoo kanaa ni agarsiisa.

Jechoota Ijoo: Sirna Gadaa, finna, madaqsa, misooma diinagdee, wayyoomsa,

Impacts of State Farms among the Jiillee Oromoo (1930s-1960s):

A Socio-Economic Appraisal

Naol G. Kafani

Jimma University, College of Social Sciences and Humanities

Email: waktoleh@yahoo.com

Abstract

A history of modern commercial state farms in Ethiopia can be traced back to the period of Italian occupation, particularly in 1938 G.C when Italian State owned company started sugar cane plantation at Wanji plain. Besides, other foreign companies established various estate farms in Ethiopia such as Wanji-Shoa Sugar Factory, Mata-hara Sugar Factory, CADU, WADU and the like. Concerning these commercial farms several researches had been conducted by different scholars. Nevertheless, none of these works treats the socioeconomic impacts of state farms among the Jiille Oromoo. Hence, this paper tries to investigate the socioeconomic impact of state farms among the Jiille Oromoo. To reconstruct the socioeconomic impact of state farms among the Jiille Oromoo, the researcher utilized both primary and secondary sources, and the collected data were analyzed qualitatively. As per analyzed data several findings were investigated. Of the findings the birth of new land tenure system, the decline of Gadaa system, dominance of alien culture, devastation of ecology, destruction of indigenous economic institutions, and others. Since this paper is an appraisal of a thirty years history, it is quite untrue to say it is a complete historical account. Thus, I recommend other researchers to conduct further and detail investigation on the issue under discussion.

Keywords: State Farm, Jiillee Oromoo, socio-economic

Xiinxala Dhiibbaa Ammayyummaan Safuu Oromoon Kabaja Namaafi Uffannaaf Qabu Irratti Geessisu: Magaalaa Amboo Irratti Kan Xiyyeeffate

Gaaddisee Amsaaluu

Imeeliin: gadiseamsalu@gmail.com

Axereeraa

Mata dureen qorannoo kanaa, “Xiinxala Dhiibbaa ammayyummaan Safuu Uummanni Oromoo namaafi uffannaaf qabu irratti geessisu: Magaalaa Amboo irratti kan xiyyeeffate” yoota’u, qorannoo kana hojjechuuf waanti qorattuu kakaase safuu Oromoo irratti qorannoo bal’aan kan hin geggeeffamne ta’uu isaati. Keesumaayyuu safuun uummatichaa badaa kan jiru yoota’u safuun uummata Oromoo kun osoo qoratamee bu’aa olaanaa buusuu danda’a jettee wanta yaadeefidha. Kaayyoon qoranichaas dhiibbaa ammayyummaan Safuu Uummatni Oromoo Kabaja Namaafi uffannaa irratti qabu xiinxaluun dhi’eessuudha. Malli qorannoon kun ittiin geggeefame mala qorannoo akkamtaa ta’ee, iddattoowanis maloota akkayyoofi dabarsaatiin filatamani. Meeshaaleen funaansa ragaa qorannoo kanaaf dhimma itti ba’ames afgaaffiifi marii gareeti. Qorannoo kanaan dhiibbaa ammayyummaan safuu maanguddootaa, Safuu maatii, safuu koorniyaafi safuu uffannaa irratti qabu maal akka ta’e ragaan erga fuunaanameen booda xiinxalli gadi fagoon irratti geggeeffameera. Argannoowwan qorannoo kana irraa argamanis safuu Oromoon namaafi uffannaaf qabu kan durii caalaa kan yeroo ammaa gadi bu’aa kan ta’eefi sababni jijjiirama kana ammayyummaa dabalatee siyaasa, amantaa, walitti hidhatinsa addunyaafi sabaahimalee garaagaraati. Kees-sattu ammayyummaa yookiin qaroomina wanti jedhu dhiibbaa akka malee safuu uummanni Oromoo namaafi uffannaaf qabu irraan ga’eera. Argannoowwan kana irratti hundaa’uun, yaadni furmaataa kaa’amee jira. Kanneen keessaas, Safuun manaa waan jalqabamuuf maatiin ijoolleen isaanii akka safuu beekaniifi eegan gorsuufi barrsiisuu akka qaban waajjirri aadaafi tuuriziimii maatiif hubannoo kennuu qabu. Akkasumas, hayyoonniifi beektonni safuu uummanni Oromoo qabu fakkeenya ta’anii agarsiisuun cinatti dhimmaa kana bal’inaan qorachuu akka qabu. Safuun uummata Oromoo kun dhiibbaa ammayyummaa irraan ka’e badaa kan jiru waan ta’eef, safuu ummanni Oromoo qabu barsiisuufi gola seenaa ol kaa’uun barbaachisaadha. Kanaaf, calaqqeen uummata Oromoo ogafaaniin darbaa dhufe barreeffamaan ol kaa’amuu qaba.

Jechoota Ijoo: Ammayyummaa, dhiibbaa, kabaja namaa, safuu, Oromoo, uffannaa

Western Education vis-à-vis Indigenous Knowledge Inclusion in Ethiopian

Abdisa Olkeba Jima

Bule Hora University, College of Social Sciences and Humanities, Department of Governance and Development Studies, P.O. BOX 144, Bule Hora, Ethiopia.

E-mail: olkebabdisa@gmail.com.

ORCID Id: <https://orcid.org/0000-0003-0183-0084>.

Abstract

The issues of indigenous knowledge IK inclusion in formal education have gotten academic debates recently. Some scholars argue that western education is responsible for IKs attrition. Others refute that IK enriches modern education. Ethiopia is endowed with varieties of IK. Gadaa system is one of the Ethiopians IK. The country has counted more than a century since it adopted modern education. However, it has not included IK in the higher education curriculum. It needs the attention of scholars to explore the importance of IK inclusion in the education curriculum and encountered challenges. This study addressed the knowledge gaps regarding the significance and restraint of IK inclusion in the Ethiopian education curriculum focusing on the Gadaa system. Qualitative research method was employed to explore whether IK corroborates western education or defies it. The finding showed that the Gadaa IK system inclusion in curriculum integrates IK to formal education, explores Gadaa democratic governance and peaceful power transition, enriches youths' minds with IKs, and promotes peaceful co-existence. But historical factors and western education domination restrain it. It concludes that IK like the Gadaa system inclusion to Ethiopian higher education buttresses modern education. It recommends the Bule Hora University Gadaa IK system inclusion in the curriculum needs to expand to other Ethiopian universities.

Keywords: Gadaa system, indigenous knowledge, higher education, western education

Faayidaa Dhaabbanni Tuullaa Nageenya Eeguufi Waldhabdee

Hiikuu Keessatti Qabu

Obbo Waaqtolaa Hayiluu

Jimma University, College of Social Sciences and Humanities

Imeeliin: waktoleh@yahoo.com

Axareeraa

Qorannoon kun faayidaa dhaabbanni tuullaa nageenya eeguufi waldhabdee furuu keessatti qabu bu'ureffachuun Oromoo maccaa godina Bunnoo Beddellee jiraatu xiyyeeffachuun hojjetame. Ragaan qorannoo kana keessatti dhiyaate namoota mata duree qorannoo kanaa irratti beekumsa qaban mala iddatteessuu kaayyoon filachuun tooftaalee funaansa ragaa kanneen akka afgaaffii, marii garee xiyyeeffataa fi daawwannaatti dhimma ba'uun guurame. Ragaan guurame kunis malleen qaacceessa ragaa qorannoo akkamtaa fayyadamuun xiinxalame. Akka bu'aan qorannoo kanaa agarsiisutti dhaabbanni tuullaa bulchiinsa aadaa sochiilee hawaasa mara to'atu, qajeelchu, nageenya hawaasaa eegu, yoo nageenyi bade immoo kan deebisu bulchiinsa hunda galeessa dha. Innis caasaalee garaa garaa uummataan filataman kanneen dirqamaafi itti gaafatamummaa mataa ofii qaban kanneen akka Shanee, Xuxee, Abbaa Tuullaa, Salgeefi Abbaa bokkuu of keessaa qaba. Bulchiinsa tuullaa keessatti seerri, aadaan, safuufi amantaan hawaasaa iddoo guddaa qaba. Adeemsa dhugaa baasuu keessatti tumaa, abaarsaa fi kakuu waan fayyadamaniif yakkamaan dhokachuu hin danda'u. Kana malees, biyyatuu qorata waan ta'eef ija hawaasaa jalaa miliquu hin danada'u. Haala kanaan bulchiinsi Tuullaa rakkoon osoo hin uumamiin dursanii ittisuu qofa osoo hin taane, yoo uumame ariitiin furmaata kennuu keessatti bu'aa guddaa qaba. Kanaafuu qaamni dhimmi ilaalu muuxannoo kana fudhatee osoo itti fayyadamee gaarii dha.

**Indigenous Institution and Knowledge system of Northern
Oromoo: The case of Ayana Dubarti Institution in Raya-Asabo Oromoo
Mr. Sadam Said**

Department of Sociology
Jimma University

Email: sadamseid28@gmail.com

Abstract

The central purpose of the study was to illustrate Ayana Dubarti institution, the indigenous women institution of Northern Oromoo among the Raya-Asabo Oromoo. Accordingly, every society has its own indigenous institution and knowledge system that emanates from its larger cultural normative value belief system. Thus, the study was aimed at exploring the nature and role of Ayana Dubarti institution in socio-political, economic, cultural, environmental and other societal lives in the study area. Hence, to realize objectives the study employed qualitative research approach. Relevant data for the study was collected from both primary and secondary sources. Likewise, tools such as key informant interview, focus group discussion, and non-participant observation were utilized for collecting primary data depending on the objectives of the study. Indeed, secondary sources were such as journals, articles and books. So, the data obtained from both primary and secondary sources was organized thematically and analyzed qualitatively. Besides, the study showed that through Ayana Dubarti institution Raya-Asabo Oromoo women played key role during conflict resolution, severe drought, epidemic diseases, collaborative laborworks and other socio-cultural and spiritual religious rituals. Similarly, the study revealed it is independent and indigenous via which they fight against injustice, inequality and oppression. Moreover, the study came up with the current functionality of this indigenous institution despite the changes in the contents and variations. Also, the study verified factors affecting Ayana Dubarti institution and Raya-Asabo Oromoo identity in general are colonialism, modern religion, spread of urbanization, the influence of globalization, modernization and migration. Generally, the study suggests for holistic, emancipatory social, economic, political policies to save indigenous people, indigenous institution and indigenous knowledge system of Raya-Asabo Oromoo in general and Ayana Dubarti institution in particular.

Keywords: Indigenous institution, indigenous people, indigenous knowledge system, Raya-Asabo Oromoo, Ayana Dubarti institution

Theme 3: Literature and History

The Potentials of the Cyberspace in Transforming Oromo Literary Creation, Reception and Scholarship

Ashenafi Belay Adugnai (PhD)

Jimma University, College of Social Sciences and Humanities

Associate Professor of Literature

Email: hireebirraa@gmail.com/ashenafi.belay@ju.edu.et

Abstract

The digital space is transforming literary practices worldwide. Consequently, the way literature is created, valued, circulated consumed and studied has been altered since the emergence of online spaces. In Africa, the cyberspace has long become an engaging platform for literary practices, and Oromoo literature came to the scene in the last decade. Owing to its recent appeal, Oromoo literature in the cyberspace has not received critical attention. This study explores into the contributions of the cyberspace in transforming current Oromoo literary practices. The study is purely qualitative and relies on data from online spaces—blogs, websites and social media pages of Oromoo creative writers. The Poststructuralist theory of intertextuality is employed in undertaking critical analysis of the selected works. The study reveals that the cyberspace is increasingly becoming a dominant publishing platform for both young and seasoned Oromoo writers. Young poets publish their works online as the new platforms have presented opportunity to publish freely, and promote their works instantly and widely. In this regard, the digital platforms have reduced the hassles of print publications Oromoo writers used to experience. Seasoned Oromoo writers mostly use the new platforms to establish networks, promote their works and interact with readers. Pertaining to the reception, the digital platforms have aided in the wider circulation and appreciation of Oromoo creative works, mainly the short forms. Because of the temporal and spatial immediacy of the literary voices in the cyberspace to the unfolding socio-political realities, the trend of reception is pervasive. Besides, the literary networking opportunities created by the cyberspace have led to new ways of reading and engaging in the creation of literary works. Comments (text, image, video, animations, emoji) under the literary pieces published online reveal that the readers are active participants in the creation and reception of meaning. A series of poetic responses from online readers to the poems posted online reveal the unique opportunity the cyberspace offers to the creative potentials as well as the critical reception of Oromoo literature. Generally, the cyberspace provided new potentials to

advance Oromoo literary creation, reception and scholarship that curb the challenges Oromoo literature has been facing in the Ethiopian print publishing landscape. Yet, the cyberspace is not without limitations. A major critique is on its tendency to limit readers' engagement in extended reading due to its focus on the short forms. In order to make use of the potentials the cyberspace offers; the study recommends a further critical appraisal.

Keywords: Cyberspace, Oromo literature, intertextuality, digital literature, literary reception

Resistance in Prison: Brigadier General Taddasa Birru under House Arrest in Galamso, 1971-1974

Biratu Kenei Aga (PhD)

Salale University

Email: birraatuukee@gmail.com

Abstract

Brigadier General Taddasa Birru was sentenced to death for attempting to overthrow the Imperial Regime in November 1966. But the verdict was changed to life imprisonment and he was sent from Addis Ababa to Harar to serve the rest of his life term. After a year of solitary confinement in Hawzin prison, he was sent to Galamso under the condition of house arrest. However, his life and resumed resistance in Galamso has not been studied and given attention. Accordingly, though a number of writers briefly discussed his involvement within the Macha-Tulama Association before his imprisonment, the available studies ignored the undeterred resistances he made while under house arrest in Galamso. The objective of this paper is to examine how he resumed his resistance mobilizing the people and covertly organizing the armed resistance in Galamso area. It discusses how he generated an armed resistance and eventually escaped when it practical operation began. By employing critical source analysis approach, both written and oral sources were collected and examined carefully. To fill in the historical gaps, extensive oral interviews were made in Galamso and other places with those individuals who knew him and his activities very well. The result shows that instead of refraining himself from further resistance against the Imperial regime after life sentence, General Taddasa became even more determined and organized an armed resistance in Galamso region which was considered to be the root of the Oromoo Liberation Army.

Keywords: Ahmed Taqi, Elemo Qiltu, Galamso, House arrest, Taddasa Birru,

Xiinxala Af-Walaloo Weedduu Hacaaluu Hundeessaa (2021): Kuullee Koofi Goota Koo Irratti Xiyyeeffate -Hacaaluu Hundeessaa, 2021

Hurrumee Dagafaa

Yuunivarsiitii Salaalee, Damee Barnoota Afaan Oromoo, Ogbarruufi

Quunnamtii

limeelii: kennaajaalalaa@gmail.com

Axareeraa

Qorannoon kun Xiinxala Af-walaloo Weedduu Hacaaluu Hundeessaa (2021) bahe keessaa Kuullee Koofi Goota Koo irratti kan xiyyeeffateedha. Ka'umsi qorannoo kanaa iddoowwan lafa Oromoo hedduun maqaa alagaatiin kan waamaniifi barreeffamaan baay'inaan hinjirre weedduu Hacaaluu Hundeessaa keessatti ka'an barsiisuufi Gootummaa Oromoon qabu hubachiisuufi ergaa weedduu kana keessa jiru xiinxaluufi. Kaayyoon ijoo qorannichaa af-walaloo Weedduu Hacaaluu Hundeessaa (2021) bahe xiinxaluu yommuu ta'u, weedduun kun Kaasetta weedduu Hacaaluu dhaggeeffachuunifi namoota kallattii garaagaraan weedduu kana keessatti qooda fudhatan akka madda ragaatti hirmaachisuun kan gaggeeffameedha. Adeemsa xiinxala ragaa keessatti yaadiddamoota faayideessummaafi caasessumaatti dhimma bahameera. Akkuma ragaan seenaan iddoo hedduutti ibsutti Oromoon iddoowwan hedduutti sababoota garaagaraattii dhiibbaa garaagaraa irra gahaa tureen laftiifi qabeenya isaa saamamaa ture. Weedduun Hacaaluu 2021 gadi dhiifames kanaaf ragaa bahuuf kan weellifameedha. Iddoowwan hedduu Oromoon qabu alagaan saamamuus ragaa baha. Dabalataanis ergaan weedduu kanaa dhimmoota garaagaraa qeequu, gorsuu, barsiisuu, beeksisuuf, dhiibbaawwan kallattii garaagaraan Oromoo irra gahaa ture Oromoon akkamittiin jala darbee har'arra akka gahe argannoon qorannoo kanaa ni mul'isa. Kanumaan Walqabatee fuulduraattis dhimmoota kallattii garaagaraan qabeenyaa, lafaafi eenyummaa Oromoorra gahu Oromoon akkamittiin eeggachuufi kunuunfachu akka qabu yaadni furmaataas kaa'ameera.

Jechoota Ijoo: Oromoo, eenyummaa, qabeenya, lafa, kuullee koo, goota koo

**Xiinxala Akkaatummaa Barwalaloo Oromoo: ‘Namni kun nama kooti’
Margaa A. Ayyaanaa, Darajjee Gammadaa, Mahadii Huseeniifi A dusa-
laam A/Olii Yuunivarsiitii Jimmaa, Kolleejjii Saayinsii Hawaasaafi Na-
moomaatti, Damee Barnoota Afaan Oromoofi Ogbarruu**

mergaabebea@gmail.com

Axeeraraa

Kaayyoo guddaan waraqaa kanaa barwalaloo mata dureen isaa “namni kun nama kooti” jedhu irratti xiinxala akkaatummaa gaggeessuudha. Qorannichaaf ka’umsa kan ta’ee barwalaloo Asafaa Tafarraa dubbisanii hubachuun rakkisaadha yaada jedhuufi qorannooleen akkaatummaa keessumaa barwalaloo Oromoo irratti bal’inaan mul’achuu dhabuudha. Galma ga’insa qorannichaafis yaadidama akkaatummaa fayyadamuun tarsiimoo yaadiddamichi hiikuu, ibsuufi madaalluu; akkasumas mala qorannoo akkamtaafi saxaxa qorannoo xiinxala barruu jedhu gargaaramuun argannoolee isaa asiin gadii lafa kaa’eera. Bu’uuruma kanaan qa-accessa xiinqooqaan walqabatee marmaartuun dhamsagootaa sadarkaa jalqaba, gidduufi xumura jechaa irratti irra-deddeebi’uun mul’ataniiru. Akkasumas, ibsoota ogbarruun walqabatee immoo malleen dubbii kanneen akka arbeessuu, habalakaa, eheemtii, bakka buusaafi fakkeen baay’inaan keessatti argamuun hii-kni walalichaa bifa addaa akka qabaatu taasiseera. Haaluma walfakkaatuun irra deddeebbiin tuqlamee, qubguddeessaafi akkaataa barreeffamaan walqabatee ragaaleen qindaa’e duraa duubaan Gogeessa Gadaa Oromoo shanan haala rak-kisaafi ulfaataa keessa duufee turuun kan bakka isaatti deebi’e ta’uu agarsiisu. Akkasumas, maqaalee lamaan (Namaafi Ofii) qofti qubguddeessan barreeffamuun caaseffama sirna bulchiinsa Oromoo gamaa (Barii Aantuufi Boroo Aantuu) kan akeekanidha. Gama biraan immoo jechoonni akkaataa barreeffamaa adda ta’een ‘Taaliin barreeffaman saddeet marsaalee Gadaa Oromoo kan calalaqqisiisan ta’uu ragaaleen dhihaatan nimirkaneeessu. Dhuma irrattis, barwalaloon Oromoo kallattiinis ta’e alkallattiin dhimmoota jiruufi jireenya hawaasichaa isa akka galaa-naa waraabamee hindhumne ibsuuf humna guddaa kan qabu ta’uu isaa agarsiisa.

Jechoota Ijoo: Akkaatummaa, barwalaloo, xiinxala, Oromoo

Federalism and Its Discontents: The Post 1991 Experience in Harari and Somali Regions

Reta Duguma (PhD)

School of History and Heritage Management

Haramaya University

Email: retaduguma21@gmail.com

Abstract

Under the TPLF-led EPRDF regime, it was hoped that federalism was the only option/remedy to soothe ethnic conflicts in Ethiopia by granting self-determination and the exercise of ethnic and cultural rights to the peoples of Ethiopia. Although the formation of Harari and Somali regional states has to be seen from this context, their implementations were fraught with many problems from the start. In contravention to the proclamation No. 7/1984 of the Transitional Government of Ethiopia (TGE), the overwhelming majority of the Oromoo who live in Hundane woreda and the surroundings areas of Harar town were disenfranchised and forcefully incorporated into the Harari region. The Oromoo and other ethnic groups who are numerically the majorities had little or no say in the regional council in political, economic and social matters. The elites from the Somali region also embarked upon expanding their borders into many kebeles and woredas of Oromia for the control of additional land in order to create new woreda/kebele and control its budget. Under the auspices of the federal government, the regional elites were sometimes responsible for sowing the seeds of discord among the Oromo, Harari, Somali and other political minorities living in these regions. The finding revealed that the federal government, through its loyal elites, maintained its tight control over the two regions, violated the basic political and economic rights of the peoples, promoted divisions, mutual suspicion and fear among the ethnic groups living in the two regions. This study recommends that regional states must be left free to exercise their autonomous rights without the dictate of the federal government; the rights of other ethnic groups living in other regions must be defended.

This study employed archival sources like official letters, minutes, and committee reports, and eyewitness accounts, published books and articles in journals were consulted in order to analyze the practice/implementation of federalism on the ground and its effects on the peoples living in the two regions.

Keywords: Federalism, self-determination, regions, elites, ethnic conflicts

Lij Iyyasu and the Arsi Oromo

Temam Hajiadem

Hamaya University, School of History and Heritage Management

Email: thajiadem@gmail.com

Abstract

In Ethiopia, the history of many peoples and personalities were distorted or ignored for various reasons. One of the great farsighted minds and reformers whose history was distorted was Lij Iyyasu, who became Menelik's successor in 1909 and assumed leadership role after the death of his regent in 1911. This paper thus initiated to redress this distortion by analyzing various documents like student theses, popular poems and couplets and some secondary sources by focusing on Arsi Oromoo view regarding Lij Iyyasu period and administration. The primary data collected was cross-checked with secondary data and analyzed and interpreted. The final work showed that the view on the history of Lij Iyyasu and the reaction to his reign differed from region to region or zone to zone. The Arsi Oromoo case showed that Lij Iyyasu personality and administration was highly admired due to the fact that his period was associated with liberalism, and people enjoyed some freedom in his days; the community had the liberty to practice religious and political beliefs and contributed for the opening up of Oromoland and Islamic world. Finally, the writer would like to recommend that the holistic history of Ethiopia should be written by taking into consideration various views of people like the Arsi Oromoo view and others, or investigating from spatial/zonal case or looking from various angles rather than using the dominant centralistic and northern approach.

Keywords: Arsi Oromoo, Lij Iyyasu, Allah Da'imu movement, socio-cultural movement

A History of Domination and the Arts of Resistance: An Experience from Oromo Artists, 1962-1991

Tesfaye Tolesa (PhD)

Wollega University

College of Social Sciences and Humanities, Department of History and
Heritage Management

Email: tesfayeto2019@gmail.com

Abstract

The period from 1962-1991 witnessed the development of resistance songs by the Oromoo artists against the severe and midrange Imperial domination in Ethiopia. The purpose of this study is to show how the Oromoo artists used songs in moulding the Oromoo struggle against this domination from 1962 to 1991. It argues that Afaan Oromoo song (music) was used as the most powerful forms of chimerical power in speaking across age, class, region, sex, power and even ideology in resisting the domination of Imperial rule while striving to sustain common Oromoo unity. However, the roles of Afaan Oromoo songs in maintaining Oromoo national identity cohesively and how it was boldly maintained in the contested national question of the 1960s and 1970s have not been investigated from a historical point of view. For the study, extensive available but pertinent data were collected from the areas where the activities of these artists were predominantly undertaken and were interpreted and analysed qualitatively based on historical research method. The analysed and interpreted data showed that the lyrics, melodies and the contents of the Oromoo songs were artistically organized with every word and line of satirical poems with the affecting emotion. The contents were checked for having the messages that could have power to express covertly the idea to advance self-awareness, social cohesion and group solidarity. The study revealed that a lifetime under degradation of serfdom cannot be overcome without the high costs of unwavering commitments and sacrifices. The Oromoo artists themselves have been characterized as dissident opponents and threats to the unity of Ethiopia. Their struggles for the transformation of imperial and dictatorial rules to the essence of democracy were portrayed as narrow nationalists and consequently they were thrown into jail and their songs were locked into drawers. The efforts combined together and contributed their share in the development of Oromoo consciousness and the resistance movement against the Imperial domination.

Keywords: Self-awareness, artistic, Abiyotawi Kenet, Afan Qalloo, self-censorship

Global and Local Concerns: Hachalu Hundessa and the Oromoo Arts

Teshome Egere Mossissa (PhD)

Jimma University, College of Social Sciences and Humanities

Email: asegere@yahoo.com

Abstract

Hachalu Hundessa is a renowned Oromoo singer who transformed Oromoo musical art significantly. His works contributed towards the development of Oromoo music and arts namely: lyrical compositions, musical compositions, performances and use of oral genres in modern lyrical composition. What is unfortunate is that Hachalu was killed in his early years. The objective of this study was to survey global and local concerns with regard to his death, the theme of death and dying and other major themes as they are depicted in his lyrics. To this end survey method was employed to gather data. Hachalu's selected lyrics were used as a source of data and secondary data was also obtained from interviews of literary scholars, poets, historians, political figures and legal experts. The source of information included both global and local broadcast media such as BBC, CNN, Aljazeera (Eng.), ETV, OMN, OBN, OBS, GNN, ONN, LTV and print medias such as Routers, documents and sources from websites. The instrument of data collection included interviews and textual analysis. Textual analysis was used as analytical method of the lyrics. Based on the study, it was found out that Hachalu got a global concern, and was depicted to be a national hero; his life was depicted to be oscillating between life and death where both his lyrics and actual life had justified it. As he best represents a national hero of the 21st century, his works needs to be commemorated both at national and African level.

Keywords: Local concerns, Hachalu Hundessa, Oromoo, art

