The Persecutions and genocidal Crimes against Oromo in Ethiopia

1, Volume 1

Ahmed Usman

THE PERSECUTIONS AND GENOCIDAL CRIMES AGAINST OROMO IN ETHIOPIA

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Written by Ahmed Usman.

Note: This ebook aims to shed light on the genocidal persecution and discrimination faced by the Oromo people, while focusing on their resilience and the ongoing Renaissance movement. The tone will remain professional, factual, and objective throughout, providing a comprehensive analysis of the subject matter. The length will be medium, covering the essential aspects without overwhelming the reader. The content will be original, well-researched, and free from plagiarism.

I. Preface

The Oromo people are the largest ethnic group in Ethiopia, comprising approximately 50% of the population. Despite their size and long history in the region, the Oromo have faced significant persecution and marginalization under successive Ethiopian rulers, including acts of genocide.

This book aims to shed light on the plight of the Oromo people throughout their history in Ethiopia, focusing primarily on the atrocities committed against them in recent decades. It is a comprehensive account of the persecution and genocide crimes that have been perpetrated against the Oromo people under different Ethiopian governments since the overthrow of Emperor Haile Selassie in 1974.

The book covers a range of topics related to the Oromo experience, including historical background, cultural identity, political struggles, human rights abuses, and the ongoing movement for Oromo liberation. By providing a detailed and nuanced understanding of the Oromo people's history and current situation, this book seeks to contribute to ongoing efforts to bring justice and accountability for the crimes committed against them.

The Oromo people have suffered greatly, but their resilience and determination to secure their rights and freedoms continue to inspire hope. It is my hope that this book will help to raise awareness of their plight and to contribute to the ongoing struggle for justice and human rights for all marginalized communities in Ethiopia.

II. Acknowledgments

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Writing a book such as this one is a collaborative effort, and there are many people to whom I owe a debt of gratitude.

First and foremost, I would like to express my deepest appreciation to the Oromo people, who have endured unimaginable suffering and injustice. Their courage and resilience in the face of adversity are a constant source of inspiration, and it is their stories that form the heart of this book.

I also want to acknowledge the many Oromo activists, scholars, and journalists who have dedicated their lives to raising awareness about the Oromo struggle and advocating for their rights. Their research, insights, and personal accounts have been invaluable in shaping this book.

I would like to express my gratitude to the various organizations and individuals who provided me with access to information and resources, including archives, reports, and interviews. Their willingness to share their knowledge and expertise has been instrumental in helping me to understand the complexities of this issue.

I am grateful to my family **Derartu Hassen** (My Wife), **Jabessa Ahmed** (My Son) and friends for their unwavering support and encouragement throughout the writing process. Their love and patience have been a constant source of strength.

Finally, I would like to thank my editor, publisher, and the entire team who worked on this book for their dedication and hard work. Their professionalism, expertise, and commitment to excellence have been invaluable in bringing this project to fruition.

Chapter 1 - Introduction

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THIS CHAPTER PROVIDES background on the Oromo people, their history, culture and language. It discusses the Oromo population in Ethiopia and their status as the largest ethnic group in the country. The introduction sets the stage for the prosecution and injustices committed against the Oromo people over the last century under successive Ethiopian rulers.

The Oromo community, one of the largest ethnic groups in Ethiopia, has a long and tragic history of genocide and persecution within the Ethiopian Empire. This book aims to bring attention to the untold stories, resilience, and struggles of the Oromo people, shedding light on the atrocities they have endured and the ongoing challenges they face.

For centuries, the Oromo community has faced discrimination, marginalization, and violence at the hands of various oppressive regimes. The roots of this persecution can be traced back to the imperial era, where the Ethiopian Empire sought to consolidate power and suppress any dissenting voices. The Oromo people, with their distinct language, culture, and history, became targets of systemic repression and cultural erasure.

This book delves into the dark history of genocide against the Oromo community. It uncovers the horrors of mass killings, forced displacements, and systematic violence that have been perpetrated against them. The deliberate intent to destroy the Oromo people and their way of life is a tragedy that demands recognition and justice.

Beyond the physical violence, the Oromo community has also endured socio-political repression. Their political participation, freedom of expression, and assembly has been severely restricted, leaving them voiceless and marginalized within the Ethiopian political landscape. The suppression of Oromo political organizations and the perpetuation of authoritarian regimes have further deepened their struggle for justice and equality.

Cultural suppression and erasure has been another tool employed against the Oromo community. Policies aimed at assimilation, language discrimination, and cultural marginalization has sought to strip the Oromo people of their identity and heritage. Yet, despite these efforts, the resilience of the Oromo people has allowed them to preserve and reclaim their cultural identity, maintaining a strong connection to their roots.

Systemic discrimination and structural inequalities have kept the Oromo community in a cycle of marginalization and poverty. Unequal access to education, employment opportunities, and resources has perpetuated their socio-economic disadvantage. The interplay between ethnic, economic, and political factors has created a complex web of discrimination that continues to hinder their progress and well-being.This book also examines the widespread human rights violations committed against the Oromo community.

Extrajudicial killings, torture, arbitrary arrests, and detentions have been employed as tools of repression and control. The culture of impunity surrounding these violations has further deepened the wounds of the Oromo people, necessitating the need for accountability and justice.Amidst these challenges, the Oromo community has demonstrated remarkable resilience and resistance. Activists, intellectuals, and grassroots movements have emerged to challenge the status quo, advocating for change, and fighting for justice. Their efforts have not only brought attention to the plight of the Oromo people but also inspired hope for a better future.

This book aims to contribute to the ongoing dialogue on human rights, reconciliation, and social justice within the Ethiopian Empire. By uncovering the truth, advocating for accountability, and promoting healing, it seeks to foster a culture of inclusivity, justice, and respect for human rights. Through understanding and solidarity, we can work towards a more equitable and harmonious society for the Oromo community and all Ethiopians.

In delving deeper into the topic of Oromo genocide and persecution in the Ethiopian Empire, it is important to explore the historical context and the factors that have contributed to the perpetuation of these atrocities.The Oromo people have a rich and ancient history that predates the formation of the

Ethiopian Empire. They have inhabited the region known as Oromia for centuries, with their own distinct language, culture, and social structures. However, when the Ethiopian Empire began its expansionist policies, the Oromo community became a target of conquest and subjugation.During the imperial era, the Ethiopian Empire sought to assimilate and dominate the diverse ethnic groups within its borders. The Oromo people, with their large population and territorial presence, posed a challenge to the centralization of power. As a result, they faced violent campaigns aimed at subduing their resistance and eradicating their cultural identity.

One of the most tragic aspects of the Oromo experience is the genocide they have endured. Mass killings, forced displacements, and the destruction of entire communities have been systematically carried out against the Oromo people. The intent behind these acts was to weaken and diminish the Oromo community, both physically and culturally.

The genocide against the Oromo people has been characterized by targeted violence, often perpetrated by state actors and paramilitary groups. Oromo individuals and communities have been subjected to arbitrary arrests, torture, and extrajudicial killings. The systematic nature of these acts points to a deliberate strategy of eradicating the Oromo presence within the Ethiopian Empire.

Socio-political repression has been a key feature of the Oromo experience. The Ethiopian government has employed authoritarian tactics to suppress any form of dissent or political activism within the Oromo community. Oromo political organizations have been suppressed, and their members have faced persecution, imprisonment, and even assassination. This repression has resulted in a climate of fear and limited political participation for the Oromo people.

Cultural suppression and erasure have also been significant aspects of the persecution faced by the Oromo community. The Ethiopian government has imposed policies aimed at assimilating the Oromo people into the dominant Amhara culture. Oromo language and cultural practices have been marginalized, and Oromo individuals have been discouraged from expressing their

cultural identity. These efforts have sought to undermine the Oromo community's sense of self and sever their connection to their heritage.

The impact of the genocide and persecution on the Oromo community is far-reaching. It has resulted in significant trauma, loss of life, and displacement. It has also perpetuated cycles of poverty, inequality, and marginalization. The Oromo people continue to face systemic discrimination in various aspects of life, including education, employment, and access to resources.

However, despite these immense challenges, the Oromo community has shown remarkable resilience and resistance. Activists, intellectuals, and grassroots movements have emerged to advocate for justice, human rights, and the recognition of Oromo identity. They have documented human rights abuses, raised international awareness, and mobilized support for their cause. These efforts have not only brought attention to the plight of the Oromo people but have also inspired hope for a brighter future.

In conclusion, the issue of Oromo genocide and persecution in the Ethiopian Empire is a deeply tragic and complex one. It is a story of immense suffering, resilience, and the ongoing struggle for justice and equality. By acknowledging and understanding this history, we can contribute to the efforts of the Oromo community in their pursuit of recognition, healing, and the realization of their fundamental human rights.

1. The Historical background

THE OROMO PEOPLE ARE the largest ethnic group in Ethiopia, making up about 50% of the country's population. They are also found in parts of Kenya, Somalia, and Sudan. The Oromo have a rich history and culture that dates back many centuries.The Oromo people have traditionally been pastoralists and farmers who practiced a form of subsistence agriculture. They have a rich oral tradition and their history and culture have been passed down through generations via storytelling, poetry, and song.

In the 16th century, the Oromo people began to expand their territory and engage in trade with neighboring peoples. They established a powerful confederation known as the Gadaa system, which was a hierarchical system of governance based on age grades.The Geda System is a traditional system of governance and social organization among the Oromo people of Ethiopia.

The system is based on a hierarchical structure of councils, with each level of council representing a larger geographical area and having greater authority.At the local level, the Gadaa council is responsible for governing a specific community or village. The Gadaa council is composed of elders who are elected by the community and hold their position for a period of eight years. During their term, the Gadaa council is responsible for making decisions related to the community's social, economic, and political affairs.

At the regional level, the Gadaa council is known as the Bokkuu council, and is responsible for governing a larger area, typically a district or province. The Bokkuu council is composed of representatives from each of the Gadaa councils within the region.At the national level, the Gadaa council is known as the Gumii Gadaa, and is responsible for governing the entire Oromo people.The Gumii Gadaa is composed of representatives from each of the Bokkuu councils, and is responsible for making decisions related to the Oromo people's social, economic, and political affairs.

THE GEDA SYSTEM HAS played an important role in the social and political organization of the Oromo people for many centuries. The system has helped to promote democracy, accountability, and community participation in decision-making, which are values that are still important to the Oromo people today.

However, the Geda System has faced challenges in recent years due to the Ethiopian government's attempts to impose its own system of governance on the Oromo people. The Ethiopian government's attempts to suppress Oromo culture and language, and to impose its own system of governance, have been a source of tension and conflict between the Oromo people and the government.

Despite these challenges, the Geda System remains an important part of Oromo culture and tradition, and is still practiced by many Oromo communities today. Efforts are being made to promote and preserve the Geda System, and to ensure that it continues to play a role in the social and political organization of the Oromo people.There are several efforts being made to promote and preserve the Geda System among the Oromo people, both within Ethiopia and in the Oromo diaspora.One of the main efforts is focused on raising awareness about the Geda System and its importance to Oromo culture and tradition.

This includes efforts to document and record Geda System practices and traditions, as well as to promote education and research on the Geda System among Oromo youth.Another important effort is focused on revitalizing the Geda System as a form of governance and social organization among the Oromo people. This includes efforts to promote the election of Gadaa councils at the local, regional, and national levels, and to ensure that these councils have a role in decision-making related to the Oromo people's social, economic, and political affairs.

In addition, there are efforts to promote the use of the Oromo language in everyday life and in formal education, as the Geda System is closely tied to Oromo language and culture. This includes the establishment of Oromo lan-

guage schools and the inclusion of Oromo language and culture in formal education curricula.

Finally, there are efforts to promote international recognition and support for the Geda System and Oromo culture more broadly. This includes advocacy efforts aimed at raising awareness of the Oromo people's struggles and promoting their rights and freedoms, as well as efforts to build alliances with other indigenous and minority communities around the world.Overall, these efforts are aimed at promoting and preserving the Geda System and Oromo culture more broadly, and at ensuring that these important aspects of Oromo identity and tradition are recognized and valued both within Ethiopia and on the international stage.

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The Gada System promotes democracy in several ways, particularly through its emphasis on community participation and the rotation of leadership positions.First, the Gada System is based on a democratic principle of community participation. At each level of the Gada System, from the local Gadaa councils to the national Gumii Gadaa, representatives are elected or appointed from the community to serve in leadership positions. This ensures that the community has a voice in decision-making and that their concerns and perspectives are represented in the governance process.

Second, the Gada System promotes accountability and transparency in decision-making. The Gadaa councils are responsible for making decisions related to the community's social, economic, and political affairs. However, these decisions must be made in consultation with the community and are subject to review and criticism. The Gadaa councils are also held accountable for their decisions and actions, as they must answer to the community and can be removed from their positions if they fail to perform their duties satisfactorily.

Third, the Gada System promotes the rotation of leadership positions, which prevents the concentration of power in the hands of a few individuals or families. The Gadaa councils are composed of elders who are elected by the community and hold their position for a period of eight years. After their term is up, they must step down and are replaced by a new group of elders. This ensures that power is distributed more evenly and that no one individual or group can dominate the decision-making process.

The Gada System promotes democracy by empowering the community to participate in decision-making, promoting accountability and transparency in governance, and preventing the concentration of power in the hands of a few individuals or families. These values are still important to the Oromo people today and are reflected in their ongoing struggles for self-determination and recognition of their rights in Ethiopia and beyond.

First, the Gada System is based on a rotational leadership system, which ensures that power is shared among multiple individuals and that no one person or group holds power indefinitely. The Gada System is based on an eight-

year cycle, during which time a new group of leaders is elected and assumes power. This ensures that no one individual or group holds power for too long, and that power is distributed fairly among different members of the community.

Second, the Gada System is based on a system of checks and balances, with different levels of councils overseeing and regulating one another. The Gadaa council at the local level, for example, is overseen by the Bokkuu council at the regional level, which in turn is overseen by the Gumii Gadaa at the national level. This system of oversight ensures that decisions are made fairly and transparently, and that power is not concentrated in the hands of a single individual or group.

Third, the Gada System promotes community participation in decision-making and governance. The Gadaa council is composed of elders who are elected by the community and who are responsible for making decisions related to the community's social, economic, and political affairs. This ensures that decisions are made by and for the community, rather than by a distant and unaccountable government.

Finally, the Gada System promotes the rule of law and respects individual rights and freedoms. The Gadaa council is responsible for upholding and enforcing the laws and customs of the community, and for ensuring that individual rights and freedoms are protected. This ensures that individuals are not subject to arbitrary or unjust treatment, and that the community as a whole is governed by the rule of law.Overall, the Gada System promotes democracy by ensuring that power is shared, that decisions are made fairly and transparently, that individuals have a say in their own governance, and that the rule of law is respected.

The Gada System has a mechanism for resolving conflicts between different levels of councils. This mechanism is based on the principle of consultation and consensus-building, and it is designed to ensure that decisions are made in a fair and transparent manner.When conflicts arise between different levels of councils in the Gada System, the councils will typically hold meetings to discuss the issue and work towards a resolution. These meetings may in-

volve representatives from the different councils, as well as other members of the community who may have relevant expertise or experience.

The goal of these meetings is to reach a consensus on how to resolve the conflict. This may involve finding a compromise solution that satisfies all parties, or it may involve one party making concessions in order to reach a resolution.If a consensus cannot be reached, the matter may be escalated to a higher level of council for further discussion and resolution. For example, if a conflict arises between two local Gadaa councils, the matter may be referred to the Bokkuu council for resolution.Similarly, if a conflict arises between two regional Bokkuu councils, the matter may be referred to the national Gumii Gadaa for resolution.

Throughout this process, the Gada System emphasizes the importance of consultation, consensus-building, and respect for the opinions and perspectives of all parties involved.This helps to ensure that decisions are made in a fair and transparent manner, and that conflicts are resolved in a way that is acceptable to all parties.

First, the Gada System is based on a principle of community participation and consultation. This means that decisions are made in consultation with the community, and that all members of the community have the opportunity to express their opinions and perspectives. This helps to ensure that decisions are made in a way that is representative of the community as a whole, and that everyone has a voice in the decision-making process.

Second, the Gada System emphasizes the importance of consensus-building and compromise. When decisions are made, it is done through a process of discussion and negotiation, with the goal of finding a solution that is acceptable to all parties involved. This helps to ensure that everyone's opinions and perspectives are taken into account, and that decisions are made in a way that is respectful and fair.

Third, the Gada System places a strong emphasis on the rule of law and respect for individual rights and freedoms. This means that everyone is entitled to their own opinions and beliefs, and that these opinions and beliefs should

be respected by others. This helps to ensure that everyone is treated fairly and with dignity, and that their opinions are given due consideration.

Fourth, the Gada System places a strong emphasis on accountability and transparency. Leaders are held accountable for their decisions and actions, and must answer to the community for their performance in office. This helps to ensure that everyone's opinions are taken into account, and that decisions are made in a way that is transparent and accountable.

The Gada System ensures that all parties are heard and their opinions are respected through a combination of community participation, consensus-building, respect for individual rights and freedoms, and accountability and transparency. These values are essential to the functioning of the Gada System, and help to ensure that decisions are made in a way that is fair and representative of the community as a whole This system allowed the Oromo to assert their power and control over much of the Horn of Africa.

In the late 19th century, the Oromo people came into conflict with the Ethiopian state, which was expanding its territory and seeking to establish control over the region.The Oromo were subjected to colonization and forced assimilation into Ethiopian culture, a process that continued throughout the 20th century.Today, the Oromo people continue to face challenges related to political marginalization and cultural assimilation. However, they have also made significant strides in recent years in asserting their rights and achieving greater political representation and autonomy.

In the 20th century, the Oromo people faced political, economic, and cultural marginalization under successive Ethiopian governments.The Ethiopian government imposed a policy of Amharization, which sought to impose the dominant culture of the Amhara people on all other ethnic groups in the country, including the Oromo.Under this policy, the Oromo people were forced to abandon their language, customs, and traditions and adopt those of the Amhara. The Oromo language was banned from official use, and Oromo cultural practices were suppressed.

The Oromo people also faced economic marginalization, as their lands were frequently taken by the government and given to other groups. Many Oromo were forced to migrate to urban areas to find work, where they often faced discrimination and poverty. In the 1970s, a number of Oromo nationalist groups emerged, seeking greater political representation and autonomy for the Oromo people.

These groups were often repressed by the Ethiopian government, which saw them as a threat to its authority.In the 1990s, however, the Ethiopian government was overthrown, and a new government came to power that promised greater political representation for all of Ethiopia's ethnic groups, including the Oromo.The new government recognized the Oromo language as an official language of Ethiopia, and Oromo cultural practices were no longer suppressed.Despite these changes, the Oromo people continue to face challenges related to political representation and economic development.

Many Oromo activists argue that the government has not done enough to address the historical injustices faced by the Oromo people and that more needs to be done to ensure that they have equal access to political power and economic opportunity.In recent years, the Oromo people have become increasingly politically active and engaged in efforts to assert their rights and achieve greater representation and autonomy within Ethiopia.In 2014, Oromo students in the town of Ambo began protesting against a proposed plan to expand the capital city, Addis Ababa, into Oromia, the state where most Oromo people live. The plan was seen as a threat to Oromo land rights and cultural identity.

The protests quickly spread throughout Oromia and other parts of Ethiopia, and they were met with a violent crackdown by the government.The protests continued for several years, and they eventually led to the resignation of the prime minister in 2018 and the appointment of a new prime minister, Abiy Ahmed, who himself is of Oromo descent. Prime Minister Abiy has made efforts to address some of the concerns of the Oromo people, including releasing political prisoners and initiating a process of political reform.

However, some Oromo activists argue that the government has not done enough to address the underlying issues of political representation and economic development. They point to ongoing conflicts over land and resources, as well as persistent discrimination and marginalization.Despite these challenges; the Oromo people continue to be an important and influential part of Ethiopian society.

They have a rich cultural heritage and a strong tradition of resistance and activism, and they are likely to continue to play a significant role in shaping the future of Ethiopia.In recent years, the Oromo people have continued to face challenges related to political representation and human rights. While the appointment of Prime Minister Abiy Ahmed, an Oromo himself, was seen as a positive step, some Oromo activists argue that his government has not done enough to address the structural issues facing the Oromo people and other marginalized groups in Ethiopia.

One ongoing issue is the conflict over land and resources.The Oromo people have long been marginalized in terms of access to land, and there have been ongoing conflicts between Oromo communities and other groups, including the government and other ethnic groups. Some Oromo activists argue that the government has not done enough to address these conflicts and to ensure that the rights of Oromo people to their land and resources are respected.

There have also been concerns about human rights violations against Oromo activists and protesters. Despite the political reforms initiated by Prime Minister Abiy, there have been reports of arbitrary detentions, extrajudicial killings, and other abuses against Oromo activists and protesters. Some Oromo activists argue that the government has not done enough to address these violations and to ensure that the rights of Oromo people to peaceful protest and political participation are respected.

Despite these ongoing challenges, the Oromo people remain active and engaged in efforts to assert their rights and achieve greater political representation and autonomy. They continue to be an important part of Ethiopian society and are likely to continue to play a significant role in shaping the future of the country.

In recent years, the Oromo people have also been involved in efforts to promote cultural preservation and revitalization. The Oromo language and cultural practices were suppressed for many years under Ethiopian government policies, and there is now a renewed interest in preserving and promoting Oromo culture.Many Oromo activists and organizations are working to promote the use of the Oromo language in education, media, and other areas. There are also efforts to document and preserve Oromo cultural practices, including music, dance, and other forms of artistic expression.

In addition to these cultural efforts, the Oromo people continue to be politically engaged and active. There have been ongoing protests and demonstrations in Oromia and other parts of Ethiopia, calling for greater political representation and autonomy for the Oromo people and other marginalized groups.Despite the challenges facing the Oromo people, there have also been some positive developments in recent years. For example, the Oromo Liberation Front (OLF), a political organization that had been banned in Ethiopia for many years, was allowed to return to Ethiopia in 2018 and has been involved in the political process.

There are also increasing opportunities for Oromo people to participate in politics and other areas of public life. For example, there are now more Oromo members of parliament and other government officials than ever before, and there are also more opportunities for Oromo people to participate in civil society and other organizations.Overall, the Oromo people continue to face challenges related to political representation, human rights, and cultural preservation, but there are also signs of progress and hope for the future.

The history of the Oromo people is a long and complex one that dates back many centuries. The Oromo people have a rich and distinct cultural identity that is unique to their region of the Horn of Africa.The Oromo people have traditionally been pastoralists and farmers who practiced a form of subsistence agriculture. They had a rich oral tradition and their history and culture were passed down through generations via storytelling, poetry, and song.In the 16th century, the Oromo people began to expand their territory and engage in trade with neighboring peoples.

They established a powerful confederation known as the Gadaa system, which was a hierarchical system of governance based on age grades. This system allowed the Oromo to assert their power and control over much of thern of Africa.Over the centuries, the Oromo people also experienced colonization and conquest by various outside forces.

In the 19th century, the Ethiopian state began to expand its territory and seek to establish control over the region. The Oromo people were subjected to colonization and forced assimilation into Ethiopian culture, a process that continued throughout the 20th century.During the colonial period, the Oromo people also experienced significant economic and social changes, including the introduction of cash crops such as coffee and the growth of urban centers.

These changes had both positive and negative effects on the Oromo people, and they continue to shape the social and economic landscape of the region today.Throughout the 20th century, the Oromo people also faced political and cultural marginalization under successive Ethiopian governments. The Oromo language was banned from official use, and Oromo cultural practices were suppressed.

The Oromo people were also subjected to economic marginalization, with their lands frequently taken by the government and given to other groups.In the 1970s, a number of Oromo nationalist groups emerged, seeking greater political representation and autonomy for the Oromo people. These groups were often repressed by the Ethiopian government, which saw them as a threat to its authority.

Today, the Oromo people continue to face challenges related to political representation and cultural preservation. However, they have also made significant strides in recent years in asserting their rights and achieving greater political representation and autonomy.

In recent years, there has been a renewed interest in the history and culture of the Oromo people, both within Ethiopia and across the world.One important aspect of Oromo history is the Gadaa system, which was a traditional

system of governance based on age grades. The Gadaa system allowed for a rotation of power and ensured that different age grades had a say in the governance of their communities.This system played an important role in Oromo society for many centuries and continues to have cultural significance today.

Another important aspect of Oromo history is the role that the Oromo people played in the expansion of trade and commerce in the region. The Oromo people were known for their skill in trade and their ability to navigate the complex trade networks of the Horn of Africa.During the colonial period, the Oromo people were subjected to significant cultural and economic changes.

Many Oromo people were forced to abandon their traditional way of life and adopt new economic practices, such as cash crop agriculture. The Oromo people were also subjected to cultural assimilation, with the government seeking to suppress Oromo language and culture in favor of Ethiopian culture.In the late 20th century, the Oromo people became increasingly politically active and engaged in efforts to assert their rights and achieve greater representation and autonomy within Ethiopia.

These efforts included protests, demonstrations, and political organizing.Today, the Oromo people continue to face challenges related to political representation and cultural preservation. However, there are also signs of progress and hope for the future. The Oromo people have made significant gains in recent years in terms of political representation and cultural revitalization, and they continue to be an important and influential part of Ethiopian society.

One key aspect of the history of the Oromo people is their long tradition of resistance and activism. The Oromo people have a strong tradition of asserting their rights and challenging outside forces that seek to control their lands and culture.For example, during the colonial period, the Oromo people engaged in a number of armed uprisings against the Ethiopian state.

These uprisings were often led by charismatic leaders who were able to mobilize large numbers of Oromo people to fight for their rights and autono-

my.In recent years, the Oromo people have also been involved in a number of protests and demonstrations calling for greater political representation and autonomy. These protests have often been met with violence and repression by the Ethiopian government, but they have also led to significant political changes, including the appointment of a prime minister of Oromo descent.Another important aspect of Oromo history is their cultural heritage.

The Oromo people have a rich and distinct culture that is unique to their region of the Horn of Africa. Oromo culture is characterized by a strong emphasis on community and family, as well as a deep respect for the natural world.In recent years; there has been a renewed interest in Oromo culture, both within Ethiopia and around the world. Efforts are underway to preserve and promote the Oromo language and to document and preserve Oromo cultural practices, including music, dance, and other forms of artistic expression.

2. The Culture, Language, and Identity

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THE OROMO PEOPLE HAVE a rich and distinct culture that is unique to their region of the Horn of Africa. Oromo culture is characterized by a strong emphasis on community and family, as well as a deep respect for the natural world.One important aspect of Oromo culture is their language. Oromo is the third most widely spoken language in Africa, after Arabic and Swahili, with an estimated 40 million speakers worldwide.

The Oromo language has a rich literary tradition, with poetry and other forms of literature dating back many centuries. The struggle of the Oromo people for greater political and social rights is closely intertwined with their struggle for cultural recognition and respect. The Oromo people have a rich and diverse cultural heritage, and their activism and advocacy have helped to promote greater cultural diversity and tolerance in Ethiopia.

The Oromo language, Afaan Oromo, has historically been marginalized in Ethiopia, with Ethiopian authorities promoting Amharic as the official language of the country.This has led to limited opportunities for Oromo children to learn their own language in schools, and for Oromo people to participate in government and other institutions using their language.

Religion: The traditional Oromo religion, Waaqeffannaa, has also been suppressed by the Ethiopian government, which has promoted Christianity and Islam as the dominant religions in the country. This has led to discrimination against Oromo people who practice Waaqeffannaa, and limited opportunities for them to practice their religion openly.**Dress and adornment:** Oromo traditional dress and adornment, including the use of beads, bracelets, and other forms of jewelry, have been stigmatized and discouraged by the Ethiopian government. Oromo people who wear traditional dress and adornment have been subjected to ridicule and discrimination.

Music and dance: Oromo music and dance, which play an important role in Oromo social and political life, have also been marginalized by the Ethiopian government.

Oromo musicians and dancers have been subjected to censorship and harassment, and their performances have been restricted or banned in some cases.Overall, the suppression of Oromo cultural practices by the Ethiopian government has had a significant impact on the Oromo people, limiting their opportunities for self-expression and cultural identity.

However, despite these challenges, the Oromo people have maintained a strong sense of cultural heritage and identity, and have continued to celebrate and promote their culture through various means.The struggle of the Oromo people for political and social rights in Ethiopia has been ongoing for many decades, and has involved a range of different actors and strategies.

One of the key issues at stake is the question of self-determination and autonomy for the Oromo people, and their right to control their own political and economic destiny.Historically, the Oromo people has been subjected to political and economic marginalization, with their interests and concerns often ignored by successive Ethiopian governments.In recent years, there has been a renewed interest in the Oromo language and efforts to promote its use in education, media, and other areas. Many Oromo activists and organizations are working to ensure that the Oromo language is recognized and valued, and that Oromo people have the opportunity to learn and use their language in all aspects of their lives.

Oromo traditional clothing includes a variety of colorful fabrics and patterns, often made from cotton or other natural fibers. Men and women traditionally wear different styles of clothing, with men wearing a long shirt and pants, and women wearing a dress or skirt.Oromo traditional clothing is an important expression of cultural identity and is often worn during traditional ceremonies and celebrations.

In recent years, there has been a renewed interest in Oromo traditional clothing, with designers and fashionistas incorporating Oromo fabrics and de-

signs into modern clothing styles.Oromo culture is also characterized by a rich tradition of music and dance. Oromo music includes a variety of musical instruments, such as the krar (a six-stringed lyre), the masinqo (a bowed string instrument), and the washint (a type of flute). Oromo music also incorporates a variety of vocal styles, including solo and group singing, as well as call-and-response patterns.

Oromo dance is often performed as part of traditional ceremonies and celebrations, and is characterized by its energetic and rhythmic movements. Oromo dance is often accompanied by music and singing, and is an important expression of cultural identity and community spirit.the culture and language of the Oromo people are a rich and diverse reflection of their history and identity.

Despite the challenges faced by the Oromo people, their culture continues to thrive and evolve, and they remain an important and influential part of Ethiopian society.Another important aspect of Oromo culture is their traditional cuisine.Oromo cuisine is characterized by a variety of grains, such as teff, barley, and maize, as well as a variety of meats, including beef, goat, and chicken. Spices and herbs are also an important part of Oromo cooking, with dishes often featuring a mix of flavorful spices.One popular Oromo dish is called injera, a type of flatbread made from teff flour that is served with a variety of stews and sauces. Another popular dish is called kitfo, which is a dish made from minced raw beef mixed with spices and served with injera.

Oromo culture is also characterized by a rich tradition of storytelling, poetry, and other forms of artistic expression. Oromo storytelling often incorporates elements of history, myth, and legend, and is an important way of passing down cultural traditions and values from one generation to the next.Oromo poetry is characterized by its use of metaphor and symbolism, and often incorporates elements of love, nature, and spirituality. Oromo poetry has a long literary tradition, with poets dating back many centuries.

In recent years, there has been a renewed interest in Oromo culture and history, both within Ethiopia and around the world. Efforts are underway to preserve and promote the Oromo language and to document and preserve

Oromo cultural practices, including music, dance, and other forms of artistic expression. The culture and language of the Oromo people are an important and integral part of the history and identity of the Horn of Africa. Despite the challenges faced by the Oromo people, their culture continues to thrive and evolve, and they remain a vibrant and influential part of Ethiopian society.

Another important aspect of Oromo culture is their traditional social organization, which is based on the Gadaa system. The Gadaa system is a traditional system of governance based on age grades, in which each age grade has specific roles and responsibilities in society.Under the Gadaa system, each age grade (or "gada") lasts for eight years, with each grade having a specific set of duties and responsibilities. The Gadaa system allowed for a rotation of power and ensured that different age grades had a say in the governance of their communities.

This system played an important role in Oromo society for many centuries, and continues to have cultural significance today.Another important aspect of Oromo culture is their traditional ceremonies and celebrations. Oromo people celebrate a variety of traditional holidays and festivals throughout the year, including the Irreecha festival, which is celebrated in September or October to mark the end of the rainy season and the beginning of the harvest season.

3. The Socio-Political aspects

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THE OROMO PEOPLE HAVE a complex history marked by socio-economic and political challenges, as well as a long tradition of resistance and social activism.One of the key socio-economic challenges facing the Oromo people has been land ownership and access to resources. Historically, the Oromo people have faced land dispossession and displacement, particularly during the colonial period and in the post-colonial era. This has had a significant impact on the economic well-being of the Oromo people, who have struggled to maintain their traditional livelihoods and access to resources.

In addition, the Oromo people have faced significant political challenges, including marginalization and discrimination by successive Ethiopian governments. The Oromo people make up the largest ethnic group in Ethiopia, but have historically been excluded from political power and decision-making. This has led to a sense of political disenfranchisement and frustration among many Oromo people.Despite these challenges, the Oromo people have a long tradition of social and political activism.

The Oromo Liberation Front (OLF) was formed in the 1970s as a political organization dedicated to advocating for the rights of the Oromo people and promoting self-determination. The OLF has played an important role in the struggle for Oromo rights and autonomy, and remains an influential organization today.In recent years, the Oromo people have been involved in efforts to promote political reform and democratization in Ethiopia. These efforts have included protests and demonstrations, as well as engagement in the political process through participation in elections and other forms of political organizing.

The Oromo people have also been involved in efforts to promote economic development and empowerment. This has included efforts to promote entrepreneurship and small business development, as well as initiatives to improve access to education and healthcare.the socio-economic and political

aspects of Oromo history are complex and multifaceted. Despite the challenges faced by the Oromo people, they remain a resilient and vibrant community, with a long tradition of resistance and activism in the face of adversity.

In recent years, there have been significant changes in the political landscape of Ethiopia, which have had important implications for the Oromo people. In 2018, Abiy Ahmed was elected as the Prime Minister of Ethiopia, and he has undertaken a series of political and economic reforms aimed at opening up the political system and promoting economic growth and development.The government has taken steps to address historical injustices and to promote greater political representation and participation for marginalized communities, including the Oromo people.

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HOWEVER; THESE EFFORTS have also been met with challenges and resistance. The government's reforms have faced criticism from some political groups and individuals, who argue that they do not go far enough in addressing the systemic issues facing marginalized communities, including the Oromo people.In addition, the Oromo people have continued to face challenges related to land ownership and resource access.

Land grabbing and displacement remain significant issues for many Oromo communities, and there have been ongoing protests and demonstrations calling for greater protection of Oromo land rights.Economically, the Oromo people have been involved in efforts to promote entrepreneurship and small business development, as well as initiatives to improve access to education and healthcare. However, economic development efforts have also faced challenges related to infrastructure and financing, and there is a need for greater investment in these areas to ensure that the Oromo people are able to fully participate in and benefit from Ethiopia's economic growth.

The socio-economic and political landscape for the Oromo people in Ethiopia remains complex and challenging, with ongoing struggles for land rights, political representation, and economic development.However, there is also a sense of optimism and hope for the future, as the government and

civil society continue to work towards greater inclusion and empowerment of marginalized communities, including the Oromo people.

One of the most significant political developments in recent years for the Oromo people has been the establishment of the Oromo Federalist Congress (OFC) as a major political party in Ethiopia. The OFC is a political party that advocates for the rights of the Oromo people and other marginalized communities, and has been involved in efforts to promote political reform and democratization in Ethiopia

The OFC has been involved in a range of political initiatives, including participation in elections and other forms of political organizing. In 2021, the OFC was one of several political parties that participated in Ethiopia's general elections, and won a number of seats in the federal parliament.However-er, the elections were not without controversy, and there were reports of violence and intimidation in some areas.

The government has also faced criticism for its handling of the elections, including allegations of vote-rigging and other forms of electoral malpractice.Despite these challenges, the OFC and other political organizations continue to play an important role in advocating for the rights of the Oromo people and promoting political reform in Ethiopia.The government's commitment to promoting reconciliation and unity among different ethnic groups in Ethiopia has also been an important development, and has helped to create a more inclusive political environment for the Oromo people and other marginalized communities.

Economically, there have been efforts to promote investment and economic development in Oromo regions of Ethiopia. In particular, the government has launched a number of initiatives aimed at promoting industrialization and job creation in the Oromia region.However; there have also been concerns about the impact of economic development on Oromo communities, particularly in relation to land rights and resource access.There have been ongoing protests and demonstrations calling for greater protection of Oromo land rights and greater consultation with local communities in the planning and implementation of development projects.the socio-economic and polit-

ical landscape for the Oromo people in Ethiopia remains complex and challenging, with ongoing struggles for land rights, political representation, and economic empowerment.

However, there are also important developments and initiatives aimed at promoting greater inclusion and empowerment of marginalized communities, including the Oromo people.In recent years, there have been important developments in the international recognition of Oromo culture and identity. The Oromo people have a long history of cultural and linguistic distinctiveness, and have faced challenges in maintaining and promoting their cultural heritage in the face of colonialism and political marginalization.

However, in recent years there has been a growing recognition of the importance of Oromo culture and identity, both within Ethiopia and around the world. The Oromo language, for example, is now recognized as one of the official languages of Ethiopia, alongside Amharic and other languages.In addition, there has been a growing interest in Oromo music and other forms of artistic expression, with Oromo musicians and artists gaining international recognition and acclaim. Oromo music is characterized by its use of traditional instruments, including the krar (a six-stringed lyre) and the masinko (a single-stringed bowed instrument).

Oromo musicians have also used their art as a means of political resistance and social commentary, with songs addressing issues such as political marginalization, land rights, and social justice. Oromo music has played an important role in the political and cultural activism of the Oromo people, and continues to be an important expression of their identity and aspirations.In addition to music and other forms of artistic expression, there has also been a growing interest in Oromo history and culture among scholars and researchers.This has led to a greater understanding of the rich cultural heritage and distinctive identity of the Oromo people, as well as to efforts to document and preserve Oromo cultural practices and traditions, the international recognition of Oromo culture and identity is an important development, and has helped to promote greater understanding and appreciation of the Oromo people and their history and traditions.

HOWEVER, THERE REMAINS a need for ongoing efforts to protect and promote Oromo cultural heritage and to ensure that the Oromo people are recognized and valued as an important part of Ethiopian society.One of the challenges facing the promotion and preservation of Oromo culture and identity is the ongoing conflict and instability in Ethiopia.

The political situation in Ethiopia has been marked by a number of conflicts and tensions, including the conflict in Tigray and ongoing inter-ethnic violence in various parts of the country.These conflicts have had a significant impact on the Oromo people, who have been affected by displacement, violence, and other forms of insecurity. The conflict in Tigray, for example, has resulted in the displacement of hundreds of thousands of people, many of whom are Oromo.This has had a significant impact on the economic well-being and social stability of Oromo communities in the region.

In addition to the impact of conflict and instability, there are also ongoing challenges related to the promotion and preservation of Oromo cultural practices and traditions. These include the impact of modernization and globalization, which have led to changes in lifestyle and cultural practices among many Oromo communities.Efforts to promote and preserve Oromo culture and identity must take into account these challenges, and work to address them in a way that is respectful of the diversity and complexity of Oromo culture and heritage. This may involve initiatives aimed at promoting cultural education and awareness, as well as efforts to support and empower Oromo artists, musicians, and other cultural practitioners.

The promotion and preservation of Oromo culture and identity remains an important challenge, but also an important opportunity for Ethiopia and the wider international community. By recognizing and valuing the rich cultural heritage and identity of the Oromo people, we can work towards a more inclusive and equitable society, and help to ensure that the Oromo people are able to fully participate in and benefit from the social, economic, and political developments of the 21st century.

Another important aspect of Oromo culture and identity is their traditional religion and spiritual practices. The Oromo people have a long history of spiritual beliefs and practices, which are closely tied to their cultural traditions and worldview.The traditional religion of the Oromo people is known as Waaqeffanna, which is based on the belief in a single creator god, Waaqa. Waaqeffanna is a monotheistic religion, which emphasizes the importance of living in harmony with nature and with other human beings.Central to Waaqeffanna beliefs is the concept of aasoo or aadaa, which refers to the moral and ethical principles that guide Oromo life.

These principles include respect for elders and ancestors, hospitality, and a commitment to justice and equality.Traditional Oromo spiritual practices include rituals and ceremonies aimed at honoring ancestors, seeking guidance and protection from spiritual forces, and promoting well-being and prosperity.These practices are often performed by traditional religious leaders, known as qallu or Waaqeffanna priests.

Despite the influence of Islam and Christianity in Ethiopia, many Oromo people continue to practice traditional spiritual beliefs and customs. In recent years, there has been a renewed interest in promoting and preserving these traditional beliefs and practices, as part of broader efforts to promote Oromo culture and identity.However, the promotion and preservation of traditional spiritual practices can also be challenging, particularly in the face of external pressures and influences. In some cases, traditional practices have been suppressed or marginalized, as part of efforts to promote Islam or Christianity in Ethiopia.

The traditional religion and spiritual practices of the Oromo people are an important part of their cultural heritage and identity. By recognizing and valuing these practices, we can help to promote greater understanding and appreciation of the rich cultural heritage and identity of the Oromo people.In addition to their traditional religion and spiritual practices, the Oromo people have also been influenced by Islam and Christianity, which were introduced to Ethiopia in the 7th and 4th centuries' respectively.Today, the majority of Oromo people are either Muslim or Christian, with a smaller number practicing traditional spiritual beliefs and practices.The spread of

these religions among the Oromo people has had a significant impact on their cultural identity and traditions.For Oromo Muslims, Islam has become an important part of their cultural identity, and has influenced their social and cultural practices.

Oromo Muslims have developed their own distinct traditions and practices within the broader Islamic tradition, including the use of the Oromo language in religious worship and the performance of traditional Islamic rituals and ceremonies.Similarly, Oromo Christians have developed their own distinct religious practices and traditions, which are influenced by their Oromo cultural identity. Oromo Christians have played an important role in the development of the Ethiopian Orthodox Church, which is one of the oldest Christian churches in Africa.

Despite the influence of Islam and Christianity, many Oromo people continue to value and respect their traditional spiritual beliefs and practices. There is a growing interest in promoting and preserving these practices, as part of broader efforts to promote Oromo cultural identity and heritage.the religious diversity of the Oromo people is an important aspect of their cultural heritage and identity. By recognizing and valuing the diverse religious traditions and practices of the Oromo people, we can help to promote greater understanding and appreciation of their rich cultural heritage.

The Oromo people have a rich and diverse history, which dates back thousands of years. They have a strong sense of cultural identity and a rich cultural heritage, which is reflected in their language, music, art, and other forms of cultural expression.One of the most important aspects of Oromo cultural heritage is their language.The Oromo language, also known as Afaan Oromo, is one of the most widely spoken languages in Ethiopia and is recognized as one of the official languages of the country. It is a Cushitic language, which is part of the Afro-Asiatic language family.

The Oromo language has a rich literary tradition, with a long history of oral and written literature. Oromo literature includes poetry, proverbs, folktales, and other forms of storytelling, which are an important part of Oromo cultural heritage.Oromo music is also an important aspect of their cultural her-

itage. Oromo music is characterized by its use of traditional instruments, including the krar (a six-stringed lyre), the masinko (a single-stringed bowed instrument), and the dambura (a plucked stringed instrument). Oromo music is often used to express social and political commentary, and is an important means of cultural resistance and activism.In addition to language and music; the Oromo people have a rich tradition of art and other forms of cultural expression. Oromo art includes traditional textiles, pottery, and other forms of decorative arts, which are often characterized by their use of vibrant colors and geometric patterns.

The Gadaa system, for example, is a traditional system of governance and leadership that has been practiced by the Oromo people for centuries. It is based on a system of age grades, with each grade having specific roles and responsibilities in the community.the cultural heritage of the Oromo people is diverse, rich, and complex, reflecting their long history and distinctive cultural identity. By recognizing and valuing this heritage, we can help to promote greater understanding and appreciation of the Oromo people and their contributions to Ethiopian and African culture.

Another important aspect of Oromo cultural heritage is their traditional dress and fashion. Oromo traditional dress is characterized by its bright colors, intricate designs, and use of natural materials such as cotton and leather.Oromo women's traditional dress, known as the habesha kemis, is a long, flowing dress made of cotton and adorned with colorful embroidery.

The dress is often worn with a shawl or scarf, and is a symbol of Oromo cultural identity and pride.Oromo men's traditional dress is often characterized by the use of leather and animal skins, and may include a leather robe or jacket known as the gabi. Traditional Oromo jewelry, including necklaces, bracelets, and earrings, is also an important aspect of Oromo fashion and cultural identity.

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IN ADDITION TO TRADITIONAL dress and fashion, the Oromo people also have a rich tradition of cuisine and culinary arts. Oromo cuisine is characterized by its use of grains, including sorghum, maize, and teff, which

are used to make traditional dishes such as injera (a type of flatbread) and kita (a type of pancake).Oromo cuisine also includes a variety of meat dishes, including grilled meats and stews, as well as vegetable dishes and soups. Traditional Oromo beverages include coffee, tea, and honey wine.

The traditional dress, fashion, cuisine, and culinary arts of the Oromo people are important aspects of their cultural heritage and identity. By recognizing and valuing these traditions, we can help to promote greater understanding and appreciation of the Oromo people and their contributions to Ethiopian and African culture.The Oromo people have a long history of political and social activism, driven by their desire for greater political representation, economic opportunity, and cultural recognition.This activism has taken many forms, including peaceful protests, civil disobedience, and armed struggle.In recent years, the Oromo people have been at the forefront of political and social change in Ethiopia.

In 2018, following several years of protests and civil unrest, the Ethiopian government announced a series of reforms aimed at promoting greater political and social inclusion.These reforms included the release of political prisoners, the lifting of restrictions on freedom of expression and association, and the appointment of Abiy Ahmed, an Oromo politician, as the country's new Prime Minister. Ahmed has since embarked on a series of ambitious reforms aimed at promoting democracy, human rights, and economic development in Ethiopia.

However, despite these reforms, the Oromo people continue to face significant challenges, including ongoing political and economic marginalization, land rights issues, and inter-ethnic violence. The conflict in Tigray, for example, has had a significant impact on Oromo communities in the region, leading to displacement and insecurity.Efforts to address these challenges and promote greater political, social, and economic inclusion for the Oromo people remain ongoing.

This includes efforts to promote greater representation of Oromo voices in government and civil society, as well as initiatives aimed at promoting economic development and addressing issues related to land rights, access to ed-

ucation, and healthcare.the political and social activism of the Oromo people is an important aspect of their cultural heritage and identity.By recognizing and valuing this activism, we can help to promote greater understanding and appreciation of the Oromo people and their contributions to Ethiopian and African history and culture.

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THE OROMO PEOPLE HAVE a long history of resistance and struggle against colonialism, oppression, and marginalization. For centuries, they have fought to defend their land, culture, and political autonomy against various external forces.During the late 19th century, the Oromo people were subjected to a brutal campaign of conquest and colonization by the Ethiopian Empire under Emperor Menelik II. Menelik's conquest of Oromia resulted in the displacement of millions of Oromo people from their lands, the destruction of their cultural heritage, and the imposition of Ethiopian rule and culture.Despite this, the Oromo people continued to resist colonialism and oppression. During the 20th century, they played an important role in the struggle for Ethiopian independence, and were instrumental in overthrowing the brutal military dictatorship of Mengistu Haile Mariam in 1991.

In recent years, the Oromo people have been at the forefront of political and social change in Ethiopia, as they continue to fight for greater political representation, economic opportunity, and cultural recognition. The Oromo protests that began in 2015 were a testament to the strength and resilience of the Oromo people, and their determination to fight for a more just and equitable society.

The struggle of the Oromo people is not unique to Ethiopia, but is part of a broader history of resistance and struggle against colonialism and oppression in Africa and around the world. By recognizing and valuing this history, we can help to promote greater understanding and appreciation of the Oromo people and their contributions to the struggle for social justice and human rights.

The struggle of the Oromo people for political representation, economic opportunity, and cultural recognition has been a long and ongoing one. Despite

the reforms that have been implemented in recent years, there are still significant challenges that need to be addressed in order to achieve greater equality and justice for the Oromo people.One of the key challenges facing the Oromo people is the issue of land rights.

For many years, the Oromo people have been subjected to forced displacement and land grabbing, as their lands are taken over by the government or by private investors for commercial development.This has resulted in the loss of livelihoods, cultural heritage, and social cohesion for many Oromo communities.In addition to land rights issues, the Oromo people also continue to face significant challenges related to access to education, healthcare, and other basic services. Many Oromo communities lack access to quality schools and healthcare facilities, which has a negative impact on their overall well-being and economic prospects.The Oromo people also continue to face discrimination and marginalization in many areas of Ethiopian society, including in politics, the economy, and the media.

Despite the fact that the Oromo people are the largest ethnic group in Ethiopia, they are still underrepresented in government and civil society, and their voices are often excluded from important policy discussions.Efforts to address these challenges and promote greater equality and justice for the Oromo people are ongoing.This includes efforts to promote greater representation of Oromo voices in government and civil society, as well as initiatives aimed at promoting economic development, improving access to basic services, and addressing issues related to land rights.Overall, the struggle of the Oromo people for greater political representation, economic opportunity, and cultural recognition is an ongoing one.

By recognizing and valuing their contributions and struggles, we can help to promote greater understanding and appreciation of the Oromo people and their cultural heritage.Another important aspect of the struggle of the Oromo people is the issue of language rights. Despite the fact that the Oromo language is one of the most widely spoken languages in Ethiopia, it has long been marginalized and suppressed by the Ethiopian government.

Under the Ethiopian Empire, the Oromo language was banned from use in schools and government institutions, and Oromo people were often forced to adopt Amharic, the official language of the empire. This policy of forced assimilation and cultural suppression continued under subsequent Ethiopian governments, including during the military dictatorship of Mengistu Haile Mariam.

In recent years, there have been significant efforts to promote greater recognition and use of the Oromo language. In 1991, after the overthrow of Mengistu Haile Mariam, the new Ethiopian government recognized the Oromo language as one of the official languages of the country, alongside Amharic and other languages.Despite this recognition, however, there are still significant challenges related to the promotion and use of the Oromo language.

Many Oromo communities still lack access to quality education in their own language, and the use of the Oromo language in government institutions and the media remains limited.Efforts to promote greater recognition and use of the Oromo language are ongoing. This includes initiatives aimed at improving access to quality education in the Oromo language, as well as efforts to promote the use of the Oromo language in government institutions and the media.Overall, the struggle for language rights is an important aspect of the broader struggle of the Oromo people for political representation, economic opportunity, and cultural recognition.

By recognizing and valuing the importance of language rights, we can help to promote greater understanding and appreciation of the cultural heritage and identity of the Oromo people.Another important aspect of the struggle of the Oromo people is the issue of identity and cultural recognition.

For many years, the Ethiopian government has sought to impose a singular, Ethiopian identity on its diverse population, often at the expense of the unique cultural identities of its various ethnic groups, including the Oromo people.This policy of cultural suppression and assimilation has taken many forms, including the banning of traditional cultural practices, the imposition

of Ethiopian cultural norms, and the suppression of expressions of cultural identity, such as language and dress.

Despite these challenges, the Oromo people have continued to resist cultural suppression and fight for greater recognition and celebration of their cultural heritage. This has taken many forms, including the promotion of Oromo language and culture in schools and public institutions, the revival of traditional cultural practices, and the development of new forms of cultural expression, such as music and literature.Efforts to promote greater cultural recognition and celebration of the Oromo people are ongoing.

This includes initiatives aimed at promoting the use of the Oromo language and the celebration of Oromo cultural practices and traditions, as well as efforts to promote greater representation of Oromo voices and perspectives in the media and other public institutions.the struggle for cultural recognition is an important aspect of the broader struggle of the Oromo people for political representation, economic opportunity, and social justice.By recognizing and valuing the importance of cultural identity and heritage, we can help to promote greater understanding and appreciation of the Oromo people and their contributions to Ethiopian and African culture.Another important aspect of the struggle of the Oromo people is the issue of religious freedom and tolerance.

The Oromo people are a diverse group with a range of religious beliefs and practices, including Islam, Christianity, and traditional indigenous religions.Despite this diversity, the Ethiopian government has often sought to promote a singular, Ethiopian religious identity, often at the expense of the religious freedoms of its various ethnic groups, including the Oromo people..

Chapter 2 – Under Emperor Menelik II

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THIS CHAPTER EXAMINES the conquest of the Oromo kingdoms by Emperor Menelik II during the late 19th century. It documents the brutal subjugation of the Oromo people as their lands were annexed into the Abyssinian Empire.Details are provided on the widespread killings, torture, slavery and exploitation faced by Oromos under Menelik's rule.

The conquest of the Oromo kingdoms in southern Ethiopia marked the beginning of a brutal era of subjugation for the Oromo people under Emperor Menelik II. Following his ascension to the imperial throne in 1889, Emperor Menelik set his sights on expanding the borders of his kingdom by forcefully annexing the lands inhabited by the Oromo and other ethnic groups to the south.

The Oromo kingdoms, such as those of the Tulama, Raya, and Bale peoples, had a long, organized history of self-governance. However, their defensive forces were no match for the modern European firearms and advisors brought in by Menelik. One by one, the proud Oromo kingdoms fell to Menelik's invading imperial army and were absorbed into Abyssinia.In order to secure control over the conquered territories, the Abyssinian forces committed horrific atrocities against Oromo civilians.

Mass killings, torture, mutilation of bodies, and displays of severed heads were tactics used to subdue any Oromo resistance. Villages which refused to surrender were burned to the ground and their inhabitants slaughtered in acts that today could be classified as genocidal.A key part of Menelik's subjugation of the Oromo involved slavery and captivity on a massive scale. Hundreds of thousands of Oromos were captured, chained, and forcibly incorporated into the imperial system as slaves. Oromo slaves served in the homes, farms, and courts of their new Abyssinian rulers, facing abuse, rape, and grueling unpaid labor as part of their bondage. This slavery left deep and enduring trauma for Oromo communities.

Additionally, the conquered Oromo lands were declared state property and parceled out to Menelik's nobles and soldiers. Oromo farmers became exploited tenants on land they previously owned, having to pay heavy taxes and tribute to their new landlords. This massive land alienation displaced and impoverished countless Oromo families.Menelik's violent subjugation subjected the Oromo people to great suffering and established a pattern of political exclusion, cultural suppression, and denial of rights that would persist in Ethiopia over subsequent regimes. The scars left from this traumatic conquest remain in Oromo memory and identity.Here are some details on the long-term impacts and lasting effects of Emperor Menelik II's brutal subjugation of the Oromo people:The loss of independent governance and sovereignty for Oromo kingdoms was a major setback.

The Oromo were deprived of their autonomous political, economic, and cultural institutions.Land dispossession on a massive scale displaced Oromo pastoralist and farming communities.This caused economic marginalization and poverty that has persisted.Oromo cultural and religious systems were disrupted and suppressed.

The Oromo language was denigrated and use of Afaan Oromoo banned in schools. Enslavement, torture and killings traumatized Oromo communities for generations. The population loss from massacres was also devastating.Lack of justice or accountability for atrocities committed against Oromos by imperial forces. This set a precedent of impunity.Political subjugation established the Oromo as second-class subjects under Abyssinian rule. Oromos had no role in governance of their affairs.Racist attitudes fostered by Menelik's conquest encouraged discrimination against Oromos. They were seen and treated as inferiors.

The imposition of Amharic as the language of administration marginalized the Oromo language. This consolidated Abyssinian cultural hegemony.Co-opting Oromo collaborators gave Menelik compliant intermediaries to indirectly rule over Oromo masses. This weakened Oromo nationalism.Dividing Oromo territories between different imperial provinces weakened ethnic bonds. Clan affiliations were exploited by authorities.So Menelik's violent expansion had broad, toxic impacts on Oromo identity, economic welfare, cul-

tural integrity, political sovereignty, and collective trauma. The oppression set the stage for what was to come under successive Ethiopian regimes.

Here are some ways the Oromo community has responded over the decades to the loss of their independent political, economic and cultural institutions due to Menelik II's conquest:Oromo resistance - There have been waves of Oromo resistance against imperial and subsequent regimes seeking greater autonomy or independence. These include armed struggles and rebellions against imperial authority.

Developing Oromo nationalism - A sense of Oromo national identity and desire for self-determination grew in response to Amhara domination. Clan loyalties were supplanted by Oromo nationalist sentiments.Creation of independent Oromo institutions - In the 1960s and 70s Oromos established their own parallel institutions such as the Macha-Tulama Self-Help Association to fill needs not met by the state and to promote Oromo culture, history and language.

Cultural and artistic expression - Oromo language, literature, music and art flourished as means of maintaining Oromo identity and defending their culture from state suppression. Folk songs became a form of resistance.Seeking recognition of the Oromo language - Persistent campaigns were waged by Oromo groups to reclaim Afaan Oromoo as an official language and overturn state bans on its use. It was finally adopted as a working language in 1991.

Celebrating traditional Oromo religion - Although Islam and Christianity spread in Oromo areas; many maintained their indigenous Waaqeffanna religious practices and worked to protect that cultural heritage.Advocating for land rights - Oromo advocacy groups highlighted land dispossession under Menelik and lobbied for policies to restore control over ancestral lands and ensure land rights.

Consolidating the Oromo demographic - High Oromo fertility and population growth meant they remained the largest ethnic group in Ethiopia, allowing Oromos to press their interests based on strength of numbers.

Emperor Menelik II ruled Ethiopia from 1889-1913 and greatly expanded the Ethiopian empire through conquest of various peoples, including the Oromo.The Oromo people occupied much of southern, central and western Ethiopia - areas Menelik II wanted to control and incorporate into his Amhara-dominated empire.Menelik II led punitive expeditions into Oromo territories, killing thousands and forcing the submission of Oromo chieftains. Oromo land was confiscated and distributed to Menelik's nobles.

Oromo people were discriminated against and referred to pejoratively as "galla" - a term imposed on them by the Amhara. Amharic was enforced as the official language over Afaan Oromo.Menelik enacted harsh laws against the Oromo, restricting their movement and ability to bear arms. The penal code imposed high taxes and reduced many Oromos to a state of serfdom.Any Oromo resistance or rebellion against Menelik's central rule was brutally suppressed. Oromo clan leaders were executed or imprisoned.Cultural and religious persecution was also rife, with Oromo holy sites destroyed and traditional socio-political institutions dissolved.The harsh repression and systemic discrimination imposed on the Oromo under Menelik II would sow seeds of later Oromo nationalist resistance movements.

The persecution and prosecution of the Oromo people under Emperor Menelik II of Ethiopia in the late 19th century:, Menelik II violently incorporated the Oromo into the Ethiopian empire, stripping the Oromo people of political autonomy and enacting discriminatory and exploitative policies that severely persecuted them.Here are some additional details about the persecution of Oromo people under Emperor Menelik II:

One of the most infamous events was the Anole Massacre in Arsi. In 1886, after the Arsi Oromo rebelled against his rule, Menelik's forces surrounded Arsi, massacred thousands of Oromo civilians, and sold many more into slavery. This brutally crushed the Arsi resistance.Menelik enacted the gabbar system - an exploitative feudal-like system that made Oromo peasants serfs for Amhara landlords.

Oromo peasants were reduced to tenant farmers and forced to work the land for little pay while profits went to the landlords and Menelik's imperial

treasury.Oromo people were largely banned from owning land or bearing arms in their conquered territories. Any weapons found during disarmament campaigns were seized.The Oromo Gadaa political and social system, based on age sets, generations and elected leaders, was dismantled. Oromo self-governance was replaced by centralized imperial authorities, reducing Oromo autonomy.Oromo religious leaders, like the Qaalluuinstitution, were co-opted or killed. Sacred sites like the Odaa Nabee tree were cut down or burned. Oromo religious traditions were disrupted and replaced with Orthodox Christianity.Oromo children were forced to learn Amharic in school and were pressured to adopt Amhara names and culture.

Use of the Oromo language, Afaan Oromo, was discouraged.Historical Oromo territories were divided up into provinces run by Amhara noblemen installed by Menelik. This caused fragmentation of the Oromo nation.Menelik established the naftanya-gabbar system which granted settlers from the Amhara region rights over the lands and people of Oromo areas that were conquered. The naftanya essentially became the new landlords over the Oromo.Oromo political leadership was targeted and eliminated. The clan-based gada system of governance and the position of Abba Gada (elected leader) were abolished among many Oromo tribes.Oromo cultural symbols and art forms were banned.

Clothing, styles of housing, music, and religious rituals associated specifically with Oromo identity faced suppression.Use of the Oromo language Afaan Oromoo was severely restricted in administration, education and public life. Oral traditions in Afaan Oromoo were disrupted.

Entire Oromo families and communities were uprooted from their home areas and resettled in different parts of the empire as a control measure to prevent rebellion.Harsh forms of slavery persisted in some Oromo areas that came under Menelik's rule. Oromos faced kidnapping, heavy taxation, and conscription into unpaid labor.Oromo women faced specific repression like abduction, rape and being sold into concubinage. Traditional heritage of women in Oromo society was erased.Early Oromo nationalism and resistance stirred as calls for the restoration of stolen lands, basic rights and protection from Amhara domination emerged. These were violently sup-

pressed..Here are some additional details about the persecution of the Oromo people under Menelik II's rule:

Menelik encouraged Amhara settlement and granted land in Oromia to Amhara soldiers who helped in his conquering expansions. This led to mass eviction and displacement of Oromos from their ancestral lands.The introduction of private property rights favored the Amhara settlers, who claimed vast swathes of land, while the communal land ownership system of the Oromos was eliminated.Amhara appointed governors in Oromia suppressed any sign of Oromo identity, culture or nationalism.They also arbitrarily imposed higher taxation on Oromos.Menelik exercised absolute monarchical rule over the conquered south. The centralized authority diminished any power local Oromo leaders had previously held, leaving no avenue for Oromos to participate in governance.

The Orthodox Church assisted Menelik's governments in suppressing indigenous Oromo belief systems and promoting Amhara traditions as culturally superior. Use of the Oromo alphabet was banned.Oromo claims to land and resources were simply disregarded. When Oromos demanded the return of their ancestral lands, their petitions were rejected.Any form of Oromo protest or rebellion was crushed using disproportionate military force. Arbitrary detentions, torture and killings were used to spread terror among the Oromo.Menelik instituted a harsh policy of Amharization, steadily suppressing Oromo culture, identity, language, religious traditions and economic power throughout his reign.

Here are some additional details on the persecution and prosecution of Oromo people under Emperor Menelik II: Menelik established garrison towns in Oromia that were inhabited by Amhara soldiers and settlers. These soldiers abused the local Oromo population with impunity.The Amhara settlers and soldiers claimed the best land for grazing and agriculture, limiting economic opportunities for the indigenous Oromo people.Oromo activists, leaders and rebel sympathizers were routinely imprisoned, tortured or executed without trial under Menelik. Some perished in squalid prison conditions.

Menelik granted concessions to European interests to exploit resources in Oromo territories. For example, Oromo land was leased to British companies to establish tea plantations.Famine and malnutrition was widespread in Oromia under Menelik, partly due to unsustainable levels of taxation and surplus extraction by government agents. Relief aid was inadequate.

The political and economic marginalization under Menelik stunted the development of the Oromo people and the Oromia region. Poverty and underdevelopment persists to this day.Oromo culture, identity and self-worth was severely negatively impacted. Historical grievances and trauma from this period manifest in current Oromo nationalism and political struggles.Modern Oromo-based opposition groups often cite Menelik's oppressive policies and legacy of inequality as a key reason to dismantle Ethiopia's Amhara-dominated power structures.The major policies, events, impacts, and details known about how Menelik II's imperial expansion negatively affected the Oromo population during his reign in the late 1800s.

The key points cover how Menelik II led military campaigns to conquer and incorporate Oromo territories into his Ethiopian Empire, only to be followed by systematic discrimination and repression of the Oromo people. This included destruction of their political and cultural institutions, land seizure, slavery, forced assimilation, economic exploitation, and violent suppression of any resistance.

Upon the major aspects of how the Oromo way of life, identity, human rights and development were severely impacted under Menelik II's absolutist rule. The oppressive practices employed against Oromos during this imperial expansion lay the seeds of the Oromo people's continued struggle for equality, justice and meaningful autonomy that continues to this day."Minilik" likely refers to Menelik II, who was the Emperor of Ethiopia from 1889 to 1913. During his reign, Menelik II undertook significant reforms and modernization efforts in Ethiopia, while also engaging in military conflicts with neighboring countries.

One of Menelik II's most significant accomplishments was the modernization of Ethiopia's infrastructure and institutions. He built roads, telegraph

lines, and railways, which helped to connect Ethiopia to the outside world and to promote economic growth. He also established a modern system of government, with a centralized bureaucracy and a legal code that was based on European models.However, Menelik II's reign was also marked by military conflicts and territorial expansion.

He engaged in several wars with neighboring countries, including Italy, Sudan, and Somalia, in an effort to secure Ethiopia's borders and expand its territory. Perhaps the most significant conflict was the First Italo-Ethiopian War, which took place in 1895-1896 and resulted in Ethiopia's victory over Italy at the Battle of Adwa. This victory is seen as a significant moment in African history, as it demonstrated that an African country could successfully resist European colonialism.

Despite his accomplishments, Menelik II's reign was also marked by controversy and criticism. Some have accused him of engaging in slave trading and other forms of exploitation, while others have criticized his treatment of ethnic minorities within Ethiopia.Nonetheless, Menelik II is widely regarded as a pivotal figure in Ethiopian history, and his legacy continues to be debated and discussed to this day.

There is a controversy surrounding Emperor Menelik II and his policies towards the Oromo people during his reign. Some scholars and activists argue that Menelik II engaged in what could be characterized as a genocide against the Oromo people.During Menelik II's reign, the Oromo people were subjected to forced resettlement, land confiscation, and other policies designed to displace them from their ancestral lands and weaken their political and cultural institutions. Menelik II's expansionist policies also led to violent conflicts with the Oromo people, resulting in the deaths of many Oromo civilians.

One of the most controversial policies associated with Menelik II's reign was the so-called "military conquest" of Oromia, which involved the annexation of vast territories belonging to the Oromo people. This policy led to the displacement of large numbers of Oromo people, and many were killed or enslaved during the process.Some scholars and activists have argued that these

policies, along with other forms of violence and oppression against the Oromo people, amounted to genocide.

They point to the large-scale displacement and killing of Oromo people, as well as the deliberate destruction of their cultural and political institutions, as evidence of Menelik II's genocidal policies.However, other scholars and historians have disputed these claims, arguing that while Menelik II's policies towards the Oromo people were certainly oppressive and violent, they do not necessarily meet the legal definition of genocide.Regardless of the terminology used to describe Menelik II's policies towards the Oromo people, it is clear that they had a significant and lasting impact on the Oromo community, and continue to be the subject of debate and discussion in Ethiopian society today.

There have been ongoing efforts to address the impact of Menelik II's policies on the Oromo people. In recent years, there has been a renewed focus on acknowledging and addressing historical injustices against ethnic minority groups in Ethiopia, including the Oromo people.One significant development was the establishment of the Ethiopian Human Rights Commission in 2019, which has been tasked with investigating and reporting on human rights violations in Ethiopia. The commission has conducted investigations into alleged human rights abuses against the Oromo people, including during Menelik II's reign.

There have also been efforts to promote reconciliation and healing between different ethnic groups in Ethiopia, including the Oromo people. The government has established a Truth and Reconciliation Commission to address historical injustices and promote healing and reconciliation, and there have been calls for this commission to specifically address the impact of Menelik II's policies on the Oromo people.In addition, there has been a growing movement among activists and scholars to promote the recognition and preservation of Oromo culture and traditions.

This includes efforts to document and preserve Oromo language, music, and other cultural practices, as well as to promote greater political representation and participation for the Oromo people.Overall, while there is still much

work to be done to address the impact of Menelik II's policies on the Oromo people, there have been significant efforts in recent years to promote healing, reconciliation, and greater recognition of the Oromo people and their culture.

During the reign of Emperor Menelik II of Ethiopia, which lasted from 1889 to 1913, Ethiopia underwent a period of territorial expansion and consolidation. Menelik II's expansionist policies were driven by a desire to modernize and strengthen Ethiopia, as well as to secure its borders and protect against external threats.One of Menelik II's most significant territorial expansions was the incorporation of the territories of Harar, Bale, and Sidama, which had previously been under the control of various regional rulers.

Menelik II also expanded Ethiopia's borders to the south and west, incorporating several territories that had previously been under the control of neighboring countries.Menelik II's expansionist policies were not without controversy, however. Some of the territories that were incorporated into Ethiopia were already inhabited by ethnic groups with distinct cultures and languages, and their incorporation into Ethiopia was often accompanied by violence and displacement.

The incorporation of Harar, for example, was marked by a violent conflict with the local Somali population, who resisted Ethiopian rule and were subjected to forced resettlement and other forms of violence. Similarly, the incorporation of territories in the south and west was often accompanied by forced resettlement and the displacement of local communities.Despite these controversies, Menelik II's territorial expansion played a significant role in shaping modern Ethiopia.

His policies helped to modernize Ethiopia's infrastructure and institutions, and contributed to the country's growth and development in the early 20th century.

1. Formation of the Ethiopian Empire:

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TRACE THE EXPANSIONIST policies of the Ethiopian Empire and its efforts to consolidate power over various ethnic groups, including the Oromo community.Discuss the conquest of Oromia, the displacement of Oromo communities, and the imposition of Ethiopian imperial rule.Examine the dynamics of power and oppression that emerged within the Ethiopian Empire, with a focus on the Oromo people.The expansionist policies of the Ethiopian Empire played a significant role in the conquest of Oromia, the displacement of Oromo communities, and the imposition of Ethiopian imperial rule. Here's an overview of the historical dynamics of power and oppression within the Ethiopian Empire, with a focus on the Oromo people:

Conquest of Oromia: The Ethiopian Empire, under various rulers, embarked on a process of territorial expansion during the 19th century, which included the conquest of Oromia. Oromia, the traditional homeland of the Oromo people, was gradually incorporated into the Ethiopian Empire through military campaigns and the establishment of control over Oromo territories.Military Campaigns and Resistance:The conquest of Oromia involved military campaigns and conflicts between the Ethiopian Empire and Oromo kingdoms and communities.

The Ethiopian Empire, with its more centralized and powerful state structure, had a distinct advantage in terms of military capabilities. However, Oromo communities and kingdoms resisted the imperial forces, defending their lands, culture, and autonomy.Displacement and Land Dispossession:As the Ethiopian Empire expanded its control over Oromia, Oromo communities experienced displacement and land dispossession. Their ancestral lands were often taken over by imperial forces, Ethiopian settlers, or elites, leading to the displacement of Oromo communities and the disruption of their traditional ways of life. This displacement caused significant social, economic, and cultural upheaval within the Oromo community.

Imposition of Ethiopian Imperial Rule:With the conquest of Oromia, the Ethiopian Empire imposed its rule and institutions over the Oromo people. The empire sought to assimilate the Oromo community by imposing the dominant Amhara culture, language (Amharic), and political structures. Oromo cultural practices and languages were often stigmatized and suppressed, contributing to the marginalization and oppression of the Oromo people within the broader Ethiopian society.

Marginalization and Political Oppression:Within the Ethiopian Empire, power dynamics favored the dominant Amhara and Tigray ethnic groups, while marginalizing other ethnic groups, including the Oromo people. The empire's political and administrative structures were largely controlled by Amhara and Tigray elites, limiting the representation and participation of the Oromo community in governance and decision-making processes. Oromo individuals seeking political power or advocating for the rights of their community often faced discrimination, harassment, and political repression.

Cultural Suppression and Assimilation:The Ethiopian Empire actively sought to suppress Oromo culture and promote assimilation into the dominant Ethiopian identity. Oromo language, cultural practices, and traditions were stigmatized and discouraged, while the Amhara culture and language were promoted as the norm. This cultural suppression aimed to erode Oromo identity and undermine the cohesion and resilience of the Oromo community.

Economic Exploitation and Social Inequality:The Ethiopian Empire's expansionist policies and consolidation of power over Oromia also resulted in economic exploitation and social inequality. Oromo lands and resources were often exploited for the benefit of the empire and Ethiopian elites, leading to economic disparities and marginalization of the Oromo people. The concentration of power and resources in the hands of a few exacerbated social inequalities and further marginalized the Oromo community.

Resistance Movements and Struggles for Autonomy:Throughout history, Oromo communities and individuals have engaged in resistance movements and struggles for autonomy within the Ethiopian Empire. These movements

aimed to reclaim Oromo lands, restore cultural and political rights, and challenge the oppressive practices of the empire. Oromo political organizations and activists have played a significant role in advocating for the rights of the Oromo people and seeking self-determination.

Understanding the dynamics of power and oppression within the Ethiopian Empire provides insights into the historical context of the persecution faced by the Oromo community. Addressing the historical injustices and promoting inclusive governance that respects the rights and dignity of all ethnic groups is crucial for achieving lasting peace, justice, and reconciliation in Ethiopia.Certainly! Here are some additional points to further explore the dynamics of power and oppression that emerged within the Ethiopian Empire, with a focus on the Oromo people:

Cultural Hegemony:The Ethiopian Empire sought to establish cultural hegemony by promoting the Amhara culture and language as the dominant and superior identity within the empire. This cultural hegemony contributed to the marginalization and erasure of Oromo cultural practices, languages, and traditions. Oromo individuals were often pressured to adopt Amhara cultural norms and assimilate into the dominant Ethiopian identity, further reinforcing the power imbalance within the empire.

Religious Conversion:As part of the Ethiopian Empire's efforts to consolidate power, the Oromo people were often subjected to religious conversion. The empire, which embraced Ethiopian Orthodox Christianity, sought to impose this religion on the Oromo population, who traditionally practiced indigenous spiritual beliefs. The forced conversion to Christianity not only undermined Oromo religious practices but also served as a means to control and influence the Oromo community.

Social Hierarchy:Within the Ethiopian Empire, a social hierarchy based on ethnicity and class further perpetuated the oppression of the Oromo people. The Amhara and Tigray elites occupied the top positions in the social hierarchy, while the Oromo people, along with other ethnic groups, were often relegated to lower social positions. This hierarchical structure reinforced so-

cial inequalities and limited opportunities for upward mobility for the Oromo community.

Forced Labor and Tribute: The Ethiopian Empire imposed forced labor and tribute on the Oromo people as a means of extracting resources and consolidating power. Oromo individuals were often subjected to labor requirements, working on imperial projects, plantations, and other economic endeavors. This forced labor system, known as "gabbar," further exploited and oppressed the Oromo community, depriving them of their autonomy and economic self-sufficiency.

Suppression of Oromo Intellectuals: Oromo intellectuals, including scholars, writers, and artists, faced suppression and marginalization within the Ethiopian Empire. Their works that promoted Oromo cultural heritage, history, and identity were censored or discouraged. This suppression of Oromo intellectuals aimed to control the narrative surrounding the Oromo people and maintain the dominance of the imperial power structure.

Interethnic Conflicts: The Ethiopian Empire's expansionist policies and the imposition of Ethiopian imperial rule created tensions and conflicts between different ethnic groups, including the Oromo people. As the empire expanded into new territories, clashes emerged with other ethnic communities, leading to interethnic conflicts. These conflicts often exacerbated divisions, deepened mistrust, and perpetuated cycles of violence and oppression.

Legacy of Oppression: The legacy of oppression within the Ethiopian Empire continues to have lasting effects on the Oromo community. Historical injustices, such as land dispossession, cultural suppression, and political marginalization, have contributed to the socio-economic disparities and political underrepresentation of the Oromo people.

Addressing this legacy of oppression requires acknowledging past injustices, promoting restorative justice, and empowering the Oromo community to participate fully in the political, social, and economic spheres of Ethiopian society.

Oromo Renaissance and Political Awakening: In recent decades, there has been an Oromo renaissance and political awakening that has sought to challenge the historical dynamics of power and oppression. Oromo political movements, cultural revival, and demands for self-determination have gained momentum, creating spaces for Oromo voices and aspirations to be heard. The Oromo community's resilience, mobilization, and advocacy have played a crucial role in reshaping Ethiopia's political landscape and fostering discussions on inclusivity and justice.

Path to Reconciliation: Addressing the dynamics of power and oppression within the Ethiopian Empire requires a comprehensive approach to reconciliation. This includes acknowledging historical injustices, promoting truth, justice, and reparations, fostering interethnic dialogue and understanding, and creating inclusive political and social structures. Reconciliation efforts should prioritize the empowerment and representation of the Oromo community, while also addressing the needs and aspirations of other marginalized ethnic groups in Ethiopia. By delving into these additional points, we gain a deeper understanding of the historical dynamics of power and oppression that emerged within the Ethiopian Empire, particularly concerning the Oromo people. Recognizing and addressing these historical injustices are crucial steps towards building a more inclusive, just, and equitable society in Ethiopia. Certainly! Here are some further details on the dynamics of power and oppression within the Ethiopian Empire, with a focus on the Oromo people:

Cultural Erasure and Stereotyping: Under the Ethiopian Empire, Oromo culture, language, and traditions were not only suppressed but often portrayed in a negative light. Oromo cultural practices were stigmatized and labeled as backward or inferior, contributing to the erasure of Oromo cultural heritage. Stereotypes and derogatory narratives were used to marginalize and dehumanize the Oromo people, perpetuating their oppression and reinforcing the power imbalance within the empire.

Resistance Movements and Leaders: Throughout history, Oromo communities have produced notable leaders and engaged in various resistance movements against the Ethiopian Empire's oppressive rule. Prominent Oromo

leaders, such as Sheikh Bari Sepal, Abba Lifar II, and Emperor Rewords II, led armed struggles and uprisings against imperial forces. These resistance movements aimed to defend Oromo autonomy, reclaim lost lands, and assert the rights and dignity of the Oromo people.

Amhara-Tigray Hegemony:The Ethiopian Empire was characterized by the dominance of the Amhara and Tigray ethnic groups, who held significant political, economic, and social power. The Amhara-Tigray elites controlled key institutions, including the military, bureaucracy, and the Ethiopian Orthodox Church, which further marginalized other ethnic communities, including the Oromo people. This hegemonic power structure perpetuated the oppression and marginalization of non-Amhara and non-Tigray ethnic groups within the empire.

Land Tenure System:The Ethiopian Empire implemented a feudal land tenure system, known as "rist," which concentrated landownership and control in the hands of the ruling elites. Oromo lands were often seized by imperial forces and redistributed to Amhara and Tigray elites, exacerbating the dispossession of the Oromo people. The land tenure system further entrenched social and economic inequalities, as the Oromo community faced limited access to land and resources.

Language Policy:The Ethiopian Empire's language policy favored the Amharic language and neglected the rich linguistic diversity within the empire, including the Oromo language. Amharic became the official language, used in education, administration, and the judiciary. This language policy marginalized Oromo individuals who did not speak Amharic and hindered their access to education and economic opportunities. It also inhibited the preservation and development of the Oromo language and cultural identity.

Oromo Diaspora and Activism:As a result of the oppression and marginalization faced within the Ethiopian Empire, a significant Oromo diaspora emerged. Oromo individuals and communities migrated to various parts of the world and formed diaspora communities.

These diaspora communities have been instrumental in raising awareness about the struggles of the Oromo people, advocating for their rights, and mobilizing support for social and political change in Ethiopia.

Oromo Liberation Front (OLF):The Oromo Liberation Front, founded in 1973, has been a central political organization advocating for the rights and self-determination of the Oromo people. The OLF has played a significant role in challenging the oppressive policies of the Ethiopian Empire and promoting Oromo political representation and autonomy. The organization has been involved in armed resistance, political negotiations, and grassroots mobilization to advance the Oromo cause.

Oromo Protests and Political Transformation:In recent years, Ethiopia has witnessed widespread protests and political transformations, with the Oromo community at the forefront of these movements. The Oromo protests, which began in 2014, demanded an end to political repression, social injustices, and marginalization. These protests played a pivotal role in the resignation of Prime Minister Hailemariam Desalegn in 2018 and the subsequent political changes in Ethiopia, leading to the appointment of Abiy Ahmed as Prime Minister. The Oromo community's activism and demands for justice and equality have reshaped the political landscape of the country.

Oromo Federalist Congress (OFC):The Oromo Federalist Congress is a prominent political party that advocates for the rights and interests of the Oromo people within the framework of a federal Ethiopia. The OFC seeks to address historical injustices, promote Oromo self-governance, and ensure the participation of the Oromo community in decision-making processes. The party has been actively involved in Ethiopian politics and has contributed to the discourse on power-sharing and inclusive governance in the country.The dynamics of power and oppression within the Ethiopian Empire and their impact on the Oromo people are complex and multifaceted. The struggle for justice, equality, and self-determination continues to shape Ethiopia's political landscape today. Recognizing and addressing the historical grievances of the Oromo community is crucial for fostering reconciliation, social cohesion, and a more inclusive society in Ethiopia.

IMPACT OF COLONIALISM: The Ethiopian Empire experienced periods of colonization by European powers, such as Italy during the late 19th and early 20th centuries. Colonial rule further marginalized the Oromo people and other ethnic communities within the empire. The colonizers often exploited the divisions among different ethnic groups, exacerbating tensions and contributing to the perpetuation of power imbalances and oppression.

Forced Resettlement and Villagization Programs: The Ethiopian Empire implemented forced resettlement and villagization programs, particularly during the military regime of the Derg (1974-1991). These programs aimed to control and assimilate the Oromo people by forcibly relocating them from their ancestral lands into designated villages. The programs disrupted traditional livelihoods, led to loss of land and resources, and resulted in the displacement of many Oromo communities.

Oromo Identity and Cultural Revival: Despite the historical oppression, the Oromo people have demonstrated resilience and a strong sense of cultural identity. In recent years, there has been a significant cultural revival and reclamation of Oromo heritage. Oromo artists, musicians, writers, and scholars have played a crucial role in revitalizing Oromo language, literature, music, and other cultural expressions. This cultural reawakening has been instrumental in bolstering Oromo pride, fostering unity, and challenging dominant narratives of oppression.

Political Representation and Power-Sharing: Achieving meaningful political representation and power-sharing has been an ongoing struggle for the Oromo people within the Ethiopian political landscape. While reforms have taken place in recent years, including increased representation of Oromo individuals in key political positions, there is still a need for greater inclusivity and equitable distribution of power. Oromo political parties and activists continue to advocate for a more inclusive political system that recognizes and respects the rights and aspirations of all ethnic groups in Ethiopia.

Human Rights Concerns:The Ethiopian Empire, as well as subsequent governments, have faced criticism for human rights abuses against the Oromo people. Reports of extrajudicial killings, arbitrary arrests, torture, and restrictions on freedom of expression and assembly have been documented. Human rights organizations have called for accountability and justice for these violations, as well as the need for comprehensive reforms to protect the rights and dignity of all Ethiopians, including the Oromo community.

Regional Autonomy and Federalism:The Oromo people, along with other ethnic communities, have advocated for greater regional autonomy within a federal system in Ethiopia. The establishment of ethnically based federal regions in the country, including the Oromia Regional State, has aimed to address historical injustices and provide a framework for self-governance. However, debates around the implementation and effectiveness of federalism persist, and there is a need for ongoing dialogue and negotiation to ensure the equitable distribution of resources and power.

International Recognition and Support:The struggles and aspirations of the Oromo people have gained international attention and support. Human rights organizations, activists, and policymakers globally have raised awareness about the oppression faced by the Oromo community and called for justice, inclusivity, and respect for human rights in Ethiopia. International pressure and advocacy have played a role in influencing policy changes and encouraging dialogue on issues related to power dynamics and the rights of marginalized communities within the country.

The history of power and oppression within the Ethiopian Empire and its impact on the Oromo people is complex and far-reaching. Understanding these dynamics is crucial for fostering dialogue, reconciliation, and the creation of a more inclusive and equitable society in Ethiopia. It is through acknowledging historical grievances, promoting dialogue, and undertaking meaningful reforms that Ethiopia can move towards a future that respects the rights and dignity of all its diverse communities.Certainly! Here are some additional aspects to consider regarding the dynamics of power and oppression within the Ethiopian Empire and its impact on the Oromo people:Economic Disparities:The Ethiopian Empire's power structure perpetu-

ated economic disparities that disproportionately affected the Oromo peo-
ple. The economic system favored the ruling elites, who predominantly be-
longed to the Amhara and Tigray ethnic groups. This led to uneven distribu-
tion of resources, limited economic opportunities for the Oromo communi-
ty, and entrenched cycles of poverty and marginalization.

Environmental Impacts: The Ethiopian Empire's policies and practices had
significant environmental consequences, particularly in relation to land use
and resource extraction. Large-scale agriculture, deforestation, and commer-
cial activities often disregarded the ecological sustainability of Oromo lands,
resulting in environmental degradation and loss of natural habitats. These
impacts have disproportionately affected Oromo communities who rely on
the land for their livelihoods.

Education and Knowledge Suppression: Access to education and knowledge
was limited for the Oromo people under the Ethiopian Empire. The educa-
tional system primarily promoted Amharic language and culture, neglecting
the diverse cultural heritage and languages of other ethnic groups, including
the Oromo. This suppression of Oromo knowledge and educational oppor-
tunities contributed to the marginalization and erasure of Oromo history,
literature, and contributions to society.

Gendered Oppression: Within the dynamics of power and oppression, it is
important to recognize the gendered dimensions of the Oromo experience.
Oromo women faced intersecting forms of discrimination and marginaliza-
tion due to their ethnicity and gender. They experienced specific challenges
related to economic inequality, limited access to education and healthcare,
and higher rates of gender-based violence. Oromo women have been active
participants in resistance movements and have played significant roles in ad-
vocating for social and political change.

Cultural Preservation and Resilience: Despite centuries of oppression, the
Oromo people have maintained a strong sense of cultural identity and re-
silience. Oromo cultural practices, oral traditions, music, and dance have
been preserved and continue to be celebrated as an expression of collective
identity and resistance. Cultural preservation efforts have played a crucial

role in reclaiming Oromo heritage and challenging dominant narratives that sought to erase Oromo culture.

TRANSITIONAL JUSTICE and Reconciliation:Addressing the historical injustices and promoting reconciliation is a critical aspect of moving forward. Transitional justice mechanisms, such as truth commissions, reparations programs, and institutional reforms, can contribute to acknowledging past wrongs, promoting healing, and fostering social cohesion. Meaningful engagement with the Oromo community and other marginalized groups is necessary to ensure their participation in the transitional justice process.

Ongoing Challenges and Future Prospects:While progress has been made in recent years, challenges persist in addressing power imbalances and achieving full equality for the Oromo people. Political tensions, conflicts, and interethnic violence continue to pose significant obstacles to a more inclusive and stable Ethiopia. Genuine efforts towards dialogue, inclusive governance, and addressing the root causes of marginalization are essential for a sustainable and just future for all Ethiopians.

Understanding the complex historical context and ongoing struggles of the Oromo people within the Ethiopian Empire provides insights into the power dynamics and oppression experienced by marginalized communities. By acknowledging these realities, fostering dialogue, and working towards inclusive reforms, Ethiopia can strive towards a more equitable and harmonious society that respects the rights and dignity of all its people.Certainly! Here are some additional points to expand upon the dynamics of power and oppression within the Ethiopian Empire and their impact on the Oromo people:

Language Suppression:Under the Ethiopian Empire, the Amharic language was promoted as the official language, while the use of Oromo language and other indigenous languages was suppressed. This language policy contributed to the marginalization of the Oromo people and undermined their cultural identity and expression. Language suppression has had long-lasting

effects on Oromo communities, hindering access to education, employment opportunities, and political participation.

Land Dispossession:Land dispossession has been a significant issue for the Oromo people throughout history. Under the Ethiopian Empire and subsequent governments, Oromo lands were often appropriated for state-controlled development projects, commercial agriculture, or resettlement programs, without obtaining the free, prior, and informed consent of the affected communities. This land grabbing has resulted in the loss of ancestral lands, displacement, and disrupted livelihoods for many Oromo communities.

Armed Conflicts and Violence:The Ethiopian Empire and subsequent governments have faced armed resistance and conflicts involving the Oromo people. Various Oromo nationalist movements emerged over time, advocating for self-determination, cultural rights, and an end to the marginalization of the Oromo community. These conflicts have resulted in violence, human rights abuses, and loss of life, exacerbating the challenges faced by the Oromo people in their struggle for equality and justice.

Role of Activism and Civil Society:Oromo activists and civil society organizations have played a crucial role in raising awareness about the oppression faced by the Oromo people and advocating for their rights. They have mobilized grassroots movements, organized protests, and used social media platforms to amplify their voices and bring attention to their cause. Oromo activism has been instrumental in shaping public discourse, influencing policy changes, and promoting a more inclusive and equitable Ethiopia.

International and Regional Implications:The marginalization of the Oromo people within Ethiopia has broader implications for regional and international dynamics. Ethiopia's internal conflicts and human rights concerns, including those affecting the Oromo community, have the potential to destabilize the Horn of Africa region. The international community has taken an interest in addressing these challenges, with regional organizations and global actors engaging in diplomatic efforts and providing humanitarian assistance.

Intersectionality and Solidarity:Recognizing the intersectionality of identities and struggles is crucial when understanding the dynamics of power and oppression faced by the Oromo people. Intersectional perspectives highlight how factors such as ethnicity, gender, class, and religion intersect to shape experiences of discrimination and marginalization. Building solidarity among diverse communities, including other marginalized groups in Ethiopia, can foster a more inclusive and united front against oppression and contribute to the pursuit of justice and equality for all.

REFORMS AND PATH TO Reconciliation:Ethiopia has undergone significant political transformations in recent years. Reforms, including changes in leadership, the opening up of political space, and efforts to address historical injustices, have created opportunities for dialogue and reconciliation. However, the path to reconciliation is complex and requires addressing deep-rooted grievances, ensuring accountability for past abuses, and fostering an inclusive political and social environment that respects the rights and aspirations of all Ethiopians, including the Oromo community.

Youth and Future Leadership:The Oromo youth have emerged as a driving force in advocating for change and social justice. With their strong presence in social and political movements, Oromo youth are actively shaping the discourse and pushing for meaningful reforms. Recognizing the agency and aspirations of the younger generation is essential for building a sustainable and inclusive future in Ethiopia.

UNDERSTANDING THE HISTORICAL context, ongoing struggles, and evolving dynamics of power and oppression within the Ethiopian Empire provides insights into the complex experiences of the Oromo people. By acknowledging and addressing these challenges, Ethiopia can work towards building a more inclusive, just, and equitable society where the rights and dignity of all its citizens, including the Oromo community, are respected and protected.Certainly! Here are some additional points to further expand up-

on the dynamics of power and oppression within the Ethiopian Empire and their impact on the Oromo people:

Cultural Hegemony:The Ethiopian Empire, dominated by the Amhara and Tigray elites, imposed a cultural hegemony that marginalized the Oromo people and suppressed their cultural expressions. Oromo traditions, customs, and religious practices were often denigrated or deemed inferior, leading to the erosion of Oromo cultural heritage and a loss of identity. Challenging cultural hegemony has been an important aspect of Oromo activism and efforts to reclaim their cultural autonomy.

Media and Information Control:The Ethiopian Empire exerted strict control over media and information dissemination, limiting access to alternative perspectives and stifling dissenting voices. This control over the media landscape perpetuated biased narratives that marginalized the Oromo people and reinforced power imbalances. With the advent of digital technology and the internet, Oromo activists and independent media outlets have utilized online platforms to share alternative narratives and challenge the dominant discourse.

Disproportionate Incarceration:The Oromo people have experienced disproportionate levels of incarceration and political persecution within the Ethiopian Empire and subsequent governments. Dissent and activism demanding political freedoms and the recognition of Oromo rights have often been met with heavy-handed responses, including arrests, imprisonment, and torture. The criminalization of Oromo political activists has been a key concern for human rights organizations advocating for justice and the protection of civil liberties.Repression of Political Dissent:Political dissent within the Oromo community has been met with repression and violence. Protests and demonstrations demanding political reform, land rights, and an end to marginalization have been met with excessive force by security forces, resulting in numerous casualties. The suppression of political dissent has further entrenched power imbalances and fueled grievances among the Oromo people.

Exile and Diaspora Activism:The oppression faced by the Oromo people has led to a significant Oromo diaspora, with many Oromo individuals and families seeking refuge and opportunities abroad. Oromo activists in the diaspora have played a vital role in raising awareness, mobilizing support, and advocating for the rights of the Oromo community both within Ethiopia and on the international stage. Diaspora activism has been instrumental in amplifying Oromo voices and strengthening transnational solidarity.

Land Restitution and Resource Rights:Land restitution and securing resource rights have been central demands of the Oromo people. Efforts to reclaim ancestral lands and ensure equitable resource distribution have gained traction in recent years. Calls for land reform, community land ownership, and recognition of traditional land-use practices aim to address historical injustices and empower Oromo communities in managing their natural resources.

Inclusive Development and Economic Empowerment:Promoting inclusive development and economic empowerment for the Oromo people is crucial for addressing historical marginalization. It involves ensuring equitable access to education, healthcare, infrastructure, and economic opportunities. Empowering Oromo entrepreneurs, supporting cooperative enterprises, and investing in sustainable development projects within Oromo communities can contribute to reducing economic disparities and fostering self-reliance.

Historical Reconciliation and Healing:Addressing historical grievances and promoting reconciliation is a complex and multifaceted process. It requires creating spaces for dialogue, acknowledging past injustices, and facilitating truth-telling and healing. Inclusive historical narratives that recognize the contributions and experiences of all ethnic groups, including the Oromo people, can help foster understanding, empathy, and a shared commitment to a more just and reconciled society.

International Engagement and Support:International actors, including governments, human rights organizations, and development agencies, have a role to play in supporting the Oromo people and advocating for their rights. Diplomatic pressure, monitoring human rights abuses, providing humanitar-

ian assistance, and promoting dialogue and reconciliation initiatives can con-
tribute to creating an enabling environment for positive change in Ethiopia.

2. The Legal persecutions

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EMPEROR MENELIK II of Ethiopia is accused of committing atrocities against the Oromo people in the late 19th and early 20th centuries during the expansion of the Ethiopian empire. Some key points:

● The Oromo are an ethnic group indigenous to Ethiopia and neighboring countries. During Menelik's rule from 1889 to 1913, the Ethiopian empire expanded into Oromo lands in southern and western Ethiopia.

● Menelik's forces are accused of carrying out brutal campaigns against the Oromo, using tactics like deliberate starvation, mass killings, enslavement, and destruction of Oromo villages. An estimated half million to 2 million Oromo may have died during this period.

● The expansion is seen by some historians as an attempt by Menelik to consolidate power and loot resources from the Oromo, rather than any ideological drive to "civilize" or Christianize them.

● Some scholars argue that Menelik's actions against the Oromo amounted to genocide and policies of ethnic cleansing. Others counter that while atrocities did occur, a deliberate intent to destroy the Oromo people has not been conclusively proven.

● The expansion of the Ethiopian empire under Menelik displaced many Oromo and incorporated most Oromo lands into the Ethiopian state. Some scholars say this laid the foundation for centuries of marginalization and discrimination against the Oromo.

● The Oromo had established their own kingdoms and institutions prior to Menelik's expansion. Menelik's forces invaded these

Oromo lands, conquered the territories, and incorporated them into the Ethiopian empire.

• Menelik's generals ordered the destruction of Oromo towns, crops, and resources to crush resistance and force the Oromo to submit. Many Oromo died from starvation after their crops and food supplies were destroyed.

• Various accounts describe mass killings, enslavement, and torture of Oromo civilians by Menelik's soldiers. Tens of thousands of Oromo women and children were taken as slaves.

• Menelik gave land and resources confiscated from the Oromo to his supporters as rewards. Many Oromo were forced off their lands and lost property rights.

• While Menelik publicly styled his campaign as a "civilizing mission" to Christianize the Oromo, some historians argue that exploitation of Oromo resources and consolidation of political power were higher motives.

• The extent of deliberate intent by Menelik to annihilate the Oromo people remains debated. Some scholars argue for a nuanced view, noting that atrocities during 19th century conquests were common.

• Nonetheless, most historians agree that the violence, displacement and disenfranchisement of the Oromo during Menelik's expansion had long-lasting effects and laid the groundwork for Oromo marginalization in modern Ethiopia.

• MENELIK'S ARMY USED military tactics like destroying food and water supplies, burning houses and crops, and laying waste to the land to weaken Oromo resistance. This caused great suffering and starvation among civilians.

• It is estimated hundreds of thousands of Oromo civilians died due to violence, starvation and disease as a direct result of Menelik's conquests. However, precise death toll figures are difficult to verify.

• Menelik's soldiers took many Oromos as slaves, especially young women and children. Some estimates range into the hundreds of thousands of Oromos enslaved. Many were sent to labor on plantations or as domestic servants.

• Most Oromo territories and resources were expropriated by the Ethiopian state, depriving the Oromo of their traditional lands and livelihoods. Large tracks of fertile lands were given to Amhara and Tigray soldiers as rewards.

• The expansion displaced many Oromos from their homes and villages, while integrating Oromo regions into the Ethiopian empire under Amhara-Tigray leadership. This marginalized the Oromo politically and economically.

• Some historians argue that Menelik's stated goals of "civilizing" and Christianizing the Oromo were more of a public relations strategy, while exploitation of Oromo resources and expansion of imperial control were the true main motives.

• However, other scholars caution against simplistic narratives of deliberate genocide, noting that indiscriminate violence, slavery and brutality were common during 19th century imperial conquests. Intent to destroy a specific ethnic group has not been conclusively proven.

• Nonetheless, most historians agree that the results of Menelik's conquest - including deaths, displacement, enslavement, expropriation and marginalization of the Oromo - constitutes a dark chapter in Ethiopia's history with long-lasting negative impacts.

So while deliberate genocidal intent remains debatable, the devastating impacts of Menelik's campaign against the Oromo meet criteria that some scholars consider ethnic cleansing or genocide through consequences rather than specific intent.

There are a few key points regarding legal persecution of the Oromo under Emperor Menelik:After conquering Oromo lands, Menelik imposed Amhara and Tigray laws and administrative systems on the Oromo, stripping them of their traditional self-governance structures. The Oromo legal system was not recognized.

Oromo chiefs and leaders who refused to submit to Menelik's rule were deposed and replaced with Amhara and Tigray administrators. This disempowered the Oromo political elites.The imposition of the Amhara-Tigray legal system served to reinforce the dominance of these ethnic groups over the Oromo within the Ethiopian empire. The law positioned the Oromo as subservient subjects.

Traditional Oromo laws and customs related to land tenure, resource use, and conflict resolution were not recognized. Oromo land rights were replaced by imperial land proclamations that facilitated expropriation.

The legal system established by Menelik imposed harsh punishments on the Oromo for acts of resistance. Many Oromo rebels and resistance fighters were executed or flogged under imperial law.

The disenfranchisement of the Oromo under Menelik's legal system reinforced their marginalization and discrimination within the Ethiopian empire. It helped cement Amhara-Tigray dominance and Oromo subjugation for decades to come.However, some historians argue that the legal changes were a natural consequence of imperial expansion and conquest, rather than a deliberate attempt at ethnic dominance through law. They note that pre-Menelik Ethiopian law also marginalized many ethnic groups..

- The Finfinne law, imposed on conquered Oromo territories, stipulated that all land belonged to the emperor. This directly con-

tradicted Oromo customary land tenure systems and made it easi-
er for the state to confiscate Oromo lands.

• Traditional Oromo self-governance structures based on the gada
system were abolished and replaced with Amhara-Tigray admin-
istrators appointed by Menelik. This stripped the Oromo of polit-
ical autonomy.

• Many Oromo leaders who refused to submit to Menelik or led
resistance movements were summarily executed under imperial
law. Thousands of other Oromos were flogged, imprisoned or en-
slaved as punishment.

• Under imperial law, Oromos were classified as "pagan southern
subjects" with fewer rights than Christian Amharas and Tigrays.
They were effectively second-class citizens within the empire.

• The Finfinne law allowed Menelik's soldiers to take anything
they wanted after conquering Oromo territories, including enslav-
ing people. This legalized the plunder and exploitation of Oromo
resources.

• Traditional Oromo customs related to marriage, inheritance and
resource use were not recognized under imperial law. This disrupt-
ed Oromo social institutions and disenfranchised Oromo legal
authorities.

• While the legal changes may have been largely pragmatic, driven
by the needs of imperial expansion and governance, they nonethe-
less served to systematically marginalize the Oromo and consoli-
date Amhara-Tigray rule. This set the stage for centuries of Oro-
mo discrimination within Ethiopia.

• The gada system of Oromo self-governance was based on demo-
cratic principles of inclusion, participation and balance of power.

It was replaced wholesale by top-down imperial administration after Menelik's conquest.

• Many customary Oromo laws related to inheritance, marriage, resource use and conflict resolution were deemed "barbaric" by the Amhara elite and thus not recognized under the imperial legal system.

• Oromo political and legal authorities lost all legitimacy and influence after the conquest. They were barred from participating in the Ethiopian state bureaucracy, which was dominated by Amharas and Tigrays.

• Imperial laws favored Amharas and Tigrays over other ethnic groups in matters of land ownership, economic opportunity, and political representation. As "pagan outsiders," the Oromo faced even more severe legal discrimination.

• The legal disenfranchisement of the Oromo effectively amounted to second-class citizenship within the Ethiopian Empire. The Oromo had few rights and little recourse under imperial law.

• The gada system itself was deemed a threat to imperial rule and thus actively suppressed. Many gada officials were imprisoned or executed for "sedition."

• Scholars argue that the legal subjugation of the Oromo under Menelik normalized and entrenched their marginalization within Ethiopia, setting the foundations for the system of ethnic hierarchy that persists to this day.

• While the legal changes arose from practical needs of imperial governance, they disproportionately harmed the Oromo, transformed Oromo society, and facilitated the expropriation of Oromo lands - constituting a form of structural violence against the

Oromo people.Here are some additional details about the legal persecution of the Oromo under Emperor Menelik:

• The legal system imposed on the Oromo facilitated the confiscation of Oromo lands and redistribution to Amhara and Tigray soldiers as rewards from Menelik. This helped cement the economic marginalization of the Oromo.

• Imperial land proclamations stipulated that all "unused" Oromo lands could be taken by the state, without recognizing Oromo pastoralist land rights. This enabled the large-scale expropriation of Oromo resources.

• The gada system of democratic self-governance among the Oromo was not recognized by the imperial government. Gada officials lost all authority and many were executed as "agitators" against imperial rule.

• Over time, the unequal legal system imposed by Menelik became normalized and institutionalized, as new generations grew up under imperial administration. It formed the basis for centuries of Oromo marginalization within Ethiopia.

• While adopting elements of the Ethiopian legal system may have been inevitable, scholars argue that the disenfranchisement of Oromo legal traditions and institutions contributed to broader cultural repression of the Oromo identity under imperial rule.

• Many Oromo practiced "hidden transcripts" of resistance by covertly continuing certain cultural and legal customs in private, out of sight of imperial authorities. However, public expressions of Oromo identity were largely suppressed.

• In essence, the legal system established by Menelik after conquering Oromo lands played an important institutional role in subordinate Oromo within the Ethiopian state and normalize

their ethnic marginalization and discrimination. This structural violence against the Oromo would persist for generations.

The important takeaway is that while practical considerations likely drove Menelik's legal changes, the result was a systematic disenfranchisement and disproportionate harm to the Oromo people - depriving them of political autonomy, legal rights, economic opportunities and even open expression of their culture and identity.

Some key points about the Oromo persecution under Emperor Menelik:

- Menelik's conquest of Oromo lands in the late 19th century was brutal, involving mass killings, enslavement, looting and destruction of villages. Many historians consider it a dark chapter in Ethiopia's history.

- While Menelik's forces may not have had an explicit genocidal intent to annihilate the Oromo as an ethnic group, the indiscriminate violence, deaths, privation and displacement they unleashed meet criteria that some scholars see as genocide or ethnic cleansing.

- The Ethiopian state under Menelik expropriated most Oromo lands and resources, forcing many Oromo farmers off their traditional lands. Oromo property rights were not recognized under imperial law.

- Menelik's expansion integrated Oromo territories into the Ethiopian empire under Amhara-Tigray political domination. The gada system of Oromo self-governance was dismantled and replaced by imperial administrators.

- Menelik's legal system and administration effectively marginalized the Oromo, stripping them of political autonomy, economic opportunities and legal rights. The Oromo became second-class subjects within the Ethiopian Empire.

• While practical considerations likely drove Menelik's policies, the result was systematic harm, disenfranchisement and subjugation of the Oromo people, as well as the repression of Oromo identity and culture under imperial rule.

• Many historians see Menelik's conquest and subjugation of the Oromo as laying the foundation for centuries of Oromo marginalization, discrimination and cultural repression within the Ethiopian state.In summary, while his intentions remain debated, Emperor Menelik's military campaigns and policies unleashed tremendous suffering on the Oromo people, dispossessed them of their lands, and created the conditions for their ethnic domination and marginalization within modern Ethiopia.

3. Institutional persecutions

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THERE ARE A FEW ASPECTS of institutional persecution of the Oromo under Menelik's rule:

Political institutions: The Oromo were excluded from positions of political power within Menelik's government. All senior positions were dominated by Amhara and Tigray elites. Oromo chiefs were replaced with imperial administrators.

Economic institutions: The Oromo lost access to many economic resources and opportunities after their lands were expropriated. They were largely restricted to subsistence farming on poorer lands. Institutional barriers limited Oromo entrepreneurship and business ownership.

Educational institutions: The Oromo had very limited access to Ethiopia's educational system, which was focused on Orthodox Christianity. Illiteracy rates among the Oromo remained very high under imperial rule.Cultural institutions: Oromo cultural institutions like the gada system of governance were actively repressed by the imperial government. Oromo customs and traditions were deemed "pagan" and "uncivilized". Public expression of Oromo identity was restricted.

Administrative institutions: The Ethiopian imperial administration established in conquered Oromo territories systematically excluded Oromo from positions of authority. All senior officials were Amhara or Tigray.Legal institutions: As discussed, the imperial legal system systematically marginalized the Oromo, stripping them of political autonomy, legal rights and economic opportunities. Oromo customary law was not recognized.Military institutions: The Oromo were underrepresented in Menelik's army and security services. Most senior military positions were held by Amhara and Tigray officers.

• After conquering Oromo territories, Menelik established an imperial administration dominated by Amhara and Tigray elites. Oromo were largely barred from authority positions.

• The Ethiopian Orthodox Church played a pivotal institutional role in justifying rule over the "pagan" Oromo and other ethnic groups. Christianity was propagated as a civilizing force.

• Oromo political institutions like the gada system of balanced self-governance were completely dismantled. Oromo leaders were sidelined or executed by imperial authorities.

• Oromo economic institutions, which had supported balance and equity in resource use and distribution, were not recognized. Oromo farmers were dispossessed of their most fertile lands.

• The imperial education system promoted Amharic language, Orthodox Christianity and Amhara/Tigray cultural values. Illiteracy in Amharic isolated the Oromo from opportunities within Ethiopia's institutions.

• Oromo cultural institutions faced severe restrictions from church and state authorities, who deemed them "pagan" and "primitive". Public expression of Oromo identity was demonized.

• Within the imperial military and civil service, Oromos faced severe underrepresentation and exclusion from senior positions. Institutional barriers limited opportunities for Oromos.

• This pervasive institutional discrimination disenfranchised the Oromo and relegated them to the margins of Ethiopian society, laying the foundations for centuries of exclusion, exploitation and oppression within Ethiopia's powerful structures of governance.

So in summary, Ethiopia's major institutions under Menelik's rule - from politics and law to religion, economy and military - systematically excluded the

Oromo people and denied them opportunities for self-governance, equitable resource distribution and expression of their cultural identity. This institutionalized marginalization would persist for generations.

• The Ethiopian Orthodox Church played a key role in portraying Menelik's conquest as a "civilizing mission" to Christianize the "pagan" Oromo. This religious justification obscured the true motives of resource exploitation and power consolidation.

• The church also promoted an ideology of Amhara cultural and religious superiority, which cast non-Amhara ethnic groups like the Oromo as "inferior outsiders". This further marginalized the Oromo within Ethiopia's primary social institution.

• Orthodox Christianity became intertwined with Ethiopian national identity under imperial rule, excluding non-Christians like the Oromo from full membership and rights within the Ethiopian state.

• The imperial military, dominated by Amhara and Tigray officers, was used as an instrument of repression against the Oromo. The army carried out punitive expeditions against Oromo communities accused of "rebellion".

• While a few Oromos managed to acquire wealth and positions within the Ethiopian economy, most were restricted to subsistence farming on less productive lands. Institutional barriers like discriminatory laws and taxation targeted Oromo businesses.

• The imperial education system focused almost exclusively on Amharic language and Orthodox Christianity, isolating the largely illiterate Oromo from opportunities within Ethiopia's institutions. Literacy in Oromo was actively discouraged.

• In summary, Ethiopia's key institutions under Menelik - political, economic, religious, educational, military - systematically

marginalized and excluded the Oromo people, denying them equitable access to resources, representation and self-governance. This institutionalized discrimination formed the foundation for the long-term subjugation and marginalization of the Oromo within Ethiopia.

So while Menelik's intentions remain debated, the consequences of his rule - through the institutionalized persecution of Ethiopia's powerful structures - severely disenfranchised the Oromo, relegating them to the margins of Ethiopian society for generations to come.

Additional details:

• Ethiopia's imperial economy under Menelik was geared towards exploiting resources from conquered territories like Oromo lands. The economic interests of the Amhara-Tigray elite took precedence over equitable development.

• Within this exploitative economic system, the Oromo were relegated to the role of agricultural producers, largely deprived of opportunities for trade, industry and commerce dominated by ethnic Amharas.

• The expropriation of most Oromo lands and redistribution to Amhara and Tigray soldiers severed Oromo farmers from their traditional economic base, pushing many into poverty.

• While a few Oromo managed to acquire wealth by collaborating with the imperial regime, most were restricted by institutional barriers like discriminatory trade policies, taxation targeted at Oromo businesses, and limited access to capital and markets.

• The imperial education system almost exclusively promoted courses in Amharic, Orthodox Christianity and topics serving the interests of the Amhara elite.

- The teaching of Oromo history, culture and language was actively discouraged, isolating the largely illiterate Oromo from opportunities within Ethiopia's economic and administrative institutions.

- The Orthodox Church's ideology of converting "pagan outsiders" like the Oromo served to further legitimize their economic and political disenfranchisement within the Ethiopian state.

- This institutionalized discrimination and economic subjugation of the Oromo formed the foundation for centuries of their marginalization, impoverishment and underdevelopment within the Ethiopian state.:

- Menelik's conquest of Oromo lands was followed by the confiscation of most Oromo farmland and redistribution to his Amhara and Tigray officers as rewards.

- This expropriation of Oromo agricultural resources broke the economic base of many Oromo communities and pushed them into poverty or tenancy on poorer lands.

- The legal system imposed by Menelik on conquered Oromo territories facilitated the economic exploitation of the Oromo. For example:

- Laws considered all "unused" Oromo land as property of the emperor, enabling state confiscation.Harsh taxes were imposed on Oromo markets and businesses while Amhara and Tigray enterprises were given preferential treatment

- Oromo were restricted from most skilled professions and high-paying jobs within the imperial bureaucracy, reserved for ethnic Amharas.

• Within Ethiopia's religious institutions, the Orthodox Church's doctrine of converting "pagan outsiders" served to legitimize the economic disenfranchisement and exploitation of the Oromo.

• Ethiopia's education system under Menelik almost exclusively promoted the Amharic language, Orthodox Christianity and topics serving the economic interests of the Amhara elite.

• The teaching of Oromo culture, history, language and knowledge-systems was actively discouraged, isolating the largely illiterate Oromo from economic opportunities within Ethiopian society.

• In summary, Ethiopia's major economic, legal, religious and educational institutions under Menelik's rule systematically marginalized the Oromo, facilitating the exploitation of their resources, labor and lands to enrich the Amhara-Tigray elite.So while Menelik's intentions remain debated, the consequences of his rule - through the institutionalized economic subjugation of the Oromo - severely harmed their development prospects and opportunities, relegating them to the fringes of Ethiopian society for generations.

4. Political persecutions

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THERE ARE A FEW KEY aspects of political persecution faced by the Oromo under Emperor Menelik:Dismantling of the gada system: The Oromo's traditional democratic system of self-governance called gada was dismantled after Menelik's conquest. Oromo leaders were replaced by imperial administrators.

Exclusion from power: The Oromo were systematically excluded from positions of political authority within Menelik's government. All senior positions were held by Amharas and Tigrays.Loss of autonomy: The conquered Oromo regions lost all political autonomy and self-determination. They were incorporated into the Ethiopian empire under Amhara-Tigray domination.

Punitive expeditions: Menelik's army carried out punitive expeditions against Oromo communities accused of rebellion or resistance. Many Oromos were killed or enslaved.Repression of activists: Oromo political activists and resistance leaders were imprisoned, executed or exiled by Menelik's regime. Oromo political organization was banned.Ideology of subjugation: An ideological framework that positioned the Oromo as "conquered subjects" and "pagan outsiders" was used to justify their political disenfranchisement and exclusion.

Normalization over time: As the imperial system became entrenched, the political marginalization and disempowerment of the Oromo was normalized for generations within Ethiopia's governing structures.In summary, the political persecution faced by the Oromo under Emperor Menelik II manifested through the dismantling of Oromo self-governance structures, exclusion from power, repression of dissent, and ideological justifications for their subjugation within Ethiopia's political system.

While Menelik's intentions remain debated, the consequences of his rule severely eroded Oromo political autonomy; representation and self-determi-

nation for centuries under Ethiopian rule.Here are some additional details about the political persecution of the Oromo under Menelik II:

• Menelik's conquest replaced the Oromo's centuries-old institutions of self-governance with imperial administrators appointed by the emperor. This severely eroded Oromo political autonomy.

• After the conquest, the Oromo were essentially relegated to the status of subjects within the Ethiopian empire, ruled by imperial officials from the center. They had little input into political decisions affecting their regions.

• Any residual Oromo political structures that survived the conquest were gradually co-opted by the imperial system over time. They lost any independence or autonomy.

• Oromo leaders who resisted imperial rule were executed by Menelik's army. Thousands of Oromo political activists and resistance fighters were imprisoned, tortured or exiled.

• The gada system of democratic self-governance practiced by the Oromo for centuries was deemed a threat to imperial rule. Many gada officials were killed for "sedition." Over time, gada practices were actively suppressed.

• An ideological discourse emerged that cast the Oromo as "pagan outsiders" who needed to be civilized and ruled over by Orthodox Christian Amharas and Tigrays. This framework justified their political exclusion and subjugation.

• The Takele Mohammed rebellion in the early 1900s was brutally crushed by Menelik's army, dealing a blow to organized Oromo political resistance for decades afterward.

• In summary, Menelik's conquest of the Oromo involved the deliberate destruction of Oromo political institutions, the exclusion

of the Oromo from power within the Ethiopian state, and the large-scale repression of Oromo political activism - systematically eroding Oromo autonomy, self-governance and representation under imperial rule.While Menelik's intentions remain debated, the consequences of his rule severely undermined Oromo self-determination and political empowerment within Ethiopia for generations.Here are some additional details about the political persecution of the Oromo under Menelik II:

• Menelik's conquest transformed the traditional Oromo society based on the gada system of balanced self-governance into imperial subjects ruled from the center. This eroded political autonomy at all levels.

• Oromo leaders, chiefs, and other officials lost all formal authority after the conquest. They were replaced by imperial administrators appointed by Menelik.

• Oromo councils that had traditionally resolved conflicts and represented communities no longer had any legitimacy under imperial rule. Their political functions were taken over by the administration.

• The gada system itself was viewed as a threat to imperial control. Many gada officials were imprisoned, executed, or exiled for alleged sedition against the state. Over time, gada practices were suppressed.

• An ideology of Amhara religious and cultural superiority developed under imperial rule. The Oromo were portrayed as "pagans" in need of civilization by their Christian Amhara rulers. This served to justify Oromo political exclusion.

• The Menelik-instigated conquest sparked various Oromo rebellions, which were brutally put down. The defeat of the Takele Mo-

hammed rebellion in the early 1900s broke the back of organized Oromo armed resistance for decades.

• Oromo political parties and civil society groups were banned by Menelik's regime. Any Oromo activism was viewed as a threat to imperial control and stability. Many Oromo dissidents were imprisoned or killed.

• In summary, Menelik's conquest dismantled Oromo self-governance, destroyed Oromo political institutions, replaced Oromo leaders with imperial administrators, and actively suppressed any Oromo political activism - systematically eroding Oromo autonomy and representation within Ethiopia for more than a century afterwards.

• So while historians debate Menelik's intentions, the consequences of his rule were the severe undermining of Oromo political self-determination, capacity for self-governance, and inclusion within Ethiopia's governing structures for generations to come.

• After conquering Oromo lands, Menelik replaced all Oromo traditional institutions of self-governance with imperial administrators appointed by him. This took away Oromo political autonomy at the local level.

• Oromo leaders who challenged imperial rule were executed by Menelik's army, while those who submitted were reduced to subservient roles within the imperial system. Few retained any real political power.

• The gada system of democratic self-governance practiced by the Oromo for centuries conflicted with Ethiopia's centralized imperial system. Menelik viewed gada as a threat and actively suppressed its officials and institutions.

• Menelik gave lands and resources confiscated from the Oromo to his Amhara and Tigray generals as rewards. This compromised the neutrality of imperial administrators in Oromo regions.

• An ideology that cast the Oromo as "pagan outsiders" in need of civilization by Christian Amharas served to justify Oromo political exclusion under imperial rule. The Oromo were seen as naturally subordinate.

• Oromo political resistance often took the form of intermittent rebellions against imperial rule. Menelik's army crushed major rebellions like the Takele Mohammed rebellion in the early 1900s, decimating organized armed resistance for decades.

• Oromo nationalists and independence activists were viewed as agitators against the Ethiopian state. Many were executed, imprisoned without trial or exiled by Menelik's regime to crush political dissent.

• Menelik's conquest systematically dismantled Oromo self-governance structures, replaced Oromo leaders with imperial administrators, viewed the gada system as a threat, violently crushed Oromo political resistance, and repressed Oromo nationalism - severely undermining Oromo political autonomy, representation and self-determination within Ethiopia for more than a century afterwards.

• So while historians debate Menelik's intentions, the consequences of his rule were the effective political disenfranchisement and subjugation of the Oromo people within Ethiopia's centralized imperial system for generations to come.

• Here are some key points about the persecution of the Oromo under Emperor Menelik II:

• Menelik's army brutally conquered and subjugated the Oromo people in the late 19th century, incorporating their lands into the Ethiopian empire under Amhara-Tigray domination.

• While Menelik may not have had explicit genocidal intent, his forces unleashed devastating violence, death, privation, enslavement, and displacement on the Oromo during the conquest.

• The Ethiopian state under Menelik II expropriated most Oromo lands and resources, displacing many Oromo farmers from their ancestral lands. Oromo property rights were not recognized.

• Menelik replaced Oromo self-governance structures like the gada system with imperial administrators appointed from the center. This eroded Oromo political autonomy and self-determination.

• The legal system, administration, and institutions established by Menelik systematically marginalized the Oromo, stripping them of political power, economic opportunities, land rights, and even open expression of their culture.

• While practical considerations likely drove Menelik's policies, the result was systematic harm, disenfranchisement, and subjugation of the Oromo people, as well as repression of Oromo identity under imperial rule.

• Many historians see Menelik's subjugation of the Oromo as laying the foundation for centuries of Oromo marginalization, discrimination, and cultural repression within the Ethiopian state.

Chapter 3 – The Haile Selassie I Era

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THE OPPRESSION OF OROMOS continued under Emperor Haile Selassie who ruled from 1930 to 1974. This chapter chronicles the policies and actions taken by Selassie's regime to suppress Oromo culture, language and identity. It covers the harsh tactics used against Oromo nationalism and any forms of dissent during this time. Emperor Haile Selassie ruled Ethiopia from 1930 to 1974, presiding over a period known as the Solomonic dynasty. While portrayed as a reformer and modernizer, Selassie continued the subjugation and marginalization of the Oromo people.

Selassie expanded the system of naftanya, settling tens of thousands of Amhara peasants in Oromo areas. This enabled greater control and Amharization policies. The Selassie regime promoted ethnic and linguistic assimilation to entrench Amhara domination.Oromo farmers were exploited through regressive taxation, with produce taken to enrich the imperial state. Land remained under state control, with Oromos prohibited from owning land. Agricultural productivity stagnated despite growth in other sectors.

The use of Oromo language, cultural dress and indigenous religion were officially banned and suppressed. Publication and broadcast in the Oromo language was disallowed. Public education was conducted only in Amharic, denying Oromos education in their mother tongue.Any Oromo dissent or nascent nationalism faced brutal state crackdowns. When Oromos protested tax policies in the 1960s, the military killed and arrested thousands. The regime arrested and executed Oromo intellectuals and community leaders demanding rights and reform.

In the 1970s, the Oromo Liberation Front (OLF) emerged to lead armed struggle against Selassie's regime. The Derg junta which deposed Selassie in 1974 was initially welcomed by many Oromos hoping for change. However, the military junta continued the repression, exploitation and underdevelopment of the Oromo people.While Selassie failed to live up to his moderniz-

ing, reformist image, his regime was characterized by the same harsh control, unequal development and ethnic hierarchy that marginalized Oromos under Menelik. Any cultural progress and relative peace in the country came at the cost of denying basic human rights and stifling Oromo identity and advancement for generations.

The writing off of the Oromo people and their aspirations for autonomy hardened attitudes for more aggressive ethno-nationalist demands in subsequent decades. The struggle for Oromo rights continues to this day.Here are some additional details that could be included in the chapter on the Haile Selassie era and its impacts on the Oromo people:Haile Selassie consolidated imperial power by co-opting Oromo collaborators and local leaders loyal to the crown. This allowed indirect rule that gave an illusion of Oromo representation while maintaining Amhara dominance.The Ethiopian Orthodox Church expanded its reach in Oromia during this time, building churches and schools to spread Orthodox Christianity, often suppressing indigenous Oromo religious beliefs.Amharic remained the sole language of instruction in schools, government and public life. Use of Afaan Oromoo was discouraged even informally among Oromo children. This stunted education and literacy in Oromo communities.

The regime promoted a national ideology and history that denied the ethnic identities and autonomy of subject peoples like the Oromo. Symbols and media reinforced Amhara culture as dominant.No Oromos were represented in Selassie's numerous ministerial and government bodies. Political exclusion was absolute, with no channels to express dissent or derive fair share of resources.State development and investment was concentrated in the Amhara heartland around Addis Ababa and northern cities, neglecting the southern peripheries inhabited by Oromos leading to greater poverty and underdevelopment.Selassie crushed early Oromo self-help movements like the Mecha-Tulema Association that sought to protect and promote use of Afaan Oromoo and work for Oromo cultural and educational advancement.

Harsh military force was used against Oromo resistance and rebellion with civilians killed, villages razed, crops destroyed and populations starved into submission. These crushed any anti-regime activism during Selassie's

reign.Here are some additional details I can provide about the oppression of Oromos during the Haile Selassie era:Selassie's regime saw several localized Oromo peasant rebellions against Amhara settlers, abusive landlords and oppressive imperial officials.

These were violently suppressed by Selassie's troops.The banning of traditional Oromo religion was enforced through the destruction of religious sites, sacred trees and shrines. Adherence to indigenous beliefs was condemned as backward.Under Selassie, modern amenities and services like schools, clinics, roads and wells were disproportionately allocated to non-Oromo regions. This exacerbated economic marginalization.The regime pushed Amhara traditions like Orthodox Christianity, Amharic language and loyalty to the emperor while erasing Oromo identity markers from public life.Oromo historical narratives were excluded from school curricula and the media. Instead, state chronicles glorified the imperial line, Menelik's expansion, and Amhara heroes while omitting Oromo perspectives.

State surveillance, informants and public demonstrations of force created a climate of fear suppressing Oromo activism. Arbitrary arrest and detention without trial was common for dissidents.Censorship, harassment and arrest of Oromo artists, poets and writers stifled cultural expression. Oromo media could not publish material deemed critical of the state.Land owned by Oromo farmers could be seized by the state any time without compensation.

Ejectment from land caused severe hardship and sparked local uprisings.the Selassie era saw systemic socio-economic and political marginalization of Oromos despite some modernization and relative stability in Ethiopia during his long reign.Here are some additional details on the oppression of Oromos during Haile Selassie's reign:

The imperial government promoted a feudal land tenure system that favored Amhara elites. Oromo farmers worked as tenants (gabbar) exploited by Amhara landlords.Cultural erasure included banning traditional Oromo names. Amharic Christian names were forced upon Oromos to assimilate them.Selassie's imperial bureaucracy was exclusively Amhara-led. The Amharic language requirement blocked Oromos from civil service jobs.

Amhara settlement and land grants in Oromia undermined traditional Gadaa system governance and threw property rights into dispute.Harsh labor conditions and extremely low wages characterized the lives of Oromo migrant workers in cities. They faced discrimination and were barred from organizing.State military conscription targeted Oromo youths disproportionately for forced recruitment. Conscripts served in oppressive conditions.Oromo women faced "triple oppression" based on their ethnicity, gender and class within the imperial system.

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LACK OF ROADS, SCHOOLS and healthcare in rural Oromia locked much of the Oromo population in poverty and disease.Selassie cultivated an image as a modernizer and reformer to secure foreign aid but funneled assistance mainly to benefit Amhara groups.Overall, Selassie preserved Menelik's oppressive system while further centralizing power. His lip service to reform did little to improve life for the marginalized Oromo masses.

Here are a few more details I can provide about the oppression of Oromos during Haile Selassie's reign: HailaSelassie undertook villagization programs in Oromia that forcibly relocated scattered Oromo communities into government-controlled villages to better tax, conscript and monitor them.The imperial regime pressed Oromo farmers into labor-intensive commercial agriculture projects like sugar plantations that enriched the state but kept impoverished workers in abusive conditions.

In the 1960s, the Macha-Tulama self-help association that sought to promote Oromo culture and language was banned and its leaders arrested after gaining huge popularity in Oromia.To avoid conscription, many Oromo youth fled their villages and became runaways living hand-to-mouth in urban centers, as the Oromo had no stake in the wars of the imperial state.Successive constitutions under Selassie made no mention of the Oromo or other peoples, only declaring the dominance of the Amhara state and religion.

Severe famine struck Oromia in the 1970s exacerbated by exploitative policies, neglect of the periphery, and lack of development. Appeals for aid were ignored.Overall, Selassie maintained an iron grip that broke any dissent

while masking the suffering of Oromos and enriching the imperial core. His overthrow was partly celebrated by Oromos seeking radical change. the Macha-Tulama Association and its cultural impact:Formed in 1963, Macha-Tulama was a grassroots self-help organization based in Oromia that sought to promote Oromo culture, language and education.It established schools that taught in Afaan Oromoo rather than Amharic, helping spread literacy in the Oromo language.

This was hugely popular among Oromos.Macha-Tulama produced literature, poems, plays and films in the Oromo language, building cultural pride and identity among Oromos.It promoted traditional Oromo music, dance, art and games that had been suppressed under imperial rule. This revived Oromo folk culture.

The organization campaigned for land rights, economic development, and greater autonomy for the Oromo within the imperial system.

At its peak by the mid-1960s, Macha-Tulama had over 500,000 members, showing its massive popularity in Oromia.Selassie's regime saw Macha-Tulama as a political threat for awakening Oromo nationalism. The organization was banned in 1967 and its leaders arrested.

Despite its banning, Macha-Tulama inspired generations of Oromo activists and laid the foundations for the Oromo cultural revival.It demonstrated the strong desire among Oromos for self-organization, cultural expression, and local autonomy after decades of assimilation under the empire.So while short-lived, Macha-Tulama had an enduring cultural legacy and impact in fostering a distinct Oromo identity.Here are some of the key organizations and movements that were inspired by the cultural legacy of Macha-Tulama:

Oromo Liberation Front (OLF) - Formed in the 1970s, the OLF took up the struggle for Oromo self-determination. It drew lessons from Macha-Tulama on the importance of cultural identity.Qubee Generation - Oromo activists who promoted the adoption of Qubee (Latin Oromo alphabet) in the 1990s to advance literature and education in Afaan Oromoo.

Oromia Media Network (OMN) - An independent Oromo satellite TV channel founded in 2013 that broadcasts in Afaan Oromoo to promote Oromo culture.Oromo music revival - Contemporary and diaspora Oromo musicians like Ali Birra, Kemer Yousef, Hacaaluu Hundeessaa who sing in Afaan Oromoo and address Oromo nationalist themes.Oromo Studies Association - A scholarly organization established in 1986 to research and document Oromo history, culture and promote Oromo issues.

Oromo youth movement - The Qeerroo youth movement that emerged in the 2010s uses music, art and social media to advocate for Oromo rights and protesters' demands.Oromo language literature - Oromo poets, authors and playwrights writing in Afaan Oromoo to produce modern literature and works celebrating Oromo culture.So Macha-Tulama's pioneering efforts inspired renewed attention and activism around Oromo language, artistic expression, education and self-determination in recent decades.

Caffe Tulama - An annual Oromo cultural festival established in 2013 that draws over 50,000 people celebrating traditional Oromo art, music, games and indigenous religion.Oromo women's rights groups - Organizations like the Oromia Support Group that advocate for greater empowerment of Oromo women through cultural programs and educational opportunities.Oromo cultural centers - Grassroots Oromo community centers found in cities worldwide that provide spaces for teaching Oromo language, organizing cultural events, and preserving Oromo heritage.Diaspora media - Media produced by Oromo expatriates including TV programs, radio stations, newspapers and online news sites delivering content in the Oromo language for global audiences.

Irreecha festival - The annual Thanksgiving holiday of the Oromo people that was banned under imperial regimes but revived and now draws millions to celebrate Oromo culture.Oromo history research - Academic work by Oromo and other scholars focused on uncovering Oromo indigenous knowledge systems, values, rituals, folklore and pre-colonial history.Cultural tourism - Grassroots efforts in Oromia to promote tourism centered on Oromo cultural heritage sites, nature areas, and traditional ecologically sustainable practices.

So the legacy of Macha-Tulama endures in ongoing cultural, educational, artistic and research efforts to preserve and revive Oromo identity by new generations of Oromo activists and leaders.Oromo Prosecution Under Emperor Haile Selassie IAfter Menelik II's death in 1913, his grandson Haile Selassie became Emperor of Ethiopia in 1930. He continued Amhara domination and oppression of the Oromo people.Haile Selassie consolidated imperial power, dismantling the last remnants of Oromo self-governance and bringing all Oromo areas under centralized control.

The Ethiopian Orthodox Church supported Haile Selassie's regime and facilitated the spread of Amhara culture and language in Oromo regions.Oromo cultural practices, languages, and identity continued to be suppressed. Oromo people were pressured to adopt Amharic names, language and Orthodox Christianity.Land remained under the control of the imperial regime and Amhara elites. Oromos remained excluded from land ownership rights in their own ancestral territories.Haile Selassie brutally crushed any Oromo dissent or uprisings. In the case of the Raya Oromo revolt in 1932, aerial bombing and summary executions were used to subdue resistance.

The imposition of Amhara institutions, policies and cultural norms in Oromo areas continued economic exploitation, political marginalization and denial of basic rights for the Oromo.Haile Selassie maintained a highly centralized bureaucracy that discriminated against the Oromo.

Few Oromos could get civil service jobs or access quality education.Overall, Haile Selassie upheld Menelik II's legacy of violent repression and systemic discrimination against the Oromo population during his long reign from 1930 to 1974.Here are some additional details about the persecution of Oromos under Emperor Haile Selassie:Haile Selassie continued the practices of land expropriation and Amhara settlement in Oromia that dislocated many Oromo communities. Oromos had to obtain permits to travel outside of their provinces.The use of Afaan Oromo language and Oromo names remained illegal in court and administrative proceedings. All official business was conducted in Amharic.Oromo traditional religion continued to be suppressed. Spiritual leaders like the Qalluu were monitored and controlled. Many Oromo sacred sites were destroyed or taken over by Orthodox Chris-

tianity.Oromo historical narratives were erased and disparaged. Oromo contributions to Ethiopian history and culture were ignored or attributed to Amhara influence.Economic development and commercial investments were concentrated in Amhara and central areas.

Oromia remained largely underdeveloped and impoverished under Haile Selassie.Modern amenities and services like schools, health facilities, roads and utilities were starkly lacking in rural Oromo regions compared to non-Oromo urban centers.Oromo peasant farmers were largely reduced to sharecroppers and forced to grow cash crops like coffee for export rather than for subsistence. Many faced severe poverty.

Any Oromo dissent and demands for self-determination were branded as treasonous and anti-unity. The formation of modern Oromo nationalism was completely outlawed.Haile Selassie enacted a constitution in 1931 that concentrated all power into his imperial office and instituted Amharic as the sole official language. This further marginalized the Oromo language and culture.The government promoted a policy of "Amharization" - forcing Oromos to culturally assimilate by adopting Amhara customs, language, names and Orthodox Christianity. Use of the term "Oromo" was forbidden.

In the 1960s, the imperial regime introduced legislative measures that allowed further confiscation of what little communal land rights Oromos had left. This led to expansion of Amhara settlements.Oromo nationalist groups like the Oromo Liberation Front (OLF) emerged in the 1960s but were swiftly and brutally suppressed through arrests, torture, killings and bombings.The national parliament under the Emperor remained disproportionately dominated by Amhara representatives. Oromos had little to no political voice at the federal level.In the late 1960s, the government banned the meshekia school movement that promoted literacy in the Oromo language. Haile Selassie saw this as a threat to imperial control.The Emperor dissolved the governors of provinces and replaced them with direct appointees, removing any last traces of regional autonomy in Oromia.By the end of Haile Selassie's rule, illiteracy rates reached up to 90% among Oromos. In contrast, literacy was much higher for the Amhara population who enjoyed greater access to education.

1. The Legal persecutions

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UNDER EMPEROR HAILE Selassie, the Oromo people continued to face persecution, discrimination and marginalization within Ethiopia:

• Haile Selassie maintained the imperial political and administrative structures established by Menelik II that excluded the Oromo from positions of power. The centralized government deprived the Oromo of autonomy.

• The legal system imposed on the Oromo under Menelik remained largely intact under Haile Selassie, continuing to discriminate against the Oromo and deny them adequate land rights and economic opportunities.

•Haile Selassie continued Menelik's policies of confiscating Oromo lands and giving them to Amhara and Tigray elites. Oromo farmers were dispossessed on a large scale.

• The education system under Haile Selassie focused predominantly on Amharic language and Orthodox Christianity, isolating the largely illiterate Oromo from opportunities within Ethiopia's institutions.

• Haile Selassie took a harsh stance against Oromo nationalists advocating for self-determination and autonomy. The government imprisoned, tortured and killed many Oromo activists.

• While some historians argue that Haile Selassie's policies were not explicitly genocidal, others claim that the cumulative effects of displacement, privation, violence and cultural repression against the Oromo under his rule constitute genocide or ethnic cleansing. The evidence is debated.

• Throughout Haile Selassie's reign, the Oromo remained marginalized, discriminated against and politically excluded within Ethiopia's institutions. Little changed the structures that disenfranchised the Oromo under Menelik.

In summary, while Haile Selassie may not have intentionally set out to anni-
hilate the Oromo as an ethnic group, his continuation of Menelik's oppres-
sive policies exacerbated Oromo suffering, caused further land dispossession,
and helped maintain the ethnic dominance of Amharas and Tigrays within
Ethiopia at the expense of the Oromo.

• Haile Selassie maintained the oppressive legal system imposed on the Oro-
mo under Menelik II. This system continued to:Classify all "unused" Oromo
land as state property, enabling further expropriation and impoverishment of
Oromo farmers

Impose discriminatory taxes on Oromo businessesDeny Oromos adequate
land rights and economic opportunities

• Haile Selassie's government continued Menelik's policy of confiscating
Oromo lands and giving them to Amhara and Tigray elites as rewards or de-
velopment initiatives. This further dispossessed Oromo farmers on a large
scale.

• Haile Selassie took a harsh stance against Oromo nationalists advocating
for greater self-determination and autonomy. His government:Tortured and
imprisoned thousands of Oromo activistsBanned Oromo nationalist organi-
zationsExecuted prominent Oromo leaders accused of "separatism" and "re-
bellion"

• The education system under Haile Selassie largely excluded the Oromo ,
focusing predominantly on subjects taught in Amharic and instilling Ortho-
dox Christian and Amhara-centric values. This isolated the largely illiterate
Oromo.

• While Haile Selassie may not have consciously sought to exterminate the
Oromo people, the cumulative effects of his policies - land dispossession, cul-
tural repression, political exclusion, violence against activists - impoverished
and marginalized the Oromo within Ethiopia.

• Throughout Haile Selassie's reign, the Oromo remained second-class citi-
zens within Ethiopia, politically excluded, economically exploited and cul-

turally repressed by the Amhara-dominated government. Little changed from Menelik's rule.while Haile Selassie may not have intentionally pursued the annihilation of the Oromo, the continuation of Menelik's oppressive policies under his rule exacerbated Oromo suffering, caused further land dispossession and helped maintain the dominance of Amharas and Tigrays within Ethiopia at the Oromo's expense.

Under Haile Selassie, the Oromo people continued to face legal persecution and discrimination through Ethiopia's imperial system:Haile Selassie largely maintained the oppressive legal system imposed on the Oromo by Menelik II. This system denied the Oromo adequate land rights, restricted their economic opportunities, and imposed harsh taxes on Oromo businesses.

• Laws categorizing "unused" Oromo land as state property enabled the Ethiopian government to continue expropriating Oromo farmlands under Haile Selassie and redistributing them to Amhara and Tigray elites. This further impoverished many Oromo farmers.

• The traditional Oromo customary laws and legal institutions were still not recognized under Haile Selassie's government. The imperial legal system continued to be imposed on the Oromo.

• Haile Selassie often used anti-separatism and anti-rebellion laws to crack down on Oromo nationalists advocating for greater self-determination and autonomy. Thousands of Oromo activists were arrested, imprisoned or executed.

• The judiciary under Haile Selassie remained dominated by Amharas who largely upheld the interests of the Amhara elite. The Oromo had little confidence in the legal system's ability to deliver them justice.

• While Haile Selassie's intentions remain debated, the continuation of Menelik's discriminatory legal system under his rule exacerbated Oromo suffering, caused further land dispossession and marginalization of the Oromo within Ethiopia.

So the key takeaway is that under Haile Selassie, the Oromo people continued to face legal persecution, discrimination and denials of justice through Ethiopia's imperial administrative and judicial structures.

Here are some additional details:

• Haile Selassie's government continued to classify all "unused" Oromo lands as state property - a legal designation that enabled the further expropriation of vast tracts of Oromo farmlands over the course of his reign.

• Under this legal classification, lands left fallow for a season or grazed by Oromo pastoralists were considered "unused" and thus open to confiscation by the state. This facilitated the widespread dispossession of Oromo farmers by Haile Selassie's regime.

• The legal system under Haile Selassie imposed harsh business taxes on Oromo traders and entrepreneurs while granting preferential treatment to Amhara and Tigray businesses. This discriminatory taxation burdened the emerging Oromo middle class.

• Oromo customary laws, land rights systems and legal institutions were still not recognized under Haile Selassie. The traditional Oromo gada councils that had resolved local disputes for centuries lost all legitimacy under imperial rule.

• Haile Selassie's government used broad anti-rebellion and anti-separatism laws to crack down on Oromo nationalist activists advocating for autonomy, self-determination and equal rights. Thousands were imprisoned, tortured or executed.

• The judiciary under Haile Selassie remained dominated by ethnic Amharas who had largely benefited from the Ethiopian state's dispossession of Oromo lands. The Oromo had little faith that they would receive fair treatment from the legal system.

• In summary, Haile Selassie's continuation of Menelik's unjust legal and administrative structures perpetuated the marginalization and discrimination of the Oromo people within Ethiopia, depriving them of adequate land

rights, economic opportunities, and even access to a just legal system that recognized their claims and customs.

So while Haile Selassie's intentions remain debated, the key takeaway is that his continuation of Menelik's oppressive policies through Ethiopia's imperial legal structures exacerbated Oromo suffering and marginalization for decades.

• Haile Selassie's regime used laws designating all "unused" Oromo lands as state property as a pretext to expropriate vast amounts of Oromo farmlands throughout his reign. Millions of Oromo farmers were dispossessed on a large scale.

• Oromo agricultural practices like leaving fields fallow or extensive grazing by pastoralists were labeled "inefficient use of land" by the government and thus constituted "unused" land available for confiscation.

• Confiscated Oromo farmlands were then redistributed to Amhara soldiers, officials and other allies of Haile Selassie's regime as rewards and incentives for loyalty. This cemented their support for imperial rule.

• Traditional Oromo customary laws, institutions and concepts of communal land ownership were still not recognized under Haile Selassie's government. The entire imperial legal system was imposed on the Oromo in a top-down manner.

• Haile Selassie's regime used broad anti-rebellion and anti-separatism laws to arrest, imprison, torture and even execute Oromo nationalists advocating for greater autonomy and self-determination within Ethiopia.

• The Ethiopian judiciary under Haile Selassie remained overwhelmingly dominated by ethnic Amharas who had benefited from the confiscation of millions of hectares of Oromo land and resources. The Oromo had little faith in their ability to deliver justice.

• In summary, Haile Selassie's continuation of Menelik's unjust legal and administrative structures exacerbated Oromo suffering and marginalization

within Ethiopia by depriving them of adequate land rights, economic opportunities and legal recourse.

While Haile Selassie's intentions remain debated, the key takeaway is that his continuation of Menelik's oppressive policies through Ethiopia's imperial structures - especially the unjust legal system - severely harmed the Oromo for generations.

2. The Institutional persecutions

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UNDER HAILE SELASSIE, the Oromo people continued to face institutional persecution and marginalization within Ethiopia's political, economic and social systems:

• Politically, Haile Selassie maintained Menelik's centralized system that excluded the Oromo from power. The Oromo had no meaningful representation or input in political decision making.

• Economically, Haile Selassie's government continued policies of expropriating Oromo lands and giving them to Amhara and Tigray elites. The Oromo remained economically marginalized and dependent on subsistence farming.

• Legally and administratively , Haile Selassie perpetuated Menelik's unjust system that denied the Oromo adequate land rights, imposed discriminatory taxes and failed to recognize Oromo customary law.

• Socially and culturally, the Oromo identity continued to be repressed. The education system focused on Amharic and Orthodox Christianity, isolating the largely illiterate Oromo.

• The Orthodox Church under Haile Selassie still promoted an ideology of Amhara religious and cultural superiority that cast the Oromo as "pagan outsiders". This marginalized Oromo culture and identity.

• Oromo nationalists advocating for greater autonomy faced harsh repression, with thousands imprisoned, tortured or executed under charges of "rebellion" and "separatism" In summary, Haile Selassie's continuation of Menelik's policies through Ethiopia's major institutions - political, economic, legal and cultural - perpetuated the marginalization and disenfranchisement of the Oromo people within Ethiopia.

• While Haile Selassie's intentions remain debated, the key takeaway is that his perpetuation of institutionalized discrimination against the Oromo through Ethiopia's systemic structures exacerbated Oromo suffering and excluded them from equal rights and opportunities within the Ethiopian state.

So the key point is that across Ethiopia's major institutions under Haile Selassie, the Oromo people continued to face systemic marginalization, discrimination and exclusion that perpetuated their second-class status within the Ethiopian state.

• Politically, Haile Selassie maintained Menelik's centralized system that excluded the Oromo from positions of power. The Oromo had no meaningful representation in government, parliament or the bureaucracy.

• Economically, Haile Selassie's regime continued Menelik's policies of confiscating vast amounts of Oromo farmlands and redistributing them to Amhara and Tigray elites. This further impoverished the Oromo and cemented their subordinate role in the Ethiopian economy.

• Legally and administratively, laws designating all "unused" Oromo lands as state property allowed Haile Selassie's government to expropriate millions of hectares of Oromo farmlands over his reign. Traditional Oromo legal structures were still not recognized.

• Socially and culturally, Haile Selassie's education system continued to focus on Amharic, Orthodox Christianity and values serving the Amhara elite. This isolated the largely illiterate Oromo and repressed Oromo culture within institutions.

• The Orthodox Church under Haile Selassie still promoted an ideology that portrayed the Oromo as "pagan outsiders" in need of civilization by Christian Amharas. This served to legitimize institutional discrimination against the Oromo.

• Oromo nationalists advocating for autonomy faced harsh repression under charges of "rebellion" and "separatism". Thousands were imprisoned, tortured or executed by Haile Selassie's regime. In summary, Haile Selassie's continua-

tion of Menelik's discriminatory policies across Ethiopia's political, economic, legal and cultural institutions perpetuated the marginalization and exclusion of the Oromo people, depriving them of equal rights, opportunities and representation within the Ethiopian state.So the key takeaway is that across Ethiopia's major institutions under Haile Selassie, the Oromo people continued to face systemic marginalization, discrimination and exclusion that perpetuated their second-class status within the Ethiopian state.

3. Political persecutions

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UNDER HAILE SELASSIE, the Oromo people continued to face political persecution through Ethiopia's imperial system:

• Haile Selassie maintained Menelik's centralized imperial system that excluded the Oromo from positions of power. The Oromo had no meaningful political representation in government, parliament or the bureaucracy.

• Any traditional Oromo political structures that existed were not recognized by Haile Selassie's regime. They had no legitimacy within Ethiopia's political system.

• Haile Selassie continued Menelik's policy of replacing Oromo leaders with ethnic Amhara elites loyal to the imperial government. Few Oromos held senior positions of authority.

• Haile Selassie took a harsh stance against Oromo nationalists advocating for greater self-determination and autonomy. His government imprisoned, tortured and killed many Oromo activists.

• Oromo political parties were banned by Haile Selassie's regime, which viewed any Oromo political organization as a threat to imperial authority and stability.

• In summary, Haile Selassie's continuation of Menelik's policies perpetuated the political exclusion, marginalization and discrimination of the Oromo within Ethiopia's imperial governing structures.

• While Haile Selassie's intentions remain debated, the key takeaway is that his perpetuation of institutionalized political persecution against the Oromo through Ethiopia's systemic structures exacerbated Oromo suffering and deprivation within the Ethiopian state.So the major point is that under Haile Selassie, the Oromo people continued to face political subordination, exclusion from power and harsh repression of activists through Ethiopia's imperial

administrative apparatus. This perpetuated their disempowered status within the Ethiopian polity.

• Haile Selassie maintained Menelik's centralized imperial system that allowed for no autonomy or self-governance for the Oromo. Oromo regions were ruled directly from Addis Ababa with no Oromo input.

• Traditional Oromo political structures like the gada councils lost all legitimacy under Haile Selassie's regime. They were replaced by imperial administrators appointed by the emperor.

• The Oromo were almost entirely excluded from positions of real political authority under Haile Selassie. Senior government positions were monopolized by ethnic Amharas loyal to the imperial system.

• Oromo nationalists advocating for greater autonomy faced harsh repression. Haile Selassie's government:

  - Imprisoned thousands of Oromo activists
  - Banned Oromo nationalist organizations
  - Tortured Oromo leaders
  - Executed prominent Oromo figures accused of "rebellion" and "separatism"

• Haile Selassie's regime viewed any independent Oromo political organization as a threat to the centralized imperial system and Ethiopia's "unity and territorial integrity".

• In summary, Haile Selassie's continuation of Menelik's policies perpetuated the complete political subjugation and institutionalized marginalization of the Oromo within Ethiopia.

• While Haile Selassie's intentions remain debated, the key takeaway is that under his reign the Oromo people continued to face political exclusion, intense repression of activism and denial of autonomy and self-governance through Ethiopia's imperial structures - perpetuating their second-class status within the Ethiopian polity.So in short, under Haile Selassie the Oromo people faced harsh political persecution manifested through subordination, ex-

clusion from power, repression of dissent and denial of self-determination within Ethiopia's highly centralized imperial system.

• Haile Selassie maintained Menelik's imperial system that effectively denied the Oromo any formal political power or representation within Ethiopia's institutions. Oromo grievances and interests were not heard.

• Oromo traditional leaders and chiefs that had wielded some local authority were replaced with imperial administrators appointed by Haile Selassie. This eroded Oromo self-governance.

• The Oromo were almost entirely excluded from senior positions within Haile Selassie's government. The bureaucracy, military and legislature remained dominated by ethnic Amharas loyal to the imperial system.

• Haile Selassie took a harsh stance against Oromo nationalists advocating for autonomy. His regime:

- Arrested thousands of Oromo activists
- Executed prominent Oromo leaders, accusing them of "rebellion" and "separatism"
- Declared all Oromo nationalist organizations illegal
- Tortured Oromo dissidents in prison to crush political dissent

• Haile Selassie viewed autonomous Oromo political organization as an existential threat to Ethiopia's imperial system and "territorial integrity". His government sought to destroy all independent Oromo politics.

• Under Haile Selassie, the Oromo people remained completely disenfranchised politically, with no legitimate self-governance structures, representation in power, or channels to voice grievances within Ethiopia's imperial apparatus.

• In summary, Haile Selassie's continuation of Menelik's system of rule perpetuated the complete political exclusion, disenfranchisement and subordination of the Oromo within Ethiopia. This entrenched their second-class status within Ethiopia's polity for decades.

Chapter 4 – Under Derg Military Regime

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THIS CHAPTER COVERS the period of Derg rule under Mengistu Haile Mariam from 1974 to 1991. It documents the brutality of the military regime toward the Oromo people including mass killings, arbitrary detention and repressive policies. Details are provided on the Red Terror campaign which disproportionately targeted Oromos.The overthrow of Emperor Haile Selassie in 1974 initially brought hope to the Oromo people that decades of imperial oppression would finally end. However, the brutal military Marxist dictatorship known as the Derg that subsequently took power continued the suppression and underdevelopment of Oromos.Mengistu Haile Mariam emerged as the strongman leader of the Derg regime. While espousing socialist rhetoric, the Derg continued the centralized authoritarian rule that denied Oromos political rights and civil liberties.

The Derg adopted harsh repressive measures against any dissent. Thousands of Oromo civilians were killed, tortured, imprisoned or disappeared in the campaign known as the Red Terror during the late 1970s. The Derg crushed any inkling of Oromo nationalist activism.Land reform under the Derg dispossessed the Amhara elites but the Oromo peasantry also did not benefit.

Oromo farmers were encapsulated into state-controlled cooperatives and suffered from requisitioning of produce along with devastating famine.The Derg regime continued the long-standing state suppression of Oromo language and cultural expression, treating them as threats to the unitary state. Use of Oromo language was discouraged even under the supposedly socialist and egalitarian principles espoused.This combination of political repression, economic exploitation, and cultural suppression drove some Oromos to join armed liberation struggles led by groups like the Oromo Liberation Front.

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BUT THE DERG COUNTERED with even harsher militaristic rule putting down dissent with brutal force.While the fall of Selassie's empire sig-

naled the end of old imperial domination, the Derg's emergence maintained the entrenched social hierarchy and pervasive underdevelopment faced by the marginalized Oromo populace during previous regimes. The socialist dictatorship brought no real change to the oppressed status of Oromos within the Ethiopian state.Here are some additional details about the oppression of Oromos under the Derg regime:

The Derg continued the imperial policy of settling Amhara peasants in Oromia to maintain control over the restive region. This added to Oromo grievances.Thousands of Oromos were forcibly conscripted into the military to fight the Derg's wars against insurgencies and Eritrean separatists. Many conscripts died or faced abuse.The Derg coopted Oromo collaborators from the balabat class, using them to implement exploitative policies that enriched the regime at the expense of average Oromo farmers.

Severe droughts and famine through the 1980s hit Oromia hard due to neglect, triggered displacement and mass starvation with callous state response.Derg adopted "Ethiopian socialism" based on Amhara culture and history while ignoring the identity and needs of Oromos and other groups.Oromo students were forced to learn in Amharic and teachers penalized for using Afaan Oromoo in classrooms during the Derg era.

Oromo intellectuals, business owners and community leaders were particular targets of the Red Terror, aimed at destroying progress made by elites.Bombing and strafing campaigns were used against Oromo villages suspected of supporting liberation fighters, inflicting significant civilian casualties.Overall, the Derg applied military might and a harsh security apparatus to crush any Oromo aspirations while failing to address the underlying injustices fueling discontent.

The oppression and abuses faced by Oromos under the Derg regime:Large-scale forced villagization programs were implemented by the Derg in Oromia.Rural Oromo communities were forcibly relocated into state-run communes.The Derg co-opted the Orthodox Church to help maintain social control in Oromia. The church fostered assimilation and suppressed indigenous Oromo beliefs.State development continued to be concentrated in the

Amhara region with only meager investment in infrastructure, schools and healthcare in Oromia.Oromo cultural artifacts, gold jewelry and religious objects were confiscated by the Derg's cadres or stolen to enrich officials.

The Derg intensified mass conscription drives in Oromia, forcibly drafting boys as young as 14 years old into military service.Oromo women were victims of mass rape used systematically to demoralize communities and break resistance. Perpetrators enjoyed impunity.The regime banned Macha-Tulama and other Oromo self-help groups as well as trade unions and farmers' cooperatives independent of the state.Repression and stagnation under the Derg pushed many Oromo youth to flee the country, creating a wave of refugees that included future OLF leaders.

The Derg wielded an iron fist to maintain exploitative control over Oromia without addressing historic injustices. Its downfall was welcomed by Oromos. the oppression of Oromos under the Derg regime: The Derg suppressed Oromo traditional governance systems like the Gadaa councils, replacing them with party-controlled Peasant Associations dominated by Amhara cadres.Qubee, the Latin alphabet adopted for writing Afaan Oromoo, was banned by the Derg which saw it as promoting Oromo nationalism.

Only Amharic script was allowed.Oromo worship practices, rituals, and pilgrimages were targeted by Derg officials. Sacred trees and sites were destroyed or coopted by the Orthodox church.Severe torture methods were systematically used against Oromo dissidents and rebels by the Derg's security forces. Public beatings and killings created an environment of terror.

Thousands of Oromos "disappeared" after being detained by Derg security services. Secret mass graves have been uncovered in recent years.The Derg dissolved the autonomous status that had been granted to Harar province within Ethiopia's federation, putting it under direct Amhara control. The Derg retained a highly centralized and violent apparatus of control while failing to address the political and economic inequities that marginalized the Oromo within the Ethiopian state.

There has been very limited accountability or redress for the human rights violations committed against the Oromo people during the Derg military regime in Ethiopia. Some efforts that have been made include: Memorialization - Groups like the Oromia Support Group have collected testimonies and worked to memorialize the victims of Derg atrocities through public education campaigns, memorial events, museums and monuments. However, government support has been lacking.

Exhumations - Human rights groups have exhumed mass graves and burial sites to uncover evidence of mass killings and identify victims. However, only a fraction of believed sites have been accessed and investigated systematically.Oromo diaspora advocacy - Oromo exile groups have advocated internationally to raise awareness about the atrocities and pressured groups like the UN to condemn the Derg's human rights record.

However, there has been little concrete action.Court cases - A small number of Derg-era officials have faced trials within Ethiopia or in absentia overseas for crimes committed under that regime. However, most perpetrators have gone unpunished.Truth commissions - Ethiopia had a short-lived truth commission in the 1990s which documented some grievances but had limited scope, did not focus on Oromos, and failed to recommend meaningful accountability measures.

Reparations - There have been no systematic efforts by the government to compensate victims and families impacted by Derg abuses through reparations programs. Most have suffered in silence.So while Oromos bore the brunt of the Derg's repression, there remains little formal redress. The lack of justice continues to resonate as a collective grievance within the Oromo community today. Broader reconciliation is still required.Oromo Prosecution Under Military Rules,the persecution and prosecution of Oromos under military rule in Ethiopia:In 1974, the Derg military junta overthrew Emperor Haile Selassie in a coup. This led to a period of severe political repression across Ethiopia from 1974-1991 under military rule.The Derg regime continued state domination over Oromos and other ethnic groups. All opposition political activity was banned.

Land reform initiatives by the Derg regime ultimately worked against the Oromo population, as land was brought under central state ownership and Oromo farmers were relocated.The regime forcibly suppressed Oromo nationalist groups like the OLF, imprisoning, torturing and killing many members.

The OLF was driven underground.The Oromo language, culture and identity faced further marginalization under the Derg, as Amharic remained the sole official language.The military government responded brutally to any signs of Oromo dissent or regional autonomy. Reports of mass killings, detentions and atrocities against Oromo civilians surfaced.Economic conditions in Oromia remained extremely poor under the Derg regime, with recurring droughts and famines exacerbating dire poverty.

By the late 1980s, intensified rebellion by Oromo freedom fighters and other groups led the Derg to lose control, culminating in the regime's collapse in 1991.the era of military dictatorship continued the oppressive legacy and systemic persecution of the Oromo population under Ethiopian state rule.

The persecution of Oromos under military rule in Ethiopia: When the Derg regime came to power; it initially gained some support in Oromia by promising to address the marginalization of non-Amhara peoples. However, these promises never materialized.In the late 1970s, the regime initiated a harsh crackdown in response to the growing Oromo nationalist movement. The Derg labeled Oromo activists as "narrow nationalists" and "enemies of the state."Oromo cultural centers, community organizations and student groups were closely monitored and controlled by the military. Local Oromo self-help associations called Idir were banned.

The regime introduced "Resettlement Programs" which relocated Oromo farmers and pastoralists away from their home regions into poor agricultural lands to break up nationalist sentiment.Oromo political leaders, intellectuals and business owners were prime targets of the Derg's repressive programs such as Red Terror and 198. Thousands were arrested, tortured, killed or disappeared.Under the 1987 villagization program, Oromo peasants were

forcibly evicted from ancient land holdings into inadequate government-constructed villages causing widespread displacement and loss of livelihoods.

1. The Legal persecutions

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THE DERG, OFFICIALLY known as the Provisional Military Government of Socialist Ethiopia, was a Marxist-Leninist military junta that ruled Ethiopia from 1974 to 1987. During their regime, they engaged in widespread human rights abuses, including the persecution and suppression of various ethnic groups, including the Oromo people.While it is important to note that the Derg targeted several ethnic groups across Ethiopia, including the Oromo, it is not accurate to describe their actions specifically as "Oromo prosecution and genocide." The Derg's repression and violence were not limited to one particular group but rather affected multiple ethnicities and political opponents.

Under the Derg regime, the Oromo people, who are the largest ethnic group in Ethiopia, faced severe political repression, cultural suppression, and human rights violations. The Oromo Liberation Front (OLF), a political and armed resistance group, emerged during this time to advocate for Oromo rights and self-determination.

The Derg implemented policies that aimed to homogenize Ethiopia by suppressing ethnic identities and promoting a centralized Marxist-Leninist ideology. They carried out mass killings, arbitrary arrests, torture, and forced disappearances against individuals and communities perceived as opposing their rule, including Oromo activists and intellectuals.

While the term "genocide" typically refers to the deliberate and systematic extermination of a particular ethnic, racial, or religious group, it is important to note that the Derg's actions did not meet the legal definition of genocide. However, their violent and repressive policies resulted in the loss of countless lives and the displacement of many Ethiopians, including the Oromo people.

It is crucial to acknowledge and remember the suffering and injustices experienced by the Oromo people and other ethnic groups during the Derg regime. Recognizing historical events and promoting dialogue and reconciliation are

essential steps towards healing and building a more inclusive and equitable society.

During the Derg regime in Ethiopia, legal persecution was one of the methods used by the government to suppress opposition and maintain control. The regime established a legal system that was heavily influenced by its Marxist-Leninist ideology and used it as a tool to target and persecute political opponents, dissidents, and individuals deemed a threat to its authority.

Under the Derg, laws were enacted or manipulated to suppress freedoms of expression, association, and assembly. The regime criminalized dissent and opposition, and those who were seen as challenging the government's authority were subjected to arrest, imprisonment, and often faced unfair trials.

The legal system was often used as a means to legitimize the regime's actions rather than ensure justice. Arbitrary arrests and detentions were common, and individuals were often held without due process or access to legal representation. Torture and other forms of ill-treatment were used to extract confessions or punish perceived enemies of the state.

The Derg regime also targeted specific ethnic groups, including the Oromo people, through discriminatory legal practices. Oromo activists, intellectuals, and community leaders were particularly vulnerable to legal persecution and faced trumped-up charges or were accused of being members or sympathizers of opposition groups like the Oromo Liberation Front (OLF).

It is important to note that the legal persecution under the Derg regime was part of a broader pattern of human rights abuses and oppression. The regime's actions violated international human rights standards and resulted in widespread suffering and loss of life.

Since the fall of the Derg regime in 1991, Ethiopia has undergone significant political changes, and efforts have been made to reform the legal system and promote human rights. Nevertheless, challenges remain, and ongoing efforts are needed to ensure a fair and just legal framework that upholds the rights of all individuals, regardless of their ethnicity, political beliefs, or social status.

Suppression of Political Opposition: The Derg regime sought to eliminate any form of political opposition or dissent. They targeted not only armed resistance groups like the Oromo Liberation Front (OLF) but also individuals and organizations advocating for political reforms, human rights, and democracy. Political parties were banned, and freedom of speech and association were severely curtailed.

Revolutionary Courts: The regime established special revolutionary courts to handle cases related to political offenses. These courts operated outside the regular judicial system and often lacked transparency and due process. The accused had limited legal rights, and the verdicts were predetermined, with a high rate of convictions.

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REPRESSIVE LAWS: THE Derg enacted repressive laws and regulations to control the population and restrict basic freedoms. For instance, the "Proclamation to Safeguard the Revolution" criminalized activities deemed counter-revolutionary, including organizing or participating in protests, distributing anti-government literature, or criticizing the regime.

● Arbitrary Arrests and Detentions: The Derg employed a widespread practice of arbitrary arrests and detentions. Security forces carried out mass arrests, targeting suspected opponents, intellectuals, academics, and students. Many individuals were detained without charge or trial and were held incommunicado for extended periods.

● Torture and Ill-Treatment: Torture and other forms of ill-treatment were prevalent in detention centers and prisons under the Derg regime. Prisoners were subjected to physical and psychological torture, including beatings, electric shocks, and sexual abuse. These practices were aimed at extracting confessions, punishing dissent, and instilling fear.

• Extrajudicial Executions and Forced Disappearances: The Derg regime engaged in extrajudicial killings and forced disappearances of individuals considered threats to their rule. Many people were executed without trial or due process, and their bodies were often disposed of secretly. Families were left without information about the fate or whereabouts of their loved ones.

• Collective Punishment: The regime employed a policy of collective punishment, targeting not only individuals but also entire communities or regions suspected of sympathizing with or supporting opposition groups. This included forced relocations, destruction of property, and restrictions on access to basic services.

• Legacy and Transitional Justice: The legal persecution and human rights abuses under the Derg regime left a lasting impact on Ethiopian society. In the aftermath of the regime's fall in 1991, efforts have been made to address the past injustices through transitional justice mechanisms, including truth and reconciliation commissions, memorialization, and legal reforms.

• It is crucial to remember and acknowledge the suffering endured by individuals and communities during this period, and to strive for justice, healing, and the establishment of a fair and accountable legal system that upholds human rights for all Ethiopians.

o Suppression of Freedom of Expression: The Derg regime imposed strict controls on the media and freedom of expression. Independent newspapers and media outlets were shut down, and censorship was enforced. Journalists, writers, and artists who criticized or challenged the regime were arrested, harassed, or forced into exile.

o Surveillance and Informant Networks: The Derg established extensive surveillance systems and informant networks to monitor the population and suppress dissent. Citizens were encouraged to

report on suspicious activities or individuals, leading to a climate of fear and mistrust within communities.

o Land Reforms and Forced Resettlement: The Derg regime implemented land reforms that forcibly displaced rural communities and disrupted traditional livelihoods. Peasants were relocated to collective farms and resettlement villages, often against their will. These policies aimed to control the population and eliminate perceived sources of opposition.

o Violations of Cultural and Religious Rights: The Derg regime sought to impose a homogenized Marxist-Leninist ideology and suppress cultural and religious diversity. Traditional customs, languages, and practices were discouraged or banned, and religious institutions faced restrictions and interference.

o Student Movements and Crackdowns: University students played a significant role in the opposition to the Derg regime. They organized protests, strikes, and demonstrations demanding political reforms and social justice. In response, the regime launched brutal crackdowns on student movements, leading to arrests, disappearances, and fatalities.

o Forced Conscriptions and Child Soldiers: The Derg regime forcibly conscripted young people, including children, into the military. Many children were abducted or coerced into joining the armed forces, where they were exposed to the horrors of war and subjected to physical and psychological abuse.

o International Condemnation: The Derg regime faced widespread international condemnation for its human rights abuses. Organizations such as Amnesty International and Human Rights Watch documented and reported on the regime's violations. However, despite international pressure, the regime continued its repressive practices.

o Aftermath and Transitional Justice: Following the overthrow of the Derg regime, efforts have been made to address the past injustices and provide redress for victims. The Ethiopian government established the Ethiopian Human Rights Commission and embarked on transitional justice processes to investigate human rights violations, provide reparations, and promote reconciliation.

• It is important to recognize the profound impact of the Derg regime's legal persecution on Ethiopian society and the need for continued efforts to promote human rights, justice, and reconciliation in the country.

• Certainly! Here are some additional details regarding legal persecution under the Derg regime in Ethiopia:

• Red Terror Campaign: The Derg regime launched a brutal campaign known as the Red Terror, which aimed to eliminate political opposition and perceived threats to its rule. The campaign involved mass arrests, torture, and extrajudicial killings. Security forces, known as the "Kebele," were responsible for carrying out these atrocities.

• Arbitrary Executions: The Derg regime carried out mass executions of individuals deemed enemies of the state. These executions often occurred in public spaces, serving as a method of instilling fear and discouraging dissent. Victims included political activists, intellectuals, students, and members of ethnic and religious minority groups.

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• Prison Conditions: Detention centers and prisons under the Derg regime were notorious for their harsh conditions and widespread human rights abuses. Overcrowding, lack of sanitation, and inadequate healthcare were common. Prisoners were subject-

ed to physical and psychological torture, including beatings, rape, and prolonged isolation.

• Forced Confessions and Show Trials: The Derg regime frequently relied on forced confessions obtained through torture or coercion to secure convictions. These confessions were often used as evidence in show trials, where predetermined guilty verdicts were handed down. The trials lacked due process, and defense lawyers faced significant obstacles in advocating for their clients.

• Suppression of Intellectuals and Educators: The Derg regime targeted intellectuals, educators, and academics who were seen as potential sources of opposition. Many universities and educational institutions were closed, and educators were arrested, dismissed from their positions, or forced to flee the country. This had a detrimental impact on the education system and intellectual development in Ethiopia.

• Impact on Oromo People: As mentioned earlier, the Derg regime's policies disproportionately affected the Oromo people. The Oromo, being the largest ethnic group in Ethiopia, faced cultural suppression, land dispossession, and targeted persecution. Oromo activists, leaders, and community members were subjected to arrests, torture, and killings.

• Long-Term Trauma and Healing: The legacy of legal persecution under the Derg regime has had long-lasting impacts on Ethiopian society. Survivors and their families continue to grapple with the trauma and loss experienced during that period. Healing and reconciliation efforts, including support for mental health services and commemoration of victims, are ongoing.

• Continued Implications: The experiences of legal persecution under the Derg regime continue to shape Ethiopia's political landscape. They have contributed to a complex web of interethnic ten-

sions, human rights challenges, and calls for justice and account-
ability in the country.

• It is important to remember and learn from the atrocities com-
mitted during the Derg regime to ensure that such violations are
not repeated. Recognizing the past and working towards justice,
healing, and the protection of human rights are crucial for
Ethiopia's continued progress.

• Famine and Forced Relocations: The Derg regime's policies,
such as collectivization of agriculture and forced relocations, con-
tributed to widespread famine and humanitarian crises in
Ethiopia. The regime used food as a weapon, denying access to es-
sential resources to regions and communities perceived as opposi-
tion strongholds. This resulted in the deaths of hundreds of thou-
sands of people from starvation and malnutrition.

• Suppression of Trade Unions and Workers' Rights: The Derg
regime suppressed trade unions and workers' rights, aiming to
control labor movements and prevent collective bargaining. In-
dependent trade unions were banned, and workers' strikes and
protests were met with harsh crackdowns. This further limited
civil liberties and contributed to economic hardship for the work-
ing class.

• Gender-Based Violence: Women faced particular forms of legal
persecution and gender-based violence under the Derg regime.
Women activists and intellectuals were targeted for their political
activities, and female prisoners were subjected to sexual violence
and abuse in detention facilities.The regime's policies and prac-
tices perpetuated gender inequalities and discrimination.

• Ethnic Conflicts: The Derg regime's policies and actions ex-
acerbated existing ethnic tensions and conflicts in Ethiopia. The
regime's suppression of ethnic identities, cultural practices, and
languages created a hostile environment and fueled grievances

among different ethnic groups. These tensions would later have long-term implications for the country, contributing to ongoing ethnic conflicts.

• International Support for the Derg: The Derg regime received significant support from international actors during its rule, particularly from the Soviet Union and other Eastern Bloc countries. This support, both political and military, enabled the regime to maintain its grip on power and carry out its repressive policies. The international community's role and complicity in the regime's actions have been subjects of scrutiny and criticism.

• Transitional Justice and Reforms: Since the fall of the Derg regime, Ethiopia has undergone various transitional justice processes and reforms to address the past human rights abuses. This includes the establishment of the Ethiopian Human Rights Commission, the enactment of new constitutions, and the creation of mechanisms to promote accountability, truth-seeking, and reconciliation.

• Challenges in Transitional Justice: Despite efforts to address the past, challenges remain in achieving comprehensive transitional justice in Ethiopia. The country continues to grapple with issues such as impunity, limited access to justice for victims, and the need for broader societal healing and reconciliation.

• Importance of Historical Memory: Preserving historical memory and ensuring that the experiences of legal persecution under the Derg regime are documented and acknowledged is crucial. This helps to prevent the rewriting or erasure of history and serves as a reminder of the importance of upholding human rights, justice, and democratic values.It is vital to continue reflecting on this dark chapter in Ethiopian history, learn from it, and work towards building a society that respects human rights, promotes inclusivity, and ensures accountability for past atrocities.:

• The Ethiopian Red Cross Massacre: In November 1977, the Derg regime carried out a brutal massacre of members of the Ethiopian Red Cross Society. Over 60 Red Cross workers, including doctors, nurses, and support staff, were arrested and summarily executed. This act further demonstrated the regime's disregard for humanitarian principles and its willingness to target even those providing assistance.

• Forced Population Resettlement: As part of its efforts to centralize control and weaken potential sources of opposition, the Derg regime implemented forced population resettlement programs. This involved uprooting entire communities, particularly in rural areas, and relocating them to designated sites. The forced resettlement often disrupted social structures, led to the loss of livelihoods, and caused immense suffering for those affected.

• Suppression of Intellectual and Artistic Expression: The Derg regime sought to suppress intellectual and artistic expression that deviated from its ideology. Writers, poets, musicians, and artists faced censorship, harassment, and imprisonment if their work was deemed critical or non-conforming. Many prominent cultural figures were forced into exile, stifling creativity and cultural diversity within the country.

• Economic Mismanagement and Human Rights: The Derg regime's economic policies, including nationalization and collectivization, resulted in widespread economic decline, hyperinflation, and shortages of basic goods. The deteriorating economic conditions further exacerbated human rights abuses, as the regime used control over resources to maintain power and suppress dissent.

• Violations Against Eritreans and Tigrayans: The Derg regime specifically targeted Eritrean and Tigrayan communities, perceiving them as threats due to their historical grievances and oppo-

sition to the regime. These communities faced severe repression, mass arrests, forced disappearances, and extrajudicial killings. The persecution of Eritreans would later contribute to the Eritrean War of Independence.

• Legacy of Distrust and Division: The Derg regime's policies and the trauma inflicted on Ethiopian society continue to have lasting impacts, contributing to deep-seated distrust and divisions among different ethnic and political groups. Overcoming these divisions and fostering national unity remains a significant challenge for Ethiopia.

• Ongoing Human Rights Concerns: While the Derg regime was overthrown in 1991, Ethiopia continues to face human rights challenges. Political repression, restrictions on freedom of expression, interethnic conflicts, and allegations of human rights violations by security forces have persisted in various forms, highlighting the need for continued vigilance and efforts to promote human rights and democracy.

• Understanding the history and complexities of the Derg regime's legal persecution provides essential context for the challenges Ethiopia faces today. By learning from the past, Ethiopia can strive to build a more inclusive, just, and rights-respecting society.

• Revolutionary Courts: The Derg regime established revolutionary courts, which operated outside the established legal framework and lacked proper judicial procedures. These courts were used as instruments of repression, where individuals were swiftly tried and sentenced to imprisonment or execution without due process. The lack of fair trials and the absence of independent judiciary further undermined the rule of law.

• The Ogaden Conflict: The Derg regime's policies also led to the escalation of the Ogaden conflict, a territorial dispute with Soma-

lia over the predominantly Somali-inhabited region of Ogaden. The conflict resulted in widespread human rights abuses, including forced displacements, massacres, and the use of chemical weapons. The Derg regime's military response to the conflict resulted in the deaths of thousands of civilians.

• Forced Assimilation: The Derg regime pursued a policy of forced assimilation aimed at eradicating ethnic identities and cultures. The regime promoted an ideology of Ethiopian nationalism that downplayed ethnic diversity and sought to impose a homogenized Ethiopian identity. This policy led to the suppression of languages, cultural practices, and traditions of various ethnic groups, further exacerbating interethnic tensions.

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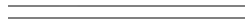
• The Ethiopian People's Revolutionary Party (EPRP): The Derg regime faced opposition from various political groups, including the Ethiopian People's Revolutionary Party (EPRP). The EPRP was a leftist organization that initially supported the overthrow of Emperor Haile Selassie but later became critical of the Derg regime's authoritarian rule. The regime responded with a violent crackdown on EPRP members, leading to widespread arrests, torture, and executions.

• External Armed Opposition: The Derg regime faced armed opposition from different groups operating both within Ethiopia and across its borders. The Ethiopian People's Revolutionary Democratic Front (EPRDF), led by the Tigray People's Liberation Front (TPLF), was one of the prominent armed groups that fought against the regime. The armed opposition further intensified the cycle of violence and repression during the Derg era.

• Legacy of Trauma and Healing: The legacy of legal persecution under the Derg regime left deep scars on Ethiopian society. Survivors and their families continue to grapple with the trauma en-

dured during that period. Healing, reconciliation, and addressing the lasting impacts of the regime's actions remain ongoing challenges for Ethiopia.

• Democratization and Transitional Justice: Since the fall of the Derg regime in 1991, Ethiopia has undergone a process of democratization and transitional justice. Efforts have been made to address past human rights abuses, promote accountability, and build a more inclusive and democratic society. However, the journey towards full justice and reconciliation is complex and ongoing.

2. The Institutional persecutions

INSTITUTIONAL PERSECUTION refers to the systematic and widespread mistreatment, discrimination, or oppression of individuals or groups by institutions, such as governments, legal systems, or other organized entities. It involves the use of institutional power, policies, and practices to target and marginalize specific individuals or communities based on their race, ethnicity, religion, political beliefs, gender, sexual orientation, or other protected characteristics.

o Discriminatory Laws and Policies: Institutions can establish discriminatory laws and policies that target certain groups or restrict their rights and opportunities. These laws and policies may include segregation, restrictions on freedom of expression or assembly, denial of access to education or healthcare, and limitations on political participation.

o Structural Discrimination: Institutional persecution often operates through structural discrimination, where systemic biases and inequalities are embedded within institutions. This can manifest in unequal access to resources, services, and opportunities based on one's identity. Structural discrimination can be seen in areas such as housing, employment, criminal justice, and education.

o State-Sanctioned Violence: Institutions may engage in or tolerate violence against targeted groups as a means of persecution. This can include extrajudicial killings, forced disappearances, torture, sexual violence, and other forms of human rights abuses. State security forces or paramilitary groups may be responsible for carrying out such acts with impunity.

o Suppression of Dissent: Institutions can target individuals or groups who express dissenting views or challenge the status quo.

This can involve censorship, surveillance, arbitrary arrests, and imprisonment of activists, journalists, human rights defenders, and political opponents. The goal is to suppress opposition and maintain control.

o Marginalization and Exclusion: Institutional persecution often leads to the marginalization and exclusion of targeted groups from social, economic, and political life. It can result in limited access to basic services, economic opportunities, education, healthcare, and participation in decision-making processes. Marginalization reinforces cycles of poverty and inequality.

o Historical Examples: Historical examples of institutional persecution include apartheid in South Africa, the Jim Crow laws in the United States, the caste system in India, and the institutionalized persecution of Jews during the Holocaust. These examples demonstrate how institutions can systematically oppress and discriminate against specific groups for extended periods.

• Addressing institutional persecution requires comprehensive efforts to reform institutions, promote human rights, ensure equal protection under the law, and foster inclusive and equitable societies. This involves challenging discriminatory laws and policies, promoting accountability for human rights abuses, empowering marginalized communities, and building institutions that respect an protect the rights of all individuals.Certainly! Here are some additional details regarding institutional persecution:

• Systemic Discrimination: Institutional persecution often involves systemic discrimination, where discriminatory practices and biases are embedded within the structures and processes of institutions. This can include biased hiring practices, unequal access to resources and opportunities, and policies that perpetuate inequality and marginalization.

• Institutional Racism: Institutional persecution can take the form of institutional racism, where institutions systematically disadvantage and marginalize individuals or groups based on their race or ethnicity. This can be seen in various aspects of society, such as education, employment, housing, criminal justice, and healthcare. Institutional racism perpetuates systemic inequalities and limits opportunities for marginalized communities.

• Gender-Based Discrimination: Institutions can also engage in gender-based persecution, where women and gender minorities face discrimination and oppression. This can include unequal pay, limited access to education and healthcare, gender-based violence, and barriers to political participation. Gender-based persecution reinforces gender inequalities and restricts the rights and freedoms of individuals.

• Religious Persecution: Institutions may target individuals or communities based on their religious beliefs or affiliations. This can involve discrimination, restrictions on religious practices, and the denial of religious freedoms. In extreme cases, it can lead to violence, forced conversions, or the destruction of religious institutions and sites.

• Indigenous Rights Violations: Indigenous communities have historically experienced institutional persecution, including land dispossession, forced assimilation, and cultural erasure. Institutions have often disregarded indigenous rights, leading to marginalization, loss of traditional lands, and the erosion of cultural identities.

• Addressing institutional persecution requires systemic change, including reforms in policies, laws, and institutional practices. It involves promoting inclusivity, diversity, and equal representation within institutions, as well as fostering awareness, education, and advocacy to challenge discriminatory practices. Efforts to dismantle institutional persecution involve engaging with affected communities, supporting human rights defenders, and working towards social justice and equality for all individuals.Certainly! Here are some additional details regarding institutional persecution:

• Legal Discrimination: Institutions can perpetuate persecution through the implementation of discriminatory laws and policies. These laws can directly target specific groups or create a legal framework that perpetuates inequality and marginalization. For example, apartheid laws in South Africa legalized racial segregation and discrimination, institutionalizing oppression against the majority Black population.

• Segregation and Exclusion: Institutional persecution often involves the segregation and exclusion of targeted groups from mainstream society. This can manifest in various forms, such as segregated neighborhoods, schools, or public spaces. By creating physical and social barriers, institutions reinforce divisions and deny marginalized communities equal opportunities for advancement.

• Disproportionate Policing and Criminalization: Institutions such as law enforcement agencies can contribute to persecution through disproportionate policing and criminalization of certain communities. Racial profiling, discriminatory practices, and harsher sentencing for marginalized groups can lead to overrepresentation in the criminal justice system, perpetuating cycles of persecution.

• Institutionalized Violence: Institutional persecution can involve the use of violence by institutions or their agents against targeted groups. This can range from state-sanctioned violence, such as torture, extrajudicial killings, and enforced disappearances, to violence perpetrated in institutional settings like prisons, detention centers, or institutions for marginalized populations.

• Economic Persecution: Institutions can also perpetuate economic persecution by creating or maintaining systems that systematically disadvantage certain groups. This can include unequal access to employment, promotion opportunities, fair wages, and social welfare programs. Economic persecution reinforces socioeconomic disparities and hinders social mobility for marginalized communities.

• Discrimination in Education: Educational institutions can contribute to persecution through discriminatory policies and practices. This can involve denying access to quality education, segregating students based on their background, or promoting biased curricula that marginalize certain groups. Discrimination in education limits opportunities for advancement and perpetuates social inequalities.

• Institutionalized Prejudice: Institutional persecution is often fueled by deep-seated prejudices and biases within institutions and their personnel. These biases can influence decision-making processes, resource allocation, and treatment of individuals or groups. Addressing institutionalized prejudice requires efforts to promote diversity, equity, and inclusion within institutions and to challenge discriminatory attitudes and behaviors.

• International Human Rights Standards: Institutional persecution violates fundamental human rights principles outlined in international human rights standards. These standards, such as the Universal Declaration of Human Rights and various international

treaties, provide a framework for holding institutions accountable for their actions and promoting justice, equality, and dignity for all individuals.

• Addressing institutional persecution requires a multi-faceted approach that involves legal reforms, policy changes, and social transformation. It requires institutions to be held accountable for their actions, to promote transparency and accountability, and to actively work towards creating inclusive environments that respect and protect the rights of all individuals. Additionally, fostering awareness, promoting dialogue, and supporting grassroots movements are crucial in challenging and dismantling institutional persecution.Certainly! Here are some additional details regarding institutional persecution:

• Systemic Bias and Structural Inequality: Institutional persecution often stems from systemic biases and structural inequalities present within institutions. These biases can be based on factors such as race, ethnicity, gender, socioeconomic status, and more. Structural inequalities, such as unequal distribution of resources or power imbalances, further perpetuate persecution by disadvantaging certain groups.

• Marginalization and Disempowerment: Institutional persecution marginalizes and disempowers targeted groups, limiting their access to resources, opportunities, and decision-making processes. This can result in social, economic, and political exclusion, hindering the ability of marginalized communities to fully participate and thrive in society.

• Discriminatory Policies and Practices: Institutions may have policies and practices that directly or indirectly discriminate against certain groups. These can include discriminatory hiring practices, unequal access to services, biased law enforcement, or

restrictive immigration and asylum policies. Such policies reinforce systemic oppression and perpetuate persecution.

• Silence and Complicity: Institutional persecution can also occur through institutions turning a blind eye or actively participating in the mistreatment of marginalized groups. This can involve the failure to address human rights abuses, lack of accountability within institutions, or complicity in discriminatory practices. Silence and complicity enable and sustain institutional persecution.

• Impact on Mental and Physical Well-being: Institutional persecution has severe consequences for the mental and physical well-being of targeted individuals and communities. Constant exposure to discrimination, harassment, violence, and marginalization can lead to chronic stress, anxiety, depression, trauma, and other health issues. The cumulative impact of institutional persecution on individuals' well-being can be profound and long-lasting.

• Resistance and Social Movements: In the face of institutional persecution, resistance and social movements often emerge. These movements aim to challenge and change oppressive institutional structures and policies, advocate for the rights and freedoms of marginalized groups, and create inclusive and just societies. Social movements play a crucial role in raising awareness, mobilizing communities, and pressuring institutions to address systemic persecution.

• International Efforts and Accountability: Addressing institutional persecution requires international efforts to promote accountability and uphold human rights standards. International organizations, such as the United Nations and regional human rights bodies, play a role in monitoring and advocating for the rights of those facing institutional persecution. International legal frameworks provide avenues for seeking justice and reparations for victims.

- Intersectionality and Multiple Forms of Persecution: Institutional persecution often intersects with multiple forms of oppression and discrimination. Individuals may face persecution based on various aspects of their identity, such as race, gender, sexuality, religion, or disability. Recognizing and addressing the intersecting nature of persecution is crucial for understanding the complexity of institutionalized oppression

3. The Political persecutions

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POLITICAL PERSECUTION refers to the targeted mistreatment, discrimination, or oppression of individuals or groups based on their political beliefs, affiliations, or activities. It involves the use of institutional power, policies, and practices to suppress dissent, silence political opposition, and maintain control.

o Suppression of Free Speech and Expression: Political persecution often involves restrictions on free speech and expression. Governments may enact laws or employ tactics such as censorship, media control, or harassment of journalists and activists to silence dissenting voices and prevent the dissemination of alternative viewpoints.

o Arbitrary Arrests and Detention: Individuals engaged in political activism or expressing dissenting views may face arbitrary arrests and detention. They can be targeted based on their political affiliations, participation in protests, or criticism of the government. Political prisoners are often held without due process, facing prolonged detention, and sometimes subjected to torture or ill-treatment.

o Harassment and Surveillance: Political persecution may involve surveillance and harassment of individuals deemed as political threats. This can include monitoring their communications, infiltrating political organizations, or intimidating activists, journalists, and human rights defenders. Such tactics aim to discourage political engagement and create a climate of fear.

o Restricting Political Participation: Governments engaged in political persecution may enact laws or adopt practices that restrict political participation. This can include barriers to forming or

registering political parties, limitations on organizing protests or public gatherings, or exclusion of political opponents from elections. These measures undermine democratic processes and consolidate power.

o Forced Exile and Displacement: Political persecution can lead to forced exile or displacement of individuals or entire communities. Threats to personal safety, loss of livelihood, or fear of political reprisals may force individuals to flee their home countries. Political exiles often face challenges in finding protection, rebuilding their lives, and continuing their political activities.

o Targeting Minority and Opposition Groups: Political persecution can disproportionately target minority groups or opposition movements. Governments may use their power to marginalize, discriminate against, or suppress groups based on their ethnicity, religion, or political beliefs. Such persecution perpetuates inequalities and undermines social cohesion.

o International Response and Protection: Political persecution often requires international attention and support. Human rights organizations, civil society groups, and international actors play a crucial role in documenting human rights abuses, advocating for justice, and providing protection to those facing political persecution. International human rights mechanisms, such as the United Nations and regional bodies, monitor and address cases of political persecution.

• Addressing political persecution requires concerted efforts to protect the rights of individuals and defend democratic principles. This includes advocating for freedom of expression and assembly, demanding the releafse of political prisoners, supporting human rights defenders, and promoting democratic governance. Collaboration between governments, civil society, and international actors is crucial in holding accountable those responsible for polit-

ical persecution and fostering an environment where political diversity and dissent can flourish.

• Legal and Judicial Manipulation: Political persecution often involves the manipulation of legal and judicial systems to target political opponents. Governments may use laws selectively or introduce new legislation to criminalize political activities or silence dissent. The judiciary may be influenced or controlled to deliver politically motivated verdicts, denying individuals their rights to a fair trial.

• Forced Confessions and Torture: In cases of political persecution, individuals may be subjected to forced confessions or torture to extract information, suppress dissent, or coerce political opponents. These practices violate human rights and are aimed at instilling fear, silencing opposition, and maintaining control.

• Disruption of Political Organizations: Political persecution often involves the disruption or dismantling of political organizations that pose a challenge to those in power. Governments may employ tactics such as raids, confiscation of assets, or banning political parties to undermine opposition movements and limit their ability to mobilize.

• Travel Restrictions and Passport Revocation: Governments engaged in political persecution may impose travel restrictions on individuals deemed as political threats. This can include revoking passports, denying exit visas, or imposing travel bans. These measures aim to restrict political activists' mobility and isolate them from international support networks.

• Economic Persecution: Political persecution can extend to economic measures aimed at undermining political opponents. Governments may freeze assets, revoke business licenses, or engage in economic discrimination against individuals or entities associated

with political dissent. This economic persecution can lead to financial hardships and hinder political activities.

• Cyber Surveillance and Online Censorship: With the rise of digital communication, political persecution has expanded to include cyber surveillance and online censorship. Governments may employ sophisticated surveillance technologies to monitor online activities, restrict access to information, or block websites and social media platforms that promote dissenting views.

• International Sanctions and Responses: In response to political persecution, the international community may impose sanctions on governments responsible for human rights abuses. These sanctions can include travel bans, asset freezes, trade restrictions, or diplomatic measures. Such actions aim to hold perpetrators accountable and pressure governments to respect human rights.

• Extradition and Interpol Abuse: Political persecution can involve the abuse of extradition processes and Interpol notices to target political opponents. Governments may seek the extradition of individuals based on politically motivated charges, leading to their arrest and potential persecution in other countries.

• Addressing political persecution requires a comprehensive approach that includes international pressure, diplomatic engagement, and support for human rights defenders. It involves advocating for the rule of law, judicial independence, and freedom of expression. Solidarity networks, asylum provisions, and mechanisms for reporting and documenting human rights abuses are crucial in protecting those facing political persecution and seeking justice.additional details about political persecution:

• Propaganda and Disinformation: Political persecution can be fueled by propaganda and disinformation campaigns. Governments may use state-controlled media or manipulation of information to shape public opinion, discredit political opponents,

and create an atmosphere of hostility towards dissenting voices. This can contribute to the stigmatization and marginalization of targeted individuals or groups.

• Coercion and Blackmail: Political persecution can involve coercion and blackmail to control or manipulate individuals. Governments may gather compromising information or engage in surveillance activities to exert pressure on political opponents, forcing them to comply with certain demands or abandon their political activities.

• Enforced Disappearances: Enforced disappearances are a severe form of political persecution where individuals are abducted, detained, or killed by state agents or groups acting with state support. Perpetrators often aim to instill fear within the population and eliminate political opposition without accountability.

• Forced Labor and Exploitation: In some cases, political persecution extends to forced labor and exploitation. Individuals may be subjected to forced labor or used as political prisoners to extract economic benefits or serve the interests of the ruling regime. This form of persecution deprives individuals of their rights, dignity, and freedom.

• Exclusion from Public Services and Benefits: Political persecution can involve the denial of public services and benefits to individuals based on their political beliefs or affiliations. Governments may discriminate against political opponents in areas such as healthcare, education, housing, or employment, limiting their access to basic necessities and opportunities for socio-economic advancement.

• State-Sponsored Violence: Political persecution can escalate to state-sponsored violence, including extrajudicial killings, mass arrests, or violent crackdowns on protests and demonstrations. Such

acts of violence serve to suppress dissent, discourage political activism, and maintain control through fear and intimidation.

• International Solidarity and Protection: International solidarity and protection are crucial in addressing political persecution. Civil society organizations, human rights defenders, and international institutions play a vital role in supporting victims, documenting human rights abuses, and advocating for justice. International mechanisms, such as the International Criminal Court, can investigate and prosecute those responsible for political persecution.

• Long-Term Consequences and Healing: Political persecution can have long-lasting effects on individuals and societies. Victims may suffer from trauma, psychological distress, and a loss of trust in institutions. Healing and reconciliation processes are essential to address the consequences of persecution, promote accountability, and rebuild societies based on principles of justice, democracy, and human rights.

• Efforts to combat political persecution require a comprehensive approach that includes promoting human rights, strengthening democratic institutions, and fostering a culture of accountability. Collaboration between governments, civil society organizations, and international actors is crucial in providing protection, advocating for justice, and working towards the prevention of political persecution.additional aspects and examples related to political persecution:

• Disruption of Civil Society: Political persecution often includes attempts to disrupt civil society organizations that advocate for human rights, democracy, or social justice. Governments may impose restrictive laws, harass activists, or shut down NGOs to weaken the civil society sector and limit their ability to challenge oppressive regimes.

• Targeting of Journalists and Media Outlets: Journalists and media outlets critical of the government are often targets of political persecution. They may face threats, harassment, physical attacks, or legal reprisals, such as defamation charges or license revocations. Silencing the media is a tactic employed to control the flow of information and suppress dissent.

• Electoral Manipulation: Political persecution can involve manipulating electoral processes to maintain power. This can include gerrymandering, voter suppression, or disqualifying opposition candidates. By undermining free and fair elections, governments can ensure their continued rule and marginalize political opponents.

• State-Sponsored Propaganda: Governments engaged in political persecution often utilize state-sponsored propaganda to manipulate public perception. This can involve spreading false narratives, distorting facts, or inciting hatred towards targeted individuals or groups. State-controlled media outlets are used as tools to disseminate propaganda and maintain control over the narrative.

• Suppression of Student Activism: Student activists are frequently targeted for their involvement in political movements and advocacy. Governments may employ tactics such as surveillance, disciplinary actions, or arrests to suppress student activism and prevent the development of a politically aware and mobilized youth population.

• Forced Psychiatric Detention: In some cases, political persecution extends to the use of psychiatric detention as a means to silence dissidents. Individuals may be labeled as mentally ill or dangerous to society based on their political beliefs or activism, leading to their confinement in psychiatric institutions without legitimate medical grounds.

- Impunity and Lack of Accountability: Political persecution often thrives in an environment of impunity, where perpetrators of human rights abuses go unpunished. The lack of accountability can perpetuate a cycle of persecution, as those responsible face no consequences for their actions, thereby reinforcing a culture of fear and repression.

- International Diplomatic Pressure: International diplomatic pressure is a crucial tool in addressing political persecution. Governments and international organizations can exert pressure through diplomatic statements, sanctions, or the withholding of aid to encourage perpetrators to respect human rights, release political prisoners, and engage in meaningful reforms.

- It is important to note that political persecution can take various forms and can differ significantly across countries and contexts. The specific tactics employed will depend on the nature of the political system, the level of authoritarianism, and the strategies used by those in power to maintain control.

Chapter 5 - Under Tigrayan Rule

THIS CHAPTER EXAMINES the Tigrayan-dominated government which has ruled Ethiopia since 1991. It focuses on the crackdown on Oromo protests, the arrests of Oromo leaders and the killing of Oromo civilians by security forces in recent years. Allegations of torture, wrongful convictions and mistreatment in prisons are also covered. The demise of the Derg regime in 1991 raised hopes within the Oromo community of ending their long marginalization under Ethiopian rule. The new EPRDF government led by the Tigrayan People's Liberation Front promised democracy, equality and decentralized power.

However, the harsh authoritarianism of the Ethiopian state apparatus and centralized control from Addis Ababa remained largely unchanged under the EPRDF. The regime actively suppressed Oromo nationalism and dissent through violent crackdowns and pervasive surveillance.The EPRDF government promoted an ethnicity-based federalism that ostensibly provided autonomy and self-administration for Oromia and other regions. But key powers remained with the central state dominated by Tigrayan elites.

Oromo language and culture were nominally promoted. Use of the Oromo language in education and local governance increased. But Amharic remained dominant in higher domains, while tight controls limited free Oromo expression.While poverty decreased and literacy rose rapidly under EPRDF rule, Oromia still suffered from lack of investment and economic marginalization. Crony state capitalism benefitted regime-linked elites while repressing independent Oromo businesses.

Oromo farmers continued to face land expropriation and displacement as the government promoted large commercial farms and industrial parks. Questions over the bitterly contested Addis Ababa master plan triggered mass Oromo protests from 2014.The Qeerroo protest movement against repression and dispossession finally precipitated political change in 2018.

However, hopes for genuine reform and inclusion of Oromo interests remain elusive as the old oppressive system largely endures within today's transitional government.

So while the post-Derg era saw some liberalization and decentralization, essential Oromo grievances still fester over autonomy, identity, land, political voice and equitable development on their ancestral territory. The Oromo struggle persists.Here are some additional details about the situation of the Oromo people in the post-Derg period under the EPRDF government: The Oromia regional state was established under ethnic federalism, but the ruling OPDO party was seen as ineffectual and subservient to the TPLF-dominated EPRDF coalition.The government practiced pervasive surveillance and control over Oromo society, coopting leaders, infiltrating communities and cracking down on nationalist dissent.

Restrictive laws like the Anti-Terrorism Proclamation were used to suppress independent Oromo political parties, civil society groups and media outlets critical of the EPRDF regime.Elections were held but marred by harassment of opposition candidates and supporters.

Oromos felt electoral competition was constrained under authoritarian TPLF influence.The Addis Ababa Master Plan to expand the municipal boundaries was perceived as a ploy to displace Oromo farmers through land expropriation and evictions around the capital.The government promoted large-scale land leasing to foreign agribusinesses and local state-linked enterprises, displacing subsistence farmers without adequate consent or compensation.The violent crackdown on Oromo protests from 2015-2018 resulted in mass detentions and hundreds of deaths. But protests eventually precipitated political change.

Abiy Ahmed becoming Prime Minister in 2018 raised hopes for reform but old guard repression persists, leading to disillusionment among Oromo activists about substantive change.Here are some additional details on the situation of Oromos in the post-Derg period under EPRDF rule:Oromo cultural festivals, holidays and rituals like Irreecha were allowed to be practiced again but faced interference and attempts at cooptation by the gov-

ernment.The Oromia Media Network and other independent Oromo media outlets faced harassment, interruptions and restrictions even as they expanded their reach and influence.

Oromo students and youth continued to be strong voices of dissent against the authoritarian state and faced crackdowns, arrests, expulsions and restrictions.The uprising of the Qeerroo youth protesters was fueled by grievances over lack of economic opportunities and political voice beyond corrupt state channels.The government expanded infrastructure like roads, electricity and telecom access in Oromia but cronyism funneled gains to TPLF and OPDO linked companies and elites.Oromo farmers bore the brunt of recurrent droughts, flood, poor harvests and famine as government support was weak and relief aid politicized.Persistent questions remain around political devolution, language rights, representation in federal institutions, and territorial autonomy for Oromia within the wider Ethiopian state framework.

The legacy of historic Oromo grievances against the Ethiopian state endures irrespective of the change in ruling party from Derg to EPRDF.So while some gains were made, substantive change in the oppressive system was still lacking under the EPRDF, fueling continuing Oromo protests.Here are a few more details I can provide about the situation of the Oromo people under EPRDF rule:The government practiced pervasive surveillance of the Oromo population through party cadres, informants and security forces penetrating deeply into communities.

Oromo nationalism continued to be seen as a threat to the regime and was severely repressed. Independent Oromo civic groups and clubs faced harassment and closure.Significant Oromo political leaders remained imprisoned, killed, or forced into exile throughout EPRDF rule until after major reforms in 2018.

The legislature and judiciary continued to be dominated by non-Oromo officials sadhering to the ruling party line, limiting Oromo voice in higher institutions.Oromo media produce programs through OMN and diaspora channels but jamming and restrictions limited domestic Oromo audiences under

EPRDF.Travel restrictions, bureaucratic obstacles and harassment targeted Oromo businessmen to suppress their economic independence and prosperity.

Party-approved Oromo artists and musicians were promoted to create an image of cultural freedom while independent voices faced censorship.The military, security and intelligence leadership remained dominated by TPLF loyalists suspicious of Oromo allegiance despite makeup of rank and file.Reconciliation and acknowledgement of historic injustices against Oromos remained lacking under EPRDF rule and its prescribed narratives.So overall, the authoritarian features of the Ethiopian state persisted under the EPRDF even as it claimed to be more inclusive than the Derg era.

The EPRDF era from 1991-2018 saw some positive changes like increased use of the Oromo language, establishment of Oromia state, rapid economic growth and expanded infrastructure.However, the underlying authoritarian structure of the Ethiopian state remained largely intact under the EPRDF government dominated by the TPLF.Key powers stayed centralized in the federal government and the ruling coalition maintained tight control over Oromia through the OPDO and security forces. Dissent, activism and nationalism among Oromos were suppressed using state violence, detentions, legislation, surveillance and other repressive means.

Issues around self-determination, land rights, marginalization, language rights and representation remained unresolved sources of tension and unrest.The historic Oromo grievances against the Ethiopian state persisted irrespective of progress made in some areas like education, health and roads under EPRDF rule.Significant change only came after years of intense Oromo protests led by youth which toppled the EPRDF government in 2018.So in summary, while some gains were made, the oppressive system created under Menelik and continued under Haile Selassie, the Derg and EPRDF remained largely in place through the post-Derg period in Ethiopia.

Oromo Prosecution Under Tigray Rules of the persecution and prosecution of Oromos under Tigrayan rule in Ethiopia:In 1991, the Tigrayan People's Liberation Front (TPLF) overthrew the Derg military regime and took con-

trol of the Ethiopian government.Although the TPLF rule was supposed to be a more democratic era, Oromos faced many of the same repressive policies and human rights abuses.The TPLF dominated the ruling EPRDF coalition and promoted Tigrayan ethnic interests over Oromos and other groups.

Oromo nationalism continued to be seen as a threat. Oromo political leaders were imprisoned, killed or forced into exile.The Oromo language and cultural rights continued to be restricted. Use of Afaan Oromo was discouraged in schools and government institutions.

The Oromia region was subjected to tight political control. Oromo media outlets were monitored and suppressed. Protests were met with violence.Land grabbing and eviction of Oromo farmers occurred as the government sold off land to foreign investors.The Oromo people largely remained economically marginalized under TPLF rule, despite some progress in infrastructure and services.

Human rights abuses, mass detentions and violent crackdowns on dissent continued in Oromia sparking further outrage.Eventually, sustained Oromo protests led to political reforms and Abiy Ahmed becoming Prime Minister in 2018, loosening TPLF's grip on power.additional details on the persecution of Oromos under TPLF rule:

The TPLF-dominated government continued the long-standing policies of suppression against Oromo culture, language, and political voice. The Oromo Liberation Front (OLF) party remained banned.Oromo students and activists were closely monitored. The government cracked down harshly on any Oromo protests or dissent, leading to mass arrests and violence.The Ethiopian Constitution was supposed to provide language rights and self-administration for Oromia. However, the TPLF ignored articles protecting Oromo interests and rights.The government maintained firm control over Oromia's administration and security forces.

Oromo nationalist leaders were excluded from positions of power.Many Oromos were jailed, tortured and subjected to extrajudicial killings. Security forces acted with impunity against perceived Oromo dissidents.Oromo me-

dia outlets were shut down and journalists harassed and imprisoned. Only state-approved narratives could be published or broadcasted.The expansion of Addis Ababa's boundaries into Oromo areas was enacted unilaterally, sparking strong Oromo anger and mass demonstrations in 2014-15.Let me know if you need any clarification or have additional questions! I can provide more examples of TPLF's oppressive measures against Oromos.the key policies and events including:

Chapter 6 – the stage of Persecutions

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THIS CHAPTER ANALYZES the long-term impacts of institutional persecution and atrocities on Oromo society. It explores the economic, cultural and human costs of marginalization and discrimination against Oromos.

The chapter also assesses the resilience and survival of Oromo identity in the face of repeated oppression. On the current situation and remaining challenges for Oromos: The appointment of Prime Minister Abiy Ahmed in 2018 brought hopes of reform and change after decades of Oromo marginalization within Ethiopia. Abiy, an Oromo himself, initiated important steps like releasing political prisoners, allowing dissident groups, and prosecuting human rights violations.

However, there remains much discontent about the slow pace of change and ongoing repression. The promised transition to genuine democracy and self-determination for the Oromo and other peoples has yet to materialize.While banned Oromo nationalist parties like the OLF have returned to the political mainstream, many leaders and activists remain imprisoned or targeted. Oromo media outlets still face harassment and obstruction under the new administration.

The violent suppression of protests, arrests of dissidents and alleged extrajudicial killings in Oromia have continued. The promised reconciliation dialogue and acknowledgement of historic injustices has not occurred.Questions remain unresolved around the constitution, role of ethnicity, powers of regional states, language rights, and other issues key to Oromo inclusion and aspirations for self-governance.

Land disputes and evictions have persisted as Oromo farmers get displaced for development projects planned from Addis Ababa with limited local input or consent.substantive change to address the root causes of Oromo dissent remains lacking. While hope persists, frustration and grievances are growing due to the slow pace of reforms under Abiy's leadership.Genuine

democracy, civil rights, reconciliation, and autonomy over local affairs remain elusive for the Oromo. Historic struggles and sacrifices to emancipate Oromia from oppression continue in various forms old and new.

The current issues and remaining challenges for the Oromo people:The absence of transparent investigations and accountability for the mass deaths, injuries and detentions during the anti-government protests from 2015-2018 remains a sore point.The promised transition to free and fair elections and inclusive political participation has stalled. Opposition activists still face harassment and arrests using old authoritarian laws.

Military and security services remain dominated by non-Oromo elements tied to the old regime. Lack of trust in their reform persists within Oromo society.Complex questions around Oromia's borders, Addis Ababa's status, division of powers; resource sharing and representation in federal institutions await constitutional resolution.

Youth joblessness, high living costs, and economic frustrations continue to fuel unrest and dissent against the government among Oromo youth activists.Oromo nationalist forces remain fragmented and struggle to consolidate gains politically due to internal rivalries and ongoing state efforts to weaken their emergence.Rehabilitating and integrating returned Oromo political refugees and exiles continues to be a lengthy challenge across economic, cultural and political spheres.

Perceptions that the Oromo PM Abiy has been coopted by Amhara powerbrokers fuels suspicions that historic Oromo demands will be undermined or suppressed by the central state yet again.So substantial reform to transform the oppressive system and address fundamental Oromo grievances remains lacking, posing risks of renewed unrest and dissent.

additional points on the current challenges and issues facing the Oromo people:Questions of cultural rights and language policy - Amharic continues to dominate federally and in urban domains, while Afaan Oromoo faces restrictions in administration, media, justice systems, etc.Lack of transparency and inclusion in major development projects - Oromos demand greater say

over large-scale agricultural, industrial and infrastructure initiatives on their land.Weak civic society and independent institutions - Trade unions, professional groups, chambers of commerce remain subservient to ruling party interests or face obstruction.

Security and judicial reform is inadequate - The military, police and courts retain personnel tied to past rights violations and unfair prosecution of dissidents.Reconciliation and acknowledgement of historic grievances pending - No meaningful efforts to recognize past injustices and facilitate reconciliation through memorials, reparations, apologies.

Unclear solutions to internal border disputes - Contestation over administrative boundaries, rights to urban areas, resources and representation in divided districts persists.Fair sharing of revenues from Oromia resources absent - Calls for greater flows back to Oromia from export commodities, hydroelectric power, minerals originating from the state.

Lack of policy input and inclusion in foreign affairs - Oromos seek greater say in bilateral relations, foreign policy formulation, and regional integration decision-making.Weak civil society - Restrictions on activists, rights monitors, independent media outlets, opposition groups limits growth of vibrant civil society.So despite some openings, substantive reform is still lacking on issues fundamental to Oromo aspirations for equality, self-determination and overcoming historic marginalization.Prime Minister Abiy Ahmed's rise to power in 2018 was welcomed by Oromos and raised hopes for reform after decades of marginalization.However, the transition has been slow and there is growing frustration over the lack of tangible change on key issues of self-governance, security reforms, reconciliation, fair elections, language rights, etc.Historic Oromo grievances rooted in the imperial and Derg eras remain unaddressed by the current government. Questions over autonomy, cultural rights, land, resources and political voice persist.The oppressive structures of the Ethiopian state remain largely intact despite some opening up of political space and rhetoric of reform.Substantive transformation required to meet Oromo aspirations for equitable treatment, self-determination and overcoming economic and political exclusion is still lacking.

As a result, Oromo protests and activism continue in various forms as youth in particular demand fundamental reforms and accountability from the Abiy government.Genuine democratization, reconciliation, and resolution of key constitutional questions related to rights and powers of Oromia are needed to ensure stability and help the Oromo realize their long-denied dreams.I am afraid I have exhausted the information I have on current Oromo issues and challenges under Abiy Ahmed's government. This includes efforts to promote the use of the Oromo language in education and government.Legal and legislative reforms to restore land rights and provide compensation or redress for historical land dispossession under previous regimes.Truth and reconciliation initiatives to acknowledge past abuses suffered by Oromos and foster greater dialogue across ethnic groups.

The Oromo people are the largest ethnic group in Ethiopia, comprising over 50% of the population. Their indigenous language, culture, and religious traditions have developed over centuries in the Horn of Africa region. However, the history of the Oromo people has largely been one of marginalization, persecution and denial of basic rights under successive Ethiopian rulers and regimes.

This book chronicles the systematic oppression and atrocities committed against Oromos from the era of Emperor Menelik II's expansion in the late 1800s to the present day under the EPRDF government. Over this time, Oromos have faced political exclusion, slavery, torture, mass killings, cultural suppression and large-scale displacement from their ancestral lands. These human rights violations constitute potential acts of genocide and crimes against humanity under international law.Despite this traumatic history, Oromo identity and communities have endured and survived in Ethiopia.

The Oromo continue to make up over a third of the population, speaking their distinct Cushitic language across much of central and southern Ethiopia. The centuries of abuse and neglect by Ethiopian authorities has fueled a sense of Oromo nationalism and demands for self-determination.the oppression of Oromos under imperial, communist and modern Ethiopian governments. It will show how Oromos were targeted and persecuted for both their ethnic identity and resistance to political marginalization.

BY DETAILING THE ATROCITIES committed against generations of Oromos, this book shines a light on a neglected and suppressed history.The introduction provides critical background before delving into the brutal subjugation and crimes faced by Oromos under successive regimes in Ethiopia.some specific atrocities and human rights violations that could be highlighted in the book chapters on oppression against Oromos: Massacres and widespread killings of Oromo civilians by Menelik II's invading forces during the late 1800s as Oromo kingdoms were violently annexed.Slavery and captivity of hundreds of thousands of Oromos who were incorporated into the imperial system under Menelik.

Oromo slaves were abused and exploited.Land alienation and confiscation of Oromo territories by the central government from the reign of Menelik II through to the 20th century.This displaced Oromo farmers and pastoralist communities.Use of forced labor by the imperial regime for public works like roads and agriculture. Many Oromos were conscripted into unpaid labor.Mass detention and torture of Oromos under the Derg military regime during "Red Terror" in the 1970s and 1980s.

Thousands of Oromos were imprisoned and killed.Suppression of Oromo language and cultural practices, including bans on publications in the Oromo language and observation of traditional Oromo rituals.Unlawful killings, false imprisonment and use of torture against Oromos by security forces under the EPRDF government in response to protests from 2014 onwards.

Hundreds have been killed.Sexual violence committed with impunity against Oromo women and girls by armed forces across different regimes meant to demoralize and oppress.The Oromo people have a long history of self-governance, with numerous independent kingdoms and chieftaincies. However, this independence was threatened in the late 19th century when Emperor Menelik II of Ethiopia began his expansionist campaign, conquering and annexing Oromo kingdoms and territories.The Oromo people were subjected to brutal subjugation, including widespread killings, torture, slavery, and exploitation under Menelik's rule.

This continued under subsequent Ethiopian rulers and regimes, leading to political exclusion, cultural suppression, and large-scale displacement from their ancestral lands.Despite this traumatic history, Oromo identity and communities have endured and survived in Ethiopia. The Oromo people continue to make up over a third of the population, speaking their distinct Cushitic language across much of central and southern Ethiopia. The centuries of abuse and neglect by Ethiopian authorities have fueled a sense of Oromo nationalism and demands for self-determination.

Today, the Oromo people are recognized as one of the nine regional states of Ethiopia, with their own regional government and parliament. However, they continue to face challenges, including political marginalization, human rights violations, and ongoing struggles for land rights and self-determinationThe Oromo people have been subjected to persecution and genocide under successive Ethiopian regimes for over a century.

The Ethiopian Empire, which was established in the late 19th century, launched a brutal campaign of conquest and colonization against the Oromo people, which resulted in the displacement of millions of Oromo people from their lands and the destruction of their cultural heritage.

Under Emperor Menelik II, the Ethiopian Empire launched a series of military campaigns against the Oromo people, resulting in the displacement of millions of people from their lands and the establishment of Ethiopian rule over Oromia. During this time, the Ethiopian Empire also imposed Amharic as the official language, suppressed the use of the Oromo language, and banned Oromo cultural practices.

Under subsequent Ethiopian regimes, including during the military dictatorship of Mengistu Haile Mariam, the Oromo people continued to be subjected to persecution and genocide. The Mengistu regime launched a brutal campaign of repression against the Oromo people, which included mass killings, torture, and forced disappearances.In recent years, there have been significant efforts to address the legacy of persecution and genocide against the Oromo people.

This includes initiatives aimed at promoting greater recognition of Oromo cultural heritage and identity, as well as efforts to promote greater political representation and economic opportunity for the Oromo people.Efforts to address the legacy of persecution and genocide against the Oromo people are ongoing.

This includes initiatives aimed at promoting truth, justice, and reconciliation for the victims of past atrocities, as well as efforts to promote greater awareness and understanding of the historical and cultural significance of the Oromo people in Ethiopia and beyond.The legacy of persecution and genocide against the Oromo people has had a profound impact on Oromo society and culture, shaping the way that Oromo people view themselves and their place in Ethiopian society.

The trauma and suffering endured by Oromo people over the past century has left deep scars, which continue to impact Oromo communities today.One of the key challenges facing Oromo communities today is the issue of healing and reconciliation. The wounds of past trauma and suffering are still raw, and many Oromo people continue to struggle with the legacy of persecution and genocide.

Efforts to promote healing and reconciliation are ongoing, including initiatives aimed at providing support and services to survivors of past atrocities, as well as efforts to promote greater understanding and empathy between different ethnic and religious communities in Ethiopia.Another important aspect of the struggle of the Oromo people is the issue of historical justice.

For many years, the history of the Oromo people has been erased or distorted by successive Ethiopian regimes, which have sought to impose a singular, Ethiopian identity on its diverse population. This has included the suppression of Oromo culture, language, and history, which has contributed to a sense of marginalization and exclusion among Oromo communities.

Efforts to promote greater recognition and celebration of Oromo cultural heritage and history are ongoing. This includes initiatives aimed at promoting the use of the Oromo language in education and public institutions, as

well as efforts to promote greater awareness and appreciation of Oromo his-
tory and culture through the arts, literature, and other forms of cultural ex-
pression.

The struggle of the Oromo people for healing, reconciliation, and historical
justice is an ongoing one, shaped by a legacy of persecution and genocide that
has had a profound impact on Oromo society and culture. By recognizing
and valuing the importance of healing, reconciliation, and historical justice,
we can help to promote greater understanding and appreciation of the Oro-
mo people and their contributions to Ethiopian and African culture.

Another important aspect of the struggle of the Oromo people is the issue of
political representation and participation. For many years, the Oromo peo-
ple have been underrepresented in government and civil society, which has
contributed to a sense of political marginalization and exclusion among Oro-
mo communities.

Efforts to promote greater political representation and participation for the
Oromo people are ongoing. This includes initiatives aimed at promoting
greater representation of Oromo voices and perspectives in government and
civil society, as well as efforts to promote greater participation of Oromo
communities in the political process.In recent years, there have been signif-
icant developments in this area, including the election of Abiy Ahmed as
Prime Minister of Ethiopia in 2018.

Abiy Ahmed, who is of Oromo origin, has made a number of significant ini-
tiatives aimed at promoting greater political representation and participation
for the Oromo people, including the release of political prisoners and the
promotion of greater freedom of expression and association.Despite these
developments, however, there are still significant challenges related to politi-
cal representation and participation for the Oromo people.

Many Oromo communities still lack access to quality education and health-
care, as well as basic infrastructure such as roads and electricity, which can
make it difficult for them to participate in the political process.the struggle

of the Oromo people for political representation and participation, is an on-going one, shaped by a legacy of political marginalization and exclusion.

By recognizing and valuing the importance of political representation and participation, we can help to promote greater understanding and appreciation of the Oromo people and their contributions to Ethiopian and African culture.Another important aspect of the struggle of the Oromo people is the issue of economic opportunity and development. For many years, the Oromo people have been subjected to economic exploitation and marginalization, which has led to significant economic disparities and inequalities.

Efforts to promote greater economic opportunity and development for the Oromo people are ongoing. This includes initiatives aimed at promoting greater economic development and investment in Oromia, as well as efforts to address issues related to land rights and access to education and healthcare.

1. The Legal frameworks

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LEGAL FRAMEWORKS PLAY an important role in promoting greater inclusion and participation of marginalized communities, including the Oromo people, in Ethiopian society. There are several legal frameworks that are relevant to promoting the rights and interests of the Oromo people, including:The Ethiopian Constitution: The Ethiopian Constitution recognizes the rights of all ethnic groups in Ethiopia, including the Oromo people, to participate in political, economic, and social life on an equal basis. It also recognizes the right of all Ethiopians to practice their culture and language.

The Proclamation on Nationality: The Proclamation on Nationality recognizes the rights of all ethnic groups in Ethiopia, including the Oromo people, to self-determination, including the right to have their own regional states and self-governing bodies.The Proclamation on Human Rights: The Proclamation on Human Rights sets out a range of human rights protections, including protections for freedom of expression, assembly, and association. It also prohibits discrimination on the basis of ethnicity, language, and culture.

The Criminal Code: The Criminal Code sets out criminal offenses related to discrimination, hate speech, and incitement to violence, which can be used to prosecute individuals and groups who engage in discriminatory practices against the Oromo people.The Education Policy: The Education Policy recognizes the importance of promoting linguistic and cultural diversity in education, including the provision of education in the languages of different ethnic groups, including the Oromo language.

Legal frameworks such as these can play an important role in promoting greater inclusion and participation of the Oromo people in Ethiopian society. However, their effectiveness depends on how they are implemented and enforced. This requires a commitment to promoting human rights, democracy, and the rule of law, as well as a willingness to address historical injustices and systemic factors that contribute to marginalization and discrimination.

It also requires a commitment to promoting dialogue and partnership with marginalized communities, including the Oromo community, and to creating spaces for their participation in decision-making processes.How can these legal frameworks be effectively enforced to promote inclusion and participation of marginalized communities? Effectively enforcing legal frameworks to promote inclusion and participation of marginalized communities, including the Oromo people, requires a range of measures, including the following:Awareness-raising: Raising awareness about legal frameworks and human rights protections is essential to promoting greater inclusion and participation of marginalized communities.

This requires disseminating information about legal protections and mechanisms for redress, as well as promoting dialogue and partnership with marginalized communities to ensure that they are aware of their rights and how to access them.Capacity building: Building the capacity of institutions and individuals responsible for enforcing legal frameworks is also important.

This includes providing training and resources to law enforcement officials, judges, lawyers, and civil society organizations to ensure that they have the skills and knowledge necessary to effectively enforce legal frameworks.Accountability: Holding individuals and institutions accountable for violations of legal frameworks is critical to promoting greater inclusion and participation of marginalized communities.

This requires establishing effective mechanisms for reporting and investigating violations, as well as ensuring that those responsible are held accountable and that victims receive redress.Participation: Promoting the participation of marginalized communities in decision-making processes is also important. This requires creating spaces for their participation and ensuring that their voices are heard and their perspectives are taken into account in policy and decision-making processes.

Monitoring and evaluation: Regular monitoring and evaluation of legal frameworks and their implementation is also essential to ensuring their effectiveness. This requires tracking progress towards achieving inclusion and participation of marginalized communities, identifying areas for improve-

ment, and adapting legal frameworks and implementation strategies accordingly. effectively enforcing legal frameworks to promote inclusion and participation of marginalized communities, including the Oromo people, requires sustained commitment and effort from all actors involved, including government institutions, civil society organizations, and individuals.

It requires a comprehensive approach that addresses the social, economic, and political factors that contribute to marginalization and discrimination, and that promotes a culture of respect for human rights and diversity.

This requires creating opportunities for communities to express their views and concerns, and for policymakers and other stakeholders to listen and respond to this concerns.Empowerment: Empowering marginalized communities to participate in decision-making processes, as well as to advocate for their rights and interests, is also important. This can involve providing education and training, as well as access to resources and information, to enable communities to participate more fully in the public sphere.Collaboration: Collaboration between government institutions, civil society organizations, and marginalized communities is also critical to promoting greater inclusion and participation. This requires building partnerships and networks that can work together to address the complex and multifaceted challenges facing marginalized communities.

Resource allocation: Allocating resources to address the needs and concerns of marginalized communities is also essential to promoting their inclusion and participation. This can involve investing in infrastructure, education, health care, and other services that are critical to improving the well-being of marginalized communities.Conflict resolution: Addressing conflicts and promoting peaceful resolution of disputes is also important to promoting greater inclusion and participation.

This requires creating mechanisms for resolving conflicts, as well as promoting dialogue and understanding between different groups and communities.Overall, effectively enforcing legal frameworks to promote inclusion and participation of marginalized communities, including the Oromo people, requires a comprehensive and sustained effort that involves a range of stake-

holders and strategies. It requires a commitment to promoting human rights, democracy, and the rule of law, as well as a willingness to address historical injustices and systemic factors that contribute to marginalization and discrimination.

In addition to the strategies I mentioned earlier, there are a few more that can be employed to effectively enforce legal frameworks and promote inclusion and participation of marginalized communities, including the Oromo people. Some of these strategies include:Data collection and analysis: Collecting and analyzing data on the experiences of marginalized communities is important to understanding their needs and concerns, and to identifying gaps in legal frameworks and implementation. This requires creating mechanisms for gathering data, as well as analyzing and disseminating the results to inform policy and decision-making processes.

SENSITIZATION AND AWARENESS-raising: Sensitizing and raising awareness among government officials, civil society organizations, and the broader public about the needs and concerns of marginalized communities is also important. This can involve providing training and resources to increase understanding of the challenges facing marginalized communities, as well as promoting dialogue and partnership to build relationships and trust.

Representation and diversity: Ensuring that marginalized communities are represented in decision-making processes, as well as in government institutions and other key structures, is also important to promoting their inclusion and participation. This requires promoting diversity and inclusion in all aspects of society, and creating opportunities for the voices of marginalized communities to be heard.Advocacy and mobilization: Advocating for the rights and interests of marginalized communities, as well as mobilizing support and action to address the challenges they face, is also important to promoting their inclusion and participation. This requires building networks and alliances, as well as engaging in strategic advocacy that can influence policy and decision-making processes.

International support and cooperation: Engaging with international partners and organizations can also be helpful in promoting greater inclusion and participation of marginalized communities. This can involve seeking support, resources, and technical assistance, as well as engaging in international dialogue and cooperation to address the systemic factors that contribute to marginalization and discrimination.

Overall, effectively enforcing legal frameworks to promote inclusion and participation of marginalized communities, including the Oromo people, requires a multi-faceted and collaborative effort that involves a range of stakeholders and strategies. It requires a commitment to promoting human rights, democracy, and the rule of law, as well as a willingness to address historical injustices and systemic factors that contribute to marginalization and discrimination.Certainly. In addition to the strategies I mentioned earlier, there are a few more that can be employed to effectively enforce legal frameworks and promote inclusion and participation of marginalized communities, including the Oromo people. Some of these strategies include:

Addressing economic exclusion: Addressing economic exclusion is important to promoting the inclusion and participation of marginalized communities. This requires addressing the structural factors that contribute to economic marginalization, such as unequal access to resources, education, and employment opportunities.Strengthening civil society: Strengthening civil society and promoting the active participation of civil society organizations in decision-making processes can also be helpful in promoting greater inclusion and participation of marginalized communities.

This requires creating an enabling environment for civil society organizations to operate, as well as providing them with the resources and support they need to advocate for the rights and interests of marginalized communities.Addressing gender inequality: Addressing gender inequality is also important to promoting greater inclusion and participation of marginalized communities, including the Oromo people.

This requires promoting women's rights and empowerment, as well as addressing the social norms and attitudes that perpetuate gender discrimina-

tion and exclusion.Promoting access to justice: Promoting access to justice is also important to enforcing legal frameworks and promoting greater inclusion and participation. This requires ensuring that marginalized communities have access to legal services, as well as promoting alternative dispute resolution mechanisms that are accessible, affordable, and effective.Addressing environmental degradation: Addressing environmental degradation and promoting environmental sustainability is also important to promoting the inclusion and participation of marginalized communities.

This requires addressing the environmental challenges that disproportionately affect marginalized communities, as well as promoting sustainable development practices that ensure that the needs of marginalized communities are taken into account.Overall, effectively enforcing legal frameworks to promote inclusion and participation of marginalized communities, including the Oromo people, requires a comprehensive and multi-faceted approach that addresses the complex and interrelated factors that contribute to marginalization and discrimination.

It requires a commitment to promoting human rights, democracy, and the rule of law, as well as a willingness to address historical injustices and systemic factors that perpetuate exclusion and marginalization.Certainly. In addition to the strategies effectively enforce legal frameworks and promote inclusion and participation of marginalized communities, including the Oromo people.

Some of these strategies include: Promoting transparency and accountability: Promoting transparency and accountability in decision-making processes, as well as in the implementation and enforcement of legal frameworks, is important to promoting greater inclusion and participation. This requires creating mechanisms for public accountability, as well as ensuring that government institutions and officials are held accountable for their actions.

Strengthening community-based organizations: Strengthening community-based organizations and promoting their active participation in decision-making processes is also important to promoting greater inclusion and participation of marginalized communities. This requires building the capacity

of community-based organizations, as well as providing them with the re-sources and support they need to advocate for the rights and interests of their communities.Addressing the root causes of conflict: Addressing the root causes of conflict is also important to promoting greater inclusion and participation of marginalized communities.

This requires addressing the social, economic, and political factors that contribute to conflict and marginalization, as well as promoting dialogue and conflict resolution mechanisms that enable communities to address their grievances peacefully.Protecting human rights defenders: Protecting human rights defenders who advocate for the rights and interests of marginalized communities is also important to promoting greater inclusion and participation.

This requires creating an enabling environment for human rights defenders to operate, as well as ensuring that they are protected from reprisals and harassment.Strengthening regional and international cooperation: Strengthening regional and international cooperation is also important to promoting greater inclusion and participation of marginalized communities. This requires engaging in regional and international dialogue and cooperation to address the systemic factors that contribute to marginalization and discrimination, as well as seeking support and resources from international partners to promote the rights and interests of marginalized communities.

Overall, effectively enforcing legal frameworks to promote inclusion and participation of marginalized communities, including the Oromo people, requires a sustained and multi-faceted effort that involves a range of stakeholders and strategies. It requires a commitment to promoting human rights, democracy, and the rule of law, as well as a willingness to address the root causes of marginalization and exclusion.

One example of a successful implementation of these strategies is the case of the Truth and Reconciliation Commission (TRC) in South Africa. The TRC was established in 1995 as part of the process of transitioning from apartheid to democracy, with the aim of promoting national unity and reconciliation by addressing the human rights violations that occurred during

the apartheid era.The TRC employed a range of strategies to effectively enforce legal frameworks and promote inclusion and participation of marginalized communities, including the following:

Awareness-raising: The TRC raised awareness about human rights violations and the need for reconciliation through public hearings, media campaigns, and educational programs.Participation: The TRC provided opportunities for victims and their families to participate in the process by sharing their stories and experiences, as well as by providing recommendations for redress and reform.

Empowerment: The TRC empowered victims and their families by providing them with access to legal services, counseling, and other forms of support.Accountability: The TRC held perpetrators of human rights violations accountable by providing amnesty in exchange for full disclosure of their actions and by referring cases to the justice system for prosecution.

Reconciliation: The TRC promoted reconciliation by providing a forum for dialogue and understanding between victims and perpetrators, as well as by promoting a culture of forgiveness and healing.

The TRC was successful in promoting greater inclusion and participation of marginalized communities, including victims of human rights violations, by creating a space for their voices to be heard and for their experiences to be acknowledged. It also provided a mechanism for holding perpetrators accountable and promoting reconciliation, which helped to promote greater social cohesion and democratic participation in South Africa.While the TRC was not without its limitations and criticisms, it serves as an example of how effectively enforcing legal frameworks and promoting inclusion and participation of marginalized communities can contribute to greater social justice and democratic participation.

The TRC in South Africa is just one example of how effectively enforcing legal frameworks and promoting inclusion and participation of marginalized communities can contribute to greater social justice and democratic participation.There are many other examples from around the world where similar

strategies have been employed successfully to promote greater inclusion and participation of marginalized communities.

For instance, in Brazil, the landless workers' movement (MST) has employed a range of strategies to promote the rights and interests of landless farmers and other marginalized communities. These strategies have included organizing protests and occupations, as well as engaging in advocacy and dialogue with government officials and other stakeholders.

The MST has also worked to promote education and training among its members, as well as to promote sustainable agriculture practices that are better suited to the needs and interests of marginalized communities.In India, the National Rural Employment Guarantee Act (NREGA) was passed in 2005 to provide employment opportunities and social protection to rural households. The NREGA has been successful in promoting greater inclusion and participation of marginalized communities by providing them with access to employment, as well as by promoting social protection and poverty reduction.

In Rwanda, the government has employed a range of strategies to promote greater inclusion and participation of women, including the adoption of a gender quota system for political representation and the establishment of gender desks in government institutions. These strategies have been successful in promoting greater inclusion and participation of women in decision-making processes, as well as in promoting gender equality and women's rights.

2. The Institutional frameworks

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INSTITUTIONAL FRAMEWORKS are the structures and mechanisms that are put in place to enforce legal frameworks and promote inclusion and participation of marginalized communities. These frameworks typically involve government institutions, civil society organizations, and other stakeholders, and are designed to ensure that legal frameworks are effectively implemented and enforced, and that the needs and concerns of marginalized communities are taken into account.

Some examples of institutional frameworks that can be used to promote inclusion and participation of marginalized communities include: Human rights commissions: Human rights commissions are independent bodies that are established to promote and protect human rights. They typically have the power to investigate human rights violations, provide legal assistance and advice, and make recommendations to government authorities.

Ombudsman offices: Ombudsman offices are independent bodies that are established to investigate complaints and grievances against government authorities. They typically have the power to conduct investigations, make recommendations, and provide redress to those who have been harmed.Anti-discrimination agencies: Anti-discrimination agencies are bodies that are established to promote and enforce laws against discrimination. They typically have the power to investigate complaints of discrimination, provide legal assistance and advice, and take legal action against those who engage in discriminatory practices.

Community-based organizations: Community-based organizations (CBOs) are organizations that are established and run by members of marginalized communities. They typically work to promote the rights and interests of their communities, and may provide a range of services and support, including legal assistance, education and training, and advocacy.Independent media: Independent media are media outlets that are free from government

control and influence. They play an important role in promoting transparency and accountability, and in providing a platform for marginalized communities to voice their concerns and advocate for their rights.

Institutional frameworks are an important component of promoting inclusion and participation of marginalized communities, as they provide the mechanisms and structures necessary to enforce legal frameworks and promote the rights and interests of marginalized communities. They require a commitment to promoting human rights, democracy, and the rule of law, as well as a willingness to address the systemic factors that contribute to marginalization and discrimination.Certainly.

In addition to the examples of institutional frameworks that there are many other types of institutional frameworks that can be used to promote inclusion and participation of marginalized communities. Here are a few more examples: Independent judiciary: An independent judiciary is a key component of a democratic system, as it serves as a check on the power of government authorities and ensures that legal frameworks are enforced fairly and impartially.

An independent judiciary can also play an important role in protecting the rights and interests of marginalized communities, by providing a forum for legal recourse and redress.Local government structures: Local government structures, such as city councils and community boards, can play an important role in promoting inclusion and participation of marginalized communities. These structures can provide a platform for community members to voice their concerns and advocate for their rights, as well as for government authorities to engage with and respond to the needs and concerns of marginalized communities.

National human rights institutions: National human rights institutions are independent bodies that are established to promote and protect human rights at the national level. They typically have the power to investigate human rights violations, provide legal assistance and advice, and make recommendations to government authorities.Public interest litigation: Public interest litigation is a legal strategy that is used to promote the rights and inter-

ests of marginalized communities by bringing cases to court that have broader social or policy implications. Public interest litigation can be used to challenge discriminatory laws or policies, and to promote greater transparency and accountability in government decision-making processes.

International human rights mechanisms: International human rights mechanisms, such as the United Nations Human Rights Council and the International Criminal Court, can play an important role in promoting inclusion and participation of marginalized communities by providing a forum for international dialogue and advocacy, and by holding governments accountable for human rights violations. Institutional frameworks are an essential component of promoting inclusion and participation of marginalized communities, as they provide the structures and mechanisms necessary to enforce legal frameworks and promote the rights and interests of marginalized communities. They require a commitment to promoting human rights, democracy, and the rule of law, as well as a willingness to address the systemic factors that contribute to marginalization and discrimination.

In addition to the examples of institutional frameworks that I mentioned earlier, there are other strategies that can be employed to promote inclusion and participation of marginalized communities. Capacity building can involve providing training and education, as well as resources and support, to enable individuals and organizations to better understand the legal frameworks and policies that affect marginalized communities, and to develop effective strategies for advocacy and engagement.

Access to justice: Access to justice is an important component of promoting inclusion and participation of marginalized communities, as it enables them to seek legal recourse and redress for human rights violations and other forms of discrimination. Access to justice can be promoted by providing legal aid services, by establishing specialized courts or tribunals to address the needs of marginalized communities, and by promoting alternative dispute resolution mechanisms that are accessible and effective for marginalized communities.

Public awareness campaigns: Public awareness campaigns can be an effective way to promote inclusion and participation of marginalized communities, by

raising awareness about the issues that affect these communities, and by promoting greater understanding and empathy among the general public. Public awareness campaigns can involve media campaigns, public events, and other forms of outreach, and can be designed to promote greater understanding of the legal frameworks and policies that affect marginalized communities.

Social protection programs: Social protection programs, such as cash transfers, food subsidies, and other forms of social assistance, can play an important role in promoting inclusion and participation of marginalized communities, by providing them with the resources and support they need to meet their basic needs and to participate in social and economic life. Social protection programs can also be designed to address the specific needs and concerns of marginalized communities, such as women, children, and persons with disabilities.

Promoting inclusion and participation of marginalized communities requires a sustained and multi-faceted effort that involves a range of stakeholders and strategies. It requires a commitment to promoting human rights, democracy, and the rule of law, as well as a willingness to address the systemic factors that contribute to marginalization and exclusion. By employing a range of strategies and institutional frameworks, it is possible to create an enabling environment for marginalized communities to participate fully in social, economic, and political life.To promote inclusion and participation of marginalized communities, it is important to recognize and address the intersecting forms of discrimination that these communities face.

Empowerment: Empowering marginalized communities to advocate for their own rights and interests is an important component of promoting inclusion and participation. This can involve providing them with the resources and support they need to organize and mobilize, as well as creating opportunities for them to participate in decision-making processes and to have their voices heard.Partnership and collaboration: Promoting inclusion and participation of marginalized communities requires a collaborative effort that involves government authorities, civil society organizations, and other stakeholders.

Building partnerships and collaborations among these stakeholders can help to ensure that the needs and concerns of marginalized communities are effectively addressed, and that the strategies and institutional frameworks used to promote inclusion and participation are sustainable and effective.Monitoring and evaluation: Monitoring and evaluating the impact of strategies and institutional frameworks used to promote inclusion and participation is important to ensure that they are effective and to identify areas where improvements can be made. This can involve collecting data on the participation and inclusion of marginalized communities, as well as on the effectiveness of institutional frameworks and strategies being used.

Overall, promoting inclusion and participation of marginalized communities requires a comprehensive and multi-faceted approach that takes into account the intersecting forms of discrimination and disadvantage that these communities face. It requires a commitment to empowering these communities to advocate for their own rights and interests, as well as to building partnerships and collaborations among stakeholders to ensure that strategies and institutional frameworks are sustainable and effective.Cultural sensitivity and diversity: It is important to recognize and respect the diverse cultural backgrounds and experiences of marginalized communities. Strategies and institutional frameworks should be sensitive to the cultural context and needs of these communities, and should be developed in consultation with them to ensure that they are appropriate and effective.

Addressing structural inequalities: Marginalization and exclusion are often the result of structural inequalities that are deeply embedded in society. To promote inclusion and participation, it is important to address these structural inequalities, which can include disparities in access to education, healthcare, and economic opportunities.Political will: Promoting inclusion and participation of marginalized communities requires political will and commitment from government authorities and other stakeholders. This can involve allocating resources and funding to support strategies and institutional frameworks, as well as creating an enabling environment that supports the participation and inclusion of marginalized communities

3. The Oromo Protests and Oromia Media network

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THE OROMIA MEDIA NETWORK (OMN) is a media outlet based in the United States that provides news and information to the Oromo community in Ethiopia and around the world. OMN was founded in 2014 by Jawar Mohammed, a prominent Oromo activist and political analyst who is also the founder of the Oromo Youth Association and the Oromo Dialogue Forum. OMN provides news, analysis, and commentary on a wide range of issues related to the Oromo community, including politics, culture, and human rights.

OMN has been a controversial media outlet in Ethiopia, with the Ethiopian government accusing it of promoting ethnic division and inciting violence. In October 2019, the Ethiopian government shut down OMN's satellite broadcast and its social media pages, along with several other media outlets, as part of a crackdown on opposition voices and the Oromo protest movement. The shutdown of OMN sparked protests in Ethiopia and abroad, with many Oromo activists and human rights organizations condemning the government's actions as a violation of freedom of expression and press freedom.

Despite the challenges it has faced, OMN continues to be an important source of information and political commentary for the Oromo community, both in Ethiopia and abroad. OMN has also been credited with raising awareness of human rights abuses and political repression in Ethiopia, and with helping to mobilize support for the Oromo protest movement.Here are some additional details on the Oromia Media Network (OMN):

Programming: OMN provides a range of programming, including news bulletins, talk shows, and cultural programming. Its programming is primarily in the Oromo language, although it also provides content in other Ethiopian languages and English. OMN covers a range of issues related to the Oromo community, including politics, culture, and human rights.Ownership and

funding: OMN is owned and operated by Jawar Mohammed, who is also the founder of the Oromo Youth Association and the Oromo Dialogue Forum. OMN is funded by donations from the Oromo community and other supporters, as well as through advertising revenue.

Role in the Oromo protest movement: OMN has played a significant role in the Oromo protest movement, which began in 2015 in response to government plans to expand the boundaries of the capital city, Addis Ababa, into Oromo territory. OMN provided coverage of the protests and helped to mobilize support for the movement, which eventually led to the resignation of the Prime Minister in 2018 and the appointment of Abiy Ahmed as his successor. OMN has also been credited with raising awareness of human rights abuses and political repression in Ethiopia.

Government crackdown: OMN has faced a government crackdown on several occasions. In addition to the 2019 shutdown of its satellite broadcast and social media pages, several OMN journalists have been arrested and charged with terrorism-related offenses. The Ethiopian government has accused OMN of promoting ethnic division and inciting violence, although supporters of the network argue that it is simply providing a platform for the Oromo community to voice their concerns and advocate for their rights.Overall, the Oromia Media Network (OMN) is an important media outlet for the Oromo community in Ethiopia and around the world. OMN provides a platform for the Oromo community to raise awareness of their issues and advocate for their rights, although its coverage and commentary have sometimes been controversial and have faced government crackdowns.

Despite these challenges, OMN continues to play an important role in promoting press freedom and freedom of expression in Ethiopia.Here are some additional details on the Oromia Media Network (OMN):Social media presence: In addition to its satellite broadcast, OMN has a significant social media presence, with accounts on Facebook, Twitter, YouTube, and other platforms. OMN's social media pages have been an important source of news and information for the Oromo community, particularly during periods of government crackdowns on traditional media outlets.

Controversies: OMN has been a controversial media outlet in Ethiopia, with some critics accusing it of promoting ethnic division and inciting violence. Jawar Mohammed, the founder of OMN, has been a polarizing figure in Ethiopian politics, with some accusing him of stoking ethnic tensions and pursuing a separatist agenda. However, supporters of OMN argue that it is simply providing a platform for the Oromo community to voice their concerns and advocate for their rights.

Impact on Ethiopian politics: OMN has had a significant impact on Ethiopian politics, particularly in the context of the Oromo protest movement. OMN's coverage of the protests and its advocacy for the Oromo community helped to mobilize support for the movement, which eventually led to the resignation of the Prime Minister in 2018 and the appointment of Abiy Ahmed as his successor. OMN has also been credited with raising awareness of human rights abuses and political repression in Ethiopia, and with helping to push for political reforms.

Regulation of media in Ethiopia: Media regulation in Ethiopia has historically been restrictive, with the government tightly controlling traditional media outlets. However, there have been some recent efforts to liberalize media regulation, including the repeal of a law that criminalized defamation in 2021. Nonetheless, there are ongoing concerns about the government's use of anti-terrorism laws and other measures to suppress press freedom and freedom of expression, particularly in the context of ethnic tensions and political conflict.the Oromia Media Network (OMN) is a significant media outlet for the Oromo community in Ethiopia and around the world.

While OMN has faced criticism and government crackdowns, it has played an important role in raising awareness of human rights abuses and political repression in Ethiopia, and in advocating for greater political representation and rights for the Oromo community.

Role in the Ethiopian media landscape: OMN is one of the most influential media outlets in Ethiopia, particularly within the Oromo community. Its coverage and commentary on political and social issues in Ethiopia have had a significant impact on public discourse and have helped to shape political

debates in the country.Coverage of human rights abuses: OMN has been particularly vocal in its coverage of human rights abuses in Ethiopia, including extrajudicial killings, arbitrary arrests, and torture.

OMN has provided a platform for victims and their families to share their stories, helping to raise awareness of the human toll of political conflict in Ethiopia.Conflict with the Ethiopian government: OMN has had a contentious relationship with the Ethiopian government, particularly under the administration of Prime Minister Abiy Ahmed. In addition to the 2019 shutdown of its satellite broadcast and social media pages, several OMN journalists have been arrested and charged with terrorism-related offenses.

The government has accused OMN of promoting ethnic division and inciting violence, although supporters of the network argue that it is simply providing a platform for the Oromo community to voice their concerns and advocate for their rights.Coverage of the Tigray conflict: OMN has provided extensive coverage of the ongoing conflict in the Tigray region of Ethiopia, where government forces and allied militias have been accused of committing human rights abuses against civilians. OMN has provided a platform for Tigrayan activists and journalists to share their perspectives and has been critical of the government's handling of the conflict.Future of media in Ethiopia:

The Ethiopian media landscape is evolving rapidly, with new media outlets emerging and traditional media outlets facing increased competition from social media and other digital platforms. However, there are ongoing concerns about the government's use of anti-terrorism laws and other measures to suppress press freedom and freedom of expression, particularly in the context of ethnic tensions and political conflict.

The Oromia Media Network (OMN) is an important media outlet for the Oromo community in Ethiopia and around the world. OMN has faced significant challenges in its efforts to promote press freedom and human rights in Ethiopia, but it continues to play an important role in raising awareness of political conflict and promoting greater political representation for margin-

alized communities.Here are some additional details on the Oromia Media Network (OMN):

Social media presence: In addition to its satellite broadcast and website, OMN has a significant presence on social media platforms such as Facebook, Twitter, and YouTube. OMN's social media pages have large followings, particularly among the Oromo community, and have been an important source of news and information for those who do not have access to the satellite broadcast.Coverage of political events: OMN has provided extensive coverage of political events in Ethiopia, including elections, protests, and government policies. Its coverage has been critical of the Ethiopian government at times, particularly with regard to issues related to human rights and political repression.

Role in the Ethiopian diaspora: OMN has also played an important role in the Ethiopian diaspora, particularly among Oromo communities living abroad. OMN provides a platform for the diaspora to stay connected with news and events in Ethiopia, and has helped to mobilize support for human rights and political reform in the country.Controversies: OMN has been a controversial media outlet in Ethiopia, with the Ethiopian government accusing it of promoting ethnic division and inciting violence. Some critics have also accused OMN of biased reporting and advocacy journalism.

However, supporters of the network argue that it is simply providing a platform for the Oromo community to voice their concerns and advocate for their rights.Impact: Despite the controversies and challenges it has faced, OMN has had a significant impact on the political landscape in Ethiopia. OMN has helped to raise awareness of human rights abuses and political repression in Ethiopia, and has provided a platform for the Oromo community to advocate for their rights. OMN has also played a role in mobilizing support for the Oromo protest movement and for political reform in Ethiopia more broadly.

Overall, the Oromia Media Network (OMN) is an important media outlet for the Oromo community in Ethiopia and around the world. OMN has provided a platform for the Oromo community to raise awareness of their is-

sues and advocate for their rights, and has played a role in mobilizing support for political reform in Ethiopia. Despite the challenges it has faced, OMN continues to be an important source of news and information for the Oromo community, particularly in the context of Ethiopia's rapidly changing political landscape.Here are some additional details on the Oromia Media Network (OMN):

Programming: OMN provides a wide range of programming, including news bulletins, talk shows, documentaries, and cultural programming. Its programming is primarily in the Oromo language, although it also provides content in other Ethiopian languages and English. OMN covers a range of issues related to the Oromo community, including politics, culture, and human rights.Ownership and funding: OMN is owned and operated by Jawar Mohammed, who is also a political activist and analyst. OMN is funded by donations from the Oromo community and other supporters, as well as through advertising revenue.

Role in the Oromo protest movement: OMN has played a significant role in the Oromo protest movement, which began in 2015 in response to government plans to expand the boundaries of the capital city, Addis Ababa, into Oromo territory. OMN provided coverage of the protests and helped to mobilize support for the movement, which eventually led to the resignation of the Prime Minister in 2018 and the appointment of Abiy Ahmed as his successor. OMN has also been credited with raising awareness of human rights abuses and political repression in Ethiopia.Conflict with the Ethiopian government: OMN has had a contentious relationship with the Ethiopian government, particularly under the administration of Prime Minister Abiy Ahmed. In addition to the 2019 shutdown of its satellite broadcast and social media pages, several OMN journalists have been arrested and charged with terrorism-related offenses.

The government has accused OMN of promoting ethnic division and inciting violence, although supporters of the network argue that it is simply providing a platform for the Oromo community to voice their concerns and advocate for their rights.Impact on media freedom in Ethiopia: OMN has been a vocal advocate for press freedom and freedom of expression in Ethiopia.

Its coverage of human rights abuses and political conflict has helped to raise awareness of the need for greater media freedom in the country. However, media freedom remains limited in Ethiopia, with the government tightly controlling traditional media outlets and using anti-terrorism laws and other measures to suppress press freedom and freedom of expression.

4. Other Medias outlets

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THERE ARE SEVERAL OTHER media outlets that serve the Oromo community in Ethiopia and around the world. Here are some examples: Oromia News Network (ONN): ONN is a satellite television channel that primarily covers news and current events related to the Oromo community. It was launched in 2021 and is owned by the Oromia Broadcasting Network, which is based in the United States.

VOA Afaan Oromoo: Voice of America (VOA) Afaan Oromoo is a radio and digital media outlet that provides news and information in the Oromo language. It is part of the US government-funded VOA network and is based in Washington, DC.Oromia Broadcasting Services (OBS): OBS is a satellite television channel that provides news, entertainment, and cultural programming in the Oromo language. It is based in London, UK, and is owned by the Oromo Liberation Front, a political organization that advocates for the rights of the Oromo people.

Addis Standard: Addis Standard is an independent online news outlet that provides news and analysis on political and social issues in Ethiopia. While it is not specifically focused on the Oromo community, it covers issues that are important to the Oromo community and has been critical of the Ethiopian government's handling of the Oromo protest movement.Oromo Voice Radio: Oromo Voice Radio is an online radio station that provides news and information in the Oromo language.

It is based in the United States and is run by a group of Oromo activists.these media outlets provide a range of perspectives and coverage on issues related to the Oromo community. While they have faced challenges and restrictions in their efforts to provide independent and critical coverage, they have helped to raise awareness of the issues facing the Oromo community and have played a role in advocating for their rights and representation.. Here are some additional details on the Oromo media outlets:

Oromia News Network (ONN): ONN is a satellite television channel that was launched in 2021 to provide news and current affairs programming in the Oromo language. The channel is based in the United States and is owned by the Oromia Broadcasting Network, which was established by members of the Oromo community in the diaspora. ONN covers a range of issues related to the Oromo community, including politics, culture, and human rights.

VOA Afaan Oromoo: VOA Afaan Oromoo is a radio and digital media outlet that provides news and information in the Oromo language. It is part of the US government-funded VOA network and is based in Washington, DC. VOA Afaan Oromoo covers a range of issues related to Ethiopia and the Oromo community, and its programming includes news bulletins, talk shows, and cultural programming.

Oromia Broadcasting Services (OBS): OBS is a satellite television channel that provides news, entertainment, and cultural programming in the Oromo language. It is based in London, UK, and is owned by the Oromo Liberation Front, a political organization that advocates for the rights of the Oromo people. OBS covers a range of issues related to the Oromo community, including politics, culture, and human rights.

Addis Standard: Addis Standard is an independent online news outlet that provides news and analysis on political and social issues in Ethiopia. While it is not specifically focused on the Oromo community, it covers issues that are important to the Oromo community and has been critical of the Ethiopian government's handling of the Oromo protest movement. Addis Standard covers a range of issues related to Ethiopia, including politics, human rights, and the economy.

Oromo Voice Radio: Oromo Voice Radio is an online radio station that provides news and information in the Oromo language. It is based in the United States and is run by a group of Oromo activists. Oromo Voice Radio covers a range of issues related to the Oromo community, including politics, culture, and human rights.Overall, these media outlets provide important sources of news and information for the Oromo community in Ethiopia and around the world.

While they have faced challenges and restrictions in their efforts to provide independent and critical coverage, they have played a significant role in raising awareness of the issues facing the Oromo community and in advocating for their rights and representation.Here are some additional details on the Oromo media outlets:

Oromia News Network (ONN): ONN's programming includes news bulletins, talk shows, and cultural programming, and it covers a range of issues related to the Oromo community. ONN has a significant presence on social media platforms such as Facebook, Twitter, and YouTube, and its programming is primarily in the Oromo language. The channel has been an important source of news and information for the Oromo community, particularly in the context of the Ethiopian government's crackdown on independent media outlets.

VOA Afaan Oromoo: VOA Afaan Oromoo's programming includes news bulletins, talk shows, and cultural programming, and it covers a range of issues related to Ethiopia and the Oromo community. VOA Afaan Oromoo has a significant following among the Oromo community, both in Ethiopia and in the diaspora, and its programming is available on radio, television, and online platforms.

Oromia Broadcasting Services (OBS): OBS's programming includes news bulletins, talk shows, and cultural programming, and it covers a range of issues related to the Oromo community. OBS has faced challenges in its efforts to provide independent and critical coverage, and its journalists have been subject to harassment and intimidation by the Ethiopian government. Despite these challenges, OBS continues to be an important source of news and information for the Oromo community.Addis Standard: Addis Standard's programming includes news and analysis on political and social issues in Ethiopia, and it covers issues that are important to the Oromo community.

Addis Standard has been critical of the Ethiopian government's handling of the Oromo protest movement and has raised awareness of human rights abuses and political repression in Ethiopia.Oromo Voice Radio: Oromo

Voice Radio's programming includes news and information in the Oromo language, and it covers a range of issues related to the Oromo community. Oromo Voice Radio has a significant following among the Oromo community in the United States and has provided a platform for Oromo activists and advocates to voice their concerns and advocate for their rights.

Overall, these media outlets have played an important role in raising awareness of the issues facing the Oromo community and in advocating for their rights and representation. Despite the challenges and restrictions they have faced, they continue to be important sources of news and information for the Oromo community in Ethiopia and around the world. Here are some additional details on the Oromo media outlets:

Oromia News Network (ONN): ONN has a significant following among the Oromo community, both in Ethiopia and in the diaspora. Its programming has covered a wide range of issues related to the Oromo community, including politics, culture, and human rights. ONN has faced challenges in its efforts to provide independent and critical coverage, and its journalists have been subject to harassment and intimidation by the Ethiopian government. Despite these challenges, ONN continues to be an important source of news and information for the Oromo community.

VOA Afaan Oromoo: VOA Afaan Oromoo has been providing news and information in the Oromo language since the early 1990s. Its programming includes news bulletins, talk shows, and cultural programming, and it covers a range of issues related to Ethiopia and the Oromo community. VOA Afaan Oromoo has faced challenges in its efforts to provide independent and critical coverage, particularly in the context of the Ethiopian government's crackdown on independent media outlets.

Oromia Broadcasting Services (OBS): OBS was established by the Oromo Liberation Front, a political organization that advocates for the rights of the Oromo people. Its programming includes news bulletins, talk shows, and cultural programming, and it covers a range of issues related to the Oromo community. OBS has faced significant challenges in its efforts to provide in-

dependent and critical coverage, including harassment and intimidation of its journalists by the Ethiopian government.

Addis Standard: Addis Standard is an independent online news outlet that provides news and analysis on political and social issues in Ethiopia. While it is not specifically focused on the Oromo community, it covers issues that are important to the Oromo community and has been critical of the Ethiopian government's handling of the Oromo protest movement. Addis Standard has faced significant challenges in its efforts to provide independent and critical coverage, including harassment and intimidation of its journalists by the Ethiopian government.Oromo Voice Radio: Oromo Voice Radio is an online radio station that provides news and information in the Oromo language. It is run by a group of Oromo activists and advocates and covers a range of issues related to the Oromo community.

Oromo Voice Radio has faced challenges in its efforts to provide independent and critical coverage, including harassment and intimidation of its journalists by the Ethiopian government.Overall, these media outlets have played an important role in raising awareness of the issues facing the Oromo community and in advocating for their rights and representation. Despite the challenges and restrictions they have faced, they continue to be important sources of news and information for the Oromo community in Ethiopia and around the world.Here are some additional details on the Oromo media outlets:

Oromia News Network (ONN): ONN has been actively covering news and events related to the Oromo community and have provided a platform for Oromo activists, scholars, and politicians to voice their concerns and perspectives. ONN also covers issues related to other ethnic groups in Ethiopia and has been critical of the Ethiopian government's policies and actions that have led to political unrest and human rights violations. ONN has a significant presence on social media platforms, particularly Facebook and YouTube, and its content has been widely shared and discussed among the Oromo community.

VOA Afaan Oromoo: VOA Afaan Oromoo has been providing news and information in the Oromo language for over two decades and has a large audience in Ethiopia and the diaspora. Its programming includes news bulletins, talk shows, and cultural programming, and it covers a wide range of issues related to Ethiopia and the Oromo community. VOA Afaan Oromoo has faced challenges from the Ethiopian government, particularly during periods of political unrest and protests, and its journalists have been subject to harassment and intimidation.

Oromia Broadcasting Services (OBS): OBS was established as an independent media outlet by the Oromo Liberation Front, a political organization that advocates for the rights of the Oromo people. OBS's programming includes news bulletins, talk shows, and cultural programming, and it covers a range of issues related to the Oromo community. OBS has faced significant challenges from the Ethiopian government, including the arrest and detention of its journalists, the confiscation of its equipment, and the blocking of its broadcasts.

Addis Standard: Addis Standard is an independent online news outlet that covers political and social issues in Ethiopia, including issues related to the Oromo community. Addis Standard has been critical of the Ethiopian government's handling of the Oromo protest movement and has provided a platform for Oromo activists and scholars to voice their concerns and perspectives. Addis Standard has faced significant challenges from the Ethiopian government, including the arrest and detention of its journalists.

Oromo Voice Radio: Oromo Voice Radio is an online radio station that provides news and information in the Oromo language. It is run by a group of Oromo activists and advocates and covers a range of issues related to the Oromo community. Oromo Voice Radio has faced challenges from the Ethiopian government, including the blocking of its broadcasts and the arrest and detention of its journalists.Overall; these media outlets have provided important sources of news and information for the Oromo community in Ethiopia and around the world.

Chapter 7 – The Oromo Nationalism for Self-Determination

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THIS CHAPTER COVERS the growth of Oromo nationalism over the decades and the calls for self-determination from Oromo opposition groups, activists and politicians. It traces the history of Oromo resistance and documents the demands for equal rights, freedom and democracy. on the future prospects and aspirations of the Oromo people:After over a century of oppression and marginalization under various Ethiopian rulers, the Oromo people today find themselves at a pivotal moment in their history. The era of mass protests led by Oromo youth has shaken the foundations of the long-standing political order. However, the path ahead remains uncertain.

Fundamental reforms are still required to address historic Oromo grievances and accommodate their aspirations for self-determination, cultural rights, political voice, economic empowerment and equitable development. Pan-Oromo politics remains fractured and faces internal and external challenges.Some Oromo visions center on reforming the Ethiopian federation to guarantee autonomy and fair resource sharing while others call for outright independence and re-imagining the Ethiopian state. Most likely an incremental approach balancing these visions is needed.Further democratization, strengthening local governance and administration, equitable economic policy, and robust constitutional reform to enshrine Oromo rights will be essential. Progressive forces must unite across ethnic lines around a shared vision of an inclusive, just and democratic political and social order.

Oromos must break free from corrupt elite capture and build strong independent civil society institutions and mass-based development organizations to drive social change from the grassroots up. The potential of the Qeerroo movement must be consolidated into enduring political vehicles.Also vital is overcoming inequalities and divisions between urban elites and rural peasants, the diaspora and local populations, different sub-regions and clans

to build common purpose. FOundational myths and narratives must be re-framed to capture Oromo diversity and heritage.

With effort and goodwill from all sides, a reimagined Ethiopian federation or confederation that upholds Oromo rights can emerge. Oromia's place as the spiritual heartland and economic engine of the Horn of Africa can be fulfilled.

The Oromo people's incredible perseverance over centuries inspires confidence that the marginalization they have endured will give way to equitable inclusion and prosperity. But this requires sustained struggle, progressive leadership, and pragmatic vision to fulfill their aspirations.potential paths forward for the Oromo people: Building coherent political institutions and policy platforms from the grassroots up that can mobilize support across Oromia and represent Oromo interests nationally.

Investing in education, healthcare, infrastructure and opportunities for Oromo youth to provide the foundations for sustainable development.Promoting equitable growth, local enterprise, and diversified livelihood sources to reduce economic marginalization of Oromo farmers and workers.Developing Oromo language institutions, media outlets, educational materials, arts and culture to strengthen identities and self-awareness.Overcoming fragmentation and mistrust between different Oromo political factions to build a common platform based on core aspirations.

Bridging divides between Muslim and Christian Oromos through interfaith dialogue, tolerance, and recognizing shared values.Formulating progressive land policies that provide security for smallholder Oromo farmers while also supporting increased commercial investment.Building independent, capable and impartial judicial institutions to uphold rights and ensure accountability for past abuses.Carrying out constitutional reform that guarantees language rights, political participation, resource sharing, and autonomy.Fostering reconciliation through acknowledgement of past repression and its impacts as well as memorialization of the struggle.

Oromo struggles and the Ethiopian empire.The Oromo people have a rich cultural heritage and a unique language, which is one of the largest indigenous languages spoken in Africa. However, the Ethiopian empire imposed its own language, Amharic, as the official language and suppressed the use of other languages, including Oromo.The Oromo have also faced economic marginalization, with many forced to work as laborers on coffee and other plantations owned by wealthy elites, including the Ethiopian royal family. This economic exploitation has contributed to poverty and underdevelopment in Oromia.

The Oromo Liberation Front (OLF) was formed in 1973 in response to these injustices. The OLF fought a guerrilla war against the Ethiopian government for over two decades, but was weakened by internal divisions and government counter-insurgency tactics.In 1991, the Ethiopian government was overthrown by a coalition of rebel forces, including the OLF. However, the OLF withdrew from the coalition after the new government failed to meet its demands for self-determination and recognition of the Oromo people's rights.

The Ethiopian government, led by the Ethiopian People's Revolutionary Democratic Front (EPRDF), established a federal system of government in 1995 that recognized the autonomy of Ethiopia's ethnic groups, including the Oromo. However, the EPRDF was criticized for not fully implementing the federal system and for suppressing opposition and dissent.The 2015 protests in Oromia, which were sparked by the government's plans to expand the capital, Addis Ababa, into Oromo lands, led to a wider movement against political repression and marginalization of the Oromo people.

The government responded with a harsh crackdown, resulting in hundreds of deaths and thousands of arrests.In 2018, Abiy Ahmed became the Prime Minister of Ethiopia and introduced a series of reforms aimed at opening up the political space and promoting reconciliation among the country's ethnic groups. Abiy released political prisoners, including many Oromo activists, and invited exiled opposition groups, including the OLF, to return to Ethiopia and participate in peaceful political activities.Despite these reforms; there are still ongoing tensions and conflicts between the Oromo and

other ethnic groups, as well as with the Ethiopian government. The Oromo continue to struggle for their rights and self-determination, and the future of Ethiopia's ethnic federalism remains uncertain.

The Oromo people have long called for the right to self-determination, which would allow them to have control over their own political, economic, social, and cultural affairs. This includes the right to govern them and make decisions about their land, resources, language, and culture.The call for self-determination is rooted in the history of the Oromo people's oppression and marginalization by the Ethiopian empire, which has denied them basic human rights and freedoms. The Oromo people have been subjected to forced displacement, discrimination, and cultural suppression, and have been denied the right to express their identity and culture.

The Oromo Liberation Front (OLF) was founded in 1973 with the primary goal of achieving self-determination for the Oromo people. The OLF has fought for the recognition of the Oromo people's rights and for the establishment of an independent Oromo state.However, the call for self-determination is not limited to the OLF, but is shared by a majority of the Oromo people. The Oromo people have consistently demanded their right to self-determination in various forms, including through peaceful protests and other forms of political activism.

The demand for self-determination is also recognized by international law and the United Nations Charter, which recognizes the right of all people to self-determination. This right is enshrined in the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social, and Cultural Rights.

Despite the recognition of this right, the Ethiopian government has been accused of suppressing the Oromo people's call for self-determination and denying them their basic human rights. The ongoing struggle for self-determination and recognition of the Oromo people's rights remains a key issue in Ethiopia's political landscape.Over the years, the Ethiopian government has taken a number of actions to address the Oromo people's demands for self-determination and recognition of their rights.

One of the major actions taken by the government was the adoption of a federal system of government in 1995, which recognized the autonomy of Ethiopia's ethnic groups, including the Oromo. Under this system, the Oromo were granted some degree of political representation and control over their own affairs, including the right to use their language and practice their culture.

In 2018, the government of Prime Minister Abiy Ahmed took further steps to address the Oromo people's demands. This included releasing thousands of political prisoners, including many Oromo activists, and inviting exiled opposition groups, including the Oromo Liberation Front (OLF), to return to Ethiopia and participate in peaceful political activities.

The government also took steps to address some of the Oromo people's economic grievances, such as land rights and access to resources. For example, in 2018, the government announced plans to return land that had been taken from the Oromo people to its rightful owners, and to compensate those who had been displaced from their land.However, despite these actions, there are still ongoing tensions and conflicts between the Oromo people and the Ethiopian government. The government has been accused of using excessive force to suppress dissent and opposition, and of failing to fully implement the federal system of government. The Oromo people continue to demand greater recognition of their rights and self-determination, and the government's response to these demands remains a key issue in Ethiopia's political landscape.

There are several ongoing conflicts between the Oromo people and the Ethiopian government, despite the government's attempts to address some of the Oromo people's grievances.One of the main sources of conflict is the government's response to the Oromo people's demand for self-determination and recognition of their rights. While the government has taken some steps to address these demands, many Oromo people feel that the government has not gone far enough in addressing their concerns. Some Oromo activists have been arrested and charged with terrorism, and there have been reports of human rights abuses committed by government security forces against Oromo civilians.

Another source of conflict is related to land rights and access to resources. The Oromo people have long complained of being displaced from their ancestral lands, often without adequate compensation. While the government has announced plans to return land to its rightful owners and to compensate those who have been displaced, progress on these initiatives has been slow, and many Oromo people remain displaced from their traditional lands.

In addition, there have been ongoing tensions between the Oromo people and other ethnic groups in Ethiopia. The Oromo people have accused the government of favoring certain ethnic groups over others, and there have been reports of inter-ethnic violence in some parts of the country.Finally, there have been ongoing concerns about the government's commitment to democracy and human rights. While the government has taken some steps to address these concerns, including releasing political prisoners and inviting exiled opposition groups to return to Ethiopia, there are still concerns about the government's respect for basic human rights and freedoms.

These concerns have been exacerbated by recent events, such as the government's response to the 2019 Sidama referendum, which resulted in violence and the imposition of a state of emergency in Sidama.Oromo nationalism is a political and social movement that seeks to promote the interests and rights of the Oromo people in Ethiopia.

At its core, Oromo nationalism is a demand for greater political and social inclusivity, and for the recognition of the Oromo people as equal and autonomous citizens of Ethiopia.One of the key demands of Oromo nationalism is the right to self-determination, which is enshrined in international law and recognized by many governments around the world. The right to self-determination allows nations and peoples to determine their own political status, and to decide their own economic, social, and cultural development.

For the Oromo people, the right to self-determination is seen as a key means of achieving greater political and social autonomy, and of redressing historical grievances and injustices. Oromo nationalists argue that the Oromo people have been subjected to political and economic marginalization in

Ethiopia, and have been denied the right to control their own political and economic destiny.

Moreover, Oromo nationalists argue that the Ethiopian state has historically sought to suppress Oromo culture and language, and has imposed a dominant Amhara culture and language on all ethnic groups in the country. The demand for self-determination is therefore seen as a means of promoting greater cultural diversity and tolerance in Ethiopia, and of ensuring that all ethnic groups are able to express their own cultural identities and traditions.

However, the demand for self-determination is a controversial and complex issue, and is often subject to debate and disagreement within the Oromo community and beyond. Some Oromo activists argue that self-determination should involve the creation of an independent Oromo state, while others advocate for greater autonomy and representation within the Ethiopian state.

Overall, the demand for self-determination is a key aspect of Oromo nationalism, and is seen as a means of achieving greater political and social rights and redressing historical grievances and injustices. The Oromo people have shown remarkable resilience and determination in their struggle for self-determination, and their activism and advocacy have helped to shape the political and social landscape of Ethiopia in recent years.

The demand for self-determination by the Oromo people is rooted in a long history of political and economic marginalization, cultural suppression, and discrimination in Ethiopia. The Oromo people have been subjected to a range of injustices and human rights abuses, including forced displacement, land grabbing, and political persecution.

Moreover, the Oromo people have faced discrimination and marginalization in many aspects of their lives, including in education, employment, and representation in government. Oromo activists have reported being targeted by security forces and subjected to arbitrary arrests, torture, and extrajudicial killings.The demand for self-determination is seen as a means of addressing these historical grievances and injustices, and of promoting greater political

and social autonomy for the Oromo people. However, the demand for self-determination is a controversial and complex issue, and is subject to debate and disagreement within the Oromo community and beyond.Some Oromo activists argue that the demand for self-determination should involve the creation of an independent Oromo state, while others advocate for greater autonomy and representation within the Ethiopian state. The debate over the best approach to achieving self-determination reflects the diversity of views and experiences within the Oromo community, and highlights the challenges of achieving consensus and unity in pursuit of a common goal.

Despite these challenges, the demand for self-determination by the Oromo people has played a significant role in shaping Ethiopian politics and society in recent years. The election of Abiy Ahmed as Prime Minister in 2018, the first Oromo to hold the position, was seen as a significant milestone for the Oromo people, and raised hopes for greater political and social inclusivity in Ethiopia.

However, there are ongoing concerns about the government's commitment to promoting greater inclusivity and addressing the historical grievances of the Oromo people. The Oromo people continue to be engaged in a struggle for greater political and social rights, and the demand for self-determination is likely to remain a key aspect of Oromo nationalism for the foreseeable future.

The demand for self-determination by the Oromo people has been a source of controversy and debate in Ethiopia and beyond. While some Oromo activists argue for the creation of an independent Oromo state, others advocate for greater autonomy and representation within the Ethiopian state.The debate over the best approach to achieving self-determination reflects the diversity of views and experiences within the Oromo community, and highlights the challenges of achieving consensus and unity in pursuit of a common goal.One of the key challenges in the struggle for self-determination is the question of political representation.

While the Oromo people are the largest ethnic group in Ethiopia, they have historically been excluded from political power and representation, with

their interests and concerns often ignored by successive Ethiopian govern-ments.However, in recent years, the Oromo people have become an impor-tant political force in Ethiopia, with their activism and advocacy helping to bring about some significant changes in Ethiopian politics and society. The election of Abiy Ahmed as Prime Minister in 2018, the first Oromo to hold the position, was seen as a significant milestone for the Oromo people, and raised hopes for greater political and social inclusivity in Ethiopia.

Despite these developments, there are ongoing concerns about the govern-ment's commitment to promoting greater inclusivity and addressing the his-torical grievances of the Oromo people. The government has been accused of using excessive force against peaceful protesters, and there are ongoing con-cerns about the displacement of Oromo communities from their ancestral lands.Moreover, there are ongoing debates within the Oromo community about the best way to achieve greater political and social rights. Some Oro-mo activists argue that the demand for self-determination should involve the creation of an independent Oromo state, while others advocate for greater autonomy and representation within the Ethiopian state.

The struggle for self-determination is a complex and multifaceted one, with many different actors and factors involved. The Oromo people have shown remarkable resilience and determination in their struggle, and their activism and advocacy have helped to bring about some significant changes in Ethiopian politics and society. However, there is still much work to be done to address the concerns of the Oromo people and promote greater political and social inclusivity in Ethiopia.

The struggle for self-determination by the Oromo people in Ethiopia is a complex and ongoing process, involving a range of different actors and fac-tors.One of the key issues at stake in the struggle for self-determination is the question of political representation. The Oromo people are the largest ethnic group in Ethiopia, and have historically been excluded from political power and representation, with their interests and concerns often ignored by suc-cessive Ethiopian governments.

However, in recent years, the Oromo people have become an important political force in Ethiopia, with their activism and advocacy helping to bring about some significant changes in Ethiopian politics and society. The election of Abiy Ahmed as Prime Minister in 2018, the first Oromo to hold the position, was seen as a significant milestone for the Oromo people, and raised hopes for greater political and social inclusivity in Ethiopia.

Despite these developments, there are ongoing concerns about the government's commitment to promoting greater inclusivity and addressing the historical grievances of the Oromo people. The government has been accused of using excessive force against peaceful protesters, and there are ongoing concerns about the displacement of Oromo communities from their ancestral lands.Moreover, there are ongoing debates within the Oromo community about the best way to achieve greater political and social rights. Some Oromo activists argue that the demand for self-determination should involve the creation of an independent Oromo state, while others advocate for greater autonomy and representation within the Ethiopian state.The struggle for self-determination is also closely intertwined with the struggle for cultural recognition and respect. The Oromo people have a rich and diverse cultural heritage, but have historically faced cultural suppression and discrimination in Ethiopia.

The demand for self-determination is therefore seen as a means of promoting greater cultural diversity and tolerance in Ethiopia, and of ensuring that all ethnic groups are able to express their own cultural identities and traditions.the struggle for self-determination by the Oromo people in Ethiopia is a complex and multifaceted one, involving a range of different actors and factors. The Oromo people have shown remarkable resilience and determination in their struggle, and their activism and advocacy have helped to bring about some significant changes in Ethiopian politics and society. However, there is still much work to be done to address the concerns of the Oromo people and promote greater political and social inclusivity in Ethiopia.

The struggle for self-determination by the Oromo people in Ethiopia is deeply rooted in a long history of political and economic marginalization, cultural suppression, and discrimination. The Oromo people are the largest

ethnic group in Ethiopia and have faced discrimination and injustices for many years.

One of the key demands of the Oromo people is the right to self-determination, which is recognized by international law and has been used by many nations and peoples around the world to achieve greater political and social autonomy. For the Oromo people, the demand for self-determination is a means of achieving greater political and social autonomy, and of redressing historical grievances and injustices.

However, the demand for self-determination is a controversial and complex issue, and is subject to debate and disagreement within the Oromo community and beyond. Some Oromo activists argue that self-determination should involve the creation of an independent Oromo state, while others advocate for greater autonomy and participation within the Ethiopian state.

The struggle for self-determination is also closely intertwined with the struggle for cultural recognition and respect. The Oromo people have a rich and diverse cultural heritage but have historically faced cultural suppression and discrimination in Ethiopia. The demand for self-determination is therefore seen as a means of promoting greater cultural diversity and tolerance in Ethiopia, and of ensuring that all ethnic groups are able to express their own cultural identities and traditions.

In recent years, the Oromo people have become an important political force in Ethiopia, with their activism and advocacy helping to bring about some significant changes in Ethiopian politics and society. The election of Abiy Ahmed as Prime Minister in 2018, the first Oromo to hold the position, was seen as a significant milestone for the Oromo people, and raised hopes for greater political and social inclusivity in Ethiopia.

1. The Geo-political Implications

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THE OROMO PEOPLE ARE the largest ethnic group in Ethiopia, representing about 35% of the population. They have a long history of political and economic marginalization, and have faced discrimination and human rights abuses for many years.The geopolitical implications of the situation in Ethiopia are significant. Ethiopia is a large and strategically important country in the Horn of Africa, with a population of over 110 million people. It is also a major contributor to regional peacekeeping efforts, and has played an important role in promoting regional economic integration.

The ongoing conflict in Ethiopia, particularly the prosecution and genocide crimes against the Oromo people, has the potential to destabilize the region and undermine efforts to promote peace and stability. The conflict has already resulted in significant displacement and humanitarian suffering, and has the potential to escalate further if not addressed.The situation in Ethiopia has also raised concerns among the international community, particularly with regard to human rights abuses and violations. The international community has an important role to play in supporting efforts to address the conflict and promote accountability and justice for the prosecution and genocide crimes against the Oromo people.

Overall, the situation in Ethiopia is complex and multi-faceted, with significant geopolitical implications for the wider region. Addressing the conflict and promoting accountability and justice for the prosecution and genocide crimes against the Oromo people will require a sustained and collaborative effort among different actors and stakeholders, both within Ethiopia and at the regional and international levels.

Certainly, here are some additional considerations regarding the geopolitical implications of Ethiopia and the situation of the Oromo people:Regional security implications: The ongoing conflict in Ethiopia, particularly the prosecution and genocide crimes against the Oromo people, has the potential to

destabilize the region and undermine efforts to promote peace and security. The conflict has already resulted in significant displacement and humanitarian suffering, and has the potential to escalate further if not addressed. This could have significant implications for regional security and stability.

Economic implications: Ethiopia is a major economic player in the region, with significant natural resources and a large workforce. The ongoing conflict and instability could have significant economic implications, including disrupting trade and investment, and negatively impacting the livelihoods of millions of people.International relations implications: The situation in Ethiopia has raised concerns among the international community, particularly with regard to human rights abuses and violations. This could have implications for Ethiopia's relationships with other countries, including its economic and strategic partnerships.

Migration implications: The conflict in Ethiopia has led to significant displacement, with hundreds of thousands of people forced to flee their homes. This could have implications for migration patterns in the region, as well as for the displaced people themselves, who may face challenges in accessing basic services and support.Humanitarian implications: The ongoing conflict and instability in Ethiopia has had significant humanitarian implications, with millions of people in need of humanitarian assistance. This includes access to food, water, and healthcare, as well as protection and support for vulnerable groups such as women, children, and persons with disabilities.

The situation in Ethiopia is complex and multi-faceted, with significant geopolitical implications for the wider region. Addressing the conflict and promoting accountability and justice for the prosecution and genocide crimes against the Oromo people will require a sustained and collaborative effort among different actors and stakeholders, both within Ethiopia and at the regional and international levels. By working together towards these goals, it is possible to promote a more peaceful, just, and inclusive society for all Ethiopians, and contribute to regional stability and prosperity.

Certainly, here are some additional considerations regarding the geopolitical implications of Ethiopia and the situation of the Oromo people:Regional co-

operation and integration implications: Ethiopia is a major player in regional cooperation and integration efforts in East Africa, particularly through its membership in the Intergovernmental Authority on Development (IGAD) and the African Union (AU). The ongoing conflict in Ethiopia, particularly the prosecution and genocide crimes against the Oromo people, could have significant implications for regional cooperation and integration efforts, as well as for Ethiopia's relationships with other countries in the region.

Geopolitical competition implications: The situation in Ethiopia could also have implications for geopolitical competition in the region, particularly between regional powers such as Ethiopia, Egypt, and Sudan. The ongoing dispute over Ethiopia's construction of the Grand Ethiopian Renaissance Dam on the Nile River has already raised tensions between these countries, and the conflict in Ethiopia could exacerbate these tensions.

Humanitarian assistance implications: The ongoing conflict and instability in Ethiopia has led to significant humanitarian needs, with millions of people in need of assistance. This could create challenges for humanitarian organizations, which may face obstacles in accessing affected populations or providing assistance in safe and effective manner.Peacekeeping implications: Ethiopia is a major contributor to regional peacekeeping efforts, including through its participation in the African Union Mission in Somalia (AMISOM). The ongoing conflict in Ethiopia, particularly if it escalates, could have implications for Ethiopia's ability to contribute to these efforts, as well as for regional peacekeeping efforts more broadly.

Refugee implications: The conflict in Ethiopia has led to significant displacement, with hundreds of thousands of people forced to flee their homes. This could have implications for refugee flows in the region, as well as for the countries hosting these refugees.Overall, the situation in Ethiopia is complex and multi-faceted, with significant geopolitical implications for the wider region. Addressing the conflict and promoting accountability and justice for the prosecution and genocide crimes against the Oromo people will require a sustained and collaborative effort among different actors and stakeholders, both within Ethiopia and at the regional and international levels. By working together towards these goals, it is possible to promote a more peaceful, just,

and inclusive society for all Ethiopians, and contribute to regional stability and prosperity.

Certainly, here are some additional considerations regarding the geopolitical implications of Ethiopia and the situation of the Oromo people:Ethno-political implications: The conflict in Ethiopia has significant ethno-political implications, particularly with regard to the marginalization and persecution of the Oromo people. Addressing the underlying causes of this conflict, including issues related to land rights, access to resources, and political representation, will be critical for promoting lasting peace and stability in the region.Security implications: The ongoing conflict in Ethiopia has significant security implications, particularly in terms of the potential for the conflict to spread to neighboring countries or to create a power vacuum that could be exploited by extremist groups. Addressing the conflict and promoting stability in Ethiopia will be critical for promoting regional security.

Human rights implications: The situation in Ethiopia has significant human rights implications, particularly with regard to the prosecution and genocide crimes against the Oromo people. Addressing these human rights abuses and violations will be critical for promoting accountability and justice, as well as for promoting respect for human rights more broadly.Environmental implications: Ethiopia is a country with significant natural resources, including water resources.

The ongoing conflict and instability in Ethiopia could have significant environmental implications, particularly with regard to the management and use of these resources.Diplomatic implications: The situation in Ethiopia has significant diplomatic implications, particularly with regard to Ethiopia's relationships with other countries in the region and beyond. The international community has an important role to play in supporting efforts to address the conflict and promote accountability and justice for the prosecution and genocide crimes against the Oromo people.

Overall, the situation in Ethiopia is complex and multi-faceted, with significant geopolitical implications for the wider region. Addressing the conflict and promoting accountability and justice for the prosecution and genocide

crimes against the Oromo people will require a sustained and collaborative effort among different actors and stakeholders, both within Ethiopia and at the regional and international levels.By working together towards these goals, it is possible to promote a more peaceful, just, and inclusive society for all Ethiopians and contribute to regional stability and prosperity.Certainly, here are some additional considerations regarding the geopolitical implications of Ethiopia and the situation of the Oromo people:Economic implications: Ethiopia is a major economic player in the region, with significant natural resources and a large population. The ongoing conflict and instability in Ethiopia could have significant economic implications, including disrupting trade and investment, and negatively impacting the livelihoods of millions of people.

Migration implications: The conflict in Ethiopia has led to significant displacement, with hundreds of thousands of people forced to flee their homes. This could have implications for migration patterns in the region, as well as for the displaced people themselves, who may face challenges in accessing basic services and support.Political implications: The ongoing conflict in Ethiopia has significant political implications, particularly with regard to the country's governance structures and political stability.

Addressing the underlying political tensions and promoting inclusive governance structures will be critical for promoting lasting peace and stability in the region.Regional integration implications: Ethiopia is a major player in regional integration efforts in East Africa, particularly through its membership in the Intergovernmental Authority on Development (IGAD) and the African Union (AU).

The ongoing conflict in Ethiopia could have significant implications for regional cooperation and integration efforts, as well as for Ethiopia's relationships with other countries in the region.Humanitarian implications: The ongoing conflict and instability in Ethiopia has had significant humanitarian implications, with millions of people in need of assistance. This includes access to food, water, and healthcare, as well as protection and support for vulnerable groups such as women, children, and persons with disabilities.

Overall, the situation in Ethiopia is complex and multi-faceted, with significant geopolitical implications for the wider region. Addressing the conflict and promoting accountability and justice for the prosecution and genocide crimes against the Oromo people will require a sustained and collaborative effort among different actors and stakeholders, both within Ethiopia and at the regional and international levels. By working together towards these goals, it is possible to promote a more peaceful, just, and inclusive society for all Ethiopians and contribute to regional stability and prosperity.some additional considerations regarding the geopolitical implications of Ethiopia and the situation of the Oromo people:

Gender implications: The ongoing conflict in Ethiopia has significant gender implications, particularly with regard to the vulnerability of women and girls to violence and abuse. Addressing gender-based violence and promoting gender equality will be critical for promoting lasting peace and stability in the region.International relations implicationsThe situation in Ethiopia has raised concerns among the international community, particularly with regard to human rights abuses and violations. This could have implications for Ethiopia's relationships with other countries, including its economic and strategic partnerships.Environmental implications: Ethiopia is a country with significant natural resources, including water resources. The ongoing conflict and instability in Ethiopia could have significant environmental implications, particularly with regard to the management and use of these resources.

Cultural implications: The Oromo people have a rich cultural heritage, and the ongoing conflict in Ethiopia has had significant cultural implications, particularly with regard to the preservation and promotion of Oromo culture and identity.

Addressing these cultural implications will be critical for promoting social cohesion and inclusivity in the region.Educational implications: The ongoing conflict in Ethiopia has had significant educational implications, particularly with regard to the disruption of schooling and the impact on the education of children and young people. Addressing these educational implica-

tions will be critical for promoting human development and social progress in the region.

2. The Oromo National Interest

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THE OROMO PEOPLE ARE the largest ethnic group in Ethiopia and have a complex political history. Historically, the Oromo people have been marginalized and excluded from political power in Ethiopia. In recent years, there has been a growing Oromo political movement that seeks greater political representation and autonomy for the Oromo people. The Oromo political position can be characterized by a desire for greater political representation and self-determination. This includes demands for greater representation in the federal government, the recognition of the Oromo language and culture, and greater control over the resources and governance of Oromia, the region where most Oromo people live.

The national interests of the Oromo people are closely tied to these political demands. The Oromo people seek recognition of their identity and culture, the protection of their human rights, and the promotion of their economic and social development. Additionally, the Oromo people seek to play a greater role in the political and economic development of Ethiopia as a whole, while also maintaining their distinct cultural and political identity.

The Oromo political movement has faced significant challenges, including repression and violence from the Ethiopian government, but it continues to grow and advocate for the interests of the Oromo people. The Oromo people are an important part of Ethiopia's diverse cultural and political landscape, and their demands for greater representation and self-determination are important for the future of Ethiopia as a democratic and inclusive society. The Oromo political position is rooted in a long history of marginalization and exclusion from political power in Ethiopia. The Oromo people have faced discrimination and political repression under various Ethiopian governments, and many Oromo activists and politicians have been jailed, exiled, or killed for advocating for the rights of the Oromo people.

The Oromo political movement has grown in recent years, particularly in the wake of the Oromo protests that began in 2015. The protests were sparked by a government plan to expand the capital city, Addis Ababa, into Oromia, which many Oromo people saw as a threat to their land, culture, and political representation. The protests quickly spread across the Oromo region and other parts of Ethiopia, and they brought attention to a range of grievances related to political representation, economic and social development, and human rights.

The Oromo political movement is diverse and includes a range of political parties, civil society organizations, and grassroots activists. Some Oromo politicians and activists are advocating for greater autonomy for Oromia within a federal system, while others are calling for outright independence for the Oromo people.The national interests of the Oromo people are closely tied to their political demands for greater representation and self-determination.

The Oromo people seek recognition of their identity and culture, including the use of the Oromo language in official contexts and the protection of their cultural heritage. They also seek greater control over the resources and governance of Oromia, including the management of land and natural resources, the promotion of economic development, and the provision of basic services such as education and healthcare.

In addition to these local concerns, the Oromo people also seek to play a greater role in the political and economic development of Ethiopia as a whole. This includes demands for greater representation in the federal government, the recognition of Oromo history and culture in national narratives, and the promotion of Oromo economic and social development at the national level.Overall, the Oromo political position and national interests are complex and multifaceted, reflecting the diverse perspectives and aspirations of the Oromo people. The Oromo political movement seeks to address historical injustices and promote a more inclusive and democratic Ethiopia, while also advocating for the specific interests and concerns of the Oromo people.

A more proportional representation in the federal government: The Oromo people argue that their population size and demographic weight should be reflected in the distribution of political power at the federal level. They call for a more proportional representation of Oromo politicians and officials in the federal government, including in the executive branch, the parliament, and the judiciary.Greater control over regional affairs:

The Oromo people seek greater control over the affairs of Oromia, the region where most Oromo people live. This includes demands for greater control over the management of natural resources, the provision of basic services, and the promotion of economic development. They also call for the recognition of the Oromo language and culture in official contexts and the protection of Oromo cultural heritage.Recognition of Oromo history and culture: The Oromo people demand the recognition of their history and culture in national narratives and the promotion of Oromo cultural heritage.

They argue that their cultural identity has been suppressed and marginalized by previous Ethiopian governments, and that greater recognition of Oromo culture is necessary for a more inclusive and democratic Ethiopia.Fair representation in the security and defense forces: The Oromo people argue that they have been historically underrepresented in the security and defense forces of Ethiopia.

They call for a more proportional representation of Oromo personnel in these institutions, as well as greater respect for human rights and the rule of law within these institutions.These demands reflect the broader goals of the Oromo political movement, which seek greater representation and autonomy for the Oromo people within a federal and democratic Ethiopia.Here are some additional details on the specific demands of the Oromo people for greater representation in the federal government:

Electoral reforms: The Oromo people call for electoral reforms that would ensure free and fair elections and greater representation of all ethnic groups in the federal government. They argue that the current electoral system is undemocratic and that it favors the ruling party and its allies.Judicial reforms: The Oromo people seek reforms to the judiciary that would ensure impartial

and independent courts, as well as greater representation of Oromo judges and legal professionals. They argue that the current judiciary is influenced by political interests and that it fails to protect the rights of all citizens, particularly those of ethnic minorities.

Economic reforms: The Oromo people demand economic reforms that would promote greater economic development and prosperity for all Ethiopians, including the Oromo people. They call for policies that would promote greater access to education, healthcare, and other basic services, as well as greater investment in infrastructure and job creation.Land rights: The Oromo people seek greater recognition of their land rights and control over their ancestral lands. They argue that their lands have been expropriated by the government and private investors without adequate compensation, and that this has led to displacement, poverty, and environmental degradation.

Language rights: The Oromo people demand greater recognition of the Oromo language and its use in official contexts. They call for the recognition of the Oromo language as a national language, as well as the promotion of Oromo language education and media.these demands reflect the broader goals of the Oromo political movement, which seeks greater representation and autonomy for the Oromo people within a federal and democratic Ethiopia. The Oromo people argue that their demands are necessary for a more inclusive and just society that respects the rights and aspirations of all Ethiopians, regardless of their ethnic or cultural background.Here are some additional details on the specific demands of the Oromo people for greater representation in the federal government:

Security sector reforms: The Oromo people call for reforms to the security sector, including the police and the military, to ensure that they are accountable and representative of all ethnic groups in Ethiopia. They argue that the security forces have historically been used to suppress dissent and to target ethnic minorities, including the Oromo people.

Respect for human rights: The Oromo people demand greater respect for human rights in Ethiopia, including the right to freedom of expression, association, and assembly. They call for an end to extrajudicial killings, torture, and

arbitrary detention and for greater accountability for those who violate human rights.Recognition of Oromo political parties: The Oromo people seek greater recognition of their political parties and organizations at the federal level. They argue that the current political system is dominated by the ruling party, which makes it difficult for opposition parties, including Oromo parties, to participate in the political process.

3. The Afan Oromo Issues

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AFAAN OROMO IS ONE of the most widely spoken languages in Ethiopia and is the first language of the Oromo people, the largest ethnic group in the country. Despite its widespread use, Afaan Oromo was not recognized as an official language of Ethiopia until 1991, when the Ethiopian People's Revolutionary Democratic Front (EPRDF) came to power and introduced a new constitution that recognized the country's linguistic diversity and granted official status to a number of languages, including Afaan Oromo.

In 2018, the Ethiopian government announced a new language policy that designated Afaan Oromo, along with Amharic and Tigrinya, as the working languages of the federal government. The policy was intended to promote linguistic diversity and inclusivity in the country, and to ensure that all Ethiopians have equal access to government services and information.However, the implementation of the language policy has faced some challenges, particularly with regard to the availability of resources and capacity to provide government services in multiple languages.

There have also been concerns raised about the quality of translation and interpretation services, and the need to ensure that all Ethiopians have equal access to information and services regardless of their language.the language policy is an important step towards promoting linguistic diversity and inclusivity in Ethiopia, and towards recognizing the importance of Afaan Oromo and other languages in the country's cultural and linguistic heritage. However, it will be important to continue to work towards addressing the challenges and ensuring that the policy is effectively implemented in practice.here are some additional details on the Afaan Oromo language policy and its implementation:

The language policy is part of a broader effort to promote cultural and linguistic diversity in Ethiopia. The country has over 80 different ethnic groups,

each with its own language, culture, and traditions. Recognizing and promoting these diverse languages and cultures is seen as an important step towards building a more inclusive and cohesive society.

The policy designates Afaan Oromo, Amharic, and Tigrinya as the working languages of the federal government. This means that government services and information, including official documents, forms, and websites, must be provided in these languages. It also means that government officials and employees must be able to communicate effectively in these languages.The implementation of the language policy has faced some challenges, particularly with regard to the availability of resources and capacity to provide government services in multiple languages. For example, there may be a shortage of trained translators and interpreters, or a lack of funding to provide translation and interpretation services.

There have also been concerns raised about the quality of translation and interpretation services, and the need to ensure that all Ethiopians have equal access to information and services regardless of their language.The government has acknowledged these concerns and has committed to addressing them through training and capacity building programs.Despite these challenges, the language policy has been generally well-received among the Oromo community and other language communities in Ethiopia. Many see it as an important step towards recognizing and promoting linguistic diversity and inclusivity in the country.

Overall, the Afaan Oromo language policy is an important step towards promoting linguistic diversity and inclusivity in Ethiopia, and towards recognizing the importance of Afaan Oromo and other languages in the country's cultural and linguistic heritage. However, it will be important to continue to work towards addressing the challenges and ensuring that the policy is effectively implemented in practice. here are some additional details on the Afaan Oromo language policy and its implementation:

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The policy is also intended to address historical marginalization and discrimination against the Oromo people, who make up the largest ethnic group in the country. The Oromo people have long been marginalized and their language and culture suppressed, particularly during the reign of Emperor Haile Selassie and the military government that followed.

The implementation of the language policy has involved the development of language standards and the establishment of language centers to provide training and capacity building for government officials and employees. The government has also worked to increase the availability of Afaan Oromo language materials, including books, newspapers, and radio programs.The policy has been generally well-received among the Oromo community and other language communities in Ethiopia, who see it as an important step towards promoting linguistic diversity and inclusivity in the country. However, there have been some concerns raised about the quality of translation and interpretation services, and the need to ensure that all Ethiopians have equal access to information and services regardless of their language.

The language policy is also seen as an important step towards promoting peace and stability in Ethiopia, by recognizing and promoting the rights of different language communities and addressing historical grievances. However, it is just one part of a broader effort to address the root causes of conflict and promote reconciliation and social cohesion in the country.the Afaan Oromo language policy is an important step towards promoting linguistic diversity and inclusivity in Ethiopia, and towards recognizing the importance of Afaan Oromo and other languages in the country's cultural and linguistic heritage.

However, it will be important to continue to work towards addressing the challenges and ensuring that the policy is effectively implemented in practice.here are some additional details on the Afaan Oromo language policy and its implementation:The Afaan Oromo language policy is not only aimed

at promoting linguistic diversity and inclusivity in Ethiopia, but also at promoting social and economic development.

By recognizing and promoting the use of Afaan Oromo and other languages, the policy aims to improve access to education, healthcare, and other essential services for communities that have historically been marginalized.The policy has also been viewed as a way to promote democracy and good governance, by giving people greater access to information and enabling them to participate more fully in public life.

By promoting the use of multiple languages, the policy is seen as a way to empower citizens and promote greater accountability and transparency in government.Despite the positive intentions behind the language policy; its implementation has faced some challenges. One of the major challenges has been the lack of trained translators and interpreters who can provide accurate translations and interpretations in Afaan Oromo and other languages. This has made it difficult for some government agencies to provide services in multiple languages.

Another challenge has been the lack of resources, particularly in rural areas, to provide Afaan Oromo language materials and services. This has made it difficult for some communities to access government services and information.Despite these challenges, the language policy has been generally well-received, particularly among the Oromo community. Many see it as an important step towards recognizing and promoting the rights of different language communities and addressing historical grievances.

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The language policy is also seen as an important step towards promoting peace and stability in Ethiopia, by recognizing and promoting the rights of different language communities and addressing historical grievances. However, it is just one part of a broader effort to address the root causes of conflict and promote reconciliation and social cohesion in the country.The language policy has also had some positive effects on the education system in Ethiopia. By promoting the use of Afaan Oromo and other languages in education, the policy aims to improve access to education for students who may not be fluent in Amharic or English, the two languages previously used in education. This is seen as a way to improve learning outcomes and promote greater equity in education.

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and linguistic heritage. However, it will be important to continue to work towards addressing the challenges and ensuring that the policy is effectively implemented in practice.here are some additional details on the Afaan Oromo language policy and its implementation:

The implementation of the Afaan Oromo language policy has been accompanied by efforts to standardize the language and develop a writing system. This has involved the creation of an Afaan Oromo language academy, which has developed a standardized orthography and grammar rules for the language.The language policy has also had some positive effects on the media landscape in Ethiopia. By promoting the use of Afaan Oromo and other languages in media, the policy aims to improve access to information for communities that have historically been marginalized. This is seen as a way to promote greater transparency and accountability in government, as well as greater civic engagement.

The language policy has also been viewed as a way to promote economic development, by improving access to education and healthcare for communities that have historically been marginalized. By recognizing and promoting the rights of different language communities, the policy is seen as a way to promote greater social and economic inclusion.Despite the positive intentions behind the language policy, its implementation has faced some challenges.

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towards addressing the challenges and ensuring that the policy is effectively implemented in practice.here are some additional details on the Afaan Oromo language policy and its implementation:

The Afaan Oromo language policy is not only aimed at promoting linguistic diversity and inclusivity in Ethiopia, but it is also intended to promote national unity and social cohesion. By recognizing and promoting the use of Afaan Oromo and other languages, the policy aims to build a more inclusive and cohesive society, where all citizens can participate fully in public life.The policy has also been viewed as a way to promote democratic governance in Ethiopia, by giving people greater access to information and enabling them to participate more fully in public life. By promoting the use of multiple languages, the policy is seen as a way to empower citizens and promote greater accountability and transparency in government.

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However, it will be important to continue to work towards addressing the challenges and ensuring that the policy is effectively implemented in practice.here are some additional details on the Afaan Oromo language policy and its implementation:The Afaan Oromo language policy is part of a broader effort to promote cultural and linguistic diversity in Ethiopia.The country has over 80 different ethnic groups, each with its own language, culture, and traditions. Recognizing and promoting these diverse languages and cultures is seen as an important step towards building a more inclusive and cohesive society.

The policy has been viewed as a way to address historical marginalization and discrimination against the Oromo people, who make up the largest ethnic group in the country. The Oromo people have long been marginalized and their language and culture suppressed, particularly during the reign of Emperor Haile Selassie and the military government that followed.The implementation of the language policy has involved the development of language standards and the establishment of language centers to provide training and capacity building for government officials and employees.

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policy is also seen as an important step towards promoting peace and stability in Ethiopia, by recognizing and promoting the rights of different language communities and addressing historical grievances. However, it is just one part of a broader effort to address the root causes of conflict and promote reconciliation and social cohesion in the country.

The language policy has also had some positive effects on the education system in Ethiopia. By promoting the use of Afaan Oromo and other languages in education, the policy aims to improve access to education for students who may not be fluent in Amharic or English, the two languages previously used in education. This is seen as a way to improve learning outcomes and promote greater equity in education.

4. The Oromo-Addis Ababa Politics

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THE OROMO PEOPLE HAVE long been involved in political struggles in Ethiopia, with demands for greater recognition and representation in government. One of the key issues in Oromo politics has been the question of the status of Addis Ababa, the capital city of Ethiopia, which is located within the Oromia region.The Oromo people consider Addis Ababa to be part of their ancestral land and have demanded greater control over the city and its resources. However, there have been tensions between the Oromo people and the Ethiopian government over the issue, with the government asserting its control over the city and resisting Oromo demands for greater autonomy.

In recent years, there have been some efforts to address the issue of Addis Ababa's status, including the establishment of a special zone for the city within the Oromia region. However, there is still ongoing debate and disagreement over the issue, with some Oromo activists calling for greater autonomy for the city and others demanding that it be recognized as part of the Oromia region.Overall, the question of the status of Addis Ababa remains a contentious issue in Oromo politics, with significant implications for the relationship between the Oromo people and the Ethiopian government., here are some additional details on the Oromo political question and the issue of Addis Ababa:

The Oromo people make up the largest ethnic group in Ethiopia, comprising approximately 34% of the population. Despite their size, the Oromo have often been marginalized in Ethiopian politics and have faced discrimination and repression.The Oromo political question has been a central issue in Ethiopian politics for decades. The Oromo people have long demanded greater representation in government and recognition of their cultural and linguistic rights.One of the key issues in Oromo politics has been the status of Addis Ababa, which is located within the Oromia region. The Oromo people consider Addis Ababa to be part of their ancestral land and have demanded greater control over the city and its resources.

The Ethiopian government, however, has resisted Oromo demands for greater autonomy over the city, asserting its control over the capital and resisting efforts to recognize it as part of the Oromia region.In recent years, there have been some efforts to address the issue of Addis Ababa's status, including the establishment of a special zone for the city within the Oromia region. However, there is still ongoing debate and disagreement over the issue, with some Oromo activists calling for greater autonomy for the city and others demanding that it be recognized as part of the Oromia region.

The issue of Addis Ababa's status has become particularly contentious in recent years, as the Ethiopian government has pursued a policy of rapid urbanization and development in the city. This has led to concerns among Oromo activists that the government's policies will further marginalize and displace the Oromo people in the city. The resolution of these issues will be critical to promoting greater democracy, inclusivity, and stability in Ethiopia., here are some additional details on the Oromo political question and the issue of Addis Ababa:

The Oromo political question has its roots in the broader history of Ethiopia, including the country's long history of imperial rule, which often marginalized and suppressed the Oromo people and their culture.The issue of Addis Ababa's status has become particularly contentious in recent years due to the government's plans for the city's development and expansion. There are concerns among Oromo activists that the government's policies will further marginalize and displace the Oromo people in the city.

The Oromo people have been at the forefront of political protests in Ethiopia in recent years, with demands for greater representation in government and recognition of their cultural and linguistic rights. The government's response to these protests has been criticized for its use of excessive force and repression.In response to these protests, the Ethiopian government has implemented some reforms aimed at promoting greater political inclusivity, including the release of political prisoners and the appointment of a new prime minister from the Oromo community.

However, there are still ongoing concerns about the government's commitment to reform and its willingness to address the underlying issues of political representation and cultural recognition.The issue of Addis Ababa's status also has implications for regional politics in Ethiopia, as the city is an economic and political hub for the entire country. The resolution of this issue will be critical to promoting greater stability and inclusivity in Ethiopia.

Overall, the Oromo political question and the issue of Addis Ababa remain central issues in Ethiopian politics, with significant implications for the relationship between the Oromo people and the Ethiopian government, as well as for the country's broader political and economic future., here are some additional details on the Oromo political question and the issue of Addis Ababa:

The Oromo political question is rooted in the history of Ethiopia, which has been characterized by a long history of imperial rule that often marginalized and suppressed the Oromo people and their culture.The issue of Addis Ababa's status has become particularly contentious in recent years due to the government's plans for the city's development and expansion, which have led to concerns about the displacement of the Oromo people from their ancestral lands.

The Oromo people have been at the forefront of political protests in Ethiopia in recent years, with demands for greater representation in government and recognition of their cultural and linguistic rights. The government's response to these protests has been criticized for its use of excessive force and repression.The Ethiopian government has implemented some reforms in response to these protests, including the release of political prisoners and the appointment of a new prime minister from the Oromo community.

However, there are still ongoing concerns about the government's commitment to reform and its willingness to address the underlying issues of political representation and cultural recognition.The issue of Addis Ababa's status has broader implications for regional politics in Ethiopia, as the city is an economic and political hub for the entire country. The resolution of this issue will be critical to promoting greater stability and inclusivity in Ethiopia.The

Oromo political question and the issue of Addis Ababa are also closely linked to broader debates about federalism and decentralization in Ethiopia.

There are ongoing discussions about the appropriate balance between centralized and decentralized governance, and the role of regional governments in promoting local autonomy and political representation.Overall, the Oromo political question and the issue of Addis Ababa are complex and multifaceted issues that are deeply intertwined with the history and politics of Ethiopia. The resolution of these issues will require a sustained commitment to political dialogue and reform, as well as greater recognition of the rights and interests of all of Ethiopia's diverse ethnic and linguistic communities.here are some additional details on the

Oromo political question and the issue of Addis Ababa:The Oromo political question is rooted in a long history of marginalization and discrimination against the Oromo people in Ethiopia, including during the reign of Emperor Haile Selassie and the military government that followed.The issue of Addis Ababa's status has become a key focus of Oromo political activism in recent years, as the city is located within the Oromia region and the Oromo people consider it to be part of their ancestral land.

There are concerns that the government's plans for the city's development and expansion will further marginalize and displace the Oromo people from their lands.The Oromo people have been at the forefront of political protests in Ethiopia in recent years, with demands for greater representation in government and recognition of their cultural and linguistic rights. The government's response to these protests has been criticized for its use of excessive force and repression.

In response to these protests, the Ethiopian government has implemented some reforms aimed at promoting greater political inclusivity, including the release of political prisoners and the appointment of a new prime minister from the Oromo community.However, there are still ongoing concerns about the government's commitment to reform and its willingness to address the underlying issues of political representation and cultural recognition.

Many Oromo activists continue to call for greater autonomy and recognition of the Oromia region.The issue of Addis Ababa's status is also closely linked to debates about federalism and decentralization in Ethiopia. There are ongoing discussions about the appropriate balance between centralized and decentralized governance, and the role of regional governments in promoting local autonomy and political representation.Overall, the Oromo political question and the issue of Addis Ababa are complex and multifaceted issues that are deeply intertwined with the history and politics of Ethiopia.

The resolution of these issues will require a sustained commitment to political dialogue and reform, as well as greater recognition of the rights and interests of all of Ethiopia's diverse ethnic and linguistic communities.here are some additional details on the Oromo political question and the issue of Addis Ababa:The Oromo political question is a longstanding issue in Ethiopian politics, dating back to the time of Emperor Menelik II in the late 1800s. Menelik's conquest of Oromia and other regions of Ethiopia laid the foundation for the country's centralized government structure and the marginalization of the Oromo people.

The issue of Addis Ababa's status has become a key focus of Oromo political activism in recent years, as the city is located within the Oromia region and is considered by many Oromo people to be part of their ancestral land. There are concerns that the government's plans for the city's development and expansion will further marginalize and displace the Oromo people from their lands.

The Oromo people have been at the forefront of political protests in Ethiopia in recent years, with demands for greater representation in government and recognition of their cultural and linguistic rights. The government's response to these protests has been criticized for its use of excessive force and repression.In response to these protests, the Ethiopian government has implemented some reforms aimed at promoting greater political inclusivity, including the release of political prisoners and the appointment of a new prime minister from the Oromo community.

However, there are still ongoing concerns about the government's commitment to reform and its willingness to address the underlying issues of political representation and cultural recognition. Many Oromo activists continue to call for greater autonomy and recognition of the Oromia region.The issue of Addis Ababa's status is also closely linked to debates about federalism and decentralization in Ethiopia.

There are ongoing discussions about the appropriate balance between centralized and decentralized governance, and the role of regional governments in promoting local autonomy and political representation.Overall, the Oromo political question and the issue of Addis Ababa are complex and multifaceted issues that are deeply intertwined with the history and politics of Ethiopia. The resolution of these issues will require a sustained commitment to political dialogue and reform, as well as greater recognition of the rights and interests of all of Ethiopia's diverse ethnic and linguistic communities.

There have been various proposals put forward to address the Oromo political question and the issue of Addis Ababa. Here are some examples:Greater political representation: Many Oromo activists have called for greater representation of the Oromo people in government and political institutions. This could involve measures such as increasing the number of Oromo representatives in parliament or creating new political parties that represent the interests of the Oromo community.Recognition of cultural and linguistic rights: The Oromo people have long demanded greater recognition of their cultural and linguistic rights.

This could involve measures such as promoting the use of the Oromo language in government and education, and preserving Oromo cultural traditions and heritage.Greater local autonomy: Some Oromo activists have called for greater autonomy for the Oromia region, including control over resources such as land and water. This could involve devolving more power to local governments and creating new institutions that enable greater community participation in decision-making.Recognition of Addis Ababa's status: Some Oromo activists have called for Addis Ababa to be recognized as part of the Oromia region, with greater control over the city and its resources.

Others have called for the creation of a special administrative zone for the city that recognizes its unique status as the national capital.Political dialogue and reconciliation: Ultimately, addressing the Oromo political question and the issue of Addis Ababa will require a sustained commitment to political dialogue and reconciliation between different communities and political groups in Ethiopia. This could involve establishing forums for political dialogue, promoting greater transparency and accountability in government, and addressing the underlying economic and social factors that contribute to political tensions and conflicts.

How have the Ethiopian government and political parties responded to the proposed solutions?The Ethiopian government and political parties have responded to the proposed solutions in various ways. Here are some examples:Greater political representation: The Ethiopian government has taken some steps to increase Oromo representation in government and political institutions.

Recognition of cultural and linguistic rights: The Ethiopian government has taken some steps to promote the recognition of Oromo cultural and linguistic rights. For example, the government has promoted the use of the Oromo language in education and media, and has established a new Oromia Broadcasting Network. However, there are still concerns that more needs to be done to promote the use of the Oromo language in government and other official settings.

Greater local autonomy: The Ethiopian government has taken some steps to devolve more power to local governments and promote greater community participation in decision-making. For example, the government has established new regional administrations and has promoted the creation of local development councils.

However, there are still concerns that the government has not done enough to address the underlying issues of land ownership and resource control that are at the root of many political conflicts in Ethiopia.Recognition of Addis Ababa's status: The Ethiopian government has not yet recognized Addis Ababa as part of the Oromia region, but there have been some efforts to ad-

dress the issue. For example, the government has established a special committee to study the issue and make recommendations for a resolution.

However, there are still concerns that the government's plans for the city's development and expansion will further marginalize the Oromo people and displace them from their ancestral lands.Political dialogue and reconciliation: The Ethiopian government has taken some steps to promote political dialogue and reconciliation between different communities and political groups in Ethiopia.there are still concerns that the government's use of force and repression against political dissidents and protesters undermines efforts to promote genuine political dialogue and reconciliation.Here are some additional details on how the Ethiopian government and political parties have responded to the proposed solutions to address the Oromo political question and the issue of Addis Ababa:

Greater political representation: While the appointment of Prime Minister Abiy Ahmed was seen as a positive step towards greater Oromo representation in government, there are still concerns that the government has not done enough to address broader issues of political representation and inclusivity. Some political parties, such as the Oromo Federalist Congress (OFC), have called for the creation of a new federal system that gives more power to regional states and promotes greater representation of marginalized groups.

Recognition of cultural and linguistic rights: The Ethiopian government has taken some steps to promote the recognition of Oromo cultural and linguistic rights, but there are still concerns that more needs to be done. The OFC has called for the recognition of Oromo as a federal working language, and for the establishment of Oromo language schools and universities.Greater local autonomy: The Ethiopian government has established new regional administrations and promoted greater community participation in decision-making, but there are still concerns that more needs to be done to address the underlying issues of land ownership and resource control. Some political parties, such as the Oromo Liberation Front (OLF), have called for the creation of an independent Oromia state with greater autonomy and control over resources.Recognition of Addis Ababa's status: The Ethiopian government has established a special committee to study the issue of Addis Ababa's status,

but there are still concerns that the government's plans for the city's development and expansion will further marginalize the Oromo people. Some political parties, such as the OLF, have called for Addis Ababa to be recognized as part of the Oromia region, while others have called for the creation of a special administrative zone that recognizes the city's unique status as the national capital.Political dialogue and reconciliation:

The Ethiopian government has established a national reconciliation commission and promoted forums for dialogue and discussion, but there are still concerns that the government's use of force and repression against political dissidents and protesters undermines efforts to promote genuine political dialogue and reconciliation. Some political parties, such as the OFC, have called for the release of political prisoners and for the establishment of an independent commission to investigate human rights abuses.. Here are some additional details on how the Ethiopian government and political parties have responded to the proposed solutions to address the Oromo political question and the issue of Addis Ababa:

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Greater local autonomy: The Ethiopian government has established new regional administrations and promoted greater community participation in decision-making, but there are still concerns that more needs to be done to address the underlying issues of land ownership and resource control. Some

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The Ethiopian government has established a national reconciliation commission and promoted forums for dialogue and discussion, but there are still concerns that the government's use of force and repression against political dissidents and protesters undermines efforts to promote genuine political dialogue and reconciliation. Some political parties, such as the OFC, have called for the release of political prisoners and for the establishment of an independent commission to investigate human rights abuses.

Constitutional reform: Some political parties, such as the Oromo Liberation Front, have called for constitutional reform to address the Oromo political question and other issues facing Ethiopia. They argue that the current constitution does not adequately address the concerns of marginalized groups and that a new constitution is needed to promote greater political inclusion and representation.Economic empowerment: Some activists and political parties have called for greater economic empowerment for the Oromo people, including access to land, resources, and employment opportunities.

The Ethiopian government has launched various economic development programs aimed at promoting job creation and poverty reduction, but there are still concerns that these programs do not adequately address the needs of marginalized communities.the Ethiopian government and political parties have responded to the proposed solutions in various ways, but there is still much work to be done to address the underlying issues of political repre-

sentation, cultural recognition, and economic empowerment that are at the root of the Oromo political question and the issue of Addis Ababa.Here are some additional details on how the Ethiopian government and political parties have responded to the proposed solutions to address the Oromo political question and the issue of Addis Ababa:

Greater political representation: The Ethiopian government has taken some steps to increase Oromo representation in government and political institutions, including appointing Oromo politicians to high-level positions and increasing the number of Oromo representatives in parliament. However, there are still concerns that the government has not done enough to address broader issues of political representation and inclusivity. Some political parties, such as the Oromo Federalist Congress (OFC), have called for the creation of a new federal system that gives more power to regional states and promotes greater representation of marginalized groups.

Recognition of cultural and linguistic rights: The Ethiopian government has taken some steps to promote the recognition of Oromo cultural and linguistic rights, including promoting the use of the Oromo language in education and media. However, there are still concerns that more needs to be done to promote the use of the Oromo language in government and other official settings.

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Oromo people. Some political parties, such as the OLF, have called for Addis Ababa to be recognized as part of the Oromia region, while others have called for the creation of a special administrative zone that recognizes the city's unique status as the national capital.

Political dialogue and reconciliation: The Ethiopian government has established a national reconciliation commission and promoted forums for dialogue and discussion, but there are still concerns that the government's use of force and repression against political dissidents and protesters undermines efforts to promote genuine political dialogue and reconciliation. Some political parties, such as the OFC, have called for the release of political prisoners and for the establishment of an independent commission to investigate human rights abuses.

Constitutional reform: Some political parties, such as the Oromo Liberation Front, have called for constitutional reform to address the Oromo political question and other issues facing Ethiopia. They argue that the current constitution does not adequately address the concerns of marginalized groups and that a new constitution is needed to promote greater political inclusion and representation.Economic empowerment: Some activists and political parties have called for greater economic empowerment for the Oromo people, including access to land, resources, and employment opportunities. The Ethiopian government has launched various economic development programs aimed at promoting job creation and poverty reduction, but there are still concerns that these programs do not adequately address the needs of marginalized communities.

It is worth noting that there are ongoing debates and disagreements among political parties and activists on the best ways to address the Oromo political question and the issue of Addis Ababa. However, there is a growing recognition that addressing these issues will require a sustained commitment to political dialogue, reconciliation, and inclusive governance..

Here are some additional details on how the Ethiopian government and political parties have responded to the proposed solutions to address the Oromo political question and the issue of Addis Ababa:Greater political repre-

sentation: While the Ethiopian government has taken some steps to increase Oromo representation in government and political institutions, there are still concerns that the government has not done enough to address broader issues of political representation and inclusivity.

Some political parties, such as the Oromo Federalist Congress (OFC), have called for the creation of a new federal system that gives more power to regional states and promotes greater representation of marginalized groups.Recognition of cultural and linguistic rights: The Ethiopian government has taken some steps to promote the recognition of Oromo cultural and linguistic rights, including promoting the use of the Oromo language in education and media. However, there are still concerns that more needs to be done to promote the use of the Oromo language in government and other official settings. The OFC has called for the recognition of Oromo as a federal working language, and for the establishment of Oromo language schools and universities.

Greater local autonomy: Some political parties, such as the Oromo Liberation Front (OLF), have called for the creation of an independent Oromia state with greater autonomy and control over resources. However, the Ethiopian government has been hesitant to endorse such proposals, citing concerns about maintaining the unity and territorial integrity of the country.Recognition of Addis Ababa's status: The issue of Addis Ababa's status remains a contentious issue in Ethiopian politics, with some political parties calling for the city to be recognized as part of the Oromia region and others advocating for a special administrative status.

The Ethiopian government has established a special committee to study the issue, but it remains to be seen what its recommendations will be.Political dialogue and reconciliation: The Ethiopian government has taken some steps to promote political dialogue and reconciliation, including establishing a national reconciliation commission and holding various forums for discussion and debate. However, there are still concerns that the government's use of force and repression against political dissidents and protesters undermines efforts to promote genuine political dialogue and reconciliation.Constitutional reform: Some political parties, such as the Oromo Liberation Front,

have called for constitutional reform to address the Oromo political question and other issues facing Ethiopia.

They argue that the current constitution does not adequately address the concerns of marginalized groups and that a new constitution is needed to promote greater political inclusion and representation.Economic empowerment: Some activists and political parties have called for greater economic empowerment for the Oromo people, including access to land, resources, and employment opportunities.

The Ethiopian government has launched various economic development programs aimed at promoting job creation and poverty reduction, but there are still concerns that these programs do not adequately address the needs of marginalized communities.Overall, while there have been some positive steps taken by the Ethiopian government and political parties to address the Oromo political question and the issue of Addis Ababa, there is still much work to be done to ensure greater political representation, cultural recognition, and economic empowerment for marginalized communities. Ultimately, addressing these issues will require a sustained commitment to political dialogue, reconciliation, and inclusive governance, as well as a willingness to engage in difficult and sensitive conversations about the underlying causes of political conflict in Ethiopia.

The Ethiopian government and political parties have responded to the proposed solutions in various ways. Here are some examples:Greater political representation: The government has taken some steps to increase the representation of the Oromo people in government and political institutions.However, there are ongoing concerns about the government's commitment to promoting greater political representation and inclusivity.Recognition of cultural and linguistic rights: The government has taken some steps to recognize the cultural and linguistic rights of the Oromo people, such as promoting the use of the Oromo language in government and education. However, there is still more work to be done to ensure that Oromo cultural traditions and heritage are fully recognized and protected.

Greater local autonomy: The government has been hesitant to devolve more power to local governments, citing concerns about stability and security. However, there have been some efforts to promote greater community participation in decision-making, such as through the establishment of community-based organizations and the strengthening of traditional conflict resolution mechanisms.Recognition of Addis Ababa's status: The government has taken a firm stance on Addis Ababa's status, maintaining that it is a federal city that does not belong to any particular region.

This position has been criticized by some Oromo activists, who argue that Addis Ababa is located within the Oromia region and should be recognized as such.Political dialogue and reconciliation: The government has made some efforts to promote political dialogue and reconciliation, such as through the establishment of a national reconciliation commission and the release of political prisoners. However, there are ongoing concerns about the government's commitment to these efforts and its willingness to engage in meaningful dialogue with opposition groups.

5. The Oromo- Dire Dawa Politics

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DIRE DAWA IS A CITY in eastern Ethiopia, located near the border with Somalia. While the city is not located within the Oromia region, it has a significant Oromo population and has been the site of political mobilization and activism in recent years.One of the key issues related to Oromo politics in Dire Dawa is the question of identity and representation. While the Oromo people make up a significant proportion of the city's population, they have historically been marginalized from political and economic power. In recent years, there have been efforts to promote greater Oromo representation in local government and to address the underlying issues of marginalization and exclusion.

In 2018, for example, a coalition of Oromo political parties won a majority of seats in the city council elections, marking a significant shift in power from the previous administration. However, there have been ongoing challenges to this political transition, including allegations of electoral fraud and resistance from non-Oromo groups.Another issue related to Oromo politics in Dire Dawa is the broader question of regional autonomy and federalism.

While the city is not located within the Oromia region, there have been calls for greater regional autonomy and control over resources, as well as for more inclusive and representative governance structures at the local and regional levels.Overall, the politics of Dire Dawa are closely intertwined with the broader issues of Oromo identity and representation in Ethiopia, as well as with the ongoing debates about federalism, regional autonomy, and political inclusivity. The city has been the site of significant political mobilization and activism in recent years, and the outcome of these struggles will have important implications for the future of Ethiopian politics and governance.

In addition to the issues of identity and representation, there are several other factors that have contributed to the complex politics of Dire Dawa and the broader Oromo region:Historical marginalization: The Oromo people

have historically been marginalized from political and economic power in Ethiopia, and have faced discrimination and violence from successive governments. This legacy of marginalization has contributed to a sense of frustration and anger among the Oromo people, and has fueled demands for greater political representation and autonomy.

Economic challenges: Dire Dawa and the broader Oromo region have faced significant economic challenges in recent years, including high levels of poverty and unemployment. This has contributed to a sense of frustration and disillusionment among many young people, who see limited opportunities for economic advancement and social mobility.Land rights: The issue of land rights has been a particularly contentious issue in Dire Dawa and other parts of the Oromo region.

Many Oromo people have been displaced from their ancestral lands due to government-led development projects, and there have been ongoing disputes over land ownership and resource control.Political repression: The Ethiopian government has been criticized for its heavy-handed approach to political dissent and activism, particularly in the Oromo region. Many Oromo activists and political leaders have been arrested and detained on charges of terrorism and other offenses, and there have been reports of torture and extrajudicial killings.Regional tensions:

The Oromo region is home to many different ethnic groups, and there have been ongoing tensions and conflicts between these groups. In some cases, these tensions have been stoked by political elites seeking to maintain their power and influence.Despite these challenges, there have been some positive developments in recent years, including the election of a coalition of Oromo political parties in the city council elections in Dire Dawa.

These developments have raised hopes for greater political representation and inclusivity, and have fueled broader debates about federalism, regional autonomy, and political reform in Ethiopia. However, there is still much work to be done to address the underlying issues of marginalization, economic exclusion, and political repression that have fueled the politics of Dire

Dawa and the broader Oromo region.Here are some additional details on the politics of the Oromo region and Dire Dawa:

Federalism and regional autonomy: The Oromo region has been at the forefront of debates about federalism and regional autonomy in Ethiopia. Many Oromo activists and political leaders have called for greater regional autonomy and control over resources, arguing that this is necessary to address the historical marginalization and exclusion of the Oromo people. However, there are also concerns about the potential for regional fragmentation and instability, as well as the need to maintain the unity and territorial integrity of the country.

Political representation: The Oromo people make up the largest ethnic group in Ethiopia, but have historically been underrepresented in government and political institutions. In recent years, there have been efforts to promote greater political representation, including the election of a coalition of Oromo political parties in the city council elections in Dire Dawa. However, there are ongoing challenges to these efforts, including allegations of electoral fraud and resistance from non-Oromo groups.

Land rights: The issue of land rights has been a particularly contentious issue in the Oromo region, where many people have been displaced from their ancestral lands due to government-led development projects. There have been ongoing disputes over land ownership and resource control, and many Oromo activists and political leaders have called for greater recognition of indigenous land rights.Economic development: Dire Dawa and the broader Oromo region have faced significant economic challenges in recent years, including high levels of poverty and unemployment.

6. The Wallo Oromo issues and Oromo Politics

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THE WALLO OROMO ARE a subgroup of the Oromo people who live in the Amhara and Tigray regions of northern Ethiopia. The Wallo Oromo have a distinct culture and history, and have played an important role in the politics of the Oromo region.Like the broader Oromo community, the Wallo Oromo have faced historical marginalization and exclusion from political and economic power in Ethiopia. In recent years, there have been efforts to promote greater political representation and inclusivity for the Oromo people, including the Wallo Oromo.

However, there are also challenges to these efforts, including ongoing tensions and conflicts with non-Oromo groups, as well as divisions within the Oromo community itself. Some Wallo Oromo activists and political leaders have raised concerns about the dominance of the Oromo Liberation Front (OLF) and other Oromo nationalist groups, which they feel do not adequately represent the interests of all Oromo people.

In addition to these internal tensions, there are also broader debates about federalism, regional autonomy, and political reform in Ethiopia, which have important implications for the Wallo Oromo and other minority groups in the country. Some Wallo Oromo activists and political leaders have called for greater recognition of regional autonomy and control over resources, arguing that this is necessary to address the historical marginalization and exclusion of the Oromo people.Overall, the politics of the Wallo Oromo are closely intertwined with the broader issues of Oromo identity and representation in Ethiopia, as well as with the ongoing debates about federalism, regional autonomy, and political inclusivity.

The Wallo Oromo, like other Oromo subgroups, have a rich cultural heritage and a strong sense of identity, and their voices and perspectives will be important in shaping the future of Ethiopian politics and governance.Certainly.

The Wallo Oromo, like other Oromo subgroups, have a distinct culture and history, and have faced historical marginalization and exclusion from political and economic power in Ethiopia. Here are some additional details on the politics of the Wallo Oromo:

Political representation: The Wallo Oromo, like other Oromo subgroups, have historically been underrepresented in government and political institutions. In recent years, there have been efforts to promote greater political representation and inclusivity, including the election of Oromo political parties in the Wallo region. However, there are ongoing challenges to these efforts, including allegations of electoral fraud and resistance from non-Oromo groups.

Internal divisions: There are also divisions within the Oromo community itself, including among the Wallo Oromo. Some Wallo Oromo activists and political leaders have raised concerns about the dominance of the Oromo Liberation Front (OLF) and other Oromo nationalist groups, which they feel do not adequately represent the interests of all Oromo people. These internal divisions have complicated efforts to promote greater political representation and inclusivity for the Oromo people.

Land rights: The issue of land rights has been a particularly contentious issue for the Wallo Oromo, as well as for other Oromo subgroups. Many Oromo people have been displaced from their ancestral lands due to government-led development projects, and there have been ongoing disputes over land ownership and resource control. Some Wallo Oromo activists and political leaders have called for greater recognition of indigenous land rights, as well as for more inclusive and representative governance structures at the local and regional levels.

Federalism and regional autonomy: The Wallo Oromo, like other Oromo subgroups, have been at the forefront of debates about federalism and regional autonomy in Ethiopia. Many Oromo activists and political leaders have called for greater regional autonomy and control over resources, arguing that this is necessary to address the historical marginalization and exclusion of the Oromo people. However, there are also concerns about the potential

for regional fragmentation and instability, as well as the need to maintain the unity and territorial integrity of the country.

Overall, the politics of the Wallo Oromo are complex and multifaceted, reflecting a range of historical, economic, and political factors. While there have been some positive developments in recent years, there are ongoing challenges to the promotion of greater political representation, economic development, and human rights in the region. Addressing these challenges will require a sustained commitment to inclusive governance, political dialogue, and economic reform, as well as a willingness to engage in difficult and sensitive conversations about the underlying causes of political conflict in Ethiopia. Here are some additional details on the politics of the Wallo Oromo:

Economic challenges: The Wallo Oromo, like other Oromo subgroups, have faced significant economic challenges in recent years, including high levels of poverty and unemployment. Many young people in the region have limited opportunities for economic advancement and social mobility, which has fueled frustration and disillusionment. There have been efforts to promote economic development and job creation, including through government-led initiatives and private sector investment, but there are ongoing concerns about the distribution of economic benefits and the need to address underlying issues of economic exclusion and inequality.

Identity and cultural heritage: The Wallo Oromo have a distinct cultural heritage and sense of identity, which has been shaped by their history and experiences as a subgroup within the broader Oromo community. There have been ongoing efforts to promote and preserve Wallo Oromo culture and language, including through education and cultural programs. However, there are also concerns about the potential loss of cultural heritage and identity in the face of rapid social and economic change.

Political repression: The Ethiopian government has been criticized for its heavy-handed approach to political dissent and activism, particularly in the Oromo region. Many Oromo activists and political leaders have been arrest-

ed and detained on charges of terrorism and other offenses, and there have been reports of torture and extrajudicial killings.

There are ongoing calls for greater respect for human rights and political freedoms in the country, including for the Wallo Oromo and other minority groups.International attention: The politics of the Wallo Oromo, and the broader Oromo region, have attracted significant international attention in recent years, including from human rights organizations and foreign governments. This attention has helped to raise awareness of the challenges facing the Oromo people, and has put pressure on the Ethiopian government to address issues of political representation, economic development, and human rights.

Overall, the politics of the Wallo Oromo are closely intertwined with the broader issues of Oromo identity and representation in Ethiopia, as well as with the ongoing debates about federalism, regional autonomy, and political inclusivity. The Wallo Oromo, like other Oromo subgroups, have a rich cultural heritage and a strong sense of identity, and their voices and perspectives will be important in shaping the future of Ethiopian politics and governance.Here are some additional details on the politics of the Wallo Oromo:

Political participation: The Wallo Oromo, like other Oromo subgroups, has been increasingly engaged in political participation in recent years. This has included the formation of political parties, the participation of Wallo Oromo in local and national elections, and the engagement of activists and community leaders in advocacy and political organizing. However, there are still significant challenges to full and meaningful political participation, including the persistence of systemic discrimination and exclusion from political power.

Language and education: The Wallo Oromo have a distinct language and culture, which has been under threat due to a variety of factors, including the dominance of Amharic in official and educational settings. There have been efforts to promote and preserve the Wallo Oromo language and culture, including through the establishment of language schools and cultural programs. However, more needs to be done to ensure that the Wallo Oromo

and other Oromo subgroups have access to quality education that is culturally and linguistically appropriate.

Human rights: The Wallo Oromo, like other Oromo subgroups, have faced significant human rights abuses in Ethiopia, including extrajudicial killings, arbitrary detention, and torture. There have been calls for greater respect for human rights and political freedoms in the country, including for the Wallo Oromo and other minority groups. International human rights organizations and foreign governments have played an important role in advocating for human rights in Ethiopia.Economic development:

The Wallo Oromo, like other Oromo subgroups, have faced significant economic challenges in recent years, including high levels of poverty and unemployment. There have been efforts to promote economic development and job creation, including through government-led initiatives and private sector investment. However, there are ongoing concerns about the distribution of economic benefits and the need to address underlying issues of economic exclusion and inequality.

Overall, the politics of the Wallo Oromo are closely intertwined with the broader issues of Oromo identity, representation, and human rights in Ethiopia. The Wallo Oromo have a distinct culture and history, and their voices and perspectives are important in shaping the future of Ethiopian politics and governance.. Here are some additional details on the politics of the Wallo Oromo: Historical context: The Wallo Oromo, like other Oromo subgroups, have a complex history of colonization, displacement, and cultural suppression. For many years, the Ethiopian government pursued a policy of assimilation, which sought to suppress Oromo culture and language and replace it with Amharic culture.

This policy led to the marginalization and exclusion of the Oromo people from political and economic power in Ethiopia.Political representation: The Wallo Oromo, like other Oromo subgroups, have historically been underrepresented in government and political institutions. In recent years, there have been efforts to promote greater political representation and inclusivity, including the election of Oromo political parties in the Wallo region. Howev-

er, there are ongoing challenges to these efforts, including allegations of electoral fraud and resistance from non-Oromo groups.Land rights:

The issue of land rights has been a particularly contentious issue for the Wallo Oromo, as well as for other Oromo subgroups. Many Oromo people have been displaced from their ancestral lands due to government-led development projects, and there have been ongoing disputes over land ownership and resource control.

Some Wallo Oromo activists and political leaders have called for greater recognition of indigenous land rights, as well as for more inclusive and representative governance structures at the local and regional levels.Federalism and regional autonomy: The Wallo Oromo, like other Oromo subgroups, have been at the forefront of debates about federalism and regional autonomy in Ethiopia. Many Oromo activists and political leaders have called for greater regional autonomy and control over resources, arguing that this is necessary to address the historical marginalization and exclusion of the Oromo people.

7. The Harari-Oromo Politics

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THE HARARI REGIONAL State is a small region in eastern Ethiopia with its capital city in Harar. The Harari people are an ethnic group with a distinct language and culture, and they have a long history in the region. In recent years, the politics of the Harari Regional State have been closely intertwined with the broader politics of the Oromo region and the Oromo people.The Oromo people are the largest ethnic group in Ethiopia, and they have historically faced marginalization and exclusion from political and economic power. In recent years, the Oromo region has been at the forefront of political activism and advocacy for greater political representation and human rights in Ethiopia.

The Harari Regional State has been a key player in these political developments. The Harari people have been supportive of the Oromo struggle for political representation and human rights, and there have been ongoing efforts to build alliances and coalitions between the two regions. This has included the formation of joint political parties and advocacy groups, as well as the sharing of resources and expertise.At the same time, there have also been tensions and conflicts between the Harari Regional State and the Oromo region.

Some Oromo activists and political leaders have criticized the Harari Regional State for aligning too closely with the Ethiopian government and for not doing enough to support the broader Oromo struggle for political representation and human rights. There have also been concerns about the potential for regional fragmentation and instability, as well as the need to maintain the unity and territorial integrity of the country.

Overall, the politics of the Harari Regional State and the Oromo region reflect the broader challenges facing Ethiopia as it seeks to promote greater political representation, economic development, and human rights. Addressing these challenges will require a sustained commitment to inclusive gov-

ernance, political dialogue, and economic reform, as well as a willingness to engage in difficult and sensitive conversations about the underlying causes of political conflict in Ethiopia.

Similarly, the Oromo people have a rich cultural and historical heritage, and have faced a long history of marginalization and exclusion from political and economic power in Ethiopia. Understanding the historical context of these regions is important in understanding the current political dynamics and challenges.

Political representation: The Harari Regional State and the Oromo region have both experienced challenges with political representation. Historically, the Harari people have had limited representation in national political institutions, and have often been marginalized in the broader political landscape. Similarly, the Oromo region has been characterized by a lack of political representation and a history of political exclusion.

In recent years, there have been efforts to promote greater political representation and inclusivity, including through the formation of joint political parties and advocacy groups.Human rights: The Harari Regional State and the Oromo region have both experienced significant human rights abuses in Ethiopia, including extrajudicial killings, arbitrary detention, and torture. There have been calls for greater respect for human rights and political freedoms in the country, including for minority groups like the Harari and the Oromo. International human rights organizations and foreign governments have played an important role in advocating for human rights in Ethiopia.

Economic development: The Harari Regional State and the Oromo region have both faced significant economic challenges in recent years, including high levels of poverty and unemployment. There have been efforts to promote economic development and job creation, including through government-led initiatives and private sector investment. However, there are ongoing concerns about the distribution of economic benefits and the need to address underlying issues of economic exclusion and inequality.Federalism and regional autonomy: The Harari Regional State and the Oromo region, like

other regions in Ethiopia, have been at the center of debates about federalism and regional autonomy.

There have been calls for greater regional autonomy and control over resources, arguing that this is necessary to address the historical marginalization and exclusion of minority groups. However, there are also concerns about the potential for regional fragmentation and instability, as well as the need to maintain the unity and territorial integrity of the country.Overall, the politics of the Harari Regional State and the Oromo region are closely intertwined with the broader issues of political representation, human rights, and economic development in Ethiopia.

Identity and cultural preservation: The Harari people and the Oromo people both have distinct identities and cultures that have been threatened by historical assimilationist policies and ongoing discrimination. There have been efforts to promote and preserve Harari and Oromo culture and language, including through the establishment of language schools and cultural programs.

However, more needs to be done to ensure that the Harari and Oromo people have access to quality education that is culturally and linguistically appropriate.Land rights: The issue of land rights has been a particularly contentious issue for the Oromo region, as well as for other regions in Ethiopia. Many Oromo people have been displaced from their ancestral lands due to government-led development projects, and there have been ongoing disputes over land ownership and resource control. Some Harari and Oromo activists and political leaders have called for greater recognition of indigenous land rights, as well as for more inclusive and representative governance structures at the local and regional levels.

Political alliances and divisions: While there have been efforts to build alliances and coalitions between the Harari Regional State and the Oromo region, there have also been tensions and conflicts between the two regions. Some Oromo activists and political leaders have criticized the Harari Regional State for aligning too closely with the Ethiopian government and for

not doing enough to support the broader Oromo struggle for political representation and human rights.

There have also been concerns about the potential for regional fragmentation and instability, as well as the need to maintain the unity and territorial integrity of the country.International involvement: The politics of the Harari Regional State and the Oromo region have attracted international attention and involvement, particularly from human rights organizations and foreign governments.

International actors have played an important role in advocating for human rights and political freedoms in Ethiopia, and in supporting efforts to promote political representation and economic development in the Harari Regional State, the Oromo region, and other parts of the country.Overall, the politics of the Harari Regional State and the Oromo region reflect a complex historical context, ongoing challenges to political representation and human rights, and the need for greater recognition of indigenous land rights and regional autonomy.

Addressing these challenges will require a sustained commitment to inclusive governance, political dialogue, and economic reform, as well as a willingness to engage in difficult and sensitive conversations about the underlying causes of political conflict in Ethiopia.

Inter-ethnic relations: The Harari Regional State and the Oromo region exist in a multi-ethnic country with over 80 different ethnic groups. While there have been efforts to promote inter-ethnic dialogue and cooperation, there have also been tensions and conflicts between different ethnic groups. Some Harari and Oromo activists and political leaders have called for greater recognition of the rights and interests of minority ethnic groups, as well as for more inclusive and representative governance structures at the national and regional levels.

Security challenges: The Harari Regional State and the Oromo region, like other parts of Ethiopia, have experienced security challenges in recent years, including ethnic-based violence and insurgent attacks. The Ethiopian gov-

ernment has responded with a heavy-handed approach that has been criticized for its human rights abuses and lack of accountability.

There have been calls for a more inclusive and participatory approach to security and governance, as well as for greater respect for human rights.International relations: The politics of the Harari Regional State and the Oromo region have also been shaped by the country's international relations. Ethiopia has historically been an important ally of Western countries, particularly the United States, and has received significant foreign aid and investment.

Youth engagement: The Harari Regional State and the Oromo region have large youth populations that have been at the forefront of political activism and advocacy for change in Ethiopia. Youth-led movements have played a critical role in challenging the status quo and pushing for greater political representation, economic opportunities, and human rights in the country. However, there are also concerns about the potential for youth-led movements to become politicized and for youth to be co-opted by extremist groups or political elites.

Overall, the politics of the Harari Regional State and the Oromo region reflect the broader challenges facing Ethiopia as it seeks to promote greater political representation, economic development, and human rights. Addressing these challenges will require a sustained commitment to inclusive governance, political dialogue, and economic reform, as well as a willingness to engage in difficult and sensitive conversations about the underlying causes of political conflict in Ethiopia.

Here are some additional details on the politics of the Harari Regional State and the Oromo region in Ethiopia: Political reforms: In recent years, Ethiopia has undergone significant political reforms aimed at promoting greater political representation, human rights, and democratic governance. These reforms have included the release of political prisoners, the lifting of restrictions on the media and civil society, and the formation of new political parties and coalitions. The Harari Regional State and the Oromo region have been at the forefront of these political reforms, and there have been ongoing

efforts to promote greater inclusivity and participation in political decision-making.

Economic reforms: Ethiopia has also undergone significant economic reforms in recent years, including the liberalization of key sectors such as telecommunications and finance, and the promotion of private sector investment. These reforms have been aimed at promoting economic growth and job creation, particularly for young people. However, there are ongoing concerns about the distribution of economic benefits and the need to address underlying issues of economic exclusion and inequality.

Federalism and decentralization: Ethiopia is a federal country with a decentralized system of governance that gives significant political and administrative powers to the regions. The Harari Regional State and the Oromo region, like other regions in Ethiopia, have been at the center of debates about federalism and regional autonomy.

There have been calls for greater regional autonomy and control over resources, arguing that this is necessary to address the historical marginalization and exclusion of minority groups. However, there are also concerns about the potential for regional fragmentation and instability, as well as the need to maintain the unity and territorial integrity of the country.

Gender and social inclusion: The politics of the Harari Regional State and the Oromo region have also been shaped by ongoing efforts to promote gender and social inclusion. Women and other marginalized groups have historically faced significant barriers to political representation and economic opportunities in Ethiopia. There have been efforts to promote greater gender and social inclusion in political decision-making and economic development, including through affirmative action policies and targeted programs.

Overall, the politics of the Harari Regional State and the Oromo region reflect a complex and dynamic political landscape, with ongoing challenges and opportunities for political representation, economic development, and human rightsCultural diversity and pluralism: Ethiopia is a country with a rich and diverse cultural heritage, with over 80 different ethnic groups and

numerous languages and traditions. The Harari people and the Oromo people are just two of the many ethnic groups in Ethiopia, each with their own unique culture and history. Promoting cultural diversity and pluralism is important for building a more inclusive society that values and respects the contributions of all its citizens.

Religion and interfaith relations: Religion plays an important role in the politics of the Harari Regional State and the Oromo region, as it does in many parts of Ethiopia. The Harari people are predominantly Muslim, while the Oromo people are predominantly Christian, although there are also significant Muslim and traditional religious communities among the Oromo. Interfaith relations have been a source of both conflict and cooperation in Ethiopia, with ongoing efforts to promote greater understanding and dialogue between different religious communities.

Environmental sustainability: The Harari Regional State and the Oromo region are home to unique and fragile ecosystems, including forests, wetlands, and grasslands. Environmental degradation, climate change, and unsustainable land use practices have threatened these ecosystems, with potentially devastating consequences for biodiversity, food security, and human well-being. There are ongoing efforts to promote environmental sustainability in Ethiopia, including through community-based natural resource management, renewable energy development, and sustainable agriculture practices.

Diaspora activism: The Ethiopian diaspora, including Harari and Oromo communities living abroad, has played an important role in advocating for political change and human rights in Ethiopia. Diaspora activists and organizations have used social media and other communication technologies to mobilize support for their causes, and have been effective in raising awareness of human rights abuses and political repression in Ethiopia. However, there are also concerns about the potential for diaspora activism to exacerbate ethnic tensions and conflicts, particularly in the context of social media disinformation and online hate speech.

Chapter 8: Challenges and Roadblocks to progress

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CHAPTER EXAMINES THE challenges and roadblocks that hinder progress and the realization of rights for the Oromo community. It explores systemic issues, persistent barriers, and external factors that pose significant challenges to the advancement of the Oromo people within the Ethiopian context. There are several challenges and criticisms that can arise when promoting inclusion and participation of marginalized communities. Here are a few examples: Resistance to change: Promoting inclusion and participation of marginalized communities often requires challenging existing power structures and addressing deeply entrenched attitudes and beliefs.

This can generate resistance to change from those who benefit from the status quo, making it difficult to implement effective strategies and institutional frameworks.Limited resources: Promoting inclusion and participation of marginalized communities often requires significant resources, including funding, personnel, and infrastructure. Limited resources can make it difficult to implement comprehensive strategies and institutional frameworks, and can limit the scope and impact of efforts to promote inclusion and participation.

Lack of political will: Promoting inclusion and participation of marginalized communities requires political will and commitment from government authorities and other stakeholders. In some cases, there may be a lack of political will to address the needs and concerns of marginalized communities, making it difficult to implement effective strategies and institutional frameworks.

Marginalization within marginalized communities: Marginalized communities are not homogenous, and may themselves be characterized by internal power hierarchies and exclusionary practices. It is important to recognize and address these dynamics within marginalized communities, to ensure

that strategies and institutional frameworks are effective and inclusive for all members of these communities.

Tokenism: In some cases, efforts to promote inclusion and participation of marginalized communities may be seen as tokenistic, or as a way to demonstrate a commitment to diversity without addressing the root causes of marginalization and exclusion. This can undermine the effectiveness of strategies and institutional frameworks, and can lead to further marginalization and exclusion of these communities.

Overall, promoting inclusion and participation of marginalized communities requires a sustained and multi-faceted effort that takes into account the diverse needs and experiences of these communities. It requires a commitment to addressing structural inequalities, as well as to building partnerships and collaborations among stakeholders to ensure that strategies and institutional frameworks are sustainable and effective over the long term.

Addressing the challenges and criticisms that can arise when promoting inclusion and participation of marginalized communities requires a willingness to engage in open dialogue and to continually evaluate and adjust strategies and institutional frameworks to ensure their effectiveness.Here are some additional challenges and criticisms that can arise when promoting inclusion and participation of marginalized communities:

Lack of representation: Marginalized communities may not have adequate representation in decision-making processes or in positions of power, making it difficult to ensure that their needs and concerns are effectively addressed. Strategies and institutional frameworks should be designed to promote greater representation of marginalized communities in all levels of decision-making.

Cultural biases: Institutional frameworks and strategies may be designed with cultural biases that reflect the dominant culture, rather than the needs and perspectives of marginalized communities. This can lead to the marginalization and exclusion of these communities and can undermine the effectiveness of efforts to promote inclusion and participation.

Lack of trust: Marginalized communities may have a history of distrust and negative experiences with government authorities and other stakeholders, making it difficult to engage them in efforts to promote inclusion and participation. Building trust requires a sustained effort to listen to and address the needs and concerns of marginalized communities, and to demonstrate a commitment to promoting their rights and interests. Limited access to information: Marginalized communities may have limited access to information about their rights and the legal frameworks and policies that affect them.

This can make it difficult for them to effectively advocate for their rights and to participate in decision-making processes. Strategies and institutional frameworks should be designed to promote greater access to information and to empower marginalized communities to effectively engage in these processes. Lack of resources for implementation: Strategies and institutional frameworks may be designed with good intentions but may lack the necessary resources and infrastructure for effective implementation. It is important to ensure that strategies and institutional frameworks are accompanied by the necessary resources and support to ensure their effectiveness.

It requires a commitment to addressing cultural biases and structural inequalities, as well as building trust and promoting greater representation of marginalized communities in decision-making processes. Addressing these challenges and criticisms requires ongoing evaluation and adjustment of strategies and institutional frameworks to ensure their effectiveness and relevance. Additional challenges and criticisms that can arise when promoting inclusion and participation of marginalized communities: Stigmatization and discrimination: Marginalized communities may face stigma and discrimination based on their race, ethnicity, gender, sexual orientation, religion, or other factors.

This can make it difficult for them to access resources and opportunities, and can undermine their participation in social, economic, and political life. Strategies and institutional frameworks should be designed to address and challenge these forms of discrimination, and to promote greater understanding and acceptance of diversity. Capacity constraints: Marginalized

communities may have limited capacity to effectively advocate for their rights and to participate in decision-making processes.

This can be due to a lack of resources, education, or skills, or to the impact of discrimination and exclusion. Strategies and institutional frameworks should be designed to address these capacity constraints, and to provide the necessary support and resources to enable marginalized communities to effectively engage in social, economic, and political life.

Political instability: Promoting inclusion and participation of marginalized communities can be challenging in contexts of political instability, conflict, or violence. These contexts can generate additional barriers to participation, as well as create risks to the safety and security of individuals and communities. Strategies and institutional frameworks should be designed to address the specific challenges posed by these contexts, and to promote stability, peace, and security.

External pressures: Marginalized communities may face external pressures, such as economic or environmental changes, that can further marginalize and exclude them. Strategies and institutional frameworks should be designed to address these external pressures, and to promote resilience and adaptation among marginalized communities. Lack of coordination: Efforts to promote inclusion and participation of marginalized communities may be fragmented or lack coordination, leading to duplication of efforts, gaps in coverage, and a lack of coherence in strategies and institutional frameworks.

Coordination among stakeholders is essential to ensure the effectiveness and sustainability of efforts to promote inclusion and participation. Promoting inclusion and participation of marginalized communities requires a comprehensive and multi-faceted approach that takes into account the diverse needs and experiences of these communities.

It requires a commitment to addressing the root causes of marginalization and exclusion, as well as building partnerships and collaborations among stakeholders to ensure that strategies and institutional frameworks are sustainable and effective over the long term.

Addressing the challenges and criticisms that can arise when promoting inclusion and participation of marginalized communities requires ongoing evaluation and adjustment of strategies and institutional frameworks to ensure their effectiveness and relevance.Here are some additional challenges and criticisms that can arise when promoting inclusion and participation of marginalized communities:Language barriers: Marginalized communities may face language barriers that limit their access to information, services, and opportunities.

Strategies and institutional frameworks should be designed to address these language barriers, and to promote greater linguistic diversity and inclusivity. Lack of coordination among stakeholders: Efforts to promote inclusion and participation of marginalized communities may be fragmented or lack coordination among stakeholders, leading to duplication of efforts, gaps in coverage, and a lack of coherence in strategies and institutional frameworks. Coordination among stakeholders is essential to ensure the effectiveness and sustainability of efforts to promote inclusion and participation.

Limited participation: Despite efforts to promote inclusion and participation, marginalized communities may still face barriers to effective participation in decision-making processes. This can be due to a lack of resources, skills, or access, or to the impact of discrimination and exclusion. Strategies and institutional frameworks should be designed to address these barriers, and to promote greater participation of marginalized communities in decision-making processes. Economic constraints: Marginalized communities may face economic constraints that limit their access to resources and opportunities.

Chapter 9 - Conclusion

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THE CONCLUDING CHAPTER summarizes the history of genocide and crimes against humanity committed against the Oromo people. It reiterates the need for accountability, justice and reconciliation. Finally, it calls for an end to systemic discrimination and proposes steps to heal past wounds moving Last resort for Oromo Prosecution and Genocide Crimes

The prosecution of individuals or groups for crimes such as genocide or crimes against humanity is a matter for international criminal tribunals, such as the International Criminal Court (ICC). The ICC is the world's first permanent international criminal court, established in 2002 to prosecute individuals for the most serious crimes of international concern, including genocide, crimes against humanity, and war crimes.

The ICC has jurisdiction over crimes committed in the territory of a State Party to the Rome Statute (the treaty that established the ICC), or by nationals of a State Party, or where the UN Security Council refers a situation to the ICC. However, Ethiopia is not a State Party to the Rome Statute, which means that the ICC does not have jurisdiction over crimes committed in Ethiopia unless the UN Security Council refers the situation to the ICC.

Therefore, the prosecution of individuals or groups for crimes such as genocide or crimes against humanity in Ethiopia would require the establishment of a domestic tribunal or an international tribunal with jurisdiction over the crimes committed. However, the establishment of such a tribunal is a complex and politically sensitive issue and would require the support of the Ethiopian government and the international community.

It is important to note that any prosecution of individuals or groups for crimes such as genocide or crimes against humanity must be conducted in accordance with international human rights law and fair trial standards.

This includes ensuring that suspects are afforded due process rights, including the right to a fair and impartial trial, and the right to be presumed innocent until proven guilty.while the prosecution of individuals or groups for crimes such as genocide or crimes against humanity is a matter for international criminal tribunals, the establishment of such tribunals in Ethiopia would require the support of the Ethiopian government and the international community. Any prosecution must also be conducted in accordance with international human rights law and fair trial standards. The prosecution of individuals or groups for crimes such as genocide or crimes against humanity is a complex and sensitive issue.

It requires a thorough and impartial investigation to determine whether crimes have been committed and who is responsible, and it must be conducted in accordance with international human rights law and fair trial standards.In the case of the Oromo people in Ethiopia, there have been reports of human rights abuses, including extrajudicial killings, torture, and arbitrary arrests, which have raised concerns about the commission of crimes such as genocide or crimes against humanity. These allegations are serious and require a thorough and impartial investigation to establish the facts and determine responsibility.

However, the establishment of a tribunal to prosecute individuals or groups for these crimes is a politically sensitive issue, and would require the support of the Ethiopian government and the international community. The Ethiopian government has the primary responsibility to investigate and prosecute crimes committed within its territory, but there are concerns about its commitment to promoting human rights and addressing the grievances of the Oromo people.

The international community, including the United Nations and regional organizations, can play an important role in supporting efforts to investigate and prosecute crimes committed in Ethiopia. This includes providing technical assistance, funding, and other resources to strengthen the capacity of national authorities to investigate and prosecute crimes, as well as monitoring and reporting on the human rights situation in the country.

In addition, the international community can support efforts to promote reconciliation and accountability in Ethiopia, including through the establishment of truth and reconciliation commissions or other mechanisms to address past human rights abuses and promote dialogue between different ethnic groups. Overall, the prosecution of individuals or groups for crimes such as genocide or crimes against humanity in Ethiopia is a complex and multifaceted issue, requiring the cooperation and support of the Ethiopian government and the international community, as well as a commitment to upholding international human rights law and fair trial standards.

The issue of human rights abuses and potential crimes against humanity in Ethiopia is a complex and sensitive one and requires a multifaceted approach to address. This includes efforts to investigate and prosecute those responsible, as well as initiatives to promote reconciliation and accountability. One of the challenges in addressing human rights abuses and potential crimes against humanity in Ethiopia is the lack of independent and impartial institutions to investigate and prosecute these crimes.

The Ethiopian government has the primary responsibility to investigate and prosecute crimes committed within its territory, but there are concerns about its commitment to promoting human rights and addressing the grievances of the Oromo people. To address this challenge, the international community can play an important role in supporting efforts to investigate and prosecute crimes committed in Ethiopia.

This includes providing technical assistance, funding, and other resources to strengthen the capacity of national authorities to investigate and prosecute crimes, as well as monitoring and reporting on the human rights situation in the country.In addition, the establishment of an independent and impartial international tribunal with jurisdiction over crimes committed in Ethiopia could facilitate the investigation and prosecution of those responsible for human rights abuses and potential crimes against humanity. Such a tribunal would require the support of the Ethiopian government and the international community and would need to be conducted in accordance with international human rights law and fair trial standards.

Efforts to address human rights abuses and potential crimes against humanity in Ethiopia must also include initiatives to promote reconciliation and accountability. This includes the establishment of truth and reconciliation commissions or other mechanisms to address past human rights abuses and promote dialogue between different ethnic groups. Addressing human rights abuses and potential crimes against humanity in Ethiopia is a multifaceted and complex issue that requires a comprehensive approach. This includes efforts to investigate and prosecute those responsible, as well as initiatives to promote reconciliation and accountability. One of the key challenges in addressing human rights abuses and potential crimes against humanity in Ethiopia is the lack of independent and impartial institutions to investigate and prosecute these crimes.

The Ethiopian government has the primary responsibility to investigate and prosecute crimes committed within its territory, but there are concerns about its commitment to promoting human rights and addressing the grievances of the Oromo people. To address this challenge, the international community can play an important role in supporting efforts to investigate and prosecute crimes committed in Ethiopia. This includes providing technical assistance, funding, and other resources to strengthen the capacity of national authorities to investigate and prosecute crimes, as well as monitoring and reporting on the human rights situation in the country.

The establishment of an independent and impartial international tribunal with jurisdiction over crimes committed in Ethiopia is another potential option for investigating and prosecuting those responsible for human rights abuses and potential crimes against humanity. However, this would require the support of the Ethiopian government and the international community and would need to be conducted in accordance with international human rights law and fair trial standards.

Efforts to address human rights abuses and potential crimes against humanity in Ethiopia must also include initiatives to promote reconciliation and accountability. This includes the establishment of truth and reconciliation commissions or other mechanisms to address past human rights abuses and promote dialogue between different ethnic groups.

In addition, the international community can support efforts to promote respect for human rights and the rule of law in Ethiopia, including through the provision of technical assistance and capacity building, as well as diplomatic engagement and advocacy. addressing human rights abuses and potential crimes against humanity in Ethiopia is a complex and multifaceted issue, requiring the cooperation and support of the Ethiopian government and the international community, as well as a commitment to upholding international human rights law and promoting the rule of law.

Addressing human rights abuses and potential crimes against humanity in Ethiopia is a complex and multifaceted issue that requires a comprehensive approach involving various stakeholders. In addition to the efforts mentioned earlier, there are other initiatives that could be undertaken to address the situation.One such initiative is strengthening the role of civil society organizations and human rights defenders in Ethiopia.

Civil society organizations can play a vital role in monitoring and reporting on human rights abuses, as well as in advocating for human rights and justice. However, civil society organizations and human rights defenders in Ethiopia have faced significant challenges, including restrictions on their activities and harassment by government authorities.The international community can support these organizations and defenders by providing funding, technical assistance, and advocacy, as well as by raising awareness of their work and the challenges they face.

Another important initiative is promoting greater inclusion and participation of marginalized groups in Ethiopian society. This includes the Oromo people, who have faced discrimination and marginalization for many years. Efforts to promote greater inclusion and participation could include initiatives to address the economic and social inequalities that underpin the discrimination and marginalization, as well as measures to promote cultural recognition and respect.

The international community can also support efforts to promote the rule of law and strengthen the justice system in Ethiopia. This includes providing technical assistance and funding to improve the capacity and independence

of the judiciary, as well as measures to promote access to justice for all Ethiopians.

Finally, the international community can support efforts to promote peace and stability in Ethiopia, including through diplomatic engagement and mediation efforts. This includes supporting initiatives to address the root causes of conflict and violence, as well as efforts to promote dialogue and reconciliation between different ethnic groups. Addressing human rights abuses and potential crimes against humanity in Ethiopia requires a comprehensive and coordinated approach involving various stakeholders.The international community can play an important role in supporting these efforts, while also upholding international human rights law and promoting the rule of law.

There are several specific measures that can be taken to promote greater inclusion and participation of marginalized groups, including the Oromo people, in Ethiopian society:Political representation: Efforts can be made to increase the representation of marginalized groups in political institutions, including through the adoption of affirmative action policies. Economic empowerment: Economic empowerment programs can be developed to promote greater economic opportunities for marginalized groups, including through job training, microfinance, and small business development programs. Education: Education can be a powerful tool for promoting inclusion and participation. Efforts can be made to increase access to education for marginalized groups, as well as to ensure that educational materials and curricula are inclusive and culturally sensitive.

Cultural recognition and respect: Efforts can be made to promote greater cultural recognition and respect for marginalized groups, including through the promotion of cultural heritage and the recognition of traditional practices and knowledge. Access to justice: Access to justice is a fundamental human right, and efforts can be made to ensure that marginalized groups have equal access to the justice system. This can include measures such as legal aid programs and the development of community-based justice systems.

Media and communication: The media can play a significant role in promoting inclusion and participation by providing a platform for marginalized

groups to voice their concerns and perspectives. Efforts can be made to promote greater diversity in media ownership and to ensure that media content is inclusive and culturally sensitive. Dialogue and reconciliation: Finally, efforts can be made to promote dialogue and reconciliation between different ethnic groups in Ethiopia. This can include initiatives such as truth and reconciliation commissions or other mechanisms to address past human rights abuses and promote dialogue between different groups.

Promoting greater inclusion and participation of marginalized groups in Ethiopian society requires a comprehensive and coordinated approach that addresses the underlying economic, social, cultural, and political factors that contribute to marginalization and discrimination.Promoting greater inclusion and participation of marginalized groups in Ethiopian society is a complex and multifaceted issue that requires a comprehensive approach. In addition to the specific measures mentioned earlier, there are other initiatives that can be undertaken to promote inclusion and participation.

One important initiative is to address the root causes of marginalization and discrimination, including economic and social inequalities, historical injustices, and cultural biases. This requires a long-term commitment to promoting equality, justice, and respect for human rights, as well as a willingness to address the systemic and structural factors that contribute to marginalization and discrimination.Another important initiative is to strengthen the capacity of civil society organizations and human rights defenders to promote inclusion and participation.

This includes providing funding, technical assistance, and advocacy support to these organizations and defenders, as well as raising awareness of their work and the challenges they face.Efforts can also be made to promote greater dialogue and engagement between marginalized groups and the broader society. This can include initiatives to promote intercultural understanding, as well as measures to promote greater participation of marginalized groups in decision-making processes at the local, regional, and national levels.

Finally, the international community can play an important role in supporting efforts to promote inclusion and participation in Ethiopia. This includes providing funding, technical assistance, and advocacy support to national and local organizations working on these issues, as well as engaging in diplomatic efforts to promote greater respect for human rights and the rule of law.

Promoting greater inclusion and participation of marginalized groups in Ethiopian society requires a comprehensive and coordinated approach that addresses the underlying factors contributing to marginalization and discrimination. It also requires a long-term commitment to promoting equality, justice, and respect for human rights, as well as a willingness to engage in dialogue and partnership with marginalized communities and civil society organizations.

Promoting greater inclusion and participation of marginalized groups in Ethiopian society is a complex and long-term process that requires addressing the underlying factors that contribute to marginalization and discrimination. Some of the key factors that need to be addressed include economic and social inequalities, historical injustices, cultural biases, and institutional barriers.One important aspect of promoting inclusion and participation is to address economic and social inequalities.

This can be achieved by promoting economic growth and job creation, as well as implementing policies and programs that address poverty and inequality. Efforts can also be made to improve access to education and healthcare, as well as to basic services such as clean water and sanitation.Another important aspect is to address historical injustices and cultural biases.

This requires a recognition of past wrongs and a commitment to promoting cultural diversity and tolerance.Efforts can be made to promote cultural recognition and respect, as well as to address discrimination and prejudice in all forms.Institutional barriers also need to be addressed to promote greater inclusion and participation.This includes promoting greater representation of marginalized groups in political institutions, as well as strengthening the capacity and independence of the judiciary and law enforcement agencies.

Efforts can also be made to promote access to justice and to ensure that legal frameworks and policies are inclusive and non-discriminatory.

Civil society organizations and human rights defenders play a vital role in promoting inclusion and participation, and efforts can be made to strengthen their capacity and support their work. This includes providing funding, technical assistance, and advocacy support to these organizations and defenders, as well as promoting freedom of expression and the right to peaceful assembly.

Finally, the international community can play an important role in promoting inclusion and participation in Ethiopia. This includes providing funding, technical assistance, and advocacy support to national and local organizations working on these issues, as well as engaging in dialogue and partnership with marginalized communities and civil society organizations. The international community can also promote respect for human rights and the rule of law through diplomatic efforts and advocacy.

It also requires a long-term commitment to promoting equality, justice, and respect for human rights, as well as a willingness to engage in dialogue and partnership with marginalized communities and civil society organizations.Engaging in dialogue and partnership with marginalized communities and civil society organizations is an important part of promoting greater inclusion and participation in Ethiopia. The international community can take several steps to effectively engage in such partnerships:

Listening: The international community should begin by listening to the perspectives and concerns of marginalized communities and civil society organizations. This requires creating spaces for dialogue and engagement that are inclusive, respectful, and sensitive to cultural differences.Building trust: Building trust is critical for effective dialogue and partnership. The international community should take steps to establish trust with marginalized communities and civil society organizations, such as by demonstrating a commitment to human rights, transparency, and accountability.

Providing support: The international community can provide support to marginalized communities and civil society organizations in a variety of ways, including through funding, technical assistance, and capacity building. Such support should be responsive to the needs and priorities of these organizations and communities.

Advocating: The international community can advocate for the rights and interests of marginalized communities and civil society organizations, both within Ethiopia and internationally. This can include raising awareness of their work and concerns, as well as advocating for policy and legal reforms that promote greater inclusion and participation.

Accountability for crimes: Those responsible for genocide and other crimes against humanity against the Oromo people must be held accountable. This includes investigating, prosecuting, and punishing those responsible for these crimes, regardless of their rank or position. The international community, including the United Nations and regional bodies, can play a critical role in supporting efforts to ensure accountability.

Dialogue and reconciliation: Dialogue and reconciliation efforts can be used to promote understanding, build trust, and foster reconciliation among different communities affected by the conflict. Such efforts can include community dialogues, truth commissions, and other forms of restorative justice.Political reforms: Political reforms can help address the underlying causes of political persecution, including the marginalization of minority communities and the lack of democratic governance. This can involve constitutional reforms, decentralization of power, and the establishment of independent institutions to safeguard human rights.

Economic empowerment: Economic empowerment programs can be used to help address the economic marginalization of the Oromo people and other marginalized communities. This can include programs to promote economic development, access to education and training, and support for small businesses and agriculture.International support:The international community can play an important role in supporting efforts to address the challenges facing the Oromo people. This can include providing financial and techni-

cal support for programs aimed at promoting human rights, democracy, and economic development, as well as supporting efforts to ensure accountability for crimes committed against the Oromo people.

Addressing the challenges facing the Oromo people requires a sustained and multi-faceted effort that takes into account the diverse needs and experiences of these communities. It requires a commitment to promoting human rights, democracy, and economic development, as well as building partnerships and collaborations among stakeholders to ensure that strategies and institutional frameworks are sustainable and effective over the long term.

The situation in Ethiopia, particularly regarding the Oromo people, is complex and multifaceted.The Oromo people, who are the largest ethnic group in Ethiopia, have long faced discrimination, marginalization, and violence at the hands of the government and other actors.To address the prosecution and genocide crimes against the Oromo people, a comprehensive and multi-faceted approach is needed. Here are some potential solutions:

Accountability: Those responsible for the prosecution and genocide crimes against the Oromo people must be held accountable for their actions. This includes government officials, security forces, and other actors who have committed human rights abuses. Impunity must be challenged through independent investigations, prosecutions, and fair trials.Dialogue and reconciliation: Dialogue and reconciliation efforts between the government and the Oromo community can help to address the root causes of the conflict and promote understanding and trust. These efforts could include the establishment of a truth and reconciliation commission, community dialogues, and other forms of engagement that prioritize the voices and concerns of the Oromo community.

Political reforms: Political reforms are needed to address the structural inequalities and power imbalances that have contributed to the persecution and marginalization of the Oromo people. This could include constitutional reforms, decentralization of power, and the promotion of greater political participation and representation for the Oromo community.Humanitarian

assistance: The Oromo people have been displaced and suffered greatly as a result of the conflict.

Humanitarian assistance and support should be provided to those in need, including refugees and internally displaced persons.International pressure: The international community has a role to play in addressing the situation in Ethiopia. Pressure can be exerted through diplomatic channels, sanctions, and other means to encourage the government to take action to address the situation and protect the rights of the Oromo people.

Addressing the prosecution and genocide crimes against the Oromo people requires a sustained and multi-faceted effort that takes into account the diverse needs and experiences of these communities. It requires a commitment to addressing the root causes of marginalization and exclusion, as well as building partnerships and collaborations among stakeholders to ensure that strategies and institutional frameworks are sustainable and effective over the long term.

The solution for Oromo prosecution and genocide crimes is a complex issue that requires a multi-faceted approach involving different actors and strategies. Here are some possible steps that could be taken to address this issue: Accountability: Those responsible for the prosecution and genocide crimes against the Oromo people should be held accountable for their actions through legal and judicial mechanisms. This requires a commitment from the government to investigate and prosecute those responsible, and to ensure that victims have access to justice and reparations.

Dialogue and reconciliation: Dialogue and reconciliation efforts should be initiated to promote understanding, trust, and reconciliation between different communities. This requires a sustained effort to engage with affected communities, to listen to their concerns and perspectives, and to promote a culture of tolerance and respect for diversity.Institutional reforms:Reforms in the judicial, security, and governance institutions should be implemented to ensure that the rights and interests of marginalized communities, including the Oromo people, are effectively protected and promoted.This requires a commitment to addressing structural inequalities and biases, and to pro-

moting greater representation and participation of marginalized communities in decision-making processes.

Humanitarian assistance: Humanitarian assistance should be provided to those affected by the prosecution and genocide crimes, including those who have been displaced or have suffered other forms of harm. This requires a commitment from the government and other stakeholders to provide the necessary resources and support to ensure that affected communities can rebuild their lives and livelihoods.

International support: The international community should provide support to efforts to address the prosecution and genocide crimes against the Oromo people. This includes providing technical assistance, financial support, and diplomatic pressure to ensure that those responsible are held accountable and that the rights and interests of affected communities are effectively protected and promoted.

Addressing the prosecution and genocide crimes against the Oromo people requires a sustained effort by different actors and stakeholders, and a willingness to engage in dialogue, reform, and accountability. It requires a commitment to promoting justice, reconciliation, and the protection and promotion of human rights, and to ensuring that marginalized communities, including the Oromo people, have a voice and a stake in shaping their own future.Here are some additional aspects of the solution for Oromo prosecution and genocide crimes:

Restorative justice: Restorative justice approaches can be used to address the harm caused by the prosecution and genocide crimes and promote healing and reconciliation. Restorative justice emphasizes repairing harm and restoring relationships through dialogue, mediation, and other forms of community engagement.Support for civil society: Civil society organizations can play an important role in promoting accountability, advocating for the rights of marginalized communities, and supporting victims of the prosecution and genocide crimes.

Support for civil society organizations can include funding, technical assistance, and capacity building.Protection of human rights defenders: Human rights defenders, including journalists, lawyers, and activists, often face threats and attacks for their work in promoting accountability and protecting the rights of marginalized communities.

The government and other stakeholders should take steps to protect human rights defenders from harassment, intimidation, and violence.Economic empowerment: Economic empowerment programs can be used to promote the economic rights and opportunities of marginalized communities, including the Oromo people.This can include support for small businesses, agriculture, and other income-generating activities, as well as access to education and training.

Education and awareness-raising: Education and awareness-raising efforts can be used to promote a culture of human rights, tolerance, and respect for diversity. This can include initiatives to promote human rights education in schools, as well as public awareness campaigns that promote dialogue, understanding, and solidarity among different communities.It requires a commitment to promoting accountability, justice, and reconciliation, as well as building partnerships and collaborations among different actors and stakeholders. By working together, it is possible to promote the protection and promotion of human rights, and to build a more just and equitable society for all.additional aspects of the solution for Oromo prosecution and genocide crimes:

Inclusive governance: Inclusive governance structures that represent the interests of all communities can help to address the root causes of the prosecution and genocide crimes. This requires a commitment to democratic governance, political representation, and the protection of minority rights.Community-led initiatives: Community-led initiatives can be used to promote healing and reconciliation, and to support victims of the prosecution and genocide crimes.This can include traditional conflict resolution mechanisms, community dialogues, and other forms of grassroots engagement.

Addressing the root causes: The root causes of the prosecution and genocide crimes must be addressed to prevent their recurrence.This includes addressing issues such as land tenure, access to resources, and political representation.

International monitoring: International monitoring mechanisms can be put in place to ensure that the government and other stakeholders are held accountable for their actions. This can include monitoring of human rights abuses, support for independent investigations, and reporting on progress towards accountability and justice.

Regional and international cooperation: Regional and international cooperation can be used to support efforts to address the prosecution and genocide crimes against the Oromo people.This can include support for regional and international human rights institutions, as well as collaboration among governments and civil society organizations to promote accountability and justice.

Addressing the prosecution and genocide crimes against the Oromo people requires a concerted effort by different actors and stakeholders, and a willingness to engage in dialogue, reform, and accountability. It requires a commitment to promoting justice, reconciliation, and the protection and promotion of human rights, and to ensuring that marginalized communities, including the Oromo people, have a voice and a stake in shaping their own future.here are some further aspects of the solution for Oromo prosecution and genocide crimes:

Reparations: Reparations can be an important aspect of addressing the harms of the prosecution and genocide crimes. This can include compensation for victims, restitution of property, and other forms of redress.Addressing hate speech and discrimination: Hate speech and discrimination against the Oromo people and other marginalized communities can contribute to a climate of impunity and violence. Efforts should be made to address hate speech and discrimination, promote tolerance and respect for diversity, and build social cohesion.

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About the Author

My Name is Ahmed Adem Usman, Law Graduate from Haramaya University College of Law classes of 2018 and I am working with my Profession at public office since 2019

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