

OROMUMMAA: National Identity and Liberation Politics

Asafa Jalata
University of Tennessee - Knoxville

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INTRODUCTION

- ① Differences between local and fragmented Oromummaa and national and political Oromummaa
- 2) Oromummaa as a national and global project
- ❖ 3) Some specific measures for ensuring the survival of Oromo people-hood and for achieving liberation, sovereignty, and multinational democracy





- ❖ The two types of Oromummaa are interconnected, but they are not necessarily one and the same; this creates confusion for most Oromos
- *If you were born and raised in an Oromia region where Afaan Oromoo is predominantly spoken you can speak this language and also know local Oromo culture. Speaking this language and knowing local culture by themselves cannot make you an Oromo nationalist





- Oromo nationalism is necessarily built on Oromo national identity and politics; Ethiopian colonialists intentionally reduced Oromo identity and culture to local level
- **❖** Oromos whose main concerns are localism and fragmented identity do not know the significance of the national affairs of Oromia; they are mainly consumed by trivial local matters





- ❖ Such Oromos can be raw materials for our enemies; they can easily join the enemy camp if they get some benefits; TPLF recruited such Oromos and other opportunists to join its organization -OPDO
- *Such Oromos are the majority in the Ethiopian rubber-stamp parliament, the Ethiopian army, and security networks; they work as colonial agents for the Meles government; they are mercenaries and they live for money and food





- Oromo mercenaries are anti-thesis of Oromo nationalists
- **❖**They promote personal and group interests at the cost of the Oromo nation while claiming to promote the national agenda
- They intentionally or unintentionally confuse Oromo nationalism with clan or regional politics or with religion





- They are abusive and argumentative in their attempt to blur the boundary between *Oromummaa* and clan or regional politics
- * The TPLF uses the low level of Oromo political consciousness to divide the Oromo people on clan and regional lines; it attempts to cover up clan or regional politics with rhetoric of *Oromummaa*
- * The TPLF uses these unconscious and opportunist Oromos to control and loot the resources of Oromia
- The existence of these Oromo colonial agents demonstrates the major weakness of the Oromo national movement



- ❖ At the same time the fire of *Oromummaa is* flaming and expanding to new territories to a younger Oromo generation; the TPLF uses money and other things to corrupt this generation
- * There is a need to expand our mental horizon to bring about a paradigm shift in the Oromo national movement in order to create a more centralized, structured organization and leadership





Oromummaa as National and Global Project - 1

- * Oromummaa as national and global political project
- * As national project, it can enable Oromos to retrieve their cultural memories, assess the consequences of colonialism, assists to develop Oromo-centric political strategies to mobilize the nation for collective action
- * As global project, it requires the Oromo struggle to be inclusive of non-Oromos, operating in democratic fashion by accepting the principles of self-determination and multinational democracy





Oromummaa as National and Global Project - 2

- Oromummaa is seen as national liberation politics, the collective identity of the Oromo nation, and Oromo nationalism
- Consequences of its uneven development, and local and fragmented *Oromummaa*
- * The main foundations of *Oromummaa* are individual and collective freedom, justice, popular democracy, saffu, enshrined in gadaa principles





Oromummaa as National and Global Project - 3

- ❖ *Oromummaa* emerges from Oromo cultural and historical foundations, and goes beyond culture and history as the central ideology of the Oromo national movement
- *Only we can build a more structured organization and leadership by effectively using the ideology of *Oromummaa; only this ideology provides consensus and common vision for our national liberation struggle.*





Oromummaa as National and Global Project - 4

- ❖ A colonized nation with scattered ideology cannot win a liberation war
- ❖ Our movement must develop Oromo personal, interpersonal, and group relations on the principles of *Oromummaa* by packaging our cultural and historical resources into a generally accepted vision
- ❖ We need to develop the Oromo collective selfschema as a nation





- The Oromo national movement must be centralized without dissolving diversity
- This centralized and structured leadership should be fashioned on the principles of *gadaa and Gumii Gayyo* assembly





- This kind of leadership can mobilize Oromo cultural, ideological, and financial resources to support the OLA and to build self-defense forces
- How can we implement our strategic goals?





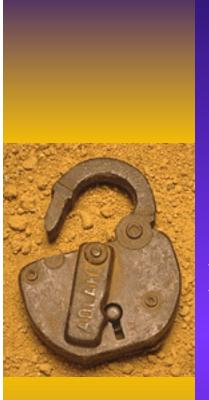
- We must start to take thirteen steps immediately:
- > 1. Engaging in open dialogue
- 2. Recognizing and stopping the politics of ignorance and self-destruction
- ➤ 3. Identifying and Isolating mercenaries from Oromo communities





- ➤ 4. Breaking down artificial boundaries among our people, associations, and organizations
- ➤ 5. Mobilizing and empowering Oromo youth and women
- ➤ 6. Establishing the rule of law on the principles of democracy and implementing it





- ➤ 7. Expanding liberation knowledge and dismantling political ignorance and knowledge for domination
- ➤ 8. Unleashing the power of Oromo individuals through liberation knowledge
- > 9. Building a Global Gumii Oromiyaa





- ➤ 10. Promoting the Oromo national interest national unity, liberation and the formation an Oromia sovereign and democratic state in the context multinational democracy
- > 11. Engaging in public democracy





- ➤ 12. Establishing a well-regulated system to protect our individual and national interest
- ➤ 13. Believing that through blossoming the fire of *Oromummaa* ourselves by any means necessary

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