

Habesha for history: Oromo for Culture:

HC

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What is history and what is culture? There are 101 histories or cultures in the world. But for Habesha and Oromo people, history and culture are one and the same. It is called Cultural History also known as H C

But this concept of cultural history has been perverted by too many activists residing in the USA and by too many cadres residing in Ethiopia. Cultural History aka *HC* has come to mean race and ethnic mixed up.

There are a hundred and one definitions of history and culture. race is usually defined by anthropology whereas ethnicity is defined by sociology.

Ethiopians have not yet been defined neither by race or ethnic. They are referred to as simply "Ethiopians". It may be that the studies of sociology or anthropology have not been recognized by scholars or Ethiopian debteras.

It was in 1991 when the Berlin wall collapsed that the so-called Albanian prototype Marxist TPLF and the Maoist type of organization of EPLF had the blessing of the USA government to enter the capital cities of Eritrea and Ethiopia. The pro-Russian government of military Derg led by Mengistu was defeated. The African East-West show was over in Ethiopia. There was neither victory for the super powers nor for the Ethiopian peoples. For whatever reasons, a policy was designed to use federal ethnicity organizational governance based on language and culture.

Sociologically or biologically White America has classification of people based on ethnicity. The EPRDF with or with out the consent of its advisers has adopted ethnicity and a nation for its own people Tigray. I believe the Ethiopians have rejected or have associated ethnicity with race. Race has never existed in Ethiopia and it is not an issue.

Today many would be politicians are positioning to run on a platform of citizenry. It is a new phenomenon in Ethiopia and Eritrea. It seems that the majority of Eathiopians alias ZAK/MAKK communities to be naturalized citizens or nationals.

Nonetheless, it is more convenient to classify the Eritreans and Ethiopians as the Habeshas and the Oromos. This classification would be meaningful since the Oromos have accepted their Ethiopianess.

So, the Habeshas and the Oromos do not collude on either ethnic or race. It is a panacea for the onset disaster. Whoever gave the Abyssinians a name or a category of mixed culture, this is it. The current Prime Minister Aby Ahmed is a mixture of GERD i.e. gender, ethnic, race and democracy. Maybe this is a blessing in disguise.

45 years ago, the Eritreans and Ethiopians have embarked on the long march of Revolutionary struggle for change. What was that change one might ask? It was primarily a change of leadership succession. The Monarchy must abdicate political power to his children or who is legitimate to the throne. Here lies the deep-seated problem of Ethiopia. If we go back to one hundred years the full life span of a Monarch, the legitimate successor was Zewditu. But alas, there was no Zewditu and so there was never clear legitimate successor of Ethiopia.

Hence, on the one hand, true to their name of Habeshas (mixture) many had aspired to grab political power. We call these group ZAAA ዣ. These are people who cling to the ideals of Community, Civilization, Diplomacy and Humanity. They are found in the villages of Eritrea called AADDI ዓዲ; in the towns of Tigray, in the centers of Shewa and in the deserts of Eritrea and Ethiopia.

Whereas, on the other hand, the Oromos who inhabited a large chunk of land in Ethiopia had little concern for political power but for their land holdings and stable daily life
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From the above scenarios, the Habeshas had full and long political history whereas the Oromos had colorful culture and land. This cultural history has become a contentious dilemma, thanks to EPRDF. There seems no end to integrate culture with history because it is set on a wrong footing.

Ethiopians or Eritreans for that matter cannot move forward an inch without the recognition of the long March of 45 years. To recognize this, we all need an open platform for political liberty and freedom. By the way political struggle has just began in Ethiopia since the coming of Aby Ahmed to power. So far, we have been conducting revolutionary struggle. Both forms of struggle i.e. Revolution and Politics were/are different.

Let us continue to use the tools of politics via Harnet & Nazanet. The Habesha can lead via Community & Civilization (CC) and the Oromos can lead via Democracy & Humanity (DH).

Ethiopian direction is based on the 5Rs or stars.

For any comments and critics,

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