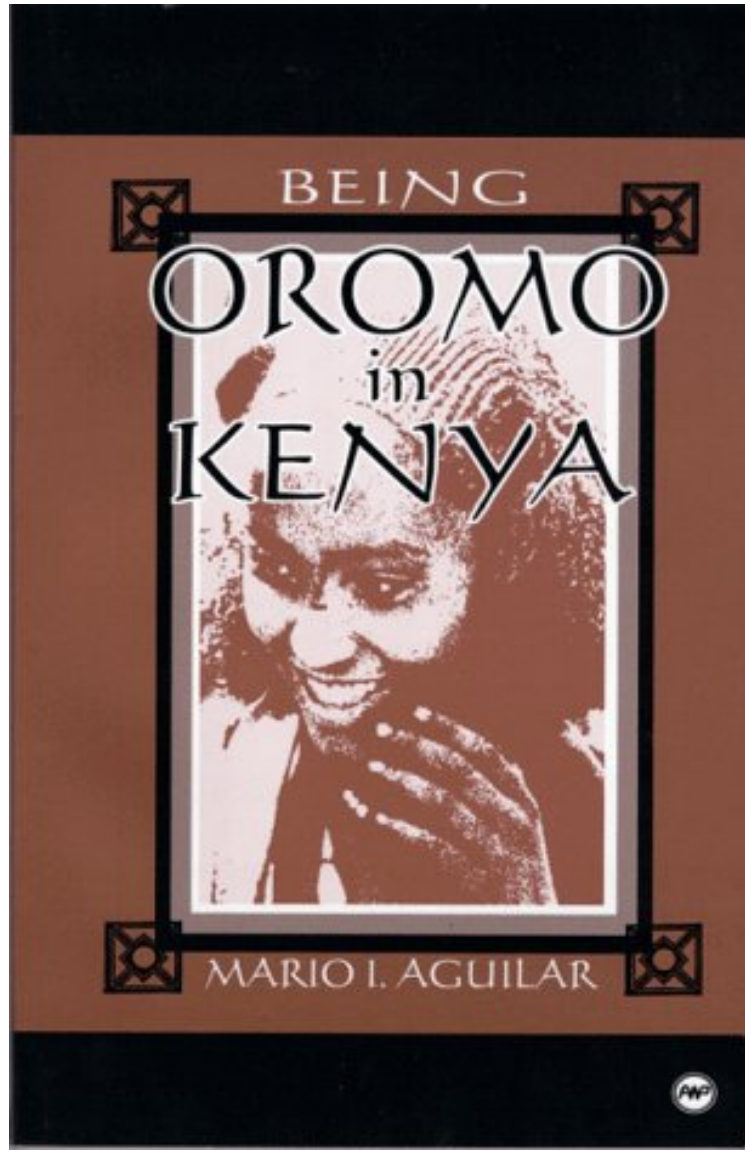


(Get free) Being Oromo in Kenya

## Being Oromo in Kenya

*Mario I. Aguilar*

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**Mario I. Aguilar : Being Oromo in Kenya** before purchasing it in order to gauge whether or not it would be worth my time, and all praised Being Oromo in Kenya:

1 of 1 people found the following review helpful. thanks to Mario I Aguilar, Writer of oromo book, BEING OROMO IN KENYA!!! By SITOTA GELAN First of all I would like to thank the writer of this book very much! In Ethiopian, Oromo people used to have no author among their own people/author, because if Oromo author even try to write about his/her people, Oromo, the coloniser (Abyssinians) imprison, torture, and kill him and enforce him/her to leave his own

country, Oromia, which is still under taking by these colonisers as usual! Even, the Wasso Oromo whom this book talking about is pulled out by Abyssinians coloniser to Kenya from the edge of today's Ethiopia on the border of Borena of Ethiopia, they used to have their own place in today's Oromia at the edge, thanks to diaspora and some home Oromo author or scholars or Oromo narratives, the Oromo history, that was hindered not to be written by anybody from Abyssinians, were/ are digged/digging out with interesting history about Oromo which was written by Habasha elites falsely!! I can say author of this book had had full information with a little bit lack of translation on this Oromo tribe and written it well, but on writing some word of Oromo, some misspelling is seen at many places in Oromo language, missing one letter from one word means completely got another meaning or meaningless than mean what the writer tried to say!! eg. 'deda' is supposed to be written as 'dheeda' which means grass land where cows or sheep are rendered!! Here, I feel that, even not all Oromos can spell out Oromo words correctly may be because of Qubee Oromo or Oromo script started most recent two decades ago, what I want to say is since such research is very useful for Oromo generation the translators have to be well educated those who know QUBEE OROMO-when I say this I am not saying author have to look for translator from some where out of that tribe where the research is to be taken-this may have great problem in that the translator came from some where may not know the culture of that tribe- so it is better to select more educated people among this/any society the research is about to be taken based on some specific criteria discussing with Oromo scholars!!! The other thing I understand from this book is that Wasso Oromo Borena people is really appreciable in that they have been struggling in surviving culture to pass it to their next generation- thanks to them very much for doing that. On the other hand, there is some bad culture among this society that Oromo scholars and other Oromos have to help them to get out of it in teaching bad side and good side of this culture. eg. Slaughtering many animals in a few weeks to provide community meal and ritual performance!! it does not matter if they slaughter one or two and provide ritual or community performance to celebrate whatever they want, to make relationship among themselves, but how they do and for what they do is extravagance in both wealth and time that left or may leave them as poor later or sooner!! Even though this Oromo are trying to hold and pass culture to generation, one can understand from this book that Somalis are trying this Wasso Oromo people to lose their identity and culture adopting/insinuating their own culture!! This is the most serious issue all Oromo from all corners and new educated generation of this Wasso Oromo Borena of Kenya (more, even though this new generation already started to influence to preserve this culture) have to work on to keep the culture they are losing as a result of Somali tribe! Eg. majority of this Oromo tribes were Christians- but because of the influence of this Somali people, almost all of this tribe is converted to Muslim indirectly forcefully with out the interest of this people, because of social influence which may be to get power (as it is must to be Muslim even to lead one manyatta) around there or to get benefit from this Somali Muslim community except younger ones those are educated and educating- so what I want to say is that all Oromos have to help these Oromo in extending education to know themselves like the new comers/generations those who are refusing to accept outside of their culture to tackle these problem!! Hopefully it will be changed and the let educated youngsters are coming out!! Lastly I would like to extend my gratitude to the writer of this book once again for such interesting research not only from me, but also from all 45 million overwhelming majority of Oromo people in the Horn of Africa who has had long year thirsty to see their history written unbiased!!!! Thank you very much!!!! Sitota Gelan\_USA!!! 3 of 3 people found the following review helpful. Mario I. Aguilar By A Customer Mario I. Aguilar is one of the best Anthropologists who specialised on African Studies in general and on the Oromo People in particular. "Being Oromo in Kenya" is a book on first hand experience. This is a work of a man who devoted his life to make the entire culture, tradition, and life's philosophy of the Oromo People known to the world at large. I can only recommend you to read this book. GB

The Oromo are one of the most numerous peoples of Africa, but general recognition of their distinctive culture and identity is comparatively recent. Most of the Oromo live in Ethiopia; however a significant number of them form part of the modern republic of Kenya. These are the subject of this study, carried out through several years of fieldwork in Kenya, and research into historical archives and sustained collections of oral narratives. Mario Aguilar explores one of the less researched aspects of cultural, political and national identity, namely religion and ritual. It is through ritual that the Boorana (Oromo) of Eastern Kenya have remained part of a wider political process affecting the whole Oromo nation. As most scholars have pointed out in the past, the Boorana have converted to Islam and Christianity, and it is with those historical processes in mind that the author explores the role of age groups in social-political transformations, while describing the ritual life of an African community today. The book constitutes an exhaustive study of the Oromo religion in Kenya, and it develops the concept of a religious diversification' rather than of syncretism. The study portrays the dynamics of pastoralism in Kenya as an important phenomenon for our understanding of the modern African nation-states, and the challenge it poses to the centralization of the modern post-colonial state in Kenya.

About the Author Mario I. Aguilar lectures in Social Anthropology and the study of World Religions at the University of St. Andrews, Scotland. He is the author of Ministry to Social Religious Outcasts in Africa (Gaba/Kenya; 1995), Dios en Africa: Elementos Para una Antropología de la Religión (EVD /Spain 1997), and a forthcoming volume,

Narrative and Interpretations of Ethnic Conflict in Rwanda (Gaba/Kenya). He is also a member of the editorial board of the Journal of Oromo Studies.