

Political Realities as Portrayed in `KuusaaGadoo`

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Abstract

The purpose of this study is to demonstrate how GadisaBiru who wrote the novel `KuusaaGadoo` represents the Oromo`s political issues in a realistic way in the life of characters and the major themes of the novel. The study is qualitative research, it involves textual analysis method together with relevant conceptual tools and frameworks and therefore it is analytical. Furthermore, the data used for the research is taken from primary source which is `KuusaaGadoo`. From the novel different extracts are taken based on research questions. Extracts used as a data were classified under each topic and analyzed using textual analysis methods and realism theory. Then, the analysis and discussion were undertaken by using the concept of scholars to make the research more visible and logical. As a philosophy of realism theory, realism portrays the world as it really appears. Therefore, to evaluate the realistic representations of different agenda of the research, it is crucial to bring the idea in the text to the actual world. From the analysis and discussion made it is found that, in `KuusaaGadoo`, all events and episodes were realized in the novel without any fantasy and extraordinary overstatement. The political situation of the Derg regime as reflected in `KusaaGadoo` was not participatory. Political power was dominated by specific ethnic group and the Oromos were under domination. To disuniting Oromos and making to hatred their own identity and appreciate Amharization segregation, renaming and despicableness were used and the name of Oromo people and Oromo`s land changed to Amharic. In general, the novel `KuusaaGadoo` reflects the real life situation of Oromo peoples during the Derg regime, the author critically observed the real picture of the society`s life and portrayed logically. The main theme of the story is day to day injustice accumulated in human mind invites revenge which is the extreme level of decision in life.

Key words: `KuusaaGadoo`, realities, political, portrayed

I. Introduction

Literature is the reflection of the life in all its varied forms and shapes. Literature is the mirror to life and society. It depends upon the writer where he/she places the mirror. Writers are sensitive observers of the problems and issues present in the social environment (Elytis, 1974). They live things intensely, and are a kind of 'look-out' post in the general consciousness, converting individual experience in to forms of expression that have a universal validity

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(Palmas, 1933). Experience and expression therefore, stands before literary creation and motivate it. Experience becomes the material that `feeds` and motivates expression, reinforces it, animates it, and expression gives form to experience, incarnates it, and realizes it (Dilthey, 1924). Hence, literary works are human experience that comes to concept by writers' artistic craft. It is a work of art woven creatively with words to portray man in his society.

As Mongane (1989, p. 115) said: "Literature is part of the structure of the society, it may simply record the kind of society the writer knows its values, problems, structure, events, etc. or it may attack this very society and its present evils. Literature more often embodies the writer's evaluation of his world or illuminates its possibilities". From the scholars idea, literature provides insights into human life and problems, it teaches good moral through its didactic nature and helps in preserving and transmitting socio-cultural values from one generation to another.

Novel as a genre of literature is an extended work of fiction written in prose. It is a narrative characterized by "a greater variety of characters, greater complication of plot (or plots), ampler development of milieu, and more sustained exploration of character and motives (Abrams, 1999). Novels are an important and valuable means of alerting mankind to the different problems that present in our society today. Indeed, they help us realize what is unjust and condemnable, and incite us to take action to eradicate such behavior and ideals. The novel is an imitation of human life "follows the procedures adopted by philosophical realism in its attempt to ascertain and report the truth" (Ian, 1957, p. 31). Realism in general and the novel in particular is based on the following premise, or primary convention: "that the novel is a full and authentic report of human experience, and is therefore under an obligation to satisfy its reader with such details of the story as the individuality of the actors concerned, the particulars of the time and places of their actions, details which are presented through a more referential use of language than is common in other literary forms (Ian, 1957, p. 32). From this point of view, the novel verbally represents 'life' as apprehended through the physical senses of its novelist.

Furthermore, the word `reality` in this study is used `to present an accurate imitation of life as it is`. When we think of realism in fiction, we are thinking about the imitation of life a concept that at once implies the existence of something outside the writer's own mind which he or she is trying to imitate. The realist novel places a special emphasis on this primary engagement with the things of this world. Similarly, the word 'portray' refers to the production and construction of meaning and knowledge out of discourses of literature, history and politics (Hall, 1997). Portray is thus an essential part of a process by which meaning and knowledge is produced and exchanged between members of a culture. It does involve the use of discourse, and power to produce and construct meaning and knowledge.

Therefore, this research is intended to investigate the political, economic and socio-cultural realities were accurately imitated by the writer as it was reflected in actual life of Oromo society in Oromo novel "*KuusaaGadoo*."

Rationale

Irrespective of the changes in the political system in the century, Oromo literature has always occupied insignificant place in the history of the literary tradition of Ethiopia. Policy of marginalization was also exercised for the purpose of building a country of one language, religion and culture. As Bowen & Horn (1976) claim, the Ethiopian government has never had interest in vernacular education, but has instead fostered Amharic as a primary importance for national unity. According to McNab (1989); Bowen & Horn, (1976) linguistic homogenization became one of the major policy instruments adopted by the Emperor Haile Sellassie. This policy instrument was important as Afaan Oromo and other languages in the country were considered obstacles and even potentially dangerous for the Emperor's ambition of nation-building mission.

To this end, a series of decrees that outlawed the possession of literary materials other than Amharic were put in place. Gada (1988, p.75) pointed out that "It was strictly forbidden to write or possess a book written in Afaan Oromo. The books written during Italian occupation or prior to it were collected and burnt." The military regime, which replaced the Haile Selassie government after the 1974 revolution, has followed much the same language policy as its predecessors: promoting Amharic as the national language (Mekonnen, 2002; Mekuria, 1995). Therefore, the Oromo language in general and written Oromo literature in particular remained less studied.

Until recently, Afaan Oromo lacked developed written literature and has insignificant written and printed materials. However, after the formation of a Transitional Government of Ethiopia (TGE) in 1991 relevant policies with far reaching implications started to emerge. These related fundamentally to both language use and education and public service. The new changes were supported by the new constitutional framework and its key principles. Article 5 of the Constitution reads: "all Ethiopian languages shall enjoy equal state recognition; Amharic shall be the working language of the Federal Government and members of the Federation may determine their respective working languages by law"(CFDRE, 1994. P.78). Based on the provisions of the new language policy, regional states introduced their respective official languages for various purposes.

The Transitional Government of Ethiopia (TGE) also issued a new education policy called "Education and Training Policy" in 1994. This policy declares the use of nationality languages as medium of instruction for primary level under section 3, subsection 3.5, and Article 3.5.1. It says "Cognizant of the pedagogical advantage of the child in mother tongue and the right of nationalities to promote the use of their languages, primary education will be given in nationality languages" (TGE, 1994, p.23). Based on this development, many nationalities took up the language use opportunities. Oromo is one of these nationalities that utilized the advantage and started providing instruction by its own language in 1993. Therefore, the using of Afaan Oromo as a regional official language creates a favorable condition for the language development. As a result, many written materials are being published in Afaan Oromo for instance, the novel entitled `KuusaGadoo` was written by GaaddisaaBirru and published in 1991 officially for the first time. Oromo writers also produced different literary texts such as novels, poetry and drama. These written

materials are believed to contribute much to the development of Oromo literature, which helps to diffuse the society's culture, identity, social milieu, and others for the coming generations.

However, there are no ample studies in Oromo literature. This study, therefore, attempted to fill the gap in this respect by investigating the political realities represented in `KuusaaGadoo.`

II. Review of Related Literature

I. Novel

Novel is one of the genres of creative literature in prose characterized by a long story, detailed life of a character or a greater variety of characters, broad setting and ideas as well as by complexity of plots. The rise and development of the novel are related to the rise of realism which focuses on real life of people (Abrams, 1999).

Furthermore, a novel centrally includes the idea of representing the real world. Novels are seen to address themselves more closely to real life than poetry or drama does. Realism is a word that anyone studying novels cannot avoid using or at least trying to come to terms with. There are three reasons for this. First of all, the history of the genre is intimately bound up with the concept of realism. Secondly, the novel's major development in the nineteenth century is impossible to follow without taking into account the family of features or conventions that the word realism allows us to isolate and distinguish from the conventions employed in other kinds of literature. Thirdly, despite recent attempts to displace or undermine the idea of realism as obsolete or infected by humanist ideology, its use persists. Most of the fictional works we read are realist in orientation (Walder, 1995).

James, as one of the pioneers of literary realism, believed that characters should be created without idealization and settings and situations must be portrayed as faithfully to real life as possible. Physical description underscores a character's essential personality and provides the reader with clues about his or her temperament. The reader can always expect actions and responses that are understandable in terms of that character's unique perspective.

Moreover, Henry James proposes that Realism finds its subjects in everyday life. Writers of realistic fiction tend to use simple, direct prose to depict ordinary men and women in everyday situations. They value the individual above plot, creating stories that explore the psychology of their characters. As a literary term, Realism has two meanings one general, the other historical. In a general sense, Realism refers to the representation of characters, events, and settings in ways that the observer will consider plausible, based on consistency and likeness to type. This sort of Realism does not necessarily depend on elaborate factual description or documentation but more on the author's ability to draft plots and characters within a conventional framework of social, economic, and psychological reality. In a historic sense, Realism refers to a movement in nineteenth century European literature and theater that rejected the idealism, elitism, and romanticism of earlier drama and prose fiction. Realism began in France with Honore de Balzac, Gustave Flaubert, and Guy de Maupassant and then flourished in many parts of the world.

II. Literature and Politics

Although literary works are the products of imagination, most of them cannot be outside the realm of experiences of people. They focus on history, religion, culture, politics and economy of a definite society; they also deal with gender, ethnicity, nationalism, patriotism, and treason; they show the everyday life experiences of people, such as love, hate, marriage, revenge, corruption, war, fear, courage, and hope. These subjects are represented in literature in different manners so that readers could feel and accept them as real (Hall, 1997).

Representation in fiction refers to the depiction of real life situations and events through language as constructed by the authors. In Hall's (1997, p. 16) words, representation is "the production of the meaning of the concepts in our minds through language. It is the link between concepts and language which enables us to refer to either the 'real' world of objects, people or events, or indeed to imaginary worlds of fictional objects, people and events" Hall (1997, p. 17). In fact, there is no consensus on how reality is represented. Hall (1997, p. 24) discussed three different approaches of representation: reflective, intentional, and constructivist.

The reflective philosophy regards representation as equivalent to a mirror reflection of an object. For the followers of this philosophy, reality is in the actual world, in the people, in the object and in the event. In short, for them reality is outside the text. Authors write what they have observed and experienced in the real life situations in fictional works. Therefore, the task of a reader is to learn and share those represented realities or experiences of the authors.

The intentional theory of representation, on the other hand, relates reality to the intentions of authors. Here, language is used to express only what writers intend to write or communicate to readers; and readers are expected to identify those intentions and goals of the writers.

The constructionist theory demands production and construction of reality by means of language and discourse on the part of the writers and the readers. Among the constructionists, for instance, Foucault is interested in discourse as a system of representation. Discourse is not purely a linguistic aspect; it is rather about language and practice. For Foucault, discourse refers to a group of statements which provide a language for talking about - a way of representing the knowledge about - a particular topic at a particular historical moment (Hall, 1997, p.44).

Hall argues that discourse constructs the topic. It defines and produces the objects of our knowledge. It also influences how ideas are put into practice and are used to regulate the conduct of others. A discourse rules in certain ways of talking about a topic, defining an acceptable and intelligible way to talk, write, or conduct one self. Thus, by definition, it does rule out limits and restricts the ways of talking, of conducting ourselves in relation to the topic, or constructing knowledge about it.

Writers reflect real political events just as they are constructed in the actual historical setting or reading, while some others distort the actual reality, intentionally. Thus, sometimes, political events might be under-represented, and some other times, they might be over-represented, intentionally or not. In some fictional works, writers reflect the whole history of a political event neutrally, without taking any position, and in other fictional works, writers may represent a political event by taking sides, either supporting or opposing a political group.

Writers may even go to the extent of exposing political intrigues that have not been disclosed to the people. They may show the political intrigue explicitly through the lives, thoughts and deeds of characters, or through the commentary of authorial or character narrators. Details of the political event - the actual setting (the specific time and place in which the political event occurred) the authorities involved in the event, the cause and the consequence might be reflected thoroughly in novels.

As there are writers who write novels during the occurrence of the political events, there are also writers who, for several reasons, publish their novels after the decline of a political regime. One reason why such writers do not publish their works contemporaneously might be the lack of opportunities to get published. However, writers may also lack courage to confront possible dangers that might come from the governments, state apparatuses or authorities under the guise of the law. Therefore, some writers publish their works soon after the decline of that political regime.

III. Method of the Study

The study is qualitative research, it involves textual analysis method together with relevant conceptual tools and frameworks and therefore it is analytical. A purposive sampling technique is used to select the novel that represented the political realities of Oromo society. Hence, the novel `KuusaaGadoo` is used as a primary source of data for the study. Through intensive reading different extracts were taken for data purpose.

In the analysis part, the study involves the various tools which allow the understanding of reality in the `KuusaaGadoo`. The first of these processes is the analysis of the themes of political, reality of the Oromo society in the novel. Moreover, the researchers interpret how the writer reflects the political issues of Oromo society realistically.

Therefore, analysis and interpretation have been used as analytical procedures in this research. As it is indicated before, the themes are identified based on the theoretical framework –social realism used in this study. Consequently, the selected novel has been intensively read by the researchers and an extracts cited from it. Extracts taken from the novel for illustration purposes has been translated into English using communication translation method. This translation method attempts to produce the exact message of the source text with emphasis on acceptability to the target text readership (Newmark, 1991). The data obtained from the novel has been analyzed and interpreted in accordance to the concepts and frameworks discussed in review of related literature.

IV. Analysis and Discussion

I. Political Realities

Literary authors imitate the actual life experience of the society for which the text written and aesthetically create adding their imagination of this world. They narrate the life practiced or on the practices or that will be practiced. The life practice may not be one and only one. It shows the reader the bad side of the life as well as the

good side of the life. In these ups and downs the society faces different events. Among these, politics is one that may not be detachable from human life at every corner of the world. The author of `KuusaaGadoo`, Gadisa is also reflected similar practices in his novel. Political realities during the Derg regimewere mirrored in different aspects. The different political strategies used by the leader of the dictator government used to dominate Oromos are boldly observed. They are: despicalness, renaming and segregation.

II. Despicalness and Renaming

The means by which the other society made Oromos domination was letting them to develop negative self-image. They made the Oromo society not to like their identity and Oromo`s related issues. For instance, the person who was named in Afaan Oromo was laughed at him. During the Derg regime the ideology of one language, one religion, one country, and one culture was practiced. To this end, Amharic language was used for every aspect and other Ethiopian languages had no place. Therefore, naming a son or a daughter in Oromo language was seen as a shame for egotistic. They didn`t consider Afaan Oromo as it gives equal meaning to Amharic language. They hide the truth saying `all languages have equal function`. So, the person named by his/her family in Afaan Oromo and exactly pronounced and has beautiful meaning by speakers of the language, immediately mispronounced by Amharic speakers and may be give wrong meaning or it may became meaningless. The Amharic speakers mispronounce the Oromo names and laughed at the owners of the name. They told them to change their name from Afaan Oromo to Amharic to get a smart and meaning full name. This reality was exercised on Oromo society during the socialist system. This is also seen by eyes` of the author a novel `KuusaaGadoo`.

*“KuunmaqaakootijalliseenayaamaakkawaanDirribaajechuudadhabee. Kuun ammo
akkawaanDirribaajechuunkolfaqabuutiyoonaDirribaanjedhamajedheemaqaakoohimadhukolfaitifuudhu
” jedheDirribaan. ...”Jabeenyayoohinqabaatiinmaqaaoofiigeeddaruuduwwairrattihindhaabbachiisan”
jedheWaaqeen (f. 18).*

*“The other calls me wrongly as they couldn`t pronounce Diriba. The other laughed at me when I
told them my name, as the name Diriba is shame” Said Diriba. ... “If you have no strength they may not
stop only on making to change the name” Said Wake.*

As it can be understandable from the text, naming and calling a person in Afaan Oromo was seen as humiliation. From the character Diriba`s saying, the persons who call him not use his appropriate name as it should be pronounced. They pronounced as `Deribew` which is Amharic name meaning make it overlap. Also when he introduced his name, non-Oromo`s not consider Dirriba as a meaningful name, they laughed at him. Hence, the name Dirriba was changed to the `timely name` which was Amharic pronounced as Deribew. His friend Wake was advised `Dirriba` that as he should be strong and think over the others, since the means used to change the name of the person may be applicable for identity and the other prosperities too.

Such strategy was used by the ruling system of the time to demoralize Oromos and to change their name to Amharic name. The one who called in Afan Oromo was considered as absurdity and uncivilized. So during the

Socialist system the philosophy of Amharization was took place not only to change the name of the person also through changing the name of Oromo cities and sub-cities.

Finfinneen Addis Ababaa, BishooftuunDabirezayit, AdaamaanNaaziret, SireedhaanFalagaBirhaan, jedhaniakkamaqaaKiristinnaaMoggaasaniifhinbeektanii?”(f. 70)

“Don`t you know that as they named the christening name, Finfinne - Addis Ababa, Bishftu - Debirezeyit, Adama - Nazret, Sire - FalagaBirhaan ?”

The idea from an extract elucidates changing the name of the city in similar to the name of the Oromo was took place during the Dergregime. Such strategy was used to put the Oromos in to identity crises. Which is language less, culture less, land less, in general history less. It also the tool to make Oromos to feel discomfort with their own language, culture, philosophy, country and etc. so this made the society as they have to perceive themselves wrongly. The strategy was not an easy way since there is nothing more than making a given society losing his identity.

Guddataanittiyaadee “Akkumaeenyummaanamaakeenyaaballeechan, eenyummaabiyyootakeenyaatiisfaanadabsuufi” jedhe (f. 70)

Gudeta think over and said, “As they destroyed the identity of our society, they deed this also to mislead the identity of our country too”

At the time of socialist system, renaming Oromo people and his resource was to destroy the identity of the Oromo society and to distort the identity of Oromos` land. This led the Oromo society to lose the identity of their mother land Oromia. The Oromo society immensely lives in Oromia regional state. During their life experience they name their children`s and their land`s in their own language based on their culture of naming. When they are naming in this way, they are giving an identity for their own personal and social resources. In contrasting, if someone changes these names the identity disasters took place. And any person can clams about the ownership of the land. This is one among numerous reasons why Oromo farmers fired from their own lands especially from zonal towns around Finfine.

These realities are continued to our today`s life and we are living and practicing what was done yesterday by Derg. The name of Oromo`s land and people given in Amharic during Derg are used today too. So, the author represented the true life experience of the society which can be realized by anyone. Such reality is what Morgan (2004) said “Realism should be truthful and honest picture of society. It should be true attempt to focus on reality with the concern to make it superior world.”

III. Segregation

The other strategy used to isolate Oromo society was making them to hate each other. As it is clear that unity is strength, segregation was made on Oromo`s by supporters of the ruling party. They appreciate some of

Oromos and act as they are supporting them and ignoring the other Oromos by gossiping the elder brother to the younger one. They act between them making themselves positive thinkers of others. See the extract from the novel:

Karaameeqaaddaannubaasu!

Tokkoofittiqabu

Kaanofirraaqabu

Kutaabiyyaatiinaddaan nu hiru

Injedhummo, atibeekaadhainniwallaalaadha

Garakaaniinisaandhiphoodhaisinbal`aa.

Tokkoqulqulluu, kaan ammo hingodhubooruu,

Kaaniingamna, kaaniingowwaa, Kannuunhinjennehinjiru.

... *“kunootikaahubbattaniarginaankaraanaddaan nu baasanista`e*

karaan ittiin of namajibbisiisantokkoo lama hinqabu”

jedheenWaaqeen (f. 19-21)

In how many ways they isolate us!

They approach some of one

And distance the other

They separate us in a region

They said, you are knowledgeable, he is ignorant

In other way they are narrow, you are broad minded

One is clear, but makes others unclear.

Some are wise, some are foolish, there is nothing that they didn't said us.

... “ it is this, if you are understand the way they separate us and the way they made us to hate ourselves is not one and two” said Wake.

The Oromo societies are very large and lives in different sides of Ethiopia. The societies share similar language, culture and different similar life experiences. But, the other used this life experiences for political consumption to segregate them. In this way the supporters of the ruling party of the time approached with different system to the Oromos from the different side. For instance, they appreciate the Oromos from the Bale by saying

you are good thinker, knowledgeable, wide, apparent, wise, and etc. when they were with them, and told them, as the other Oromos are not good thinker, knowledgeable, wide, apparent, wise, and etc. They also deed the contrary for the Oromos from other region too.

Such line of attack was used to make incapable the Oromo society not to resist the system in a united way. But, they didn't confused by their cant. They alert each other about the ruling party system as they were using such system to develop disagreement among the Oromos and to hate themselves. Since, this is the approach of the ruling system it is difficult to overcome the problem rather than tolerating the social inequality. Hence, in the awareness of Oromo society, Oromos were forced to change their name from Afaan Oromo to Amharic. Also, the Oromo of one zone imposed to listen to the weakness of the Oromos from other zone. They were trying to describing about Oromo for Oromos. This seems Oromo proverb that says "the lady advices her mam the process of birth giving." Nobody can explain about Oromos more than Oromo. Such bad deed put unforgettable scar on Oromo society.

...

*Cunqursitoonideemichaharkalafajalaatiinjabeenyaguddaawaanqabaniiftaayitaamootummaasiliqsaniiqabataniiummatnikeenyaeenyummaaisaabeekee;
jabaateeakkataayitaamootummaaqaodaofiirraahinhiranneyookisisaaniinqixxaateeakkahinjiraanne of
wallaalchisuubiradarbanii of jibbiisuun mala guddaata`eetiargatan (f. 21).*

... Since the bureaucratic government was corrupted they handled the position of administration by tightening to it, they were not interested to share the power for the Oromo societies. So, they make Oromos not to know their identity, and make them to hate themselves. This was taken as a great means by the ruling.

Governmental administrations were monopolized by those working for the goal of the government during the Derg regime. Nation nationalities of the country have no any place in management and considered as uncivilized or ignorant. Among those, nation nationalities Oromos are one. The ruling party had no interest to let participate Oromos in any administration. As a citizen the society have share of participating in governmental power of their country and making a decision about themselves. However, the socialist system was not appreciating such reality. In the contrary it works against the philosophy of the system which was socialist. The government uses his power inappropriately and dominated Oromo society. Also, thinking that they may complain about the power different self-confusions were made on the societies by the supporters of the government. They were making them not to understand, ask, complain, exercise, their right; there was over dominations.

According to scholars saying, politics is an instrument of power that may be utilized by dominant classes. According to their interests, governments may decimate peoples as well as distort events and manipulate memory. French philosopher Jacques Le Goff states that collective memory is not only a conquest, but also an instrument and

an object of power (LE GOFF, 2008, p. 470). By deciding what is recorded, the dominant classes may perpetuate their power. Politics has, at its disposal, efficient means of blurring facts. Political decisions have implications over peoples and individuals.

Literary works may provide the readers with an important opportunity to become aware of how politics might affect individuals. This communication happens in a novel *KusaGado*, by GadisaBiru.

In general, the Oromos were corrupted by Derg leaderships` politically. At the very beginning all political power not distributed for all citizens equally especially Oromo participation was very limited. During the regime the political power was used by the dictator government making Oromos to lost their identity, language and culture. For this purpose they were used strategies like disgraceful, renaming and segregation. They made the Oromo to feel shame on his identity, language and gene. The one who is not originally from Amhara gene that not speak Amharic and his religion was not Orthodox not considered as an Ethiopian. So according to the story in the novel `KusaaGadoo`, political leaderships force Oromo society to change their name, religion to be an Ethiopian. This is the reality what was observed by other scholars during the Derg regime, see the next citation:

To be a 'genuine Ethiopian' one has to speak Amharic, to listen to Amharic music, to accept the Amhara-Tigre religion, Orthodox Christianity, and to wear the Amhara-Tigre shamma in international conferences. In some cases to be an 'Ethiopian', you will even have to change your name. In short, to be an Ethiopian, you will have to wear an Amhara mask (Markakis 2011, 164)

The practices narrated in the `KusaaGadoo` which is the real life of Oromo society can be realized from scholar`s saying of the citation. The points indicated in the citation were considered as criteria to be an Ethiopian. The system was appreciating only the language, identity, religion and gene of a specific group of Abyssinian the northern part of ethnic group. The Oromo was forced to be Amharized.

Segregation is also used as other mechanism to disunite Oromos and to manage them easily. They the political leaders made classification among Oromos of different zones. They appreciate Wellega Oromo`s when they were with Wellga Oromo and gossiping the other zone of Oromo`s and they made the reverse at other time. Through this the Amharas strengthen their friendship with Oromos and broaden the relationship between Oromos. "The Amhara-dominated Derg, working to consolidate its power, continued to oppress the Oromo and other opposition" (Advocacy of human right, 2009, p.7). So, it was through this and other mechanisms the Amhara elongated their life of domination over the Oromo during the dictator government, these realities were smartly explained in `KusaaGadoo`.

V. Conclusion

It has been found out that the novel `KusaaGadoo` portray and employ the real events of Oromia history and the actual practices and customs of Oromo people are examined in advance. In addition to this, it has been found

out that, in writing his novel, the author employs and portrays real accounts, experiences and situations. In short, political realities of Oromo peoples were represented in the `KuusaaGadoo` as it was been in Derg regime.

From the analysis made, the political situation of the Derg regime as reflected in `KusaaGadoo` was not participatory. Political power was dominated by Amhara ethnic group and the Oromos were under domination. For this purpose they were used different strategies like segregation, renaming and despicableness, to disuniting Oromos and making to hatred their own identity and appreciate Amharization. So, the name of Oromo people and Oromo`s land changed to Amharic and then the political leaders used their power and corrupt the land and the family of Oromo`s.

In general the novel `KuusaaGadoo` has been reflects the real life situation of Oromo peoples during the Derg regime. The author critically observed the real picture of the society`s life and portrayed logically. The main themes of the story is day to day injustice accumulated in human mind and invites to revenge which is the extreme level of decision in our life. Since revenge is a crime it is not positive reward for both the major taker and receiver. This shows the human rights violations inflicted by dictator government of Ethiopian upon the people of Ethiopia continue to affect the day-to-day lives of people in the country. The particular experience of the Oromo people, victims of distress in extremely high numbers and of repressive practices designed to undermine their very socio-culture, economy, and politics.

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