

Gadaa, Waaqeffannaa, Occupied Oromia, Africa, the Western World & its Racist, Malignant Universities

Can an African System of Social Organization be described in Western academic terms and jargon?



The official flag of Oromia

A while back, I exchanged correspondence with a young Oromo scholar, Mr. Jiregna Assefa, who prepares his Ph.D. in Punjabi University, Patiala (India); he asked me to write an initially brief comment about his 14-slide presentation of the thesis, and of its contents, which I did. The title reads: 'Analysis of Philosophical Discourses towards Social and Political Values of the Oromo Gadaa System'; the PowerPoint presentation is available here:

https://www.academia.edu/102122375/Analysis_of_philosophical_discourses_on_social_and_Political_Values_of_the_Oromo_Gadaa_system



Typical Gadaa meeting in Occupied Oromia

Back in the 2000s, I published many hundreds of online articles about Oromo History, Waaqeffannaa (the original, monotheistic religion of the Oromos), the clashes between the Cushitic Oromos and the Semitic Amhara and Tigray tribes, and the systematic Western colonial support of the Semitic Abyssinians during the second half of the 19th c. and the early 20th c., when the Oromo kingdoms were gradually invaded, abolished and incorporated into the Abyssinian colonial state, which was later renamed 'Ethiopia' in a most deceitful and mistaken manner.

I first denounced the Oromo Genocide, which is fully documented thanks to the details provided by the official Russian imperial envoy to Abyssinia (in the 1990s) Alexander Ksaverievich Bulatovich (Александр Ксаверьевич Булатович; 1870–1919; also known as Father Antony/ Иеросхимонах Антоний) in his books. About: https://www.academia.edu/43645563/Links_to_my_articles_about_Official_Czarist_Russian_Envoy_Alexander_Bulatovichs_books_on_1890s_Abyssinia_and_his_expedition
[https://ru.wikipedia.org/wiki/Антоний_\(Булатович\)](https://ru.wikipedia.org/wiki/Антоний_(Булатович))
https://en.wikipedia.org/wiki/Alexander_Bulatovich

Most of my past publications about Occupied Oromia and the persecuted Oromo Nation (that totals ca. 45-50 million people living mainly in Abyssinia and Kenya) concerned either the Oromo History or the Oromo struggle for national liberation. Some of these articles, although published mainly in the period 2007-2010, have -still today- many fanatic readers; example: 'Oromo Action Plan for the Liberation of Oromia and the Destruction of Abyssinia (Fake Ethiopia) - 2010'
https://www.academia.edu/35060233/Oromo_Action_Plan_for_the_Liberation_of_Oromia_and_the_Destruction_of_Abyssinia_Fake_Ethiopia_2010

Important developments took place worldwide since those days; the pace of the change is such that one may get impressed; but it was to be expected. The perplexity and the ambiguity of the facts is such that many may view these developments as 'positive', whereas others do describe them as 'negative'. But there is only one fact that truly counts for all Oromos, and this is undeniable:

- Unfortunately, Oromia is still occupied by the Amhara-led tribal-colonial Ethiopian dictatorship.

This means that the socio-economic, military, political, intellectual, and academic leadership of the Oromos failed in their foremost task, in spite of many insurgence cases, terrible bloodshed, and endless persecution.

However, Oromo resistance leaders, fighters, activists, intellectuals and academics have to be credited with a remarkable success in making Oromia, as mountainous Eastern African land, and their nation known to the world. This sounds odd, but it is not. Due to colonial policies imposed by England, France and America since the late 19th c., a thick and compact silence about all things Oromo had been scrupulously and systematically imposed throughout universities, publishing houses, mass media, politics and what is called 'public life' worldwide. Oromos started becoming known to the rest of Mankind mainly in the 21st c. (this is said for all lands beyond the wider context of Eastern Africa where the Oromos have always been known).

To what extent the anti-Oromo paroxysm of the colonial statesmen, politicians, and academics reached you will understand when you will read the following article of mine (first published on 23rd July 2021) in which I revealed that all my professors in France, England and elsewhere used a derogatory misnomer in order to ordinarily designate the Oromos in class.

https://www.academia.edu/50215023/My_Studies_and_Explorations_from_J_Leclant_and_M_Rodinson_to_the_Oromo_Amhara_Divide_through_Egypt_s_25th_Dynasty_Pre-Islamic_Yemen_Himyar_and_Gregentius_of_Taphar

I have therefore to admit that a worldwide awareness raising initiative is certainly indispensable for a nation, which aspires today to secede from the Cemetery of Nations called 'Ethiopia', and to achieve national independence.

All the same, it would be insane for any Oromo to believe that they can continue their resistance without first carrying out a severe criticism of their hitherto deployed efforts and a sincere assessment of the long path that they have followed until now. Numerous critical mistakes have undeniably occurred in the meantime; they were committed by the leaders of the Oromo liberation organizations, and by the Oromo politicians and statesmen, academics and intellectuals, activists and authors. If these grave errors are not fully identified, they will be committed again, and the Oromos will miss more opportunities in the future.

It is therefore necessary at this stage to first examine closely the few major changes that occurred between the early 2000s and the late 2010s, and impacted seriously the Oromo struggle for national independence.



Snapshots from Gadaa meetings





I. Changes that gravely impacted the Oromo Struggle for National Independence

These changes are not particular to the Oromos; they are general changes that affected almost every country and every nation; however, they impacted negatively the efforts of the Oromos (and of several other nations) to achieve national self-determination and to hold a seat in the UN General Assembly. As you will understand, the changes cannot be described negative per se, but the failure of the Oromos to adequately assess them turned the changes into negative developments for them.

1) The Oromos and the diffusion of the Internet

First, the diffusion and improvement of the Internet; this fact offered very wide perspectives of Oromo-related awareness campaign, but it was undertaken poorly by those who showed a commitment in this regard.

2) Oromo refugees and their great potentialities

Second, the dramatic increase in the number of Oromo refugees in either African countries (notably Sudan, Egypt and Kenya) but also in North America, Western Europe, and Australia; this development enabled Oromos to live among other nations and to speak widely about their persecution and troubles.

<https://www.madamasr.com/en/2016/08/01/feature/society/the-desperation-of-oromo-refugees-in-cairo/>

Quite unfortunately, the effort to make the Oromos, their culture, their persecution and their troubles known to other nations was not systematic or comprehensive. Mainly, it was politically-oriented; it certainly took place when grave violations of Human Rights in Occupied Oromia were denounced in public by NGOs. But instead of providing a regular and representative reflection of the Oromo culture and daily life, it looked like an ebb and flow pattern. So, the various Oromo refugees, in spite of their endless activities and commemoration events, failed to widely engage the local societies in their favor at a superior level (events in universities, participation in political festivals of various parties, etc.).

3) Young Oromo scholars

Third, the substantial surge in the number of Oromo fresh graduates from diverse universities in Abyssinia (Fake Ethiopia), Africa, Western Europe, North America, and Australia; this development contributed to the rise of the number of Oromos, who can adequately popularize aspects, elements, and dimensions of the Oromo popular culture, folklore tradition, popular religion, spirituality, moral and everyday life by means of dissertations for various university degrees.

One may find the third change as very positive and useful, but in reality, it was not. It certainly appeared to be so, but there was a terrible drawback. Why this was so is easy to grasp; to describe the data about the Oromo popular culture that each young Oromo explorer and scholar wants to focus on and present analytically, he certainly has to use Western academic criteria, measures, principles, standards, terms and an entire jargon, which are all at the very antipodes of every notion of Oromo culture and civilization.

The risk is exactly due to the fact that the Oromos have not properly studied (let alone incorporated in their own system of historical considerations) the History of the Western World in which they 'suddenly' find themselves. Even worse, this situation can be superficially assessed and gravely misunderstood. Example: if an Oromo refugee settled in the UK thinks -on the basis of privileges he has locally and in the light of his monstrous persecution back in Occupied Oromia (Fake Ethiopia)- that England (or another Western state) is a 'democratic' country, then the ensuing misunderstanding will be colossal. Furthermore, it will affect negatively the chances of the Oromos to liberate Occupied Oromia.



Oromo Borana tribe virgin girls during the Gadaa ceremony; how can Gadaa system be called 'democratic', since virginity is not a value for the lawless, criminal Western democracy?

II. Mistakes, Omissions and Oversights carried out by Oromo Politicians, Activists and Intellectuals

At this point, I have to make clear the reasons for which I already stated that the aforementioned three changes (and opportunities) were not properly exploited by today's Oromos. I will therefore highlight the mistakes, omissions and/oversights made by the Oromos in each and every case.

1) How the Oromos should use the Internet in view of Independent Oromia

When it comes to the diffusion and improvement of the Internet, the apparent inability to undertake the following projects jeopardized the Oromo struggle for national independence.

Yet, realizing the great potentialities that this fact (and technological advance) offered them, the major Oromo organizations should have pulled their resources together and financed the projects below;

i- establishment of a team of Oromos well versed and highly knowledgeable in Chinese, Russian, Urdu/Hindi, Farsi, Turkish, Bengali, Malay, Bahasa, Arabic, Hausa, Spanish and Portuguese;

ii- development, maintenance and creative expansion of many different portals about Oromia, each entirely elaborated in one of the aforementioned 12 languages, plus the main four European languages (German, French, Italian and English); these portals

should be hosted in the respective countries and function as rudimentary centers of information and as hubs of bilateral relations;

iii- creation of an online School of Foreign Languages for Oromos in which young Oromos in Occupied Oromia would learn one of the aforementioned 16 languages in view of their active mobilization for national purposes;

iv- foundation of a multilingual online Oromo University that would offer degrees in Oromo Language & Literature, Spirituality and History of Religion, Folklore and Oral Tradition, Social Organization and World Conceptualization, while gradually introducing courses of World History and other sectors of Humanities in Afaan Oromoo. Courses of Oromo language for diverse foreign students should also be highly popularized;

v- constitution of a National Oromo Library and Archive site, which would make every historical printed or handwritten Oromo document, every foreign book with references to the Oromos or entirely written about the Oromos, every Oromo book, printout or handwritten concise text available in various scanned formats;

The aforementioned examples do not contain all the ideas that I have at times discussed with several Oromo friends in this regard; all the same, they consist in a representative array of proposals with which the existing Oromo leaderships have to start dealing systematically, fully assuming their responsibilities.

2) Oromo Diaspora: an asset or a liability?

Speaking about the Oromo refugees in various countries, we end up with the already known and discussed, modern phenomenon of the Oromo Diaspora. In the second part of the previous unit, I mentioned several examples of lack of action, lack of method, and lack of effort systematization that typically characterized the Oromo communities of refugees in many countries as regards the popularization of their struggle for national independence, and of their History and Culture. I will herewith mention several lurking dangers in this regard.

First, the attraction to the new country where the refugee has settled may be overwhelming; incomparably superior in every sense -if viewed through a materialistic viewpoint-, the new homeland of the formerly persecuted refugee has everything to please him. This situation irreparably affects the ability of the refugee (Oromo, Ogadeni, Sidama, Somali or other) to judge impartially and to evaluate things correctly. But this attraction is merely an illusion and a deception at the same time. In fact, all major Anglo-Saxon countries (US, UK, Canada and Australia) have regularly and systematically been the foremost supporters and promoters of every single criminal act perpetrated by the colonial state of Abyssinia (Fake Ethiopia).

Second, their bizarre condition totally escapes the mind of these refugees who may get variable types of residence and work permit; I describe their situation 'bizarre', because it so is. They were persecuted, penniless and totally deprived of professional opportunities back in Occupied Oromia, but all of a sudden they feel free, they have some money, and they can advance in their professional field; however this situation occurs in no other countries but those that are the powerful patrons of, and merciless

accomplices of the crimes committed by, the colonial-dictatorial Abyssinian regime of Fake Ethiopia.

As these Oromo refugees, who may eventually stay abroad for decades, continue their regular activities in support of their persecuted brethren and compatriots, they cannot assess what in reality happens in the process. As a matter of fact, they are happy with their new homeland and they believe that from there they can contribute to the liberation of Occupied Oromia; but mysteriously, the years pass, the decades pass, and everything proves that Independent Oromia remains always a distant dream. The truth is simple, but the well-established, affluent Oromos of the Diaspora have no eyes to see it; in reality, they contribute so little to their target that, in the face of the combined UK-US-Canadian-Australian support to the bloodthirsty, criminal regime of Abyssinia, their own contribution, although real and undeniable, looks minimal, ineffective and truly speaking, fruitless.

Third, what is really missing to these Oromos (and similarly to many other African refugees) is the aerial perspective; they never questioned their own situation as a fully independent topic. They never explored their suspicions (if they ever had any) about UNHCR; Oromia was oppressed and the Oromos were persecuted in the 1950s and in more recent dates, but the rampant number of Oromo refugees is a relatively recent phenomenon. Why? Who triggered it? What are the intentions behind the scenes? What is being achieved in this manner? Qui bono?

All the same, to fully assess their own situation and the perspectives of their struggle, the Oromo Diaspora must come to terms with the following points, which consist in some of the reasons for which the colonial powers carried out this international scheme. Generating a great number of refugees and methodically accommodating them throughout their territories, the Anglo-Saxon colonial powers and their annexes (UK, US, Canada, Australia) attempted consciously to

- i- eliminate from Occupied Oromia (and generally Fake Ethiopia) a significant part of the Oromo leadership and many active pioneers of the national liberation struggle;
- ii- ease the tensions at the local level (due to point i);
- iii- utilize the skills of the Oromo refugees for the administration of colonial powers;
- iv- fool the Oromo leadership by means of fake promises or declarations of support;
- v- facilitate the survival of the colonial Abyssinian state of Fake Ethiopia;
- vi- enable the perpetuation of the Amhara-led colonial dictatorship in Abyssinia; and
- vii- maintain the cruelest colonial machine in Africa ready for new genocides.

3) Young Oromo scholars: to the benefit of UK/US or Oromia?

The greatest threat to which young Oromo explorers, scholars and intellectuals are exposed is the acceptance of the modern Western World and the consideration of the colonial countries as a normal part of World History. However, I have to admit that, if an Oromo refugee enrolls in a Western university and he starts thus accepting the dogmas that are diffused by the said university in terms of Humanities, History, Social Sciences, etc., he will not be the only to make the mistake of considering the contents of his studies as real, truthful and correct; this is a typical fault made by researchers and academics in Asia, Africa, Latin America, and Europe.

Naïve and unsophisticated minds, fools who believe that lack of brutality means absence of tyranny, and poorly educated guys who accept Western propaganda are

the first victims of the long-established criminal Western academics and intellectuals whose racism has no limit and whose anti-African hatred has no end.

It is silly for anyone to believe that the colonial powers diffuse lies only at the political, economic and military level; their foremost lies, their most poisonous forgery, their most villainous falsehood is expressed in fields like History, History of Religion, Art History, Ethnography, Literature, Philosophy, Sociology, Humanities in general, and several other disciplines. Even worse, the Western academic lies are not new; they are old. They were systematically repeated at home first and subsequently projected onto the rest of the world. In fact, these lies are the culmination of their evil-doing: because they wanted to impose this compact falsehood onto the rest of the world, they conquered seas and continents only because they acquired firearms that the indigenous nations did not possess.

The existence of the Western World is illegal, lawless, criminal and inhuman.

The essence of the Western academic lies in History, Law, Humanities, Orientalism, African Studies, 'Hellenism', and other fields is excruciating for anyone to accept; this is so because the paramount concept of this fallacious structure is the unquestionable superiority of the Western European White Man.

However, in striking contrast to the fallacious narratives of the Western universities, true and unbiased History fully demonstrates that the Western European White Man constituted throughout the millennia the epitome of barbarism, profanity, debasement and blasphemy. In other words, the Western academic lies are the foundation of the foremost racism.

The diffusion of these lies caused

- a) the genocides of the Aztecs and the Incas in what is currently called 'America',
- b) the enslavement of the Mughal Empire of South Asia and of numerous sultanates across the Indian Ocean,
- c) the progressive dismemberment of the Ottoman Empire (1798-1919),
- d) the onslaught on Qajar Iran and Qing China,
- e) the shameful Opium Wars (1839-1860), and
- f) the Scramble for Africa in the 1880s.

The same inhuman, absurd and evil resolution of England, France and America to propagate their vicious historical revisionism, which was incepted during the so-called period of Western European Renaissance, triggered WW I and WW II, and it is now about to plunge the Mankind into chaos and nuclear conflagration.

Many Oromos and many Africans are well versed in several efforts of historical interpretation that can be generally described as Afrocentric; despite several minor mistakes that may be involved, these attempts are basically correct and go to the right direction. However, the term 'Afrocentrism' (which I also use) is erroneous in the sense that the historical truth, which should be the target of every researcher, explorer, academic and thinker, is always objective, neutral, and impartial.

Although it is necessary to refute and reject Eurocentrism (or Western-centrism) in every single concept, notion, theory, book and article, the objective truth that we

seek, the impartial and unprejudiced conclusions that we want to draw, should not be described as 'Afrocentric'; this is so because the term -in and by itself- contains a preference or predilection for Africa, whereas an impartial approach imposes no preference, no proclivity and no partiality.

A while back, in an article titled 'Oromo Gadaa System, Ancient Carthage, and Western Fallacies, Revisionism & Evildoing: Renaissance, Enlightenment, Politics, Democracy and Colonialism' and published on 31st December 2020, I expanded on these topics; the article can be found here:

https://www.academia.edu/44806154/Oromo_Gadaa_System_Ancient_Carthage_and_Western_Fallacies_Revisionism_and_Evildoing_Renaissance_Enlightenment_Politics_Democracy_and_Colonialism



Dereje Hineu Dehu

Historical significances of Gadaa Centers in Southern Oromia

The Oromo myth held that in the beginning the
heaven and the earth lay close together



III. Rejection of the Basic Terms and Standards of the Western Academic Dogma

So, young Oromo scholars must beforehand put a question in front of themselves: for whose interests are they working? Are they truly working for their persecuted nation's interests? Or is their research useful and beneficial to the academic forgery of the English, Canadian, Australian, American, French and Dutch universities?

One may need more than a thousand articles to duly analyze the topic, but at this point, I have to highlight the worst aspect of the racist (and therefore anti-human, anti-African and anti-Oromo) forgery that the Western universities shamelessly present as 'academic truth'. This has nothing to do with typical historical lies about the impact of Hellenism or the diffusion of Roman civilization; the worst mistake one can make, when it comes to the Western academic dogma, is to accept its basic terms, measures, standards and jargon.

Philosophy?

There is no philosophy; the term (originally meaning 'being friendly to wisdom') denotes only the inferiority of the Ancient Greek and Roman thinkers opposite the Ancient Egyptians, Cushites-Meroites, Sumerians, Assyrians-Babylonians, Hittites, Phoenicians, Carthaginians, and Iranians whose vast sacerdotal-scientific colleges had reached heights of transcendental wisdom that were impossible for guys like Plato and Aristotle to attain.

For all purposes related to African wisdom, transcendental experience, spirituality, moral, and popular sagacity, you certainly cannot use the disreputable, vulgar and blasphemous term 'philosophy' of the racist Western European and North American universities. You can use all the other, descriptive terms, clearly also stating that the term 'philosophy' is unable to categorize expressions of African spirituality, faith, piety, wisdom, moral, cult and world conceptualization, which are higher, deeper and larger than anything denoted by the term in question.

Democracy?

There is no democracy; the term (initially meaning a 'city-state ruled by the people' and denoting one of the then existing systems of governance for a city-state) revolves around the sacrilegious and profane state of Ancient Athens, which is well known for having deliberately perpetrated genocide against another state.

https://en.wikipedia.org/wiki/Siege_of_Melos

In Ancient Rome, 'democracy', as system of governance, caused incessant civil wars, strives and killings, until at the end, it was replaced by the 'imperium' (empire).

In contrast to the so-called 'ancient democracies' (about which enormous falsehood has been diffused), 'modern democracies' are not 'direct' but 'indirect'. Indirect democracy is tantamount to unsurpassed fraud, systematized deception, vicious calumny, unadulterated bias, and intentional criminality.

For all purposes related to traditional African systems of morally-guided, righteous, direct and fair governance, you certainly cannot use the sacrilegious, criminal and inhuman term 'democracy'. Besotted Africans-victims of the Western propaganda may use the evil term only until the next genocide, which will sooner or later take place against their own nation. Then, they will surely regret for having accepted those falsehood-producing factories that are nowadays euphemistically called 'Western universities'.

In the light of the above, one can easily understand that 'democratization' in Oromia means simply ... 'de-Oromo-ization'. Who is the Oromo who wants to cease being an Oromo?

Politics?

There is no politics; the ignominious term (merely denoting the 'governance of a city') involves

- a) total disconnection of the decision-making process from any spiritual, moral, religious compunction,
- b) malignant and intentional imposition of material interests over moral standards and spiritual principles,
- c) criminalization of governance in view of profit extraction, and
- d) introduction of mechanisms to ensure
 - i- social injustice,
 - ii- predominance of a segment of the society, and
 - iii- behind-the-scenes-control exerted by the socially unknown members of secretive, seclusive societies (or orders) whose evil cult is at the antipodes of the religion cherished by the outright majority of the people of the said society.

Politics is the most ingenious rejection of the Oromo Gadaa system; politics among the Oromo society is tantamount to division of Oromos across fake lines, moral putrefaction of Oromia, foremost cancellation of Oromummaa, and progressive transformation of all Oromos into soulless, heartless and brainless consumerists and faithless materialists.

The ominous word brings forth many other nefarious terms, which are all fake and invalid; they are the result of the ongoing, systematic Western academic propaganda, which tries always to repeat, reshape, reinvent and reinstate the same lies in new forms: political life, polity, political philosophy, political leadership, etc.

'Political life' in Oromia would mean the dissociation of Gadaa system from Waaqeffannaa, the traditional, monotheistic Oromo religion. Is this possible for an Oromo today? Certainly not! However, it will become possible after some decades, if several dozens of gullible Oromo students pass their PhD theses in various Western universities, gradually and catastrophically accepting Western academic categories, measures, standards and terms for the superior Oromo popular culture. All the same, these Oromo students should not forget that the Western European nations never had a culture of the same value, height, virtue and nobility as the Cushitic Oromo culture.

It is silly to name 'polity' an organized society or a self-governed state, because the term originates from the Ancient Greek word 'polis', which is a marginal historical phenomenon without impact on World History.

Similarly, 'political philosophy' involves considerations about the organization of governance in Ancient Greece and Rome, but these lands are not representative of World History and their particularities cannot be seriously taken as 'norms' for Africans, Asiatics, Latin Americans, and most of Europeans. There was no 'political philosophy' in Ancient Egypt (Kemet) and Cush, in Sassanid Iran, in the Eastern Roman Empire, in the Islamic Caliphates, in Tang China, etc., and -worse- if notions of Ancient Greek and Roman 'political philosophy' were presented in all these major historical civilizations, they would have been rejected as low, nonsensical and profane.

Humanism?

There is no humanism; this viciously egoistic and absurd term was invented by Western European Renaissance intellectuals in order to replace 'God' with 'Man' at the epicenter of the Western European society and thus progressively drag their victims far from faith, piety, spirituality, moral, religion and civilization; due to the colonization of the world by the Western European powers, the concept was later diffused worldwide. It goes without saying that 'humanism' constitutes the most advanced form of racism, because for the pioneers of this absurd and peremptory theory, the 'exemplary man' (or if you want, the 'ideal human') was the Western European 'rebel man', and not the pious African, the devoted Muslim, the God-fearing Christian, the Asiatic mystic or the Andean Qaalluu, i.e. the South American counterpart of the Oromo sacramental figureheads.

What the impostors of the Western universities portray as 'humanism' is a concocted apostasy involving tons of disbelief, absurd self-praise, moral relativism, historical revisionism, counterfeit spirituality, monumental narcissism, genuine amorality, evil self-indulgence, autistic behavior, atheism or agnosticism, anarchy, mental disorder, sexual anomalies, and every sort of paranoia preposterously catapulted as 'human right'.

The only response to 'humanism' is the forthcoming, inevitable nuclear annihilation; but the Oromos and many other, noble and ancient nations must keep themselves far from this horror. There is nothing to add to Waaqeffannaa, which is a complete, perfect and universal system of faith that the Oromos have to keep intact from any Western academic or intellectual filth. That is why it is improper to use Western academic terms easily and thoughtlessly as in the case of the otherwise remarkable presentation 'Gadaa (Oromo Democracy): An Example of Classical African Civilization' by Elias M. Waday

https://www.academia.edu/33254979/Gadaa_Oromo_Democracy_An_Example_of_Classical_African_Civilization

Terminating this introductory approach to the topic, I have to shift focus to two critical issues. First, while expanding on issues pertaining to African civilization, culture, history, spirituality and tradition, many African explorers and intellectuals find it necessary to refer to well-known statements made by distinguished African thinkers, statesmen and fighters, like Kwame Nkrumah (1909-1972), Léopold Sédar Senghor (1906-2001), Nelson Mandela (1918-2013) and many others. This is basically wrong and also misleading to some extent.

As we all know, these people belong already to another era; times have evolved. A statement that was considered as advantageous in the 1960s and 1970s may not be viewed as such now. Furthermore, the thinker or statesman quoted may have not always been as anti-colonial and as anti-Western as people thought before 50 years. One after the other, the generations advance, the experience and the skills develop, people mature and understand things better, and then reassessments are made; the decolonization process of the 1960s and the 1970s may therefore look really minimal today. When decolonization will become identical with de-Westernization, all the aforementioned leaders will not look bad or wrong but obsolete.

What to do in this case?

I think that the African heritage, culture and past have answers for everything; with his mistakes and oversights, the best man, in spite of his eventual foresightedness and exploits, has only a relative value. But the radiation of the African wisdom, faith, spirituality and heritage is inexorable; few words of an African proverb are enough to effectively counterweigh the purported wisdom of Thomas Aquinas' voluminous opus 'Summa Theologiae'. That is why I find it always preferable for African authors, explorers, academics, and intellectuals to bring to the forefront the utmost simplicity and the foremost sagacity of African wisdom in the form of maxim or adage. African anonymity, instead of Western eponymity, marks an irreversible triumph for the Black Continent.

Second, writing about their topics, many African researchers and students feel the need to refer to Ancient Egypt (Kemet) and Cush-Meroe, Africa's best documented Antiquity where everything started. This is very correct, but unfortunately, it is not enough. Because every African concept, notion, principle, world conceptualization, mental process, spiritual exercise, moral standard, cultural value, and processing of divine matters started in Kemet and Cush, the Oromos, the Somalis, the Sidamas, the Afars, the Berbers, the Dogon, the Tuareg, and many other African nations have to systematically organize their own pool of Egyptologists.

The Oromo Diaspora must give themselves the means to finance the studies (up to postdoctoral level) of at least 4-5 professional Egyptologists and Sudanologists, who will be able to establish the links that connect Ancient Kemet and Cush with Modern Oromos, propagate them among younger generations as Oromo National Education, and correct numerous mistakes and distortions deliberately made by the Western Egyptologists for the sake of their racist historical dogma. None can interpret the African past better than an African.

