

## ADDA BILISUMMAA OROMOO (ABO-WBO)

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### **Oromo Parties Must Reject Complicity, and Oromo Culture Must Be Shielded from the Clutches of Repression!**

*(OLF-OLA Press Release)*

Having engaged in conflict with nearly every section of the population across the country, Abiy Ahmed is now resorting to desperate measures in Oromia. Over the past year alone, the regime has pursued a series of strategies to subjugate the Oromo people, all of which have failed miserably. It invoked an Orwellian rhetoric of disguising war as peace to mislead the public—and failed. It attempted to escalate the Amhara-Oromo conflict through the horrific Dharra (North-Shewa) slaughter—and failed. It sought to incite religious divisions in Arsi—and failed. (Though it continues to promote this agenda in other areas, notably in Jimma Zone.)

The regime declared itself an "Oromo Government" each time it gathered people in Oromia, but no amount of ethnic posturing could erase the atrocities it has committed against our people. So, it failed. It assembled a group of its "Shene" fighters around a handful of dismissed OLA members to create a narrative that a faction of the OLA had surrendered—and failed. It attempted to eliminate OLA presence in Shewa to validate this narrative—and failed spectacularly. It tried every operational tactic in the book against our Western Command—and failed. It even sought to involve Kenya in a campaign against our Southern Command—and failed.

Now, the regime is resorting to two particularly sinister measures:

#### **1. Using Oromo Parties to Revive Its Dying Image: A Crisis of Constituency**

For a leader who ostensibly commanded significant support early on but has since plunged into conflict with virtually every segment of society, it is worth pausing to ask a fundamental question: Did Abiy Ahmed ever truly have a constituency to begin with? We contend that, despite the appearance of widespread support in his initial days, Abiy Ahmed has never possessed a genuine constituency from the very start. Building a real constituency in Ethiopia requires, at the very least, (a) well-defined ideals that address the core demands of the people and (b) a history of struggle and sacrifice for those ideals. Abiy has none of these. He has no coherent vision or principles rooted in the real-world struggles of the majority. His focus on vanity projects—like parks and roadside lamps erected at the expense of demolishing family homes built through generations of hard work, without compensation— are but a few indications of his detachment from the people's aspirations and true needs. Unsurprisingly, he also lacks any history of

meaningful struggle and sacrifice for the political, economic, and social demands of our people.

The initial support Abiy received during the early days of his so-called "reform" came from two sources:

1. He was allowed to ride on the ideals of the Oromo revolution, presenting himself as an extension of our movement due to the absence of an organized alternative to the EPRDF at the time.
2. He indirectly gained support through other parties and individuals who had their own constituencies, passing their support base to Abiy through backroom deals, patronage, and, in some cases, a genuine but misplaced belief in his ability to transform the country.

Hence, what appeared to be support was, in reality, a fleeting alignment of convenience, not a genuine mandate rooted in trust, shared purpose, or sacrifice.

However, having now alienated all these support bases, the good PM is facing a profound crisis of political legitimacy. To address this, he is attempting to exploit Oromo political parties like the OFC and OLF as props for photo opportunities, hoping to weather the growing military and political storm.

To get them to do their bidding, Abiy and co are feeding OLF leaders blatant lies, claiming that the Prosperity Party has accepted their proposals for a transitional arrangement. When Abiy speaks of "transition," he means co-optation—if he has even made such a promise at all. Simultaneously, they falsely asserted that there is a separate track for discussions with the OLA. It is obvious to any prudent observer that the OLA will not be part of such a charade. What extensive, internationally mediated negotiations in a third country could not resolve, no backroom deal in Finfinnee will achieve.

Abiy's true intentions are transparent:

1. To use Oromo parties as a tool to survive the current political and military pressures across the country. It is merely another co-optation strategy resorted to only after the regime's earlier attempts to co-opt through the National Dialogue Commission lost momentum and credibility.
2. To exploit the Oromo people as a base for waging war against other nations and nationalities in Ethiopia, particularly in the north.
3. To sow division within the Oromo opposition.

If Oromo opposition parties agree to participate in this farce, they will be doing so against everything we know about the regime, without any leverage or third-party oversight. We humbly advise our elders, Abba Gadas, and the leadership of these parties to recognize this dangerous trend and refuse to be used as instruments to revive a regime that has brought nothing but suffering to our people.

## 2. Using a So-Called “Cultural Renaissance” to Divide Our People

Suddenly, the regime has launched a so-called "cultural renaissance" program in Oromia. This is the same regime that has systematically desecrated Oromo cultural values—respect for human life, the centrality of peace, and tolerance for plurality. The regime's version of "cultural renaissance" is far more sinister: it seeks to divide the Oromo people by portraying one group as the "true guardians" of Oromo culture while labelling others as "traitors" for embracing a certain denomination of Christianity or Islam.

The aim is clear: to create animosity among Oromos by suggesting that some are more authentic in their cultural identity than others. This is a deliberate attempt to fracture the unity of the Oromo people, turning cultural pride into a weapon of division.

The Oromo people have always been a beacon of unity in diversity, embracing a rich tapestry of traditions, beliefs, and practices. Our culture is not a monolith; it is a living, breathing entity that evolves while retaining its core values of *safuu* (moral integrity), *nagaa* (peace), and *walooma* (togetherness). The regime's attempt to impose a narrow, exclusionary definition of Oromo culture is not only an affront to our heritage but also a calculated move to weaken our collective resolve.

In the face of these manipulative tactics, the Oromo people must remain vigilant and united. Our strength lies in our collective resistance to oppression and unwavering commitment to justice for our people. The regime's attempts to co-opt Oromo parties and divide our people through cultural manipulation must be met with resolute opposition. To the leaders of Oromo political parties, we urge you to stand firm in your principles and reject any form of collaboration with a regime that has consistently betrayed the trust of our people. The OLA remains committed to its mission of dismantling the structures of oppression and securing the freedom of our people. The struggle for justice and freedom continues, undeterred, unyielding.



OLF-OLA High Command  
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