

**Ilaalchaafi Beekumsa Xabboo Oromoo Booranaa Eegumsa
Naannawaarratti**

‘Booranaa Oromoo Worldview and Indigenous Knowledge on Ecological
Conservation’

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Axeerara

Ijoon dubbii barreeffama kanaa hariiroo namaafi uumama naannoo giddu jiru keessaa eegumsa naannoowaa irratti 'environmental protection' kan jedhu ta'a. Qorannooleen dursoon ilaalchota warri Awurooppaa- uummatoonni jeebanaa- naannoowaa isaaniitiif qabaniifi akkaataa isaan itti eeggatan irratti kan xiyyeeffate ture. Waraqaan kun beekumsa xabboo uummanni jeebanaa eegumsa naannawaa isaaniitiif taasisuuf fayyadaman bu'aafi midhaa inni qabus adda baasuun isa Oromoo Booranaa adda baasuuf akka caayaa yaadrimeetti itti gargaaramee Jira. Malli qorannoon kun itti gargaarame akkamtaadha. Ragaaleen qorannichaaf ta'an kan funaanamanis yeroo qorataan kun waggoota sadiif Oromoo Booranaa gidduu deddeebi'aa turedha. Maddi raga qorannichaa maanguddoota Oromoo Booranaa yoo ta'an, meeshaaleen ragaan ittiin funaanaman ammoo af-gaaffiti, xiinxala dokimentiifi yaadannoo qabachuudha. Ragaaleen funaanaman ibsamani, ibsa kana keessattis qorannoo adda addaa mataduree qorannoo kanaatiin walqabataniin walcinna qabamanii ilaalamanii jiru. Ibsi ragaalee funaanamanirratti taasisame akka agarsiisuti, akka Oromoo Booranaatti namniifi uumamni kaan qaama tokko. Kanaafuu, eegumsi namni naannawaa isaatiif taasisu, akka ofii isaatiif taasisetti fudhatama. Namni naannawaa isaa kunuunsuunis of kunuunsuudha jedhee amana. Waraqaan kunis beekumsiiifi muuxannoon Oromoo Boorana kun yoo qoratame fakkeenyummaan gaariin inni qabu kan isa uummata jeebanaatiin waldeggeruun inni tokko qaawwa isa biraa duuchuun ykn hanqina isa biraa guutuun rakkoo nu mudachaa jiru furuu danda'a. Akkuma biyyaattiyyu beekumsifi muuxannoon xabboo yoo fudhatama argatee barnoota hammayyaatiin walfaana kan barsiifaman ta'e, yaadrimee, yaaxxinnifi haalli qabatamaan uummanni keessa jiraatu walsimani hanqinna/qaawwa walii duuchuun barnoota kennamu guutuu taasisa. Barnootni beekumsa jeebanaa irraa argamu eegumsa naannoowaatiif godhamu keessatti shoora guddaa qaba. Kun ammoo beekumsi lamaanuu walqaraa jijjiiramoota dhufan faana qorannoon gabbataa deemuu.

Jechoota ijoo: Ilaalcha, hariiroo, uumama, xabboo, eegumssa naannoo

1. Seensa

Seenaan jiruufi jireenya uummatoota addunyaa kanaa babal'ina hammayyummaa boodaa irra guddaan kan inni agarsiisu hariiroon namaafi uumama kaan gidduu, namni uumama kaan akka fedhetti cabsee 'subdue' itti fayyadamaa turuu isaati. Hariiroon kun namni

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uumama kaan irratti ol'aantummaa isaa diriirfatee akka inni jiraatu kan jajjabeessa tureedha. Akka ilaalcha kanaatti, namni uumama kaanitti akka fedhetti yoo itti tajaajilame/fayyadame badiin ykn miidhaan irra ga'u hinjiratatu (Adelman, 2020, Vining, Merrick and Price, 2008; White, 1967). Ilaalchi kun, hiree uumama kaanii guutummaatti ol'aantummaa namaa jala kan galchuufi haala itti fayyadama uumamaa kan hindaangessineedha. "Technology optimists believe that scientific and technological progress is the saviour of mankind and the world" (Workneh, 2022 : 5). Warreen ilaalcha kana leellisan, haalli itti fayyadama uumamaa kaanii miidhaa inni qaqqabsiisu tasuma hinjiru yoo jechu baatanille, miidhaan kun deebi'ee jireenya namaa irratti miidhaa akka inni qaqqabsisu danda'u kan hubatan hinturre. Haata'u malee, adeemsa yeroo dheeraa booda uummatoota addunyaa biratti kan hubannaa argachaa dhufe miidhaan uumama kaan irra ga'e jijjiiramni qilleenssa namaafi uumama kaan gaaga'ama guddaaf kan saaxile ta'uu isaati.

Dhufaatiin ilaalcha kanaa babal'achuu saayinsiifi teknolojitiin kan walqabateedha. Babal'achu sayinsifi teknoloji faana namni uumama kaan akka fedhetti itti fayyadamuufi ol'aantummaa irratti qabaachuun babal'ate. Isa kana faana hariiroon namaafi uuma kaan giddu jiru gargar citaa/fagaacha 'disconnected' adeeme. "Over the millenia the gulf between humanity and the natural environment has steadily widened." (Kaplan, 1992 : 134). Akka qorannooleen agasiisanitti babal'ina hammayyummaa dura hubannaan ture namnifi uumamni kaan qaama walii ta'uu 'interconected' isaaniiti. Babal'achuu hammayyummafi teknoloji dura namni uumama haala mararfannaatiin kunuunsee itti fayyadamaa akka turetu himama. Agarsiistuun kanaammo har'allee uummatoonni xabboo addunyaa kanarra bakka adda addaa jiraatan uumama kaan waliin hariiroo walsimataa kan qaban jiraachu isaaniiti. "In the Americas, indigenous cultures, such as the Incas, have a long tradition of respecting the connection between humans and nature." (UNGA, Sixty-fifth Session, 2010 : 7).

Ilaalchiifi Adeemsi babal'ina teknoloji faana dhufe namni uumama kaan cabse akka fedhetti itti fayyadamuu taasisuun hariiroo walitti hirkannaafi walsimataa duraanii 'interconnectedness' gara hariiroo walfaallessuutti/walballeesutti jijjiire. Adeemsi namni ol'aantummaa uumama kaan irratti akka qabaatu gochu deeme deemee rakkoolee hin eegamin kan akka jijjiirama qillensa, faalama naannoo qaqqabsiisuudhaan namafi uumama kaan walumaan balaaf saaxile argame. "Attempts by human beings to arrange nature for subjugation have the unintended consequence that the power of nature over people increases with every step they take away from the power of nature." (Adelman, 2020:34).

Balaan manca'uu uumamaa hordofee babal'achaa dhufe kun, hireen namaafi uumama kaani walittihidhataa ta'uu isaa wallaaluu irraa kan ka'e oso hinttaane ofittumaa fi egeree tilmmaamu dhabuu irraa kan dhufeedha. Rakkoolee gaaga'ama sodaachisaa fidaa jiran kana maqsuuf uummatoonni xabboo uumama kaan waliin hariiroo walsimataa akkamii qabaachaa akka turan qorachuudhaan muuxannoo isaanii irraa barachuun nidanda'ama. Kanaafuu, hariiroo namaafi uumama kaan giddu jiraachu qabu ilaalchisee beekumsa fi muuxannoolee uummatoota xabboo dugda duuba deebi'anii qorachuun barbaachisaadha. Uummatoonni xabboo uumama kaan irraa adda of taasisuun ol'aantummaa kan irratti qabaatan osoo hintaane, namnii fi uumamni kaan qaama waliiti jedhanii amanu (Workneh, 2022). Afriikaa gara Kibbaatti 'Ubuuntuu' jedhamee falaasamni beekamu jireenya uumama hunduma walittihirkataafi walitti hidhataadha jedha. Uummatoota

Afrikaa irra guddaa biratti jireenyi namaafi uumama adda ba'u kan hindandeenye ta'uun hubatamaadha "In most African traditional cultures, there seem to be no distinction between man and the rest of creation." (Olumbe, 2008:3).

Xiyyeeffannaan qorannoo kanaa hariiroo namaafi uumama kaan gidduu jiru ilaalchisee ilaalchifi muuxannooleen uummanni Oromoo Booranaa Itiyoophiyaa keessa jiraatu qabu maal akka ta'e hubachiisudha. Hubannaan argamu ilaalchi fi muuxannooleen Oromo Boorana qaamolee dhimmi ilaallatu biratti fudhatama argamsisudhaaf gargaara. Dhiibbaan gara garaa jiraateeyyu, uummanni Oromoo Booranaa har'allee hariiroon inni uumama kaan waliin qabu walsimataadha. Oromoon Boorana uumama kaan waliin hariiroo walsimataa attamittiin akka inni ijaarrateefi turfachuu danda'e qorachuufi barachuun barbaachisaadha. Muuxannoolee Oromo Booranaa irraa hubannaafi beekumsi argamu gaaga'ama karaa jijjiirama qilleenssa, manca'uu uumamaafi faalamiinsa naannoo baay'ee yaadessaa ta'ee hambisuu kessatti qoodni inni qabaatu ni jiraata. Qorannoon kun xiyyeeffannaan isaa hariiroo namaafi uumama kaan gidduu jiraachu qabu ilaalchise, ilaalchifi beekumsi xabboo Oromoon Booranaa horatee qabu rakkinaalee har'a akka addunyaatti furmaata barbaadaniif wanti inni gumaachu jiraachuu isaa agarsiisuudha. Beekumsi xabboo Oromoon Booranaa kuufatee qabu har'allee hambaan isaa jiru yoo sirriitti xiyyeeffannaan itti kenname qoratame muuxannooleen gaggaariin kan irraa argamaniidha.

Hariiroo namaafi uumama kaan giddu jirrachuu qabu akkasumas akkaataa itti fayyadama uumamaa kaani ilaalchise beekumsi xabboo Oromoon Booranaa horatee qabu hanga har'aatti booddeetti hafaadha waan jedhameef qorattoota biratti xiyyeeffana ga'aan hinkennamiiniif tureera. Akkaataa itti fayyadama uumamaa kaanii ilaalchisee beekumsi xabboo Oromo Boorana yoo xiyyeeffannoo argatee kan baratamu ta'e karaan itti hariiroon namaafi uumama kaan giddu jiru walsimataa ta'uu nibaratama. Sirni barnootaa Itiyoophiyaa ilaalcha warra dhihaa (Eurocentric) irratti kan hundaa'e waan ta'eef beekumsa xabboo akka beekumsaatti kan fudhatu miti. Adeemssi sirna barnootaa akka jirutti warra Awurooppaa irraa waraabbatani kun rakkinaalee addatti biyya keenya mudataniif hangam furmaata akka fideefi hinfidiin qorannoon addaan baafachuuf yaaliin gahaan waan godhame hinfakkaatu.

Beekumsaafi muuxannoolee xabboon Itiyoophiyaa keessa jiran fudhatama yoo argatani qaama sirna barnootaa hammayyaa 'modern education' ammaa barsiifamaa jiranii yoo taasiffaman hanqinoota ykn qaawwaalee /gaps/ sirni barnootaa keessa jiran duuchu akkasumas rakkina nuti addatti akka biyyaatti qabnu furuuf nugarggaara. Keessumaa rakkinaalee haala itti fayyadamaa uumamaatiin walqabatan furuuf beekumsifi muuxannooleen Oromoo Booranaa kan inni gumaachu jira. Beekumsifi qaroominni gaggaariin gama saayinsiitiin hammayyaatin argaman beekumsafi muuxannoolee xabboo gaggaarii ta'an walfaana (hybrid) yoo kan barsiifnna ta'e hariiroo namaafi uumamaa kaan walsimataa taasisuun gaaga'ama dhufuuf jiru (Chivian, 2003) maqsuun ykn xiqqeessuun ni danda'ama (UNGA, Sixty-fifth Session, 2010:20).

Qorannoo kanaaf bu'uura kan ta'e qoranna kanaan dura (Hagayya, bara 2012 - hanga Sadaasa 2015) qorataan kun yeroo yerootti deddeebi'uun Boorana irratti taasisaan waa'ee ilaalcha fi beekumsa xabboo Oromo Boorana hubanna inni argateedha. Haala jiruufi jireenya Oromo Boorana ilaachisuun qorannooleen bal'inaan godhamaniiru. Qorannoolee

heddu godhaman keessa qorannooleen Asmerom (1973) tiif Marco Bassi, (2005) waa'ee ijaarsa caasaalee bulchiinsa sirna Gadaa, seera fi aadaa Oromo Boorana hubanno bu'uura kan kennaniidha. Akkataan itti fayyadama qabeenya uumama; akkaataa waldhabdeen walii isaanii gidduutti yoo dhalatan itti furmmaata argatan akkasumas qabeenya naannootiif eegumssi attamiitti akka taasifamu kan hubachiisan qorannooleen hedduutu jira (Baassi & Boku, 2011; Gemedo, 2005; Ketema & Obsa 2020; Bashiru 2020). Qorannooleen kunneen xiyyeeffannoon isaani Oromoon Boorana ilaalchafi beekumsi inni hariiro namnifi uumamni kaan waliin qabaachu qaban (human/nonhuman relationships/interactions) addatti kan ilaalan miti.

Qorannooleen ilaalcha adunyaa tiif dhugeeffanna Oromo irratti xiyyeeffatanis baay'etu jira (Bartels, 1983; Gemetchu, 2005; Workneh, 2022; Wake, 2018; Bekalu, 2022). Isaan kunneenis taanaan hariiro namaafi uumama kaan giddu jiru irratti kan xiyyeeffatan osoo hintaane dhugeeffanna Oromoo hubachiisu kan yaalaniidha. Qorannaan kun qorannoolee Workneh. (2001 fi 2014). bal'inaan eegumssa naannoo 'Environmental Ethics' irratti taasiseen baay'ee walitti dhiheenyya qaba walutubas. Qorannooleen Workneh Kelbeessaatiin taasiffaman bal'inaan 'broadly' namni hariiro uumama waliin qabu keessatti itti fayyadamni uumama naannoo 'values and attitudes towards environment' maal akka fakkaatu hubachiisuudha. Qorannoon kun garu xiyyeeffannoon isaa oromoon Boorana hariiro namni uumama kaan waliin qabaachu qabu ilaalchisee ilaalcha fi muuxxanoolee inni qabu hubachiisuudha. Qorannoon kun dhimma qorannoolee godhamaa turaniin addatti xiyyeeffannan gahaan hinkennamiinif ilaalcha fi beekumsa Oromoon Boorana hariiro nama fi uumama kaani ilaalchise qabu hubachiisuudha. Barru kanaaf madden ragaa, hubannoowwan qorannoo kanaan duraa irraa argamaniif sakatta'a barreeffamoota adda addaa mataduree qorannoo kanaa waliin hidhata qabanidha. Kana malee, af-gaafileefi mariin garee kanaan dura godhamanii turan qoranno kanaan kan walqabatan fudhatamaniiru.

Qabiyyee barreeffama akka kanaa gadiitti tartibaan dhihaataniiru. Calqaba kan dhihaate seensa yammu ta'u seensa keessatti bu'uura akka ta'uuf jecha walumaa-gala namni hariiro attamii uumama kaan waliin qabaacha akka inni tureefi hariiroon adeemssa keessa rakkina attami akka inni fidetu ibsame. Lammeeesso, hariiroo namaafi uumama giddu jiru/jiraachuu qabu ilaalchisee hubannoolee/ilaalchaalee wal-dorgomoo ta'antu dhihaate. Kutaa kana keessatti qorannoolee gaggeeffaman sakatta'amani yaadonni gama lachuun kaafaman walbira qabamani dhihaataniiru. Itti aansuun, hariiroo namni uumama kaan waliin qabaachuu qabu ilaalchisee ilaalchaafi beekumsi Oromoon Booranaa qabu ibsameera. Arfaffaa irratti ilaalchaafi muuxxannoo Oromo Booranaatu ilaalcaalee kaan walmaddi ilaalamee eegumssa naannootiif bu'a qabeessa ta'uun isaa agarsiifame. Waan kana ta'eef ilaalchafi muuxannoolee Oromo Booranaatiif xiyyeeffanaan kennamuu qaba falmmi jedhutu dhihaate. Akkuma adunyaatiyyuu yeroo dhihoo asitti dhimmi kun dhaabbilee gurguddoo adunyaafi qoranno sadarkaa gara garaatti dhihaataniin xiyyeeffanna argataa jira (UNGA, Sixty-fifth Session, 2010). Barreeffamichi yaada xumuraa dhiheessuudhaan goolabama.

2. Mala Qorannichaa

Qorannoon mala akkamtaatti gargaaramuun ragaale funaanee ibse. Maddi ragaalee qorannoo kanaas maaguddoota Oromoo Booranaafi dokimentoota mataduree qorannoo kanaarratti jiranidha. Maanguddoonni ragaan kennan akkayyoodhaan filataman. Maanguddoota kanarraa argaaleen afgaaffiidhaan walitti qabaman. Kana malees, yeroo aloolaa uummaticha keessa turuun waan guyyaa guyyaatti agarmuufi dhagamurraas yaadannoon qabatamee jira. Dokimentoonni ragaaleen irraa fudhatamani ammoo ammargeen 'convenient sampling' kan fudhataman yoo ta'u, ragaaleen achirraa xiinxala dokimentiitiin funaanaman. Ragaaleen maddeen lamaanirraa funaanamanis walitti qabamuun ibsamani jiru. Ibsa taasisame keessattis walmormisiisuufi waldeggersiisuun yaanni falmii achi keessaa bahu beekumsa kallattii sanaan jiru akka dabaluufti fakkeenyummaa beekumsa xabboo uummatichaa akka beeksisu taasisamee jira.

3. Argannoowwaniifi Ibsa Isaanii

Kutaan kun bu'aa qorannoo kanaa mataduree bu'uura lama jalatti ibsuu yaalee jira. Matadureen tokko hariiroo namaafi uumama biroorratti hubannoo bu'uura horachiisa. Kanaanis kamiifi garamii beekumsa jeebanaa uummanni Awurooppaa eegumsa naannoo isaaniitiif itti gargaaraman mil'achiisa. Matadureen inni lammataa ammoo ilaalchaafi beekumsa xabboo Oromoon Booranaa eegumsa naannawaa isaarratti qabuufi itti fayyadamu ibsa. Kun ammoo isa kan jeebanaatiin walcinaa qabuun fakkeenyummaa beekumsa uummatichaatti gargaaramuuf karaa saaqa. Barnoota ammayyaa keessattis lamaan isaanii walsimsiisuun itti gargaaramuuf ka'umsa ta'a. Kanatti aansuun matadureewwan lamaantu duraa-duubaan mil'atamu.

3.1. Hariiroo Namaafi Naannawaa Isaa ” Human-environment Nexus’

Hariiroon namaafi naannawaa isaa walxaxaadha. Walxaxaa ta'uun hariiroo kanaas ilaalchiifi beekumsi garaagaraa biyyoota garaagaraa keessa akka jiraatuuf qabata ta'e. Ilaalchi warri awurooppaafi warri Afirika naannawaa isaniitiif qabaniifi beekumsi xabbootan achirraa horatanis garaagarummaa kana bu'uureffata. Babal'achuu sirna koloneeffatootaa Awurooppaatiin dura addunyaa kanarra beekumsawwaniifi qaroominawwan kan warra Awurooppaa irraa adda ta'an hedduun turaniiru. Keessumaa hariiroo namni uumama kaan waliin qabaachuu qabu ilaalchisee hubannooleeniif ilaalchaaleen kan Awurooppaa irraa adda ta'an (non-western worldviews) hedduminaan turaniiru. 'Worldviews' is viwed as a "set of generalized beliefs that we use to describe ourseleves and the world around us" (Mifsud & Sammut, 2023 : 1). Ilaalchaalee addunyaa kan jedhamu waa'ee ofii isaaf uumama kaani ilaalchisee dugeeffannaa namni tokko qabaatuudha. Ilaalchi addunyaa nama tokko, dhugeeffanna, tarkkaanfii inni fudhatu akkasumas rakkinoota isa mudataniif akkaataa inni itti furmaata kennullee kan murteessudha. "Our worldviews affect our belief systems, decision making, assumptions, and modes of problem solving." (Hart, 2010 : 1).

Koloneeffatootni Awurooppaa biyyoota weeraraan dhuunffatan hundumaa keessatti ilaalchaalee, beekumsaafi qaroomina xabboo duraan biyyoota koloneeffataman keessa turan dhabamsiisuudhaan ol'aantummaan ilaalcha, beekumsaafi dhugeeffanna isaanii akka bakka buufamu taasisan. Biyyoota weeraraan qabatan hundumaa keessatti suuta suuta

maddi beekumsaafi qaroomina Awurooppaa qofa akka ta'e barnnootaafi amantii fakkeessanii babal'ifatani. Maddi beekumsaafi qaroominaa Awurooppaa ta'uu ilaalchi babal'isu yuurosentric '*Eurocentric worldview*' jedhameetu beekkama. "This belief is diffusionism, or more precisely Eurocentric diffusionism. It is a theory about the way cultural processes tend to move over the surface of the world. They tend to flow out of the European sector and toward the non-European sector." (Blaut, 1993:1). Akka ilaalcha kanaatti, qoodni warreen Awurooppaa hinta'inii 'non-Europeans' ilaalcha, beekumsaafi qaroomina warra Awurooppaatiin oomishamee tamsaasamu fudhachuudha. Akeekni ilaalcha Awurooppaa warreen Awurooppaa hinta'iin ol'aantummaa koloneeffatoota Awurooppaa fudhatanii gama hundumaan hirkattummaa fudhatanii gabrummaa jala akka jiraatan gochuudha. "Eurocentrism is quite simply the colonizer's model of the world" (Blaut, 1993:10).

Ilaalcha kana dhimma hariiroo namaafi uumama kaan giddu jirracchu qabuun walqabsiifame yammu ilaalamu, ilaalchi kun uumama akkuma jirutti 'humans and non-humans' bakka lamatti qooda. Akka qoodinsa kanaatti namni uumama kaanirratti olaantummaa yammu qabaatu, uumamni kaan nama jalatti akka meeshaa/qoodaa namni akka fedhetti itti tajaajilamuutti fudhatamu. "Western, Euro-American image of nature is a dualistic one, with a conceptual divide between a superior human realm and an inferior realm of nature as the non-human" (Bichler, 2023:63). Ilaalchi uumama kaan irratti namaaf abbummaa/olaantumma laata. Ilaalchi kun '*Anthropocentric*' jedhamuudhaan beekama (Adelman, 2020).

Ilaalchiifi beekumsi koloneeffatoota Awurooppaa kun hedduminaan haababal'atu malee beekumsifi ilaalchaaleen kan warra Awurooppaa kana irraa adda ta'an adunyaa irra bakkeewwan garaa garaatti faffaca'aniifi daangeffamanii jiru. Ilaalchaalee kan warra Awurooppaa irraa adda ta'an kunneen keessa tokko 'ilaalchawwan xabboo' (*indigenous worldviews*) jedhamu. Beekumsi isaaniimmoo addatti 'beekumsa xabboo' (*indigenous knowledge*) jedhamuudhaan beekama. "Indigenous Worldviews" emerged as a result of the people's close relationship with the environment." (Hart, 2010:2). Ilaalchawwan xabboo kunneen walittihidhanna idilee uummaticchi uumama kaan waliin qabaniirra argman. Ummatoonni xabboo hariiroo walitti-hidhataa uumama kaan waliin tolfachuun isaanii bu'aa inni argamssiiseef muxannoon waan mirkaneffataniif hubannaa argatan kana ilaalcha isaani dhaabbataa 'worldviews' taassifatan. Akkuma kana beekumsawwan uummatoota xabboo 'indigenous knowledge' uummatoonni xabboo walittihidhata idilee isaan uumama kaan waliin qabaachaa turan keessaa kan argamee muuxannoon baroottan dheeraaf kan kuufameedha. "Indigenous knowledge denotes a set of practices, beliefs and attitudes which an indigenous community has possessed over a long period of time 'centuries, or even millennia', and which has been validated through its use and usefulness in human experience (Unuigbe, 2023:137).

Beekumsawwan xabboo kun wantootni ittiin adda baafamu keessa; bakkaan daanga'uu, hunda-haammatummaafi kan hinbarreeffamiin ta'uu isaaniiti. "The three characteristics of indigenous knowledge are local, holistic and oral" (Hart, 2010 : .3). Beekumsawwan kuufataman kunneen adeemsa keessa muuxannoolee argamaniin gaarii ta'uun isaanii waan mirkanaa'aa adeemeef hariiroon uummatoonni xabboo uumama kaan waliin qabaatan dhaabbataan walsimataa ta'uu danda'eera. Kana jechuun garu gochoota uummatoota xabbootiin midhaan uumma kaan irra ga'e gonkumaa hinturre, har'allee gahaa hinjiru

jechu miti. Akka ilaalchaatti, hariiroo uumama kaan waliin qaban ilaalchise jireenyi isaanii kan uumama kaan waliin waliitihidhataa ta'e hubannoo qabu jechuudha.

Hariiro namaafi uumama kaan giddu jiru ilaalchise, akka ilaalchaalee uummatoota xabbootti namni uumama kaaniitti adda bahee uumama kaan irratti ol'aantummaa kan qabu miti. Akka ilaalcha isaanii hariiroon namaafi uumama kaani walittihirkataafi walittihidhataadha."Man and nature are interconnected, interdependent and interpenetrating" (Guangqiao, 2023: 115). Ilaalchi inni namaafi uumama kaan oso walhinca;chisin gulantaa tokkorra kaa'u kun "biocentric" jedhamuudhaan beekama (Vining, Merrick and Price, 2008). "Ancient civilizations have a rich history of understanding the symbiotic connection between human beings and nature" (UNGA, Sixty-fifth Session, 2010: 6). Aadaaleefi hubannooleen Afriikaa keessa baay'een namni qaama uumamaa kaanii akka ta'etti fudhatu (Workneh, 2022).

Hiree uumama cufaa/hundumaa walittihidhataafi walittihirkata ta'u isaa walakkeessa godhatu "ecocentrism" jedhamee beekama. "Ecocentrism sees the ecosystem- comprising all earth's ecosystems, atmosphere, water and land - as the matrix which birthed all life and as life's sole source of sustenance" (Gray, Whyte and Curry, 2018:130). Akka ilaalcha kanaatti eegumssi namas ta'e uumama kaanif godhamu kan walcaalu ta'u hinqabu. Waa'ee walitti hidhamsi jireenyaafi hiree namaafi uumamaa kaani ilaalchise beekumsa naannoo uummatootni xabboo 'Indigenous ecological knowledge' kan jedhamuudha. Akka beekumsa naannoo uummatoota xabbootti uumamni kaan (non-human natural world) jireenya kan hinqabneefi kan akka fedhan taasifamu 'passive' miti. Isaan biratti uumamni kaan jireenya kan qabuufi 'active' gochaa isa irratti raaw'atamuuf innis namarratti deebi'ee 'reciprocally' kan fidu qaba. Kana jechuun, hariiroon namniifi uumamni kaan waliin qabu kan itti-fufiisaan walittihidhata, kan waldeggeru, waliin jiraatuufi waliinis jijjiramuudha jechuudha (Buerget, et al, 2017).

Hariiroo namaafi uumama kaan giddu ilaalchise ilaalchawwan waliin dorgomo ta'an (1) namnifi uumamni kaan hariiro walittihidhataafi walittihirkataa qabu kan jedhu ilaalchawwan uummatoota xabboo, (2) namni uumama kaan irratti ol'aantummaa qaba kan jedhu ilaalcha warra Awurooppaa ilaaluun yaalameera. Ilaalcha warra Awurooppaa hordofuudhaan ol'aantummaa isaatiin namni uumama kaan irratti gocchi inni raawwate deebii namni hinfeeneefi hineegne 'undesirable response' nama irratti fideera (reciprocate). "(W)e cannot damage it 'nature' without severely damaging ourselves" (UNA, Sixty-fifth Session, 2010, p. 4). Hariiroo namaafi uumama kaan giddu jiru ilaalchisee dhalli namaa walittidhufeenya hanga har'aatti uumama kaan waliin qabaachaa ture keessatti kan hubatame gochaaleen olaantummaan namni uumama kaan irratti raaw'ate uumama cufa (human and non-humans) irratti badii inni qaqqabsiise jiraachu isaati. "The harm done by humans to nature will ultimately hurt human beings themselves, which is an irresistible law (Guangqiao, 2023: 117). Adeemsa keessa adunyaan ilaalcha namni olaantummaa uumama kaan irratti qaba jedhu hordofanii uumama cabsani akka fedhanitti itti fayyadamuun badii inni qaqqabsiise hubachu danda'eera. Badii kana irra uumama cufa baraaruuuf, namni uumama kaan akka qaama isaatti fudhachuun eegumssa fi kunuunsa barbbaachisu gochuutu irraa eegama.

Namnii uumama kaan akka qaama issaatti fudhachuu jechuun hariiroo namaafi uumamaa kaan giddu walsimataa taasifachuu jechuudha. Gaaffiin jiru garu, hariiroon kun attamitti

walsimataa ta'au danda'a isa jedhuudha? Gaaffi kanaaf deebiinsa, uummatootni xabboo hariiroo uumma kaan waliin qaban attamittiin akka isaan walsimataa taasifatan muxannoolee isaani qorachuudhaan ta'a. Haaluma kanaan barruun kun kanatti aanse hariiroo namaafi uumamaa kaan giddu jiraachu qabu ilaalchisee ilaalchaafi beekumsa xabboo Oromoon Booranaa qabu dhiheessa. Muuxannoolee kunneen qoratani beekuun namaafi uumama kaan giddu hariiroo jeeqama har'a jiru deebi'fnnee walsimataa akka taasifannuuf nu gargaara.

3.2. Ilaalchaafi Beekumsa Oromoon Booranaa Naannawaa Isaatiif Qabu

Akka dhugeeffanna bu'uuraa uummata Oromootti, Waaqni seera bu'uuraa kan ittiin hariiroon namaafi uumama cufa gidduu jiru walsimataa 'harmonized relationshi' ittiin ta'u yayyabuudhaan sirneessee tolche. Oromoon dhugeeffanna namaafi uumama naannoo gidduu hariiroo jireenyaa walittihidhataafi walsimataatu jira kan jedhu qaba (Workneh, 2001). Akka dhugeeffannaa Oromootti, namaafi uumamni kaan akkasumas namaafi namni walgidduutti hariiroo itti fufiinsaan walsimataa ta'e qabaachuun uummani cufti dhaabbataan jireenya tasgabba'a akka qabaatuuf gargaara.

Akka ilaalcha uummata Oromootti, Waaqni namaaf seera uumamaa tolche. Namni seera bu'uuraa kan Waaqni yayyabe ittiin hariiroo namaafi uumama sirneessee yoo kabaje Waaqa kabaje jedhee dhugeeffata. "The supreme being whom they call 'Waaqa' (sky/God), is the creator of all things and the source of all life. Starting with water and rocks, going on through the vegetable and animal world to man, Waaqa has appointed to every being its own place in a cosmic order of which he is also the guardian" (Bartels, 1983:14). Namni seera Waaqni tolcheef akka qajeelffamaatti fudhate isa hordofuun seera ittiin walii walii isaa, akkasumas uumama naannoo isaa wajjiin ittiin jiraatu tolfata/baafata. Akka ilaalcha Oromoo Booranaatti Sirni Gadaa Oromoon tolfate seera uumama Waaqni tolche bu'uuraa godhachuudhaan kan ijaaramedha 'age-based governance system'. Sirna Waaqni tolche hordofuun/kabajuun namni jireenya madaalawaa fi tasgabbaa'a uumama naannoo waliin akka inni qabaatuuf gargaara jedheetu dhugeeffata (Dejene, 2002).

Oromoon sirna uumama kaaniin bakka walii beekke, walittihirkachaa waliin jiraatu kan ittiin geggeeffatu/qajeelchu *safuu* qaba (Dirribii, 2008:61). "*Safuu* is the moral code that defines the ethical boundaries that exist between all created things" (Gemetchu & Aneessa, 2020:111). Safuun hariiroo ilmi namaa walii walii isaa akkasumas uumama waliin qabaachuu malu ilaalchisee sirni Waaqni-tolchee 'harmony of cosmic order' kan ittiin dhugoomudha. Safuun seera qananiiti; seera kana hordofuun uumamni hundinuu walqananiisee waliin jiraachuu qaba. "Safu implies that all things have a place of their own in the cosmic and social order, and that they should keep this place" (Bartels, 1983:170). Namni safuu yoo kabaje hariiroo uumama kaan akkasumas kan wlii isaa walsimataa taasifate dalansu Waaqa fi miidhaa dhufuuf jiru irra of baraara.

Oromoo biratti, seera Waaqni tolche cabsuun cubbuudha (Bartels, 1983, p.14). Cubbuunimmo dalansuufi dheekkamsa Waaqaa akkasumas miidhaa namatti fida jedheetu dhugeeffata. Kanaafu Oromoon Booranaa seera uumamaa Waaqni tolchee hordofuun uumama eegumsaafi kunuunsa barbaachisu gochaafii itti tajaajilama. Oromoon Booranaa uumama kamiiniyyu balleessuun miidhaa hordofssiisu niqabaata jedheetu amana. Waan cufa Waaqi waan uumeef qabaa jedha. Fakkeenyaaf, Booranni mukkeeti dhabamssiisuun

maayyii irratti gara nama balleessuutti geessa jedha. Kanuma ilalchise Booranni akkas jedha.

(Namni) muka ciree diidesse
Lafa qotee diimesse
Dhuma irratti ila walitti diimfeffate
Ofumaa walii isaas balleesse
(Jaatanii Diida, Guraandhala. 2012).

Booranni namni mukkeen ciruudhaan bosona barbadeessee lafa qullaatti kan hambisu yoo ta'e badiin akka namatti dhufuu danda'u muuxannoo isaa irra waan barate qaba. Mukti irra hinjiru taanaan lafti kafana/haguuggii dhabdeetu jiidhis, biyyeenis irraa dhabamu. Kanaafuu, Booranni 'lafa qullaa hindhaabani' mukkeetiin "kafana lafaati" jedha (Borbor Bule, Hagayya, 2012). Akka hubannoo Oromo Boornaatti uumama kaan eeguufi kunuunsuun nama kunuunsuufi jiraachisuu yammu ta'u uumama kaan dhabamssiisuun garu naanna'ee badiisa namaatti kan fidu ta'u isaati.

Mukkeetiidhuma akka fakkeenyaatti yoofudhanne, Booranni mukkeetii hundumaaf maqaa akka qabuuf, akaakuuwwan isaanii akka addaan baase beeku, namaafis ta'ee horiif faayidaalee akkamii akka isaan qaban sirriitti beeka. Hawaasni Boorana mukkeen wayyuu ta'an (mukkeetii kabaja addaa qaban akka oada), biqiloota dawaaf ta'an, kan nyaataman/hinyaatamne (fkn, kan re'ee, kan gaalaa); kanneen ijaarsa manaaf fayyadan, meshaalee mana keessaa adda addaa tolchuuf ykn qoraaniif ta'an addaan baasee beeketu itti fayyadama (Elias Galgalo, Sora Simole, Waaqo Guyyo, Hag. 2012). Kun kan inni agarsiisu Oromoon Boorana uumama waliin hariiroo cimaa akka inni qabuudha.

Mukkeetiin kunniin yoom, maaliif, akkamitti akka muraman/hinmuramne ilaalchisee Booranni seera qaba. Fakkenyaaf, biqilaan guddataa jiru hinmuramu qananiidha, osoo gogaan jiruu jiidhaan hinmuramu, muka tokko muranii yoo dhimma itti bahan kan biraa dhaabaniidoo buusuun dirqamadha. Muka akka baargamoo kan yoo hundeetti murame deebi'ee margu malee kanneen deebi'anii marguu/latuu hindandeenye hinmuraman. Mukti guddaafi dagaagaan namaafis horiifis gaaddisa jala qubatan ta'uu danda'u kan akka oada hinmuramu. Odaan mallattoo aadaafi seera Oromooti. Oromoon oada jallatti walgahee seera tumata, kan waldhabe araarsa, Waaqa kadhata; kanaafuu odaan galma Oromooti jedhama. Mukkeen gurguddoon yoo muramanii badan burqituufi jiidhi ni badu; mukkeen xixiqqoon garaa garaa kanneen bineensonni jala boqotan/keessa jiraatan kanneen akka allaatiiifi simbiraa ni badu/iddoo biraatti godaanu. "Muka murte hinmooyyesitu, muka gaaddisaaf tolu hinmurtu, muka gudda damee irraa hinqulleesitu" jedha Booranni (Jaatanii Diida, Hagayya, 2012).

Qotee bulaan Oromoo lafa yammuu qotu mukti guddaan maasii isaa keessa yoo jiraate gaaddisa waan isaaf ta'uuf qananiifatee hambifata/turfata malee hinmuru. Maanguddoon Booranaa "mukti guddaan muramee yammuu jigu ni iyya" jechuudhaan marartee qabaniif ibsatu (Borbor Bule, Hagayya, 2013). Bineensa bosonaa keessaa kamtu, yoom, maaliif ajjeefama/hin'ajjeefamu gaaffii jedhuufis Booranni seera tolfate qaba. Uummanni Oromoo Booranaa akkaataa itti fayyadama biqiltuu, mukkeetii, bosonaafi bineensota daggalaa ilaalchisee addatti Seera addaa Yayyaa Leeqaa Jaarsoo jedhamu qaba.

According to this law wild animals not only have the right to be protected, but also the right to receive care. For instance, in areas where water is scarce, when a family fetches water for themselves and their domestic animals, they have to leave some water outside during the night for wild animals (Banti, 201:218).

Oromoon Boorana loowwan isaa bishaan obaasuuf eela bu'ee okoleen bishaan bidiruutti waraabee loowwan obaasee erga raawwatee booda bineensaaf bishaan bidiruutti guutee gala. Oromoon Booranaa irri guddaan tikfatee-bulaa waan ta'eef akkaataa itti fayyadama marra-bishaanii, akkasumas lafaa ilaalchisee seera marra-bishanii (water and pasture management) cimaa tolfatee qaba (Marco Bassi, 2005). Oromoo biratti, lafarraa margi dhabamuun, bosonni garmalee manca'uufi burqituun goguun wanta hamaa ta'etu ilaalama (Dejene, 2002). "Far from exploiting their environment, the Oromo evolved a highly elaborate model of environmental management wherein a perfect balance was kept between nature and culture" (Aneessa and Gemetchu, 1994:86).

Hariiro inni dachee waliin qabu yoo ilalle, Oromoon dachee irra jiraatuuf kabaja addaa qaba. Weedduu mararfannaa dachee armaan gadii keessatti ilaalchi Oromoon dacheef qabu calaqqisiifameera.

Nooruu dachee yaahaadha margaa
Irri kee midhanii
Jaalli kee bishani
Qonnee sirraa nyaannee
Horree sirra yaafne
Ofirratti nubaadhu
Nagaakee nuu laadhu
(Bartels, 1983 : 110).

Oromoo biratti dacheen akka wantoota jireenyaaf barbaachisan hunda dhiyeessitu, hunda baattu, hunda danddeesuufi gara bal'eeiti fudhatamtti. "Dachee hadha margoo kan hin qabanne moggoo" jedheetu leellisa, faarsa. Irreeffanaan Oromoon laggeen/malkaafi gaarreenitti bahee irreeffatu uumama safuun Waaqnni uumamaa ittiin sirna qabaachise jiraachisu osoo hincabiin akka sirneeffamee fulla'uuf guyya itti hawwiif kadhannaan Waaqaaf dhiheeffamuudha (Daaniyaa, 2006, p. 305).

Oromoo Booranaa hariiroo uumama kaan waliin qabaachuu qabu ilaalchisee kan inni aadeffate hariiroo wal-waliin jiraachuuti 'relation of reciprocity'. Aadaafi seera isaa namaafi uumama kaan gidduu hariiroon jiru walitti hidhataa (interconnected) qofa osoo hintaane walirratti hirkataa 'interdependent' ta'u isaa kan agarsiisudha. Jiruuf jireenya isaa qofa osoo hintaane, dhugeeffannaafi ilaalchi addunyaa uummatichaallee uumama naannoo isaatiin kan walittihidhameedha. "There can be no culture without nature, for man depends totally on his environment for food, shelter and clothing" (Aneessa and Gemetchu, 1994). Oromoon Booranaa hariiroon inni uumama kaan waliin qabu, hanga har'aatti kan inni agarsiisu, akkuma uummatoota Afriikaa biroo baay'ee uumama atoomsee, kunuunsee, jireenya walii isaa kan naannoo isaatiin walsimsiisee jiraachuu aadaa isaa taasifatee jiraachaa jira.

Akkuma 3.1 jaltti ibsame, ilaalchi warra Awurooppaa adunyaa irratti caalmmaan fudhatamaa ta'e 'dominant view' namni ol'aantummaa uumama kaan irratti qabaatee uumama cabsuudhaan akka fedhetti akka itti fayyadamu kan jajjabeesu ture (White, 1967,; Adelman, 2020,; Merchant, 1980). Ilaalchi kun uumama kaan akka fedhanitti yoo itti fayyadaman homaayyuu hinta'u; miidhaan isarras deebi'ees namarra ga'uu danda'u hinjiru yaada edhuudha. Adeemsa keessa garu kan hubatame uumama kaan akka fedhanitti yoo itti fayyadaman miidhaa irra ga'uuf deebii kan kennu 'capable of reacting negatively or positively' ta'uu isaati. Ilaalchiifi adeemsi warra Awurooppaa faayidaalee uumama kaan irraa argaman walsaamuuf jecha dorgommii namni taasisu kan jajjabeesse yoo ta'u, sirna walbarbadeessuufi 'mutual destruction' jabaan qofti keessatti ol'aantummaa kan diriirfatu 'based on the rule of survival of the fittest' ta'ee argame. "Environmentally destructive behaviour is the result of a failure to recognize that human beings are part of Nature and that we cannot damage it without severely damaging ourselves" (UNGA, Sixty-fifth Session, 2010 : 10).

Hariiroon namaafi uumama kaan gidduu jiru jeeqamaa ta'uun badii hamaa qaqqabsiisa akka jiru hubachuun danda'ameera. Hariiroo namaafi uumama kaan gidduu deebi'sanii walsimataa taasisuun 'restore relationship of harmony' murteessa akka ta'e adunyaa biratti hubatameera. Jijjiirama qilleensaa fi faalaminsa naannoo irraa kan ka'e miidhaa ga'aa jiru karaan ittiin hambisuun danda'amu barbaaduun yaalamaa jira. "The environmental crises raises crucial questions about the possibility of harmony between human beings and the rest of nature" (Unuigbe, 2023:135).

Seenaa hariiro namaafi uumama kaanii hanga har'aatti ture irraa kan hubatame, uumamni cufti namas ta'e uumamni kaan 'humans and non-humans' jireenyi isaani walitihidhataa fi kan gargar hinbaane ta'u isaati 'holistic view'. Ilaalchiifi hubannoon Oromoon Booranaa qabus jiruufi jireenyi uumama hundaa 'nama dabalatee' kan adda hinbaaneefi walitihirkataa ta'uu isaati, "The underlying philosophy of safuu is that everything has a role to play and natural right to live. Based on safuu, Oromo gives respect to human relationships with other life which makes Oromo world view relational and holistic" (Dejene Gamachu, 2002). Oromo Booranaa biratti uumamni cufti waan uumameef qaba, namni uumama kaan caalmma qabaate balleessu hindanda'u. Namni uumama kan balleessu yoo ta'e dhumarratti ofii bada. Kanaafitu Oromoon Boorana uumama kaan waliin walkabajuun jiraachaafi waljiraachisaa adeemaa jira.

Egaan hariiroo namaafi uumama kaan gidduu jiru ilaalchisee ilaalchiifi beekumsi warra Awurooppaa sirrii akka hintaaneefi ilaalchiifi beekumsi xabboo Oromoo Booranaa sirrii ta'uu isaa hubachuun nidanda'ama. "People can draw wisdom from the long-established indigenous beliefs and traditions that, without different contexts and structures, have formed the basis for life in harmony with nature. The 'holistic vision' inherent in all of them and the importance given to being in constant communion with nature is perhaps one of their key lessons" UNGA, Sixty-fifth Session, 2010:11).

Akka waliigalaatti yoo ilaalame, hariiroo jeeqamaa (disconnection) namaafi uumamaa kaan giddu deebisani walsimataa taasisuu 'interconnected and harmonious' keessatti beekumsi fi muuxannooleen uumatoota xabboo adda addaatiin horatamaniifi kuusamanii jiran goodi isaan qabaachu danda'an mul'ataadha."The indigenous concept that the natural world is imbued with life and is our home, rather than merely a source of' 'ecosystem

services’, reinforces the idea that restoration is a way towards an ecocentric way of life rather than simply another tool for serving human ends” (Unuingbe, 2023:136).

Akka ilaalcha xabboo Oromoo Booranaatti bu’uurri nagaa (harmony/peace) dhala namaa uumama kaan kunuunsee jiraachisuun ofis jiraachisuudha (*live and let nature live*). Akka ilaalcha kanaatti manca’uun/badiinsi uumamaa kaanii nagaa dhabuufi badiisa dhala namaatu fida. Kana waan ta’eef, namni waliin qofa osoo hintaane uumama cufa waliin sirna Waaqni tolche hordofee jiraachuutu irraa eegama. Hubannoo har’a fudhatama argachaa dhufe kana Oromoon Booranaa qaama aadaafi seera isaa godhateetu baroota baay’eef ittiin jiraataa har’a ga’e. Haatauuuyyuu malee, beekumsi xabboo Oromoon Booranaa jiruufi jireenya isaa guyyaa guyyaa irraa horatee qaama aadaafi seera isaa godhachuun baroota hedduuf ittiin jiraataa ture kun akka beekumsaatti fudhatama hinarganne, barreeffamaanis kan jiru miti.

4 Cuunfaafi goolaba

Dubbiin ijoon barru kanaa hariiro namaafi uumama kaan giddu jiraachu qabuudha. Hariiro namaafi uumama kaan giddu jiraachu qabu ilaalchisuun beekumssiifi hubannooleen waliin dorgomoo ta’an ilaalamaniiru. Ilaalchawwan ilaalaman kunneen hordofuudhaan namni gochoota isaatiin dhiibbaalee ‘impacts’ uumama naannoo akkasumas jireenya namaa irratti fidan ibsamaniiru. Ilaalchawwan kunneen keessa kan adunyaa irratti bal’inaan olaantumma qabaachaa ture namni uumama kaan akka fedhetti cabsee itti tajajilamuun sirriidha isa jedhu ilaalcha warra dhihaa ykn kan koloneeffattoota Awroopaa ta’uu isaa ibsuun yalameera. Ilaalchi kun uumama cufa bakka lamatti qoodudhaan ‘disconnects’ uumama kaan irratti namaaf olaamntumaa ‘anthropocentric’ kenna. Akka ilaaluun yaalametti, ilaalchi kun namni fi uumamni qaama walii ta’u akkasumas hireen/carraan isaani walittihidhataa ta’u hinfudhatu. Ilaalchi uumama kaan irratti ol’aantummaa gonffachiisu namni gochaalee of-qusannaa tokkollee hinqabneen uumama kaan irratti badii akka geesisu kan taasise ture.

Akka barru kana keessatti ibsametti ilaalcha kana hordofuun olaantummaa isaatiin gochaaleen namni uumama kaan irratti raaw’ate uumama naannoo irraan balaa hamaa ‘ecological disaster’ geesise. Barru kana keessatti, gochaalee namaa of-qusaanna tokko malee uumama kaan irratti raawatamuun badiin qaqqabu yeroodha gara yerootti yaadessa/sodaachisaa ta’aa adeemuun isaa dhimmi kun dhaabbilee gurguddoo addunyaa akkasumas qorattoota sadarkaa gara garaa biratti dubbii ijoo akka ta’ee argametu ilaalame. Yaaddoon kunimmo gara filmmaata biraa barbaadutti ceesisuun ilaalchiifi muuxannooleen uummattoota xabboo xiyyeeffannaa akka argatu taasisuun isaa ibsameera. Akka ilaalcha uummattoota xabboo barru kana keessatti ilalametti namniifi uumamni kaan qaama waliiti, jireenyi namaafi uumama kaani walittihidhataadha. Biyya itiyopiyaa kana keessatti, ilaalcha fi muuxanno uummattoota xabbootiin walffakkaata jedhame kan dhihaate kan Oromoo Booranati. Hariiro namaafi uumama kaan giddu jiraachu qabu ilaalchisee hubannoofi muuxannoolee Oromo Boorana ilaaluun yalameera.

Akka agarsiisuun yaalametti Oromoo Booranaa dhalli namaa seeraafi sirna uumamaa Waaqni tolche cabsee akkaataa badii geessisuun uumama kaanitti kan fayyadamu yoo ta’e maayyii irratti deebi’ee namarratti badiin akka qaqqabsiisu kan beeku ta’u isaati. Oromoon Boorana hireen namaafi uumama kaanii walittihidhataa ta’u isaa tolche beeka. Haatauuti, akka adunyaatti yeroo itti muuxannoole uummata xabbooti xiyyeeffannaan kennamaa

jirutti beekumsiifi muuxannoon xabboo Oromo Boorana akka beekumsaatti fudhatama hin argganne. Hariiroon nuti uummama kaan waliin qabnu har'allee kan jeeqameedha. Hariiroo gara gara citre 'disconnected' namaafi uumama kaan giddu jiru walsimataa 'reconnect/restore' taasifachuuf beekunmsaafi muxxannoolee Oromo Boorana fudhachuun barbbaachisaa ta'a. Namni hundinuu uumama irraa adda kan hinbaaneefi qaama uumama hundaa akkasumas hireen lameenuu walitti-hidhataafi walitti-hirkataa ta'uun isaa beekamu qaba. "Human and natural systems are entangled and shape each other." (Adelman, 2020, p.51). Kun dhugaa uummanni Oromoo Booranaa muuxannoo isaa irraa hubateedha. Kana hubachuun, hariiroo uumama naannoo waliin qabu walsimataa akka inni taasifatuuf isa gargaareera.

Beekumsa idilee mana barumsa idileetiin kennamaa jiru yoo ilaalle addatti hariiro namaa fi uumama kaan giddu jiraachu qabu ilaalchise wanti barsiifamu hinjiru jechuun hindanda'ama. Hariiro namaafi uumama kaan giddu jiru ilalchise baratootni ilaachaafi hubanna sirri akka qabaatan taasisuun eegumssa naannoo 'ecological protection' keessatti shoora gudda akka isaan taphatan gochuun ni danda'ama. Namni kamiyyuu eessayyuu yoo jiraate uumama waliin waan jiraatuuf dhimmi eegumsa naannoo dhimma nama hundumaa wan ta'eef beekumsi hariiro namaafi umma kaani ilaalattu barsifamu qaba. Eegumssa naannootiin walqabatee hariiroon namaafi uumama kaan gidduu jiru akkam ta'uu akka qabu sirriitti hubachuun ykn hubachu dhabuun waan hordofsiisu ni qabaata. Kana waan ta'eef namni hundinuu hariiroon inni uumama kaan waliin qabaatu akkam ta'u qabu beekuutu irra jira. Kanaafimmo muuxannoo gaariin kan irraa ni baratama jechuun barru kana keessati dhihaate kan Oromoo Booranaati.

Inni kun eenyuun, attamitiin barsiifamu danda'a isa jedhuuf qaamni dhimmi ilaallatuun hiika barbbaadu qaba. Hariiro namaafi uumama kaan giddu jiru ilaalchise, beekumsiifi muuxannooleen xabboo biyya keenya keessa jiran barnnoota hammayaan walfaana barsiisiifamuun isaani raakinaalee akka biyyaatti addatti nu mudataniif furmmaati isaan arggamssiisan nijiraata. Barnnoota hammayya faana isa kan keenyaa 'indigenous knowledge' barachuun lameenuu keessaa kan nuuf tolu fudhachuun (benefiting from strengths of both systems) beekumsa guutuu qabaachuuf nu gargara. Isa kanaaf duraan durse, beekumsiifi muxannooleen kunneen hariiro namaafi uumama kaan giddu jiru deebisanii walsimataa taasisuuf godhamu keessatti qodni isaan qabaachu danda'an qaamolee dhimmi kun isaan ilaaluun xiyyeeffanaan kennameefi akka beekumsaatti fudhatamu qabu. Itti aansuudhaan, beekumssi kun akka isaan barreeffamaniifi qorannoon bal'inaan akka irratti godhamu deggersaaleen barbbaachisan godhamuufi qabu.

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