

OUR MISSION

FIO MISSION

Our mission is to dismantle the Ethiopian Colonial system and liberate the people of Oromia that is languishing under this cruel Abyssinian colonial oppression and replace it with the just system in which the right of the people of Oromia to self-determination is fully recognized and realized. The right of every Oromian to life, liberty, and prosperity shall be restored. Freedom shall be for all citizens of Oromia.

Founders of Front for Independence of Oromia (F.I.O)

I. HISTORICAL INTRODUCTION

The end of the 18th and the beginning of the 19th century mark the commencement of a new era in the history of the Oromo people. For around this period, their way of life was undergoing a qualitative change. A sedentary agrarian mode of existence was fast replacing nomadic pastoralism.

A change in the social and political life of the Oromo people had inevitably to follow in the wake of this change in the mode of existence. The indigenous "Gadaa" system of social and political life that had contributed to the civilization of the Oromo people was coming apart as it was proving to be incompatible with a sedentary way of life.

The usurpation of some "Gadaa" offices, especially the office of the "Abbaa Duula" (Minister of War), was evidence of this disintegration of the degree of democracy represented by the "Gadaa". In many parts of Oromia, selfish and ambitious "Abbaa Duulaas" (or Abbaa Bokkuus")

were starting to emerge into lifelong warlords as precursors to feudal lords. The assumption of the title of "Moti" (king or ruler) by some of these usurpers in some western parts of Oromia, is an example of this tendency. So during this period the Oromo way of life was being transformed from semi-communalism to feudalism. Had it been left to itself, it would have been possible to envisage to culmination of this process in the formation of a single Oromo feudal state. However, external causes interfered with this natural development and imposed feudalism from without.

During the second half of the nineteenth century-the time that historically corresponds with the declining of the Gadaa system and the rising of feudalism- the scramble for Africa by European colonialists was moving into high gear. However, because of the intense rivalry between the European colonialists and their fear of clashing with each other, and, above all, because of the participation of an Ethiopian delegation at the Berlin Conference for the partition of Africa (1884-5), direct colonization of Abyssinia became less fruitful and a new strategy was designed to colonize the adjacent African territories indirectly through different puppets. This was the process in which the Ethiopian dependent empire-state came into being

Accordingly, the British took up Yohannes of Tigrai while the French and Italians supported Menelik and gave him all-round assistance to bring all these territories under his control. Using modern weaponry, military advice and intelligence supplied by his European overloads, Menelik II managed to expand to the rich and fertile Oromia and other adjacent territories. The exploitation of the human and material resources of the newly colonized territories in return helped Menelik to triumph over the other candidate - Yohannes of Tigrai - and enabled him to unify Abyssinia and assume the title of King of Kings. In short, the collusion between Ethiopian colonialism and world imperialism began at this historical juncture.

Having in mind the repeated humiliations suffered by his forefathers at the hands of the Abbichu Oromo (who foiled their attempts at further southward colonization); Menelik knew that one more factor was necessary before he could, with confidence, recommence the wars of colonization which Sahle Selassie and his descendants had continued, following in the footsteps of their forebears. This decisive factor was the cooperation and the collaboration of key Oromo warlords.

The ripening of the conditions for feudalism in the Oromo society and the struggle between different Oromo feudal lords in the Oromo society was to make such allies easily available. Some among the Oromo leader-like Gobana, Kumsa Moroda and Jote Tullu - were completely taken in by Menelik's deceitful designs and fully cooperated in the formation of a united federation of Oromia and Abyssinia, which was, of course, betrayed by the Amhara ruling class later on.

However, history resounds with the gallantry with which the Oromo people fought against the colonizer. Armed with primitive weapons, and disunited, they gave anti-colonial resistance of Arsi-Aanole in which thousands of heroines and heroes were amputated their hands and breasts, Calanqo, Abbichuu, Gulalle, Metaa, Maccaa, Booranaa, Wollo, Dhumuugaa Guji, Karrayyu and so many other clashes including the heroic resistance put by the Worji Oromos that left the enemy with bitter memories.

At the end of Menelik's wars of annexation, the area of this empire had expanded extensively and people with various backgrounds had become colonized. So the defeat of the Oromo meant the defeat of all oppressed peoples of the empire as well. Indeed, the defeat of the Oromo strengthened the roots of feudalism even in the community of the oppressor nation.

By constantly holding the specter of their oppressed classes, the Amhara feudal lords have succeeded in maintaining their people in abject misery there by the harmonizing antagonistic classes. In addition, they have continuously striven to inculcate a sense of superiority in their people and hence to create a false image of themselves so as to divert attention from the harsh realities of poverty and backwardness. Therefore, the origin of the misery that has been imposed on the people under the sway of the Ethiopian Empire will not be realized until and unless this colonization is negated and all oppressed nations are liberated.

Ever since their colonization by the Amhara ruling class, the heroic Oromo people have waged a relentless struggle to rid themselves of the dual burden of exploitation by feudalism and imperialism. To mention but a few peaks of this struggle: (a) the Raayya Oromo uprising of 1928 could be crushed when the Royal Air Force were called in from the British colony of Aden. (When they rose, again in 1940, the same imperialist forces were again utilized to force them into submission.) (b) In 1935, the Western Oromo Confederation was established under the chairmanship of Habtemariam G/ Egzabher, and an application was made to the League of Nations for its recognition as a state. (c) After the defeat of the Italians, the Oromo citizens of "Addis Ababa" and Harar province petitioned the British Government for an independent Oromo state. However, the British Government did not pay any heed to the demands and, instead, restored Haile Selassie to the throne. In the mean time, the heroic Oromos of Guma, Limu, Illubabor revolted against the design of restoring back Haile Selassie to power. (d) The Maccaa Tuulamaa patriotic Oromo political movement gained great popularity before it was finally ruthlessly banned in 1967; its leaders hanged off, others exiled. (e) Eight years of guerilla struggle in Bale needed the aid of Israeli explosive experts, British Army Bridge and road builders, and American Air Force advisers on precision bombing to withstand the insurgents. Later on due to the negotiation initiated by the regime, the international situation, the banning of Maccaa Tuulamaa patriotic association and above all due to the problem of geopolitics of Oromo revolution the war came to an end temporarily in 1970. At this historical era a significantly high political movement among the Oromo students gained momentum. Among various papers published regularly Voice of Oromo against Tyranny, is worth mentioning. The historic resolution passed by the Oromo University students with regard to Sugar Coated chauvinism embodied in the "Zemetcha" demonstrate that our students have reached highest level of national awareness.

The struggle of the Oromo people reached its uppermost level of achievement under the leadership of OLF in 1991 at the end of the collapse of Ethiopian military junta regime. However, like every other struggle the Oromo struggle has gone through ups and down to get to its destination.

Nevertheless, the down turn drive under the opportunism that infiltrated the OLF leadership after the death of the founding fathers and continued unfaithfulness to the cause by the current OLF leaders has brought our nation to its knee and made the future of our nation darker than ever. In defiance to this capitulationist and defeatist trends and political conspiracy to liquidate the struggle for national liberation genuine Oromo nationalist have started to look for option and better alternative to save our nation from intended sale out by OLF leaders.

As a result of this we have taken historical responsibility to continue the cause for which our beloved comrades fell. We stand in union with the freedom loving people of Oromia and as of now build one national organization that can not harbor regionalism, religion, Ethiopianism and that shall only harbor those dedicated Oromo nationalists whose dreams are to see free Oromia. The Mission of Front for Independence of Oromia is to dismantle the Ethiopian colonial system and build FREE INDEPENDENT DEMOCRATIC REPUBLIC OF OROMIA on its ruins.

II. A BRIEF MANIFESTO

B. The Political position of Front for Independence of Oromia on the universal principle of self-determination.

F.I.O recognizes the principle of Self-determination as universal in its content. In other words, the right of people to self-determination up to independence applies to all nations and nationalities in the world including the Abyssinian nations themselves. Neither is it privilege to any nation nor is no nation exception to this fundamental tenet of our organization. Our guiding motto is “no nation can be free if it oppresses other nations.”

For F.I.O, individual and group rights are universal, impartial and indivisible. Therefore, for us, the rights of people to self-determination, democratic and human rights are one package. Additionally, we respect international laws and conventions that do not negate our basic rights as an individual and as a people. F.I.O is an abolitionist organization. Retentionism is diametrically opposite to our principle. In other words, we do not accept the policy of capital punishment. No one shall be punished by death. In this, we are fully committed to the abolitionist principle of Amnesty International and Human Right Watch and exercise it in post-independence Oromia.

Self-determinations answers the” what and the wherefores” of the Oromo national liberation struggle. The ultimate goals of the short range and long-range objectives: economic, social, cultural and political objectives fall under the conceptual category of self-determination. Self-determination can be utilized and can be applied in different shapes. Different political and social groups understand different things when talking about self-determination.

The blatant exponents of old Abyssinian nationalism understand and interpret the concept of self-determination as the disintegration of the Abyssinian national indivisibility, territorial integrity and sovereignty of the Abyssinian state and therefore phobic to the concept in its all forms.

The leading exponents of the Abyssinian social democratic chauvinism under newly hypocritical manifestation – ”Revolutionary democracy” fight against self-determination by the name of self-determination. They recognize the concept in words and fight against it in deeds. They wrote it on the country’s constitution only for propaganda tricks. They tragically turned the concept into the apologetics of the Abyssinian newly emerging colonial class and agitated for and against the principle.

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As a matter of principle F.I.O does not overrule the possibility of DEMOCRATIC UNITY with other peoples and nations. Again as matter of principle and practice we firmly believe that a genuine democratic unity is not possible under Abyssinian colonial system and it is only possible after its total eradication. Hence, this makes the roadmap to a genuine democratic unity excruciatingly tortuous. For us, the roadmap that takes our nation to a genuine democratic union is "from disunion to union." Not otherwise. For we believe that a genuine democratic union is the result of voluntary union of FREE and EQUAL nations.

III. on the Questions of the relationship between National Policy and the Right of peoples of to Self-determination, Referendum and Forms of State Organizations

1. Self-determination Defined

Self-determination answers the question of the essence of Oromian national liberation struggle. The Ultimate goal, short-range and long-range objectives: political, economic, social and cultural objectives fall under the conceptual category of self-determination. Self-determination can be utilized in different shapes. Different political and social groups understand different things when talking about self-determination. Front for Independence of Oromia the right of the people of Oromia means the independence of Oromia. No more, no less.

The Blatant champions of Abyssinian national chauvinism understand and interpret the concept of self-determination as "ethic politics" and regard it as a total disintegration of of the Abyssinian national sovereignty, territorial indivisibility and the sovereignty of Abyssinian state and, therefore, phobic to the concept in all its forms. Presently the neo-naafxanya organization known by the acronym "CUD" is a stereotypical representative of this reactionary and chauvinistic political line. The leading exponents of the Abyssinian social democratic chauvinism under a new hypocritical manifestation of "revolutionary democracy" fight against a genuine self-determination by using a hypocritical hullabaloo of self-determination. They recognize the principle in words and fight against its essence in deeds. They wrote it on the imperial constitution only for propaganda tricks. They tragically turn the concept into the apologetics of the newly emerging Abyssinian colonial ruling class and agitate for and against the principle.

The Abyssinian newly emerging social democratic chauvinists led by EPRDF utilized the principle of self-determination as a tested weapon of usurping power from the hands of the rival Abyssinian ruling class led by the defunct military dictatorship. As soon as they took power from their former rivals, they started agitating against this principle under the cover of the Ethiopian unity to justify their notorious war of genocide against the Oromo people and other oppressed nations and nationalities. As the ardent champions of democratic revolutionary nationalism Front for Independence of Oromia, not only understand the concept of self-determination as means the political independence of the oppressed nations and nationalities but we are also committed for its practical application unconditionally.

According to our interpretation, the right of Oromo people to self-determination means only the Oromo

people itself has the right to determine its own destiny. That means no one has the right to forcibly interfere in the life of our people to destroy our nationhood and other institutions to violate our habits and customs to dismantle our democratic socio-political institutions by waging war of genocide against our people.

In other words, the right of Oromo people to self-determination means that the Oromo people can arrange its life according to its own free will. First, the principle of self-determination is diametrically opposite to the Charteristic or constitutionalistic trend, which strives to determine the destiny of the sovereign nation (Oromo) bargaining in joint colonial parliament. Secondly, neither is it determining the fate of our people by replacement (representation) nor jointly determining our future with colonial megalomaniacs.

The Oromo people have the rights freely to determine their own destiny. They have the right to arrange their lives as they see fit, without of course, trampling on the right of others like Abyssinian colonial jingoes

2. The Relationship Between Self-determination, Referendum and the Form of State Organization
To facilitate the better understanding of the current divergent political and ideological lines in the Ethiopian colonial Empire and the scenario of Oromo national liberation struggle, it is very essential to clearly distinguish the basic difference between the above related concepts of Oromo Struggle for national independence-----the underlying difference between self-determination, referendum and forms of state organizations.

Different political groupings and organizations consciously or unconsciously confuse the difference between self-determination and referendum. Basically, the difference between self-determination and referendum is the difference between principle and mechanism. Whereas self-determination is an end, referendum and form of state organization are means to an end.

3. Referendum Defined

By definition, referendum means a direct popular vote to determine the most important and the most controversial issues of a nation. Referendum is interchangeably used with the word national plebiscite. As a tested democratic mechanism, referendum does not stand on its own. That is to mean it is derivative by its nature. It is directly related to the question of the form of the struggle for national liberation. When the form of the strategy of national liberation is selected to be peaceful in nature, then referendum can be utilized as a democratic mechanism in legalizing the process of independence. However, under the Ethiopian colonial system which is diametrically opposed to democracy, an attempt to recommend referendum as a means of resolving national contradictions is equivalent to political hallucination. That is why we are strongly against the old guards of Shanee Gumii agenda for peace and fundamentally irreconcilable with their infantile and premature proposal of referendum as the means of solving our problem. By its very nature, we firmly believe that, referendum cannot be the cause for independence but it's the outcome of the dismantling of colonial bureaucracy. Referendum is nothing but de jure of the defacto independence.

4. Types of referendums

There are two categories of referendums in relation to the question of national independence: Confirmative referendum and self-rule referendum. As history testifies, referendum can be utilized by both centrifugal and centripetal social forces. But the outcome depends on the strength of the competing forces. For instance, in Morocco and Canada the colonial classes misused referendum to confirm their annexation over Saharawi Arab Republic and the province of Quebec respectively. This is a typical example of a confirmative referendum ever known in modern times. The referendum, which was conducted in Eritrea, was a typical example of self-rule Referendum

5. Prerequisites of Internationally supervised Referendum

Internationally supervised referendum depends on the following factors:

5.1 The total defeat of the colonial class and the eradication of the colonial bureaucracy

5.2 The high level of national consciousness of the voting subjects.

5.3 The accuracy of a national census

5.4 The pressure of international democratic forces

The above-mentioned factors are the most necessary and sufficient preconditions to carry out a self-rule referendum. At the absence of these preconditions a national plebiscite will never escape the danger of intimidation, vote rigging and confirmation of colonial rule over the conquered people. Besides, one has to keep in mind that the colonial class loses no opportunity in changing the demographic composition of the colonized peoples by the resettlement of the conquistadors. Therefore, we are categorically opposed to the May 2000 the so-called OLF agenda for peace that was proposed by the revisionist Shanee clique without taking these factors into account. With this basic understanding of the differences between the principle, mechanism and form of state of Oromian national liberation struggle Front for Independence of Oromia declares the following political principle and theoretical vision.

6. On the Question of the Form of State Organization

By definition the form of state organization neither is principle nor is it mechanism. It is the shape or the mode of manifestation of organization on which any state is structured. The main state structures known to the history of state organizations so far are the following:

6.1 independent states

6.2 confederate states

6.3 Federal states

6.4 Regional autonomous states

6.5 National areas

6.7 Unitary states

F.I.O considers confederation, federation, regional autonomy, national area and unitary states as forms of union within the framework of the Ethiopian colonial Empire whereas an independent state is a form

in which disunion manifests itself in post-independence Oromia . As a matter of principle, F.I.O do not recognize intra-Ethiopian forms of state organizations and we never recommend as durable solution to the Oromo question. On the contrary, we unswervingly oppose the Ethiopianist, liquidationist and revisionist tendencies and lines among the Oromo nationalists that propose these forms of unions as durable political solutions for the Oromo question. However, we do not rule out the possibility of the formation of union states after an absolute eradication of the Ethiopian colonial system by using an internationally supervised referendum. On the whole, the Front for Independence of Oromia regards the question of referendum and forms of state organizations as subordinate and secondary elements in the process of decolonization. On top of this, we categorically reject the federalist tendency of the old guards of Shanee-Gumii that downgrades the question of total independence of Oromia either to referendum or to federal form of state organization.

III. PREAMBLE

WHEREAS the struggle of the independence of Oromia must be promoted i.e. Oromians must struggle for development, progress and national liberation so as to occupy their right and honorable place among the nations of the world;

RECOGNIZING that the inevitable victory over colonialism comes as the result of a strong, qualified, effective organization and leadership that unswervingly stands for the total liberation of Oromia;

NOTING the current OLF leadership preoccupation with democratizing Ethiopia, premature power rivalry, opportunism, capitulationism, defeatism, and political intrigues of dividing and weakening the organization and OLA;

WHEREAS the people of Oromia must be united, organized, consolidated and mobilized against colonial and national oppression;

UNDERSTANDING the indispensability of a principled, dedicated, organized, determined and disciplined national revolutionary democratic organization and a visionary leadership that rallies the cross-section of the people of Oromia to total liberation and independence;

AND WHEREAS a resolution was passed by the conference of the interim and organizing National Council of Front for Independence of Oromia or F.I.O authorizing the founding and establishment of the FRONT FOR INDEPENDENCE OF OROMIA;

We therefore assume the historical responsibility of laying the foundation of FRONT FOR INDEPENDENCE OF OROMIA effective of as today 19, 2005.

IV POLITICAL PROGRAM F.I.O

ARTICLE 1

VISION OF F.I.O

1. To create a qualified, competent, national revolutionary democratic liberation organization and leadership that can assemble and direct a broad spectrum of the people Oromia to victory by mobilizing the material, spiritual, moral and financial resources of the nation.

2. To establish an independent Democratic Republic of Oromia
3. To ensure the national sovereignty of the people of Oromia--an unswerving belief in the supremacy of popular power.
4. To guarantee the territorial indivisibility of Oromia.
5. To ensure the sovereignty of the popularly elected Oromian state.

ARTICLE 2

MISSION OF F.I.O

The mission of F.I.O is to dismantle the Ethiopian Colonial system and liberate the people of Oromia that is languishing under this cruel Abyssinian colonial oppression and replace it with the just system in which the right of the people of Oromia to self- determination is fully recognized and realized. The right of every Oromian to life, liberty, and prosperity shall be restored. Freedom shall be for all citizens of Oromia.

ARTICLE 3

MOTTO

The Motto of F.I.O is: United we stand, divided we fall.

ARTICLE 4

THE GUIDING PRINCIPLES

The following shall be the guiding principle F.I.O:

1. An unconditional recognition of the legitimate right of the people of Oromia to self-determination which practically means the realization of an all- rounded national independence and the removal of the Ethiopian colonial state once and for good.
2. The observance of human rights in the post-colonial Oromia
3. The full realization of the democratic rights of the citizens of Oromia-under the INDEPENDENT DEMOCRATIC REBUBLIC OF OROMIA
4. The observance of international laws and conventions
5. The basement complex on which the Oromo struggle is built is Oromo nationalism or Oromummaa-one indissoluble nation with one future and destiny. F.I.O shall endeavour for the creation of a democratic society anchored on Gada democracy and directed by the principle of justice and Rule of Law.
6. The people of Oromia shall be the supreme authority and determine the final political status of the future of the nation through a free and democratic process.
7. F.I.O is a secular national revolutionary democratic organization and treats all religions and faiths equally. There shall never be affiliation between state and religion.
8. F.I.O recognizes the right of other nationalities in Oromia to determine their own destiny with out any intimidation and coercion.

ARTICLE 5

THE FRIENDS OF THE STRUGGLE

1. The supporters of the struggle are Oromo workers, Oromo peasants, Intelligentsia, Oromo students, newly born Oromo petit bourgeoisie.
2. There are many other nations in Ethiopian Empire that share the harsh realities of oppression and exploitation with the Oromo people. The people of these nations, international human right groups, democratic forces of Western democracies, Progressive workers unions of the world, and liberation Fronts engaged in the struggle against oppression, non extremist religious groups and organizations would form close alliance with F.I.O in the struggle for liberation of Oromia.
3. All freedom and peace loving people of the world are friends of our national liberation struggle
4. Forces of democracy, human right and self-determination of people are the friends of our struggle

ARTICLE 6

THE ENEMIES OF THE STRUGGLE

1. The principal enemy of our struggle is the Ethiopian colonial system and its representative regime, opportunism and their international allies. The Ethiopian colonial regime is tenaciously fighting the growth and influence of Oromo liberation struggle to uphold its grip on Oromo wealth and the opportunists are also their strongest collaborators as parry to me stock holder to make continue the loot of our wealth and obliteration of Oromo identity.
2. The international allies and international bullying militarists are opponents of our struggle due to geopolitical position of our country in the region of their interest.
3. F.I.O do not consider any society of people, ethnic group, nation and nationality as the enemy of the national liberation struggle. The chief enemies of our struggle are the system of colonial oppression and the ruling classes. Therefore, F.I.O does not rule out a strategic and tactical alliance with the oppressed classes of the Abyssinian nations to overthrow the Ethiopian colonial regime.

ARTICLE 7

POLITICAL OBJECTIVES

The fundamental Objective of Oromo struggles is the realization of the unconditional liberation of Oromia and relieves Oromo people from all forms of oppression. This can only be achieved through the successful consummation of anti-colonial resistance, anti-international force of reaction and oppression and by establishment of the INDEPENDENT DEMOCRATIC REPUBLIC OF OROMIA.

1. To form an independent democratic republic Oromia whose authorities are elected by the people at all level of government and all power vests on by the people of Oromia.
2. To ensure all citizens of Oromia unconditional right to pursue life and liberty and protect the right of assembly, expression, manifestation and organization according to the constitution crafted to ensure these rights.
3. To institute a secular government that respects the equality of all religions and beliefs and to curtail those religious activities dangerous to stability and harmonious co-existence of peoples of all races and faith. The official Oromian state policy shall be no politics in religion, and no religion in politics.

4. To set up legal system that is free from the influence of executive body and guarantee fundamental human right, not only of those who are citizens but also of those who seek refuge due to the absence of the rule of law in the country of their birth.

ARTICLE 8

FORM OF STRUGGLE

1. F.I.O shall pursue a politico-military strategy in the struggle against the Ethiopian colonial and oppressive regime.
2. F.I.O recognizes a peaceful and non-peaceful, political and military and peacetime and wartime forms of struggles as inseparable and the two sides of the same coin and coordinates the two-facets of struggle in removing the Ethiopian colonial bureaucratic state machinery from power. In other words, F.I.O shall endeavor to co-ordinate political, military and diplomatic forms of struggles.
3. F.I.O shall reeducate, retrain, re-discipline and reorganize Oromia Liberation Army and transform it into a highly formidable, invincible and effective fighting force. Special attention shall be given to raising the combat capability of OLA.
4. F.I.O shall promote the strategy of maximizing friends and minimizing enemies of the struggle for the independence of Oromia.
5. Educate the people of Oromian in Oromummaa and Gadaa identities and help undercut the Abyssinian identity and assimilatory policy. Organize and mobilize the people of Oromia in rejecting colonial identity and abandon Ethiopian colonial institutions and as the result enable them to rebuild indigenous Gadaa institutions.
6. Organize and mobilize popular anti-colonial civil insurrection or disobedience and remove the Ethiopian colonial regime which in its turn paves the way for the total independence of Oromia.
7. F.I.O shall enact a relentless struggle of denying or countering the Ethiopian regime and chauvinist Abyssinian organizations to win international support in their endeavor in perpetuating Ethiopian colonial system and intensifying their colonial subjugation.
8. F.I.O shall work to win diplomatic, political and economic support and solidarity from international community in order to enhance the legitimate right of the Oromo people in exercising their natural and human rights.
9. Expose the perpetration of human right against the Oromo people and other oppressed people of the Empire which in its turn effectively influence the international community in making economic and diplomatic sanction against the oppressive regime.

ARTICLE 9

ECONOMIC OBJECTIVES

1. To consolidate the gains of the struggle with regards to the agrarian reform, to give best possible economic advantage to Oromo farmers. The Agrarian policy shall give first priority to Oromo farmers before anyone else and all land held by foreigners shall be confiscated and redistributed to landless Oromo farmers or be used to rehabilitate the city poor to be productive citizens.
2. To assist peasant to join cooperative on their own free will and provide technical assistance.

3. To resettle city jobless poor in agricultural sector willfully and on voluntary basis to make them productive citizens.
4. Rural land shall only be owned by those who work on it and further land policies shall be developed by the parliament of the country. The land ownership shall be communal and there shall never be any privatization policy of land.
5. Ministry of agriculture shall under take intensive program of providing technical assistance to farmers.
6. To develop system under which nomad communities join the agrarian form of life beside cattle keeping. .
7. All an occupied land and state farms owned by colonialists shall be nationalized and' restored as the communal property of the people of Oromia. All massive resettlement hence carried out by the colonial regime shall either be dismantled or replaced by resettlement villages for the city poor who are willing to go to farming.
8. Groups or individual interested in investing in agricultural sector shall be given land to boost food security. This offer does not include groups or individual that implicated in the colonization of Oromia.
9. All forests of Oromia shall be property of the REPUBLIC of Oromia and reforestation of land shall be carried out intensively with the public. Individuals shall be given land not exceeding forty hectares of land to develop commercial forests.
10. All financial institutions shall be partly owned by the state and partly owned by private groups.
11. Industrial development shall be one of the main focuses of the state. Development of industries or participation in industrial development is fully open to private investors except military industry which is owned by the state in full or part. Further, policy shall be developed by Ministry of Defense after independence.
12. Foreign trade shall be expanded and the roles of the state remain supervisory to ensure business is being conducted according to the law of the country and international trade agreements.

ARTICLE 10 FOREIGN POLICY

1. F.I.O shall indefatigably work on international diplomatic forum in breaking the back-bone of the monopoly information of the Ehiopian colonial regime and wrest offensive from its hands.
2. F.I.O shall pursue the policy of non-interference into the internal affairs of other nations
3. F.I.O shall establish friendly relations with the neighboring countries and engage in bilateral and multi-lateral treaties and agreement that are mutually advantageous for every party in the agreements and treaties.

ARTICLE 11

EDUCATIONAL PROGRAM

1. High school education is mandatory to all children. Children of nomad communities shall be educated in boarding schools and orphan children shall be given similar protection
2. University education shall be the highest investment of the state after health, and defense of the Republic. There will be no educational level for an Oromo child to pay for.
3. Technical education shall be expanded and children of the republic of Oromia shall be provided all possible education and computers will be introduced to all levels of learning.
4. To develop Latin alphabet for the Oromo Language and the use of Latin alphabet Alphabet shall remain a criterion to join the Union with Oromia.

ARTICLE 12

HELTH PROGRAM

1. Encourage basic health care education; develop medical institutions including colleges and universities that specialize in training medical health professionals and experts.
2. Educate the people in the basic knowledge of preventing epidemic, pandemic and epidemic disease such as HIV aids, typhus, cholera and malaria.
3. Fight against the pandemics of HIV in collaboration with international communities, governments and non-governmental organizations. Organize fund-raising projects to rescue the victims of aids following the experiences of South-Africa
4. Health service shall be designed to serve the public at a very low cost. Nomad communities, members of the armed forces and law enforcement officers, and veterans of war of liberation shall receive free medical service.
5. Special attention will be accorded to veterans of war of liberation; retired members of members of the armed forces and the elderly and free medical service shall be given.
6. To eradicate all preventable disease by eradicating vectors, mass vaccination, dissemination of public health, education and proper nutritional practices.
7. To ban production of the use and sale of addicting substances. The distribution of Cracks, Heroine or any addictive substances shall be prohibited and the violation these codes would be punishable by law.
8. Special attention shall be given in the development and use of traditional medicine and their studies shall be intensified.

ARTICLE 13

WELFARE PROGRAM

1. Social security systems shall be instituted to protect citizens at old age and citizens shall receive state funded assistance during natural calamities.
2. The Lumpen proletariat shall be rehabilitated and intensive job training program shall be introduced free for all unemployed.
3. To protect the family as a social unity.

ARTICLE14

LABOR POLICY

1. To respect, protect and guarantee the right of labor to form associations at all sectors of the economy and unions that are protecting or safeguarding the right of the labor.
2. To make employment available for all.
3. To regulate minimum wage, worker compensation and work place safety.
4. To prohibit exploitation of child labor.

ARTICLE 15

WOMEN

Oromo women are more than half of Oromo's population; however, beside national oppression they share with their fellow country men they also receive oppression from their own men as well. This makes their condition more inexcusable than others. Therefore, to emancipate them from double oppression they require extra effort. To completely eradicate such human pain Front for Independence of Oromia takes the following measure:

1. Women shall have equal status with men and are entitled to hold highest office of the land. Women are equal before law. This equality is political, social, legal and economic equality. It has nothing to do with physiological and physical equality. As a matter of principle and policy, the F.I.O does not recognize the tendency of male supremacy that equates and interprets the equality of men and women as physiological or biological equality.
2. Women Workers shall receive full pay with six month leave during maternity. Employers who accommodate women during such event shall have tax cut.
3. Among the Oromos education of female is very low and this will be considered as disadvantage to girls and where boys and girls inter competition to go for higher education rural girls will have priority

where children have no access to enough material.

4. Mistreatment of Women is prohibited by law. All types of exploitation of women in any form are illegal and punishable by law.

5. All young female folks are encouraged to maintain purity before marriage and abortion is illegal unless the pregnancy is life threatening to the mother.

6. No Women shall be subject to religious mistreatment or placement of women as lower being is punishable by law.

ARTICLE 16

CULTURAL POLICY

1. All manifestations of colonial culture shall be eradicated and be replaced by popular Oromo Culture.

2. To encourage popular arts, literature, music and etc. Priority shall be given to folk and oral literature. Afaan Oromo shall be the official language of the nation.

3. Oromo language shall be developed and all the negative influences of Abyssinian language that may hinder the development of Oromo language shall be eradicated.

4. Afaan Oromo alphabet shall be the Latin alphabet. The Ethiopianist practice that strives to transcribe and transliterate Afaan Oromo using Abyssinian scripts shall be discouraged.

ARTICLE 17

DEFENSE

1. Oromia Defense Force (ODF) shall be fully equipped with modern weapon to make it capable to defend the Republic against any internal and external threats

2. Unless as a result of Union with other nations Oromia own sea coast the Republic shall only have ground force, Air Force and police commando units and Coast guard. Nations who are members of the Union shall have National Guard not more than one Brigade.

3. The duty of the armed forces shall be to defend the state and its constitution.

4. Oromo youth shall serve for two years in the army after graduation from college. Officers training college shall provide University level education.

5. All states (provinces) shall have their own national guards that would be called on for duty when the governors approve the call. The federal government (in case of the existence of federal form of Government) the President of the federal government shall call national guards for duty if the parliament agrees or the president may use executive privilege if the nation is at war or under attack.

6. Oromia defense force shall be engaged in voluntary productive activities such as farming, road

construction, sport etc. during peacetime.

As said by our predecessor "...for Oromo there is no empire to build but one to destroy." and anew democratic nation to build. Freedom and Justice for all!