



NORWEGIAN
SCHOOL OF THEOLOGY

THE RELIGIOUS AND CULTURAL IDENTITY OF THE SECOND GENERATION OROMO IN NORWAY, OSLO

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Abbreviations

AD= Anno Domini

CL, 1, 2 = church Leaders nr1, 2

EECMY = Ethiopian Evangelical Church Mekane Yesus

EOC= Ethiopian Orthodox Church

NCOA=Non-commissioned Officer Academy

OECO = Oromo Evangelical Church in Oslo"

OLF= Oromo Liberation Front

P, 1, 2, 3, 4= Parents, nr.1, 2, 3, 4

RCISGON=Religious and Cultural Identity of Second Generation Oromo in Norway

SG<18, 1,2,3,4 =Second generation below 18, 1,2,3,4

SG>18, 1,2,3,4, = Second generation above 18, 1,2,3,4

UN= United Nations

UNHCR =United Higher Commotion Rehabilitation

UNRRD =United Nations Relief and Rehabilitation Administration

TPLF= Tigray People Liberation Front

Abstract

Today there are a large number of Oromo migrants worldwide. There are many in Western Europe, particularly in Norway, Oslo. They fled their homeland because of political instability, economic insecurity and human rights violations. Oromo migrants' experiences differences cultural norms in foreign culture. But they took their religion and cultural identity and establish churches to worship God in the Oromo language to preserve the religious and cultural identity and social life of the Oromo people in Norwegian social context. Hence the thesis wants to investigate the cultural and religious identity of the Oromo migrant children or second generation Oromo in Oslo

The thesis goes on to examine the impact of parents' cultural identity, and the modern Norwegian cultural norms on the second generation of Oromo in Norway, Oslo and their reaction to both cultures by formulating research and interview questions to conduct an in-depth interview techniques to find the answer to the research question

In the migration process acculturation is playing an important role. In acculturation context several changes are taking place; that cultural change and adaptation of ideals, values and behavior of the recipient culture, and also retention of ideals, values and beliefs of migrant person culture of origin. However, most of the second generations Oromo in Norway, Oslo are obtain bicultural identity.

Key words: - acculturation, bicultural, cultural identity, first generation, identity, language, migration, personal identity, religion, second generation, social identity,

CHAPTER ONE

INTRODUCTION

1.1. Background and motivation

The aim of this thesis is to investigate the religious and cultural identity of the second generation Oromo in Norway, especially in Oslo. As other nations, Oromo people also have their own rich culture, society and religious background that reflect their identity. Currently there are many Oromo immigrants living in Western Europe especially in Norway. Oromo flee their homeland because of political instability, economic insecurity and human rights violations. It is common among immigrants to meet cultural differences when they go into a culture alien to their culture. It would not be easy to meet new and unexpected things, different what would have been dreamed.

Having the above in mind, Oromo Christians living in Norway, Oslo, established "The Oromo Evangelical Church in Oslo" (OECO) where Oromo people worship God in their vernacular Afaan Oromo. The aim of the church is to convey or preserve the religious and cultural identity and social life of the Oromo people in Norwegian social context, hence religious and cultural identity intertwined and promote further improve religiosity and cultural identity among the new generations.

There seems to be, Oslo, is where the second generation Oromo have settled as well face several challenges. The second generations are those born and brought up in the Norwegian cultural contexts being exposed to kindergarten and the school environment where they completely integrated in to the Norwegian society. On top of that, due to several factors they have become more influential making differences in understanding and transmission of cultural identity. As such they are called, Norwegian-born children.

The more they have access to Norwegian cultural identity the less they experience Oromo cultural identity. Ideology of modernity, rational / reason, secularism and globalization is also a phenomenon that becomes the most important factors contributing the dynamic changes in cultural identity of second generation Oromo in Norway, Oslo.

The phenomenon mentioned above has brought a big changes not only on the second generation /Norwegian born children / but also has influenced the first generation the Oromo migrants in Oslo. In such a context, it is challenging for parents to inculcate the religious and cultural identity of Oromo people in their offspring. Not just for parents, but it is also challenging for the Oromo religious institution to create better environment for preserving cultural norms among the second generation, and listen to the reactions of the second generation or Norwegian born children.

1.2 Presentation of the topic

The theme of the thesis is "The religious and cultural identity of second generation Oromo in Oslo". As such the researcher is personally interested in investigating the religious and cultural identity of this group in Oslo. The research is a partial fulfillment of the Master's degree in religion, society and global issues as it mentioned on the outer cover.

Under the main theme of this thesis, the research question is formulated by the researcher to be answered accordingly. Qualitative research method has been adapted to undertake the research. During fieldwork, the researcher conducts an in-depth interview to collect data. Thus involves fourteen to sixteen people to be interviewed. Furthermore relevant, literature, articles and other relevant documents are part of the material that the researcher uses to collect the data.

Researchers have realized that there is no research documents available based on second generation Oromo in Norway in general and in Oslo in particular. But there are some documents based on research done on immigrants in the United States and other European countries. The researcher considers the materials too.

1.3. Brief overview of the Thesis

Although the research is mainly deals with the second generation Oromo in Norway, particularly, in Oslo; the researcher also presents the first generation Oromo migrants in Oslo to discuss as background. The research begin with introduction and proceed to chapter two, where the thesis has carry out discussions on the theories of migration and identity deliberately, reviewing the different scholar's arguments, to understand the different factors of

push and pull model of immigration, and identities acculturation among the Oromo migrants in the course of forced and voluntary migration.

The thesis also introduces the Oromo of Ethiopian and their being colonized, and confiscated of their land by the Abyssinian colonizers with the help of the European colonial powers of the days. Furthermore, they were being persecuted, harassment, imprisonment, killed and forced to flee their home land.

To conduct this research, the researcher has chosen the qualitative method and formulating research question and depth interviews questions to address categorized Group: the parents, church leaders, second generation above eighteen and below eighteen to collect data to help the target group. The interview is mainly focus on culture, language, religious and identity of both first and second generation Oromo in Oslo. Chapter five the discussion part in which the researcher compares and contrast the preceding chapters in order to the findings under conclusion chapter.

1.4. Research question

As it mentioned above the research question is vital to guides the researcher where to start, how to start, what one wants to know, the reason he wants to know and find out precise and appropriate answer. Further research questions guide to search relevant literature, types of research design, data collection and analysis, the right truck / directions to give readers a good précised and condensed research out comes. ¹Accordingly the following is the research question:

What is the Religious and cultural identity of the second generation Oromo migrants in Oslo?

The following are the supplementary research question.

1. In what ways do the second generation Oromo feels the Oromo culture?
2. In what way does Oromo culture have impact on the second generation Oromo in Oslo?
3. In what ways do parents make impact on the second generation Oromo in Norway Oslo?
4. How do the second generation Oromo migrants think that both Oromo and Norwegian culture have made impact on second generation Oromo in Norway, Oslo?

¹ Bryman, A. social research methods 4th edit. 2012: 10

Taking into account the research questions above I engaged myself and choose qualitative research method, handling validity and reliability method to find out answers to the questions.

1.4. Ethical consideration

As I am an Oromo myself and student of Religion, society and global issues the challenges introduced in section 1.3 above motivated me to undertake the research to find out the answers based on the first generation of Oromo migrants and Oromo community in Oslo. Ethically, my background is theologian and ordained Lutheran pastor who served Oromo speaking church for many years in different places and positions back home. Today I am serving the Oromo Evangelical Church in Oslo. As a pastor I have experiences to retain confidentiality of individuals participated in the research activities accordingly. The experienced I have gathered over years and the love I have for my people are the motivating factors for me to take up the research topic.

Although I am the researcher, I am part-and-parcel of the second generation Oromo families in Norway, but I recognize that I should observe my neutrality while doing the research. As an individual I have lived among the community for more than ten years, and integrated into the Norwegian society and well know the culture. Personally I believe in equality of gender and religion tolerance as well.

1.5. Research Methods

Research Methodology is a systematic way to solve a problem. It is an approach to study how the research will be conducted. Essentially it is the procedures that scientists go about their work to describe, explain and predict phenomena. It is also defined as the study of methods that new knowledge is obtained. The aim is to give the work plan for research alive².

1.5.1. Qualitative Research

Qualitative research is part of the research method that the researcher selected. "Qualitative research" is a type of research that consists of an investigation seeking answers for systematic

² Bryman, A. social research methods 4th edit. 2012:

use of a set of procedures for resolving the problem by collecting evidence³. For me it is one of the best methods to find out the answer for the research questions states in front page.

Within the qualitative research framework I start from the general part of my interest by formulating a general set of ideas revolving around the research questions. Some of the qualitative research method is “in-depth interviews”⁴. It is an optimal method for collecting data on individuals’ personal histories, perspectives, and experiences.

1.5.2. The Interview

In depth interview is the researcher favor selection. In-depth interviewing is a qualitative research technique that involves conducting intensive individual interviews. I have chosen an in-depth interview method, because it is suitable with the small number of people to explore their perspectives on the research issues, namely religious and cultural identity of the second generation Oromo in Oslo. The main advantage of in-depth interviews is that they provide much more detailed information. It also “provides a more relaxed atmosphere” in which people may feel more comfortable to have a conversation⁵.

As it indicated above an in depth interview provides much more detailed information than is available in the literature through the excess of the researcher to the data.

Thus a total of 14 people are interviewed. For convenience of interview the researcher subcategorized the interviewee arranged into four categories;

1. Category one; second generation, over eighteen years four people
2. Category Two; second generation under eighteen four people.
3. Category Three; From Parents four people
4. Category four ; Church leaders two people

1.6. Source Material

The researcher reviews published materials (books) related to the topic. Further the researcher refers to many research papers, articles, essays on immigration, identity and acculturation. The researcher interviewed families, youth above 15-25 years old who are supposed to be second generation Oromo immigrant in Oslo, the pioneers who initiated to establish the

³ Ibid

⁴ Bryman, A. social research methods 4th edit. 2012:213,471

⁵ Ibid,2012:471

Oromo speaking evangelical church in Oslo. The numbers of interviewee are about 14 people which include both genders. The researcher is tried to contact the governmental statistical bureau/office to know the figure Oromo immigrants in Oslo so that to have confidence to present clear information, under the sub-title Oromo in Norway.

1.7. The Outline of the Thesis

The thesis is the first of its kind that it aims to find out answers to the problems related to religious and cultural identity of the second generation Oromo in Norway, particularly in Oslo. It's happened, because they were born and came up in the Norwegian culture context, while first generation migrant are experiences the Norwegian culture and life as foreign and difficult, because the Oromo cultural identity is deeply rooted in their lives. Hence they are interested in the life back home and thinking to work as they used to, and wanted to pass to their children. While those born in Norway due to several factors make differences and make conflicts intergenerational communications.

The thesis generally has three parts i.e. introduction, main body and conclusions. This breaks down into Introduction, Theory part, methods, the research report, discussion and conclusion; and bibliography. Each subsection has its own sub-titles in order to answer the research question in such a way that readers can understand the whole message of the subject or thesis title.

Chapter one is introduction part. The thesis begins with background and motivation, presentation of the topic, research question, ethical consideration, research method, and qualitative research, in depth interview, source materials, and the outline of the thesis

Chapter two the thesis is concentrate on migration and identity theories. Especially Asylum migrants and voluntary migrants and the factors that are push and pull people to immigrate. How they take their cultural identity of the origin, and live in the new country they reside in and impact of both origin culture and new culture has upon the immigrant.

Chapter three, the thesis discuss on a general background of Ethiopia, colonization of Oromo people short brief of Oromo people, religion and cultural identity, concept of family norms or *safu* in Oromo culture, are discussed. This is because it lays foundation for the discussions ahead in chapters four and five when it comes to discuss about Oromo immigrant in Oslo.

In chapter four is the research report on Oromo migrants in Norway, Oslo. Starts with introduction and deal with sub-titles such as: the impact of Norwegian culture on parents, the parents impact on the second generation Oromo, the impact of the Oromo culture on the second generation, and the Norwegian culture and Oromo culture on the second generation Oromo in Norway, Oslo. Under each sub title there are reactions from second generation Oromo under eighteen and above eighteen years of age.

Chapter five is the discussion on migration, identity theories and Acculturation. The chapter is begins with introduction. The chapter discusses on migration theory and Oromo migration in Norway, Oslo; the impact of modernity on the second generation Oromo in Oslo; The identity theory and the second generation Oromo in Oslo; the bicultural identity of second generation; Under all sub titles there are again several sub titles in order to make the message understandable.

Finally in chapter six is the conclusions chapter where the researcher summarizes it up all the possible arguments and lists all the possible findings and answers to the research question.

CHAPTER TWO

MIGRATION AND IDENTITY THEORIES

2.1. Introduction

In this chapter the thesis discusses on migration and identity theories. Both theories are very complex that they can be discussed explicitly. Therefore we give only a brief description of them in accordance with the main title of the thesis. Both theories present the various arguments of scholars conducted in the scientific way to make the theories clear to readers.

In this chapter we come across with migration theory that embraces Ravensteins law of migration, Lee's push and pull model, Mobility Transition model, migration as modernization theory and further discusses on refugee migration; kinetic model of refugee's movement theory, and researcher perspective on migration theory I have chosen migrations theory and identity theory to explore the impact of refugee migration that brings upon the attitude and behavioral changes on Oromo migrant in Oslo, Norway.

Thus the chapter discusses on identity theory, personal identity, social identity, cultural identity, and the roll of identity in acculturation. In this chapter the thesis does not deal with migration and identity literature reviews, but consider the adapted theories to bring it to the discussion chapter so that to investigate the answer for the research question; "what is the religious and cultural identity of second generation Oromo migrant in Norway, Oslo."

2.2. Migration theory

Migration is entering a new region or country of permanent or semi-permanent change of residence which is basic historical roll of a part of human experience from the early phase of our time and has continuity in the future. There were and are several types of push and pull factors that may influence or force people to move. Environmental disasters, political instability, economic crisis and cultural discrimination some the several reasons people are forced to migrate.

The Ravenstein's law of migration of 1875, later Everett Lee push and pull factor of migration in 1966 had put fundamental factors that force people to move that modern researchers has developed about human migration theory. Both, the law of migration, push and pull model and opinions from various researchers is discussed under the following subtitles

2.2.1. Law of migration theory

According to Ernst Georg Ravenstein (1834-1913) who is the scholar of geography has contributed to immigration theory known as the "Laws of Migration" of the nineteenth century. The theory he has formulated in the 19th century has become the basis for modern migration theory. "Ravenstein law of immigration hold seven items, which number 6 and 7 is indicates the dominance of economic motives".⁶ According Ravenstein immigration law arguments, the migration is part of development because it is "directed economically as the main reason that mainly affects women than men to move to short and long distances for transformation"⁷.

In this case economic had been seen at the macro and micro level. According to neo-classical theory explains, "at the macro level", migrants demand for labor by geographical differences that leads to move people from low wage, labor surplus region to high wages, labor scarce regions; from low-income to high-income areas, and from close to rural areas⁸. At the "micro level"⁹, there is a person who chooses to move from a cost-benefit calculation, assuming free elections and full access to information, has expected to go wherever a person can be the most productive, and are able to earn the highest wages according to his / her ability to specific skills a person possesses and the special structure of labor markets.

As such, historical structuralism arguments, individuals do not have a free choice, because they are basically controlled by structural economic structures and has been undermined as a result of its inclusion in the global political-economic system in the way that rural populations are utilized their traditional live hoods, and ultimately resulted in uncomfortable life. But both "neoclassical and historical structural theories of migration" generally fail to explain explicitly why some people in a particular country or region migrate¹⁰. After Ravenstein theory, Lee came with new idea that has forced people to migrate which comes under the following sub tittle.

⁶ Cohen,R. theories of migration, 1996:14

⁷ Ibid, 1996:15

⁸ Ibid, 1996:182-183

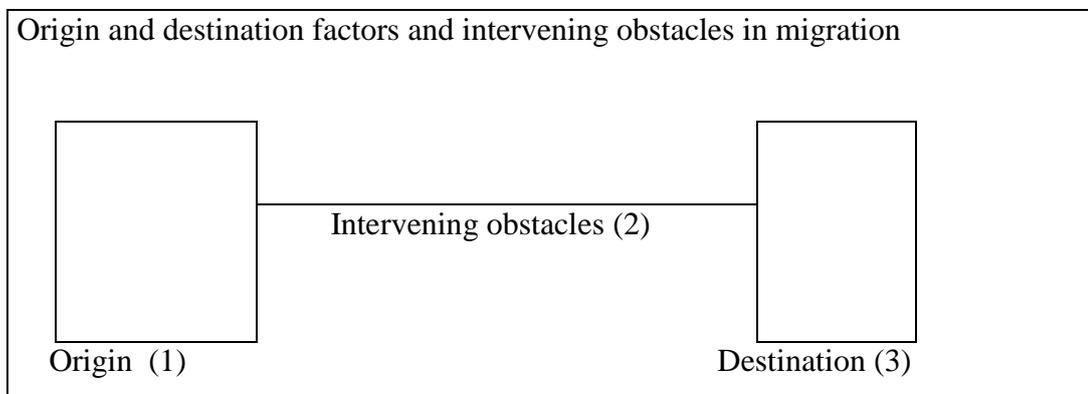
⁹ Ibid, 1996 182-183

¹⁰ Ibid, 1996: 182-183

2.2.2. Push and pull model of migration

Everett Lee (1886-1956) is a 20th century scholar who came to revise Ravenstein laws of migration and formulate a new analytical framework for migration theory. According to the Lees push and pull model there is no limit placed on the destination of the migrant. It is no matter how short or long or how hard, every action of migration involves an original intervening obstacles and destination. Factors in the act of migration are: “1, Factors of associated with the area of origin; 2. Factors associated with area of destination; 3. Intervening obstacles; 4. Personal factors”¹¹

According to the above quotation migration is tends to take place within well-defined streams, from specific places at the origin to specific places at the destination. Though the nature of intervening obstacles is not only because of opportunities tend to be highly localized, but also because the flow of knowledge back from destination facilitators massage for first migrants. The first three of these are indicated in blow chart 1.¹²



¹¹ Cohen ,R. Theories of migration, 1996:16-17

¹² Ibid , 1996 :17

Lee's new analytical framework for migration is often referred to the push-pull model based on an individual choice in migration. Because the individual is decide by him-self form origin, to pass through the intervening obstacles, to reach the destination.

2.2.3. Mobility Transition model

There are also some contradictions among scholars' on the push-pull concept. Among those is Wilbur Zelinsky (1921-2013). He saw the laws of migration that was formulated by Ravenstein (1885), later modified by Thomas and Stouffer, and improved by Lee push-pull model as ancestral to his concept of "Mobility Transition."¹³ The hypothesis of the mobility transition can be expressed most briefly as follows: "There are definite, patterned regularities in the growth of personal mobility through space-time during recent history, and these regularities comprise an essential component of the modernization process"¹⁴.

According to this statement, it is the growth of personal mobility that has brought a big change on migration movement because of availability of modern transport, communication and increasing degree of welfare. In addition both capacity and aspiration of people to migrate is assumed that all undergo the same type of process. But according to Robin Cohen argument, the weakness in Zelinsky was that his "mobility transition does not take into account the fact that the flow of international migration is currently subject to strict government regulation"¹⁵. Therefore, taking the role of government into account is absolutely essential in order to be transparent when it comes to the movement of international migration.

It is understandable that the movement has its consequence. Therefore people prefer not only to move from place to place dreaming that to find better environment, but the migrants expect to live a better and more enjoyable life, using some opportunities available. Although the above factors may actually play major roles, the most important factors are that immigrants are related to is "environmental disasters, political situations, economic instability, cultural discrimination religious freedom and globalization force to flee the country"¹⁶.

¹³ Cohen, R: Theories of immigration 1996: 269

¹⁴ The hypothesis of the Mobility transition , Wilbur Zelinsky

¹⁵ Cohen, R: Theories of immigration 1996:270

¹⁶ Ibid 1996:375-376

2.2.4. Migration as modernization theory

According to the literature reviewed, modern migration theory has “emerged during 1950s and 1960s as a dominant paradigm of economic and cultural changes”¹⁷ Many things were invented during the decade internationally. In the period from the Post World War II, it was the massive flows of farmers in cities for investment that were seen as progressive and positive effects on development. Those who came from all angels have brought awareness to their home towns in order to advance that would break down traditionalism.

“Modernization migration theory is also become urban centric”,¹⁸ which has created a realistic differences between city and countryside, a distinction that corresponds developed versus underdeveloped and modern vs. tradition and forth coming assumption of diffusion, from modern city to the backward countryside, and from advanced nations to newly developing nations. Modernization theory is mainly “psychological dependence, individualistic, and microeconomic and process at national and international level”¹⁹. Modernization theories splints reasons immigration to push and pull factors and is assess how they influence individual decision-making processes of migrant origin area

Of course all people do not move, due to favorable conditions and have high economic growth regions, while many experience high migration due to unfavorable conditions mentioned above. Today the nature of migration changed because of new technology and development of infrastructure. The modern patterns of migration is unique and different from the last few decades because the “demographic characteristics, political-economic and modernization systems that have changed the global patterns of migration that has its own impact on the destination areas settlement”²⁰.

The destination area settlements immigrants, as Lee has identified above in his analytical framework, are the first arrival of migrants. Those immigrants plays a major role by providing an adequate information and facilitates ways and means so that the new immigrants can move

¹⁷ Cohen, R. Theories of migration,1996:376

¹⁸ Ibid, 1996:376

¹⁹ Ibid, 1996:381

²⁰ Population Geography class 3.1, Today’s Objectives.

easily and be able to “receive active assistance in finding work, place to live in arriving, arranging entrance paper for new comers of migrant to a new area or to specific location in growth to be settle”²¹. Such networks are sets of interpersonal ties that connect migrants, former migrants and non-migrants in origin and destination areas through ties of kinship, friendship, and shared community origin.

2. 3. Refugee migration

People are moving from place to place for the purpose of various reasons. It can be voluntary movement or could be refugees. It is clear that any movement can create destabilizing effects upon individual’s life and mind. It is just forced to enter into painful situation, because of being threatened and persecuted by own government, and to depart from the “depth attachments, ties friends, human and nonhuman and environments”.²² When individuals changes place of living, particularly that related to asylum seeker, it involves the loss of many kinds of opportunities and expose to be separated from many varieties; “such as separation from a known organic around, loss of value, personal property and meet with new tools of living and further subjected to an intolerable life in the shadows without sustenance and without rights”.²³ According Gunther Beyer argument,

Especially the 20th century has been a century that a number of people were forced to flee because of war, political instability, and religious reason had made many people homeless and later has been regarded as a symbol of worldwide political and social changes that become a great challenges for the international community to treat international refugees. And the very existence of refugee problems were a result of the fact that human rights was violated everywhere and no protection had been taken against human rights violations.²⁴

Because of such disaster, later the United Nations (UN) came to establish an international organization that the international community has taken refuge and categorized under national refugees and international refugees, to treat migration and refugees in accordance with

²¹ Population Geography class 3.1, Today’s Objectives

²² Akhtar, S. immigration and acculturation, Anson Aronson, UK, 2011.3

²³ Aktar, Saliman immigration and acculturation, 2011:6-8

²⁴ Co Population Geography class 3.1, Today’s Objectives hen R, Theories of migration, 1996: 96

modern international law. Habitually there are three durable solutions to the problem of refugees: “voluntary repatriation to the country from which the refugee fled; second, settlement and integration in the country of the first asylum; third, resettlement in a country abroad”.²⁵

Later, the United Nations Relief and Rehabilitation Administration (UNRRD), that was founded after the World War II, by the General Assembly of the United Nations (UN) from 1943-1946 and the successful implementation of organization from 1947-1952, handles millions of internally displaced persons that operated under the League of Nations²⁶. The UNHCR main task is to “Assist refugees in securing permanent residence in a new country, and provide temporary basic needs and protection to those shown voluntarily repatriated to their country, locally integrated in the host state, or resettled to third countries”²⁷.

2.3.1. Kinetic model of refugees’ movement

According to the kinetic model of refugee attitudes and definitions, the movement of refugees is different from voluntary migrants who seek to settle in new countries²⁸. Refugee movement is against individual’s will who is a distinct social type. According to the international accepted definition states the following is in this regard.

An individual who owing to well-founded fear of being persecution for reasons of race, religion and nationality, membership in a particular social group or political opinion, is outside the country of nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country, or who not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear unwilling to return to it ²⁹.

Usually, a condition under which the person goes through the border of his country does not affect refugee status. The refugee could be mass evacuation or individual flight, or any of the varied type of forced departure can lead to refugee movement, which “characterizes all

²⁵ Ibid (1996:428)

²⁶ Haas, Michael, International Human Rights, A comprehensive introduction, sec.edt. 2014:251

²⁷ Ibid 2014 251

²⁸ Cohen,R.Theory of Migratio 1996:97

²⁹ Cohen,R. Theorie of Migration, 1996: 97

refugee decisions separates refugee from voluntary migration”³⁰. A flight and settlement patterns of the majority of refugee settler corresponded with one of the two kinetic type refugees such as anticipatory refugee movement and active Refugees migrants³¹.

2.3.1.1. Anticipatory refugee movement

In anticipatory refugee movements, a refugee leaves his country prepared beforehand with transportation prepaid and with the clear knowledge of destination. Others go through the borders of their homeland either under military pressure or sudden refugee movements without having any obvious desire to be become a citizen of another country, and only after a certain period spent in country of asylum become settlers in the country willing to offer them hospitality. This flight and settlement pattern is the same as one of the two kinetic type of refugee, i.e. anticipatory refugee movement while the other is active refugee movement³².

According to anticipatory refugee movement, one leaves his homeland before worse forces or political hold back his/her arranged departure. A person who enters the country of settlement must know ahead of time about the language and some advantages. From perspectives of kinetic model of refugee movement viewpoint, anticipatory refugee movement gives the feeling to follow the same pattern as the free push and pull migration moreover depend on the push permit model.

2.3.1.2. Active Refugees migrants

Active refugee movement is the second kinetic model of refugee movement. Active refugee is coming from the area where there are major policy changes or movement of armies, causing a refugee escape either in mass or individuals or groups, and lead to flee to reach safety areas in neighboring or nearby countries that will give them asylum. “Active refugee movement can be under the pressure of social forces”.³³ The emphasis is on escape and at the time of passing through the border some refugees may participate in emergency motion. Push motives

³⁰ Ibid, 1996:66

³¹ Ibid, 1996,66-68

³² Ibid, 1996: 67-69.

³³ Cohen,R. Theories of migration, 1996: 69-72

are overwhelming and further migrant follows only after the refugees situation deteriorates to the point where he finds it intolerable to stay longer in the country of asylum.

2.4. The perspectives of the thesis on Oromo Migrants

Oromo migration is not voluntary migration movement. It is refuge migrants. To make it clear, according to article reviewed, a decade of the 1970s and 1980s were a difficult time for the Oromo in Ethiopia who shared a common history with colonization and victimizations of last century. It was the time when "the Ethiopian military regime declared war against Oromo nationalism as an enemy of the Ethiopian revolution",³⁴ which forced hundreds of thousands of Oromo leave his homeland and made refugees in neighboring countries.

After the fall of the communist regime in Ethiopia, the two strong liberation front's, Tigray People Liberation Front (TPLF) and Oromo Liberation Front (OLF, introduce their victorious parties to the nation and produced charter to lead the country together. But, later, the TPLF, commenced to "follow Oromo people and their independent political, civil organization and Oromo nationalist, journalists, businessmen, intellectual, teachers, students, farmers, artists and officials were killed, imprisoned by being suspicious of support and members of the OLF"³⁵ and in such a process about half a million Oromo were scattered around the world.

Despite all the challenges Oromo and their national movement OLF and other Oromo organization, continued Oromo national struggle for self-determination. Since the beginning of the 1990s the OLF as a dominant representative of Oromo nationalism has been accused of being a terrorist organization by the TPLF which forced a number of Oromo people to spread across the globe to seek protection. As matter of facts, currently, there are many Oromo people living in Europe, especially in Oslo, Norway.

2.5. Identity theory

Under this sub-title the thesis discusses on the identity theory based upon the arguments of different scholars. The thesis brings into the picture personal identity, social identity, cultural

³⁴ Jalata; A. The Emergence of Oromo Nationalism and Ethiopian Reaction, article

³⁵ *ibid*

identity and identity role and Acculturation among first generation Oromo migrants in Oslo respectively.

The purpose of the researcher is to go through the above theories without arguing the adapted theories, but take the adapted theories into consideration and bring the theories into the discussion chapter five, where the task to explore the issue of "what is the cultural and religious identity of the second generation Oromo in Oslo

According to literature reviewed the identity theory had its beginnings from two sets of ideas. One set of ideas is "symbolic interaction"³⁶. For instance language, body-movement, signs, gesture, and talking about those mentioned are interactions of people. And it is what makes up identities and how they work. Stryker has traces this symbolic interactions idea of identity theory to the work of Mead who laid the ground work for much current thinking about the self. According to Mead the "self grows out of the mind"³⁷ and interacts with environment to solve the problem of sustaining the person that holds it and further develops out of social interaction processes.

The other set of idea from which identity theory stems is "perceptual control theory as developed primarily by William T. Power"³⁸ that we come across in discussion on the component part of identities. Here William argues as an identity has elements. Those are cognitive and affective or emotional component development. Human being expresses his emotion in different way. As Burke PJ, and Stets J, E has clearly demonstrated it "human agency depends on emotional process to implement the decision by reasoning"³⁹. In order to having both cognitive and emotional process, identities also work on both conscious and unconscious level. He demonstrate that much of what people do, they do it consciously and deliberately by carefully choosing the meaningful words and symbolic use of others as they become more familiar with particular situations.

According to Burke PJ, and Stets J, E, "an identity composed of four basic components namely "an input, an identity standard, a comparator, and an output"⁴⁰; by which each of

³⁶ Burke,PJ, Stets JE identity theory, 2009 :18

³⁷ Ibid, 2009:24-28

³⁸ Ibid 2009:24-28

³⁹ Ibid 2009.29-31

⁴⁰ Burke P.J, Stets J.E Identity theory, 2009:62

these components are a processes dealing with meanings within the environment and within the self. The thesis elaborates how these identity components are carrying out their duties.

The identity standard: Identity contains a set of standard identity, which can be seen as defining the nature of identity, for example, as male and female, with respect for their gender identity.

Inputs: perception is the inputs to identity in particular. Perception is a part of the identity that tells us about our environment as the source of our information about what is happening around us. Perceptions are meanings in the situations that we relevant to the identity.

The comparator:-It compares the input perception of meanings relevant to the identity with the memory meaning of the identity standard.

The output:-In terms of meaning of behavior is produced in nature, in the same way as the input coming from the environment effects of the starting behavior is changing the environment from what it was. It changes the symbolic character of the environment. With the symbolic shift all in the environment will have changed perceptions, as perceptions feed back into identity in ongoing cycles.

Role Identity: - As some have argued, role identity and social identity is the reference self in relation to “me” and “we” respectively.⁴¹ Role identity refers to the self as an individual "me" and to identify oneself in a role that "I am a student," or "I'm a friend." In this way, role identities are individual level identities. Individual “me” is drives through to take the role as others in a situation correspond to their expectations and feedback to show one comes across⁴². Individual level role identities function to provide positive self-beliefs and thoroughly their role identity performance; they help maintain border social order in which roles are built.

A role identity is tied to members of the role set. In role identity the confirmation comes by “what one does, not who one is.”⁴³ The confirmation is tied up in mutual. One is being like, in role identity, by his performance in a way that confirmed and verified the identity of others

⁴¹ Burke, 2009:121

⁴² Ibid, 2009: 121

⁴³ Ibid 2009: 127

role matched by others' performance. Thus, performance in a role identity reinforces the importance of a role within a set of role relationships. Each role becomes necessary to maintain its counter roles and their by maintain itself.

2.5.2. Personal Identity

Personal identity is involves seeing oneself as a unique and distinct individual, different from others. Personal identity is a set of meanings that define the person as a unique individual rather than as a role-holder or group member. According Cambridge Advanced Learner Dictionary, “see who a person is, or the qualities person or group that makes them different from others”⁴⁴. If we take Deoxyribose Nucleic Acid (DNA) and the unique fingerprint of individual all indicates identity. Social security member is the identity of the person who helps to distinguish people from other individuals. In addition the natural gifts of individuals, for example, strength and abilities enable him to be identified among others.

The intellectual, emotional, physical and spiritual qualities that constitute individuals uniqueness are all part of one's identity. This goes beyond physical genetic characteristics and includes many aspects of individual personality, such as inborn talents and abilities, basic orientation toward the world around, learning styles, how individuals process and organize information and other predisposed tendencies are part of the individual's inner identity.

Personal identity is a goal, values and convictions or principles of action that a person thinks, differentiate to adopt and maintain his / her destiny. As a person one asks who he is to himself and to others to develop a concept of who he is. That indicate self-concept individual as the sum of human thoughts, feelings and imagination about who we are.

Personal identity is a set of categories that defines a person in a unique way based on culturally recognized characteristic that some internalize as his own and which serve him to define and characterize him as a unique individual. Just as an individual is control importance of its role, and social identity controlling the importance of their personal identity. Moreover, because the personal identities consist of meanings that “constitute a person as an individual performance of personal identity leads to an increased sense of reliability, which is one that is

⁴⁴ Cambridge Advanced Learner's Dictionary, 2nd edit, 2005:633

able to be who he really is.”⁴⁵ Reliability is the basis for confidence or self-esteem to get attention and the feeling of being one's true self, as a person across situations, over time and across relationship

Self-esteem is a sense of value or goodness and evil, and is the standard measure of our performance of our goals and a consequence of the relationship between achievements and aspirations and evaluation of the self that is created by a self, or a self - attitude we have about us. Self-esteem is how some recognize its value to the environment and how valuable he thinks he is for others. Positive self-esteem gives some strength and flexibility to take responsibility for their lives and grow from their mistakes without fear of rejection.

2.5.3. Social identity theory

Social identity theory focuses more on the meanings associated with the number of social category, which is more “concentrated on cognitive outcomes”⁴⁶. According to Peter j. burke and Jan E. Estets arguments, social identity is that based on a person’s identification with social groups and who share the view that they are member of “the same social category”⁴⁷. Persons who are similar to the self are categorized with the self and are labeled in-group, and people who differ from the self are categorized as the out-group.

Having a particular social identity individuals see things from the groups’ perspectives and the individuals as a group member think alike and acts alike. There is a uniformity thought and action in being a group member. They do not interact with other group members in order to think and act alike. They have active similarities in perceptions and behavior among groups’ members.

Turner arguments are also supporting Tajfel redefined “social identity groupings as an exclusively cognitive process of self-categorization”⁴⁸. For Turner, social identities are an integral part of the cognitive structure of the self-concept and social behavior that switch the individual's locus of control from the personal identity to the relevant social identity. Tajfel and Turner proposed that as there are three mental processes involved in evaluating others.

⁴⁵ Peter, J. Burker and Jan E. Estets, Identity theory 2009:125

⁴⁶ Ibid, 2009:125-126

⁴⁷ Peter, J. Burker and Jan E. Estets, Identity theory 2009:118-121

⁴⁸ Ibid, 2009:118-121

The first, we categorize objects to understand them and identify them in a very similar way we categorize people (including ourselves) to understand the social environment. We use social categories such as black, white, Australian, Christian, Muslim, student etc. Similarly we find out about ourselves by knowing what categories we belong. We define appropriate behavior by reference to norms for the groups we belongs, even if a person can belong to many different groups as defined above.

In the second step of social identification, individual adopt the identity of the group, he has categorized as belonging. For example, he categorized himself as a student because he has adopt the identity of a student and begin to act in ways he thinks students act .It will be an emotional significance for his identification with a group, and his self -esteem will be tied up with group membership

The final stage is social comparison. When individuals have categorize themselves as part of a group and identified with the group they then tend to compare the group with other groups to maintain self-esteem that leads to competing identities

As some scholars suggest social identity theory has a number of limitations that should be addressed. One of them is the filer to specify priorities of individual strategies in internal group to improve their positions, to be tautological in his use of the term salience treats individual as cognitive automatons to be cognitive and simplified and to introduce strategies for social mobility and social change in simplistic term⁴⁹

2.5.4 Cultural identity

Culture can be thought of as complex and divers meanings and practices that are maintained and change overtime. Culture is the sum of what different people share with others in a community that they also share common social identity. People with a common social identity can further share certain aspects of cultural knowledge, including beliefs about their social context, such as value, attitudes, social norms and practical skills as part of their group life in the handling of their common destiny, or just simply by sharing space and time together.⁵⁰

⁴⁹ Taylor, Donald M. and Moghaddam Fathli M. Theories of intergroup relations, 1994:87-88.

⁵⁰ Postes, T. and Jetten, j, Individuality and the Group, advance in social identity, 2006:137

Socio-cultural theories weight the dynamic conceptualization of culture not only a system of meaning, but also a significant process that constantly produced and reproduced through specific practices and activities of individuals in special situations⁵¹. The activities that are carried out within a context, often involving certain other people and deployment of certain tools and object can activate a particular domain of opinion.

At the collective level, the cultural knowledge unevenly distributed among people in a society. Furthermore, people with common social identity that share similar positions in society, share certain portion of the available cultural knowledge more intensively as part of group life, including cultural values beliefs and attitude.

Cultural knowledge or cultural dimension distinguishes human behavior across different societies, for example, there is good evidence to demonstrate cross-social variation in people's emphasis on individualism and collectivism analytical and holistic thinking the independent and interdependent view of themselves and universal values.

Cultural identity is a sense of solidarity with the idea of a given cultural group and to the attitudes, beliefs, and behavior manifested towards one's own and other cultural group as the result of this solidarity⁵². Cultural identity refers to specific values, ideas and beliefs adapted from a given cultural group, as well as one's feelings about belonging to that group.

The word cultural is an adjective that relating to the habit, traditional and belief of a society. The way communicate with the people, dress and appearance, food and feeding habits, time and time consciousness, sense of self and space, mental process and rearing, belief and attitudes are some the cultural identities Although as there are culture differences from society to society amazingly we also discover some similarities.

Culture is not biologically inherited; it can be transformed, change or adapt to culture dimensions: cognitive (beliefs), affective (feelings) and evaluative (norms).a by learning language⁵³. Culture is ongoing process that a society can promote its own culture and express its purpose and its own meaning through its institutions art, music and literature.

⁵¹ Ibid, 2006:138

⁵² Ibid 2009,12-13

⁵³ Heibert, 2008:312.

2.6. Identity role and Acculturation

The consequence of leaving homeland because of various factors, and move to another new country is bringing disconnection from known social symbolic interactions and cultural practices; social identities, separation from family members and experiences acculturation. “Acculturation is the phenomenon that immigrants gradually acquire certain key elements of their surrounding cultural without completely abandon its origins cultural identity”⁵⁴.

Acculturation in this context is the process of cultural change and adaptation of ideals, values and behavior of the recipient culture, and also retention of ideals, values and beliefs from immigrant person culture of origin. The change in ideas, values and behaviors that occur during acculturation has clear implications for immigrant people form, revise and maintain their identity, either through imitation and identification or through exploration and construction. As immigrants are exposing to receiving culture ideas and interact with the new social environment his or her identity will probably change.

The change in logistic preference and core beliefs about the relative importance of the individual versus the group can refer in reality to change in one's cultural identity. Social identity, in particular cultural identity, is likely to change as a result of acculturation as immigrant people come in contact with individuals, institutions and customs of the new receiving society. This often can take place through learning each other's languages, sharing each other's food preferences, and adopting forms of dress and social interactions that are characteristic of each group.

An acculturation phenomenon has a variation of ways that large group and individual people seeking to go about their acculturation, and the extent to which they achieve satisfactory adaptations. Today while new waves of volunteers' immigrants and political refugees flowing from economic and political changes, major ethno-cultural populations become established in many countries. The acculturation takes place among those the long-settled populations, as they strive to maintain their communities in the face of increasing cultural diversity in their

⁵⁴ Benchmarking in Immigrant integration, By Han Entzinger and Renske Biezeveld, European research centre on Migration and Ethnic Relations (ERCOMER) Faculty of social science, Erasmus University Rotterdam, aug.2003.

midst and represent mutual or reciprocal nature acculturation that everyone is involved and everyone is doing it which the thesis discuss in chapter four and five.

2.5. Summary

Migration is moving from origin place of residence to a new area or country because of many factors. Migration can have different phases. Asylum or refugee migration is a force in motion without individual determination when his life or freedom would be threatened under the process of anticipating and acute migration according to kinetic model of asylum migrants.

The second phase is voluntary migrants. According Ravenstein it is based on how financially has been seen at the macro and micro level and transformation. It is no matter how short or long or how hard, every action of migration involves an original destination and intermediate obstacles because of push and pulls factors, where the destination area settlements immigrants plays a major role by providing adequate information.

As of identity theory, there are relatively multiple views of identity namely personal identity, social identity and cultural identity. Identity is grown up from structural symbolic interaction that deals with the relationships of individuals to one another and society, whereas the other set of idea from which identity theory stems is perceptual control theory. In this theory Identities have cognitive and affective or emotional component process. Both cognitive and emotional process, identities also work on both conscious and unconscious level that composed of four basic components.

Personal identity is a goal, values and convictions or principles of action that a person thinks, differentiate to adopt and maintain his / her destiny. As a person he asks who he is to himself and to others to develop a concept of who he is. That indicate self-concept individual as the sum of human thoughts, feelings and imagination about who we are.

Social identity theory is focus more on the meanings associated with the number of social category, which is more concentrated on cognitive outcomes and based on a person's identification with social groups who share the view that they are member of the same social category and can further share certain aspects of cultural knowledge, including beliefs about their social context, such as value, attitudes, social norms and practical skills as part of their

group life in the handling of their common destiny, or just simply by sharing space and time together

Acculturation is the process of cultural change and adaptation of ideals, values and behavior of the recipient culture, and also retention of ideals, values and beliefs from immigrant person culture of origin.

CHAPTER THREE

BACK-GROUND: THE OROMO OF ETHIOPIA

3.1. Introduction

In this chapter, we present general background of Ethiopia and how Oromo people came under the colony of Amhara ruling class. Further we briefly review history of the Oromo, their culture identity, traditional religions and the family norms.

3.2. Ethiopia

The present days Ethiopian evolved from what was called then Abyssinia for many years. The kingdom of Abyssinia was established during 2nd century by the Semitic people who had come from Sheba crossing the Red Sea. The kingdom was known as the Axumite kingdom. According to legend, Menelik I, the son of King Solomon and Queen of Sheba was ruling the Axumite kingdom and is called the Solomonic dynasty.⁵⁵

Historically, the development of Modern Ethiopia can be analyzed in four unequal periods. The first is from the pre-Christian period to the 18th century,⁵⁶ the second succeeding century is known as the Zemene Mesafint⁵⁷ (the Era of princes or judges); the third period is the modern monarchical period of Ethiopian's associates with power, from the middle of 19th century to the overthrowing of the monarchy 1974, and the fourth is from the ascendance of the military to the current government, the Democratic Republic of Ethiopia⁵⁸.

⁵⁵ Ullendorff, E. The Ethiopians 1973 31-34

⁵⁶ At the end of 18th century, the stability and effectiveness of the Axumite kingdom began to weaken, and the credit of Monarchy itself declined. Soon afterwards the empire began to break up as territories with a result that the country became a prey to intrigues and rebellions.

⁵⁷ The term Zemene mesafint means literary the era of princes. In Ethiopia history the period called zemene mesafint is understood by many to be the era of the judges in the biblical sense. The term usually pertains to the period from 1769-1855 when the general rulers held the real power in the country and the king of king in Gonder became, but a puppet in the hands of his regents who from the last decades of the 18th century were of Oromo origin.

⁵⁸ Nahum, F., constitution for nations of nation, 1997:213

The idea to unite the ethnic group in Ethiopia by force was conceived by Tewodros II (1855-1868), and Emperor Yhannis the 4th (1871-1889) have come to be implemented at the end of 19th by Emperor Menelik II (1889-1913), when he had brought all the kingdoms of the Oromo and other ethnic groups under the rule and culture of Semitic people.

The conquered or colonized Oromo and other ethnic groups had committed to pay a high price taxes for Ethiopia to preserve its independence stats. The state confiscated the supreme right of the country and began to establish a class of landlords which ultimately resulted in raising cost of living, combined with the trend of centralization, and forced these land lords to raise their shares, and the contributions of peasants, including forced labor and other services were constantly rising.⁵⁹

Haile-Selassie who came to the throne also used the system after the world war two. He forced to introduce private property attempted to transform landlords' privileges into land ownership. The proclamation was "the one who paid the land tax was considered into land ownership"⁶⁰. The local *neftegna*, in western Oromia *Mottis* or nobility was quickly collecting rural produces, selling it for money to pay the tax and documented their "ownership"⁶¹. The action increases the power of *neftegna* or *Mottis* of farmers and open ways to exploit the increasing contribution and hard punishment in case of default.

As it mentioned above, during Zemene Mesafint (the Era of princes or judges); Oromo had three Mootis: Moroda Bakare of Leeqaa Naqamtee and Abba Jifar II of Jimma and Jootee Tulluu of Leeqaa Qellem" were associated with the ruling class of Amharas. Mootis can be viewed as rulers or "kings"⁶². At the end of the day, but, Oromo lost their own land, religious and cultural identity/ oromummaa/, language, and their histories were undermined.

The Gadaa system which was a unique and democratic political and social institution that governed the life of every individual of Oromo society from birth to death for ca.500 years,

⁵⁹ The CMI Report, Exploring New Political Alternative for the Oromo in Ethiopia, Report from Oromo workshop and its after effects, Edited by Siegfried pausewang , R 2009 :6

⁶⁰ *ibid*, 2006

⁶¹ *Ibid*2006

⁶² See above page 33.

and further that organizes the Oromo society into groups to assume different responsibilities in the society every eight years and guides the religious, social, political and economic life of Oromo philosophy, art, history and method of time-keeping was rejected and dismantled. The Afaan Oromo which is the second among the African indigenous languages and is the third most widely spoken language in Africa, after Arabic and Hausa, had discriminated/degraded and restricted to indoor language.

The collaborators that emerged during the colonial area formed a new political system that was alien to the Gadaa system that break away collective leadership and leaves the Gadaa democratic system and its institutions. The new political system and other additional factors were more facilitated the development of Oromo collaborative class voluntarily or by force to participate in Menilik II political system.

Autocratic and hereditary chiefs were gradually emerged and overthrow the democratically elected leadership of Gadaa. Moti political system with its rudimentary bureaucracy emerged. Furthermore, the new political system that was based on class differentiation replaces the Gadaa democratic system in Oromiya. As soon the substitution of Oromo Motis undertook in 1890's, the Orthodox Christian Church began to flourish in Oromiya after the name of the chiefs. Mass baptism was conducted in all places, to Christianize Oromo people.

At the end of 19th century Oromo people completely lost its democratic and egalitarian system of gadaa administration and were totally replaced by the Amhara policy. Amharic language became the national language while Oromo language Oromiffaa limited to home language. The action was resulted into the emergence of Oromo nationalism and various political organizations of Oromo people.

3.2.1 Oromo of Ethiopia

Linguistically evidence Oromo people belong to the Cushitic stock and are the earliest original inhabitants of North Africa, especially in the Ethiopian highlands. Christopher argues further that: Christopher further argues that:- "The plains and grasslands along the Ethiopian

Rift Valley floor and the southern edge of the Ethiopian Highlands became the domain of the two Groups- of Lowland Eastern Cushitic peoples".⁶³

Oromo have their own language, religion, culture and administrative system called Gada institution and continued stayed long periods of time in the region.⁶⁴ As Oromo Study Association (OSA) shows the massive movements of Oromo people from *Madda Wallabuu* area in 16th century was confirmed that as Oromo people had organized under the Gadaa administrative system. *Madda wallabuu* is an area located in south-central of today's Ethiopia, where they seem to have lived since the days of the Cushitic southward drift and dispersal from the historic Nubian and Meroe areas including the Abbay Valley in Northeast Africa.⁶⁵

Under the massive movement, Oromo had fought against both expanding Christian and Muslim powers, to recover lost lands and had also obtained an upper hand over all his enemies and had settled throughout the region they occupied.⁶⁶ The unique character Oromo, during mass migration, was its ability to adapt. They readily adapted to a different environment and coalesced with indigenous and simultaneously conveyed Oromo (Oromiyaa) and complex Gada system⁶⁷. In addition, the other important Oromo had facilitated during the migration was the process of *mogaasa* (adoption), or *guddifacha* (a foster parent adopting a child)⁶⁸ who followed by traditional oath to be a real son to enjoy all rights true son with every right and privileges.

The process of mogaasaa and guddifacha in Oromo migration helped Oromo to assimilate more tribes than being assimilated by other tribes as its history concerned. But, in process of migration some members of Oromo were lost and others incorporated through the continuous process of migration, conquest, assimilation and interaction with their neighbors.

⁶³ Ta'a, Terenla Ar.ron'ate Pmj,iior,Hirtory Addic Ababa Univer\$y Journal of Oromo studies, volume 11, 1&2, July 2004

⁶⁴ Mohammad, Hassen, oromo of Ethiopia, A history 1570-1860 (1994)

⁶⁵ Journal of Oromo studies, volume 1&2, July 2004.

⁶⁶ Journal of Oromo studies ,volume 1&2, July 2004,

⁶⁷ Mohammad, Hassen,Oromo of Ethiopia, A history 1570-1860 ;1994:21

⁶⁸ Ibid ,1994:21

3.2.2. The Oromo cultural Identity

Oromo culture is Oromo identity. Oromo has a rich culture that embraces the language, religion, art, morals, law, custom, dress and some others. These cultural elements indicate who Oromo is. Oromo as group defines themselves, by the language they speak spoken, religion, art, dresses, so that other groups identify them and define Oromo through socialization process and the influence of social institutions is starting from family to society at large forming their identity.

The cultural elements also strengthen a sense of belonging to each other or relating to others and provide assurance that contributed over all wellness. Customs, symbolic interaction in society, rituals activities that embraces cultural behavior, cultural values, myths, culture norms and worldviews of Oromo society reflects its identity as all other societies or nations in different region of the globe. Oromo cultural elements teach how they react to the environment, and to the nature. Oromo people convey their identity by poems, traditional songs, proverbs, riddle and others that are easy to remember, while they demonstrate through drama, dance, rituals and others. Especially cultural rituals in Oromo society gives visible expression to the deep cultural norms ordering the way Oromo people think, feel, and evaluate their own worldviews⁶⁹.

Many times cultural values or sense in a society is not open for discussion within a culture of their goodness or evil, beauty or ugly, normal or abnormal⁷⁰, but it is recognized by some members of a society. Cultural myths considered deep culture, because it explains how reality came into existence, through events that took primordial time, often as a result of acts of supernatural beings.

Cultural norm is an idea about cultural patterns that influences the behavior of a society and their identity. Oromo perceive and know, cultural values, norms and feel that they are taught and practices within the institution in Oromo society and through growing up in close contact with other neighbor in a cultural system. It is obvious that culture is not biological heritage, but it is learnable and learned behavior. Therefore culture may be changes in learning from

⁶⁹ Paul.G Hiebert, Transforming worldviews, an anthropological understanding of how people change,2008;82

⁷⁰ Ibid,2008: 82

internal dynamics or by outside forces. Each community has both formal and informal means of acculturation or transfers its cultural identity.

3.2.3. Oromo Religion

Religion is part and -parcel of culture. Religion involves drawing, study, care and transfer of custom, symbolic practice and tradition of one's ancestors. Religion involves cultural identity; therefore, religion and culture are inseparable. Religion involves the binding of piety and devotion that binds man to God. “Emile Durkheim one of the sociologist (1858-1917) define religion “A religion is a unified system of belief and practices relative to sacred things, that is to say, things set apart and forbidden –belief and practices which unite into one single moral community”⁷¹

As such Oromo accommodate traditional religion, Islam and Christianity. The religions have power gathering people into one single moral community in which of the cases in Ethiopia. Under tradition religion the thesis brings the deities which are familiar to those who follow traditional religion. Those are: *aayyaana, atettee, and qaalluu spirit*. But *Irreechaa* has taken as Thanksgiving holiday with Oromo. Today *Irreechaa* is challenging Christianity. It embraces grown up and young people which on the days of *irreechaa* festival gathering a large number of people.

3.2.3.1. Traditional religion

The Oromo traditional belief is based on the view that there is only one Supreme Being "Waaqayyoo" or God in English. According Oromo traditional religion, attributes Waaqayyoo is Hunda beekaa (omniscient), iddoo hundumatti argamuu (ubiquitous), Hunda danda'aa (omnipotent). Waaqayyoo is the source and lover of dhugaa (truth). Waaqayyoo is Qulqulluu (clean). Waaqayyoo is intolerant of injustice, crime, sin and all falsehood. And they fear God. Oromo has no altar to worship this waaqayyoo. The biggest or tallest things around are selected as the worship place; for example, under large tree, beside big rivers, and on the big mountains. Oromo never worshiped carved statues, trees, rivers, mountains' or animals as substitutes.

⁷¹ Dukheim (1915:47)

(a) *Ayyaana*:-Oromo traditional religion reverends also spirits. There are different hierarchal spirits that are connected to individual beings such as “Ayyaana”. Each creation has its own ayyaana. Ayyaana is a powerful spirit who can sustain or kill. Ayyaana can be manifested through clan and an individual .Ayyaana is given by waaqayyoo. We can call it Ayyaana clan spirit or Ayyaana abbaa, forefather’s spirit. Ayyaana is provides and sustains all living beings. If somebody is hurt or killed, somebody says, his father’s ayyaanaa casted him / her. Thus Ayyaanaa is revere among the Oromo, because it determines the life and death of the individual.

(b) *Ateetee*:-Oromo had Umee (the she-creator god)or maariyaam correspond to UUmaa (creator God). Waaqayyoo *Uumaa* (creator). Ume is believed to be the divinity of women. Umee is the Fertility spirit of women who gives children. Uumee duty is to create babies in the mother’s womb. She creates male and female. The Oromo believe that Umee is the mother of a child.

The Oromo women perform traditional ceremonies in respect of Umee. It is known by the name Ateetee. It is only women who perform the ceremonial. Oromo men will not participate in ceremonial. During the performance, even the Oromo husband will live the house for the women of Oromo. Because it is regards as taboo. It is believed that Umee will be respected by women and help barren women to be blessed by child, further help pregnant women until she give birth to a child. When a woman gives birth to child Oromo women will gather and ululate (say ilili ilili). They also prepare porridge and splash butter and give askutti. Certain women give her askutti, each will mouth her five times.It is normal for the Oromo to sacrifice an animal during this ceremony. Moreover, Ume is worshipped for the health of the environment, animals, human beings and crops.

(c) *Qaalluu/ with evil spirit*:- The Oromo Qaallu is not the same with qalluu or Qaallicha. Qaallicha is possessed with evil spirit. He/she is notorious for takeout payment by threats or by other means. The Qaalluu with the evil spirit is beneath the dignity of an Oromo Qaallu to ask his ritual clients for gifts or payment. The term “qaalluu” with evil spirit is not the same with the honorable Oromo. The term has confuses who are alien to Oromo traditional religion. The place of worship of Qaallu ritual house is called the Galma. Each ayyaana has its own Galma and its own special ceremonies. The Galma is usually located on a hill top, hill side or in a grove of large trees. Places of worship also include under trees,

beside large bodies of water, by the side of big mountains, hills, stones, etc. This has been misrepresented by outsiders claiming that the Oromo worship trees, rivers, etc.⁷²

(d) Irreechaa:-Month of September is the beginning of the New Year celebrated by almost all ethnic groups in today's Ethiopia. Irreecha celebration remains peculiar to the Oromo people. Irreecha is Thanksgiving holiday with Oromo ethnic groups living in Ethiopia. Nowadays celebration of irreecha is popular in some parts of Oromia Zone in Ethiopia and around the world that we see in YouTube and face books among the Oromo Diaspora. Although controversial historical root is challenge Oromo Historian and religious leaders conduct broad research to acknowledge it as it was, is and will be the Oromo thank giving holidays.

3.3.4. Islam religion

Islam was introduced to Ethiopia in 615 AD when the followers of Prophet Mohammed, including his wife sought refuge in Aksum prior to the Hegira 622 A. D⁷³. The king of Aksum welcomed them, respected their religion and offered them protection. They later settled in Negash, east of Tigray, which became the foundation and one of the most important places for the Islamic faith in Ethiopia.⁷⁴

Islam religion has been continued to play an important role in the history of Ethiopia. Islam is very strong in the east and south east of the country mainly Harar and Arsi regions. According the research on Islam religion in Ethiopia, as soon as the religion was began rapidly spread among the Hara and Arsi Oromo, the rulers who realized the ongoing, come to challenge the religion together with Orthodox church base on mass baptism and make them Christian. But the Oromo, who realized the strategic plan of Amhara together with the Orthodox Church clergy, favored Islam by recalling what Amhara had done against Oromo people in the 19th century⁷⁵. This led many Oromo people to prefer Islam and traditional

⁷² Havilland, William A. Cultural Anthropology. (10th edit.). Fort Worth: Harcourt College Publishers, 2002

⁷³ Barrent,D. World Christian Encyclopedia, 1982:282

⁷⁴ Ibd:1982: 283

⁷⁵ Braukomper, U. "The Islamicization of Arsi oromo" in preceeding of the eight international conference of Ethiopian studies 1984 :770

religion rather than the socio-religious of the Amharic colony in order to preserve their own identity.⁷⁶

3.3.5. Christian religion

Christianity religion was introduced to Abyssinia which later on evolved to the modern Ethiopia in the 4th century A.D and which was connected to the Coptic Church in Egypt named Ethiopia Orthodox Church (EOC) which is in its adherence to non-chalcedonian monophysitic doctrine.⁷⁷ Ge'ez was its liturgical language, which is alien to the common people and limited to the northern Semitic people. EOC had a time of flourishing for the first three centuries, but later, due to the conquest of Islam over Egypt and North Africa especially since 7th century A.D; Ethiopia was isolated from their spiritual sources and outside world until 16th centuries, which later began to flourish and has become the national church that plays an important role in all aspects of national moral life, culture, politics and social norms in order to dominate the entire lives of ordinary people and culture.

That was because in 17th century different of European missionary organization started enterprises to Ethiopia “to revive the Orthodox Church and inspired with evangelical life”⁷⁸. But, since both religious and political condition were unfavorable, the missionaries work prevented from further advance in north part of the country, the missionaries change their mind and started another “enterprise to Oromo country in order to work among the Oromo of Ethiopia”.⁷⁹ After many attempt in different routes finally achieved the goal of reaching the Oromo people by the message of the gospel at the early 20th century. The first missionaries’ vision was to revive the Ethiopian Orthodox Church, which the missionary eventually failed, and finally resulted in the formation of the Ethiopian Evangelical Church Mekane Yesus (EECMY) in 1959⁸⁰.

The EECMY is produced several prominent leadership personal to the church and to the Oromo community at large. As church leader, Rev.Gudina Tumsa was one of the prominent

⁷⁶ Ibid, 1984 :770

⁷⁷ Kim,s. and kim,k, Christianity as a world Religion, 2008:63-65

⁷⁸ Aren, G, Evangelical pioneers in Ethiopia 1978:35

⁷⁹ Ibid 1978:72

⁸⁰ Ibid 1978:35-66

theologians that formulate the document on “Ministry of the whole person”,⁸¹ which describing the interrelation between proclamation of the gospel and human development and sacrificed during the military regime for his being Oromo and Christian. As political leaders, there was and are several prominent different Oromo Libration Fronts.

The EECMY is became the fastest growing Lutheran church in Africa which has more than five million memberships. Nevertheless, the coming of Evangelical missionaries’ with western culture, especially modernity, on one hand has affected the traditional religions and cultural identity of society. On the other hand their upcoming brought a great awakening of the spiritual and social life the community. The missionaries had different approaches to traditional religion. Some consider traditional belief that it is dangerous delusion. Other missionaries endorsed to traditional religion, but regarded them as devilish therefore it was suppressed and demonized. Some missionaries were able to engage traditional religion in a constructive way, and so” they had a tendency to take a tabula rasa approach”.⁸²

The Christian religion, on the instruction of missionaries, was rejected earlier live conversions and their own cultural ways of reacting worldview; and exposed them to a culture vacuum that cannot give them any alternative ways to deal with problems. The same is true, the Christian church leaders, based on the missionary lessons, took all alternative measure to achieve control over the church member’s lives. Furthermore, ministers of churches were interfered into social problem and family norms.

3.4. The Cultural Family Norms or *safu* in Oromo society

As it is known the research question of the thesis is focus on cultural and religious identity of second generation Oromo in Oslo, those born into and brought up in modern cultural norm of Norway. Cultural norms are an idea about cultural pattern that influence behavior in practical society, and which may be ambiguous and can be manipulate for personal and collective needs.

⁸¹ See EECMY front

⁸² Kim,s. and kim,k, Christianity as a world Religion, 2008: 33

Culture norms or *safu* is one of the basic Oromo cultural elements reflecting in Oromo religious and cultural identity. There are many cultural norms in Oromo culture. But the thesis focuses on marriage and family norms among Oromo society because it is a cradle of society. First and foremost, *Oromumma* is a basic Oromo cultural identity⁸³. There are three things Oromo talk about in life: birth, marriage and death. Community is built upon family and family is coming from the marriage of different sexes. Oromo people give much regard to marriage and give the main places to marriage's rituals / ceremonies; thus, Oromo people giving oral cultural pre-marriage counseling.

3.4.1. Pre-marriage counseling

The thesis has brought about marriage counseling, because the pattern of marriage counseling in Oromo culture is incorporates moral and social values, custom-made by tribal elders, and religious leaders who work for the community. It has been observed that: "...the major goal of counseling is to maintain morale and humanity through ensuring peace, justice and harmony in the society, starting at family level, and extend marriage relation as a strong social institution"⁸⁴.

The Oromo marriage counseling is future-oriented and it reflects more common life than individual life in its best orientation. It is it not only improves the relationship between husband and wife, but also the entire relationship to children, families, extended families, neighbors, and society.

The target groups in the pre-marriage counseling are girls and boys who are the productive of society. Especially girls are very much concern of their marriage; the way they handle and show their respect to their husband, even to abide with in such crucial issue and situation to respect marriage. "In relation to respect, tolerance and patience are taught as key element of the golden rules which helps to minimize difference, disagreements that lead to serious conflict"⁸⁵. The boys are also learn all aspects of life ability, and observe to be a good father, responsible and successful men in a society. They learn cultural values and cultural norms of the society, to live in harmony with God and nature, respecting God and elders in the community and become independent, self-reliant and to exercise sense of responsibility. They

⁸³ Asafa Jalata, *Oromummaa, Oromo culture, identity & nationalism*, Atlanta, Georgia, 2007

⁸⁴ Purposes – Pillars of the Oromo Marriage: Humanity and Morality, Peace and Harmony

⁸⁵ Purposes – Pillars of the Oromo Marriage: Humanity and Morality, Peace and Harmony

observe and taught how to raise children, the parents' love, and how they build up strong relations between siblings, reduce individualism and develop mutual understanding, and teach children to have strong attachment to their families, and society.

3.4.2. Marital Conflict resolutions among Oromo society

In modern world and culture marriage is just based on money. Love has less value comparing to wealth. But Love bide husband and wife through all the circumstances. In Oromo culture marriage has a first place in the life; because it is where a good family is emerge. Further, husband and conflict worries both families. Hence the interval of the families is essential.

In human relations, conflict is obvious to happen although the degree differs. In Oromo culture the supernatural entity is includes in marital relationship. Conflict may arise to the extent that it shakes the bottom of marriage. Cases of many conflicts are diverse and include: adultery, extramarital relationship, laziness, jealousy, infertility, family disturbances, children, and poor communication, lack of love and respect and economic uncertainty lead to large conflict.

According to Oromo culture, in the time of marriage conflict both family men and women have major roles to play in dealing with marital conflicts. Not only both parents, but men and women elders have almost equal responsibility to save the marriage, because they are part-and parcel of the Oromo society. For this reason in marriage counseling both gender have explicitly explained the responsible for both husband and wife and their respectful relationship, division of labor between gender, the honor that both husband and wife gives to both families, clans and society. Moreover, as individual does both have a harm relationship to communities in order to reflect Oromo cultural identity.

This is a duty of first generation Oromo migrant in Norway, Oslo to pass such cultural heritages to their offspring and teach them language and other norms. Language is part of culture and one of the symbolic interactions and interpretation concerning the nature of individuals, the relationship between the individuals and relationship to society.⁸⁶

⁸⁶ Burke P.J, Stets J.E Identity theory, 2009:9

Oromo people love his cultural heritage, language Oromiffaa and Oromiya. The *Oromiffaa* language is the second among the African indigenous languages and is the third most widely spoken language in Africa, after Arabic and Hausa, however, it discriminated/degraded by the ruling body of Ethiopian Empire and limited to indoor language until the new constitution of Ethiopia was adapted in 1995.

3.5. Summary

Ethiopia evolved from what was known as Abyssinia for many years which was established during 2nd century by Semitic people who came from beyond the red sea. It was ruled by different local kings until it came to conquer and rule the country by force at the end of 19th century by MenilikII. He brought Oromo nation and its land under his dominion and exploited its mass resources to strengthen the military power of the ruling class of Amhara. After MenilikII Haile –Silesia came to the throne, and strengthened exists ruling system and in addition introduced private land system. As a result the Oromo Gadaa system declined; Oromo language had been limited to indoors usage, the co laboratories class flourished and Ethiopian Orthodox Church dominated the entire Oromo people. This inspired Oromo nationalism.

Oromo of Ethiopia occupied a large area of fertile Ethiopia and constituting roughly one third of the population. Before incorporation into the present day Ethiopia Oromo administrated itself under its organization called *Gadaa* system. The traditional religion is Oromo's cultural religion before the introduction of Islam and Christianity. In general Oromo has its own culture that reflects its identity, religion and culture norms. Cultural norms or *safu* is one the basic Oromo cultural elements that embraces the family norms which is a cradle of the society. Finally this honorable culture is the identity of Oromo which the first generation has to pass it over to the second generation Oromo in Norway, Oslo.

CHAPTER FOUR

THE RESEARCH REPORT

4.1. Introduction

In this chapter the thesis presents the interview reports that were conducted with four categories of Oromo migrants in Oslo. To achieve that goal I formulated research question and interviews questions to address, the four categories of Oromo Christian religion.

The interview is mainly focuses on the area of culture, language, religious and identity of both first and the second generations Oromo in Oslo. According to this thesis, the second generation Oromo are those who born in Norway and also those who came to Norway under the age of seven years and grew up in Norway under the influence and impact of the modern Norwegian culture, speaking Norwegian language in place of their mother language, whereas the first generation Oromo immigrants are the parents of second generation Oromo who migrated to the new country, Norway and encounter its new culture.

The thesis is of course deals with the cultural and religious identity of second generation Oromo in Norway, Oslo. Yet the thesis moreover brings the culture and religion identity of the first generation Oromo migration in Norway, Oslo, to the attention of the readers as the background. Because, unless and otherwise the readers obtain some background knowledge on the culture, language, religious and identity of the first generation Oromo immigrants in Norway, Oslo; the thesis can be vague to evaluate and challenge the readers to observe the cultural and religious identity of the second generation Oromo in Norway Oslo. Therefore the researcher is enforced, first and foremost, to discuss more on the first generation Oromo migrants' religion and culture impacts on the second generation Oromo, both above and below eighteen intensively and furthermore the reactions of both age groups respectively.

In this chapter, the thesis is thoroughly discus by touching the areas where the Norwegian culture impact on parents' cultural identity. It is not only the parent's culture, but also the Norwegian culture as well, which is the existing culture that encounters both first and second generation in the daily life activities, at the workplace, in marketing, at schools and networks that abide all with community at large through communication where they are totally integrated into Norwegian society.

4.2 The process of research interview

As it indicated in the introduction of the thesis⁸⁷, the researcher selected the in-depth interview method. The reason for that is it is a qualitative research technique that involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on the given topic. Through the in-depth interview the researcher enables to collect detailed information from the different categories of people. It is an open-ended question that allows the categorized interviewees to answer in their own terms without any restriction the knowledge about the topic.

The researcher supposed to reach out four category of interviewees that are arranged into four groups, namely: Category one, second generation, over eighteen years four people; (SG>18:1, 2, 3, 4); Category two, second generation, under eighteen years four people (SG<18: 1,2,3,4); Category three, from parents four people (P:1,2,3,4) and category four; two from church leaders (CL:1,2). The alphabet and numerical figures in parentheses indicates the categories of people that the thesis refers in this chapter. Most of my informants' responses to the interview question are alike.

The researcher formulate one type of interview questions to address all categories mentioned above and the culture, language; religion and identity of both first and second Oromo generations in order to collect data. Most of the interviews is conducted in individuals private homes, where the person is in his or hers natural surroundings. Because it helps both the interviewer and the individual to relaxed and therefore open and willing to answer the interview questions thoroughly, which approximately take between one and half or two hours. Usually the interview takes place during the evenings and researcher is also records on tape for the sake of analysis and the writing of the report,

It is very challenging and tired some for the researcher to contact these categories of people, because of they are engaged into their daily schedules. Especially the youth do not have time. They are busy with schools, job and their friends. On top of that the language is another extra ordinary challenge to translate from Afaan Oromo to English. Therefore it is time consuming loses energy and requires much patient to not give up.

⁸⁷ See chapter one under 1.6

4.3. The Impact of Norwegian culture on parents/ first generation Oromo migrant/ in Oslo

It is understandable that the thesis deals with the second generation Oromo in Norway, mainly in Oslo. Yet to understand the second generation Oromo cultural and religious identity the thesis ought to examine the parent cultural identity that seems to be impacted by the Norwegian culture. Before we go into identifying the culture of Oromo that assume to be under siege let us take bird's eye view of Norway in relation to migration. As the social mobility of immigration and child literature review:

Norway was one of the European countries that had experienced emigration to the United States in the period 1850-1950. But since 1960s Norway has changed from being a country emigrate to become an immigrant country and opened her hands to receive refugees. The receiving of refugees from developing countries was a sharp increase in the number of asylum seekers in Norway in the mid-1980s. In addition due to favorable lending and scholarship programs, there has been a degree of immigration for education since around 1980, including from countries in Asia and Africa.⁸⁸

According to P, 2 (parent nr.2) arguments, the Oromo people appeared on the soil of Norway, for the first time, was from 1972 and 1973 as asylum seekers. Few years later many Oromo political refugees had arrived in Norway through the United Nation Higher Commissioner for Refugees (UNHCR) from various refugee camps in Africa, especially from Nairobi Kenya 2001 for settlement. On top of that there were several Oromo asylum seekers came one after the other to Norway.⁸⁹

As it was mentioned earlier, the Oromo who had arrived during the early 1970s and 1980s in Norway had been confronted with the new culture of the country. Because as an Oromo he had brought up and shaped by the Oromo cultural identity so that he/she finds the Norwegian culture and weather different from what they had experienced.

⁸⁸ The social mobility of immigrant and their children, DmetrioG. Papadimitriou will Somerville, and Madeleine Sumption, Migration policy institute, june 2009.

⁸⁹ Oromo informant in Oslo, p, 2

4.3.1. The Norwegian Culture and language impacts on parents

The parents or the first generation Oromo was facing different challenges, after they resettled in Norway, Oslo. They began to experience the Norwegian culture and life as it impacts, challenging and create difficulties, because they are deep rooted, and well oriented by the Oromo cultural identity. Most of the challenges that they face in their daily lives are the culture and language. As P, 2 (parent nr 2) said, in the beginning, the Norwegian culture becomes strange to them to adapt that exposes some individuals to suffer from depression. This individual who came to Norway in 1980 shared me his experience:

I had found the culture shock in Norway during my arrival when I could not find anyone who comes near to me and greet me as I used to in my culture. Instead, everyone was watching over me as I am mud, when I was standing at bus stops waiting for transport. People were quite reserved.⁹⁰

My informant continued to tell me that almost all Oromo refugees and asylum seekers had undergone similar challenges and met various difficulties that they had never experienced before. Some of the experiences were the European geographical landscapes, climate, weather, people, clothing, food, language and cultural differences that had made another impact upon them which are the most significant challenge that they ought to overcome obstacles and cultural symbolic interactions.

According to the other informant (p, 4) is the Norwegian language that becomes the most difficult and challenges for every Oromo refugee regardless of educational background. It is clear that language is part and -parcel of culture that plays a very important role in culture. Without language, culture would not be possible, because language reflects at the same time culture, and are influenced and shaped by culture. Language is also the symbolic representation of a people, because it includes the Norwegian historical and cultural background and their approach to life and their ways of living and thinking. “A language is a part of a culture, and a culture is part of a language; the two are intertwined, so that one cannot distinguish the two without losing the meaning of either language or culture. In a word, culture and language are inseparable.”⁹¹

⁹⁰ Oromo informant in Oslo,

⁹¹ Oromo informant in Oslo

For the above reason, says my informant, to overcome these significant problems, regardless of educational back ground all must have to attend the Norwegian language class to obtain the master key that opens doors for all possibilities opportunities, removes all obstacles and stumbling block, and further facilitate ways and means to participate in Norwegian society.⁹²

Hence the Norwegian government has offered them (Oromo refugees and asylum seekers) the introduction program the place where they learn Norwegian language, culture and history of the Norwegian society that facilitate ways and means to integrate into Norwegian society and become financially independent.

Introduction Act implemented in 01.09.2004 and 01.09.2005 tailored two-year program with an individual career plan, with close supervision. It is full-time attendance and is considered full-time work as follows conventional rules and regulations in the workplace.⁹³

In the introduction program, the target group is immigrants those have been granted residence permit in Norway because of the need for protection or residence on humanitarian grounds, and their families. In addition, participation is limited to the age group 18 to 55. The target group has both a right and a duty to carry out such programmed if they need basic qualifications to enter the labor market.

The aim of the introductory program in Norway is to strengthen newly arrived immigrants participation in employment, education and in society, further, to become economically independent through a qualification program consistent thing of Norwegian language training, practice in a workplace and alternative income commission expenses.⁹⁴

The program embraces both Oromo migrants and refugees who were granted a residence permit in Norway and has underwent through the two years introduction program to be integrated in society and seek to lead their daily life. Those who are very talented master the language within two years, but for others still it is the stumbling block that prevents many to be economically independent and requires costly that cannot be handled privately.

⁹² Oromo informant in Oslo

⁹³ The Act on an introduction program and Norwegian language training for newly arrived immigrants (the Introduction Act)

⁹⁴ *ibid*

The P,1 (parent nr,1) is one of my informant, says that cultural differences restrict the first generation Oromo from being fully exposed to the various opportunities because of various circumstances and difference of cultural context⁹⁵. The cultural context has a decisive influence on their interactions, their thoughts, feelings and behavior in relation to their surroundings in order to adapt through socialization or groups where individuals must learn the dominant values of particular culture and self-identities.

The other informant P.1 (P, nr1) argues that the exposure of first generation Oromo to the new culture has positive and negative impacts upon their own cultural identity, but he says, the new culture can be adapted, even if it has an impact on the identity in order to lead the normal life in accordance with the system. This Oromo refugees who came to Norway from Kenya through UNHCR, says that as he had found out everything is new to him, and therefore he has to started it from the bottom which has made an impact upon him especially the first two years to adapt the Norwegian culture. Although he had no especial relation to anybody he used to contact different people those who have different cultural backgrounds in Norway based on humanity for mutual understanding and escape from depressions. Anyhow (P,1) said:

It helped me to practice language and method of communication, evaluating bad and good to adapt the good elements of culture. The culture I grew up is based on Africa or Ethiopia, but I came to live in Norwegian culture that based on Western culture. The unique feature of Norwegian culture is that it provides the basis for human dignity, human rights, regardless of color, gender and faith. Even though it had made negative impact on my identity, I accepted it to lead my life in accordance with the system.⁹⁶

He continued saying that Oromo cultural identity or Oromummaa is in the blood of Oromo that connects individual to its society which is great for Oromo. In Norway it is very difficult to experience both cultures together, (Oromo and Norwegian) due to circumstances that can be handled daily, moreover requires a lot of work to maintain the original culture. But it can

⁹⁵ Oromo informant in Oslo

⁹⁶ Oromo informant in Oslo

be maintain through social gathering, such as: the church meeting, Oromo community, and mosque that help to preserve the cultural identity.

4.3.2. Integration

According to a comprehensive integration policy, launched on 26 October 2012 indicate, it's most important goal is to ensure that all people who live in Norway are able to utilize their resources and participate in the community.⁹⁷

Oromo in Norway, Oslo have full rights and duties. They are entitled to have every opportunity to participate in and have an obligation to contribute to work in social life. According to my informant no one is discriminated or excluded in Norway, Oslo because of their immigrant background and governments have a responsibility to help fulfill the goals of integration policy. When we talk about integration, says my informant, three major dimension of integration comes to our mind. This is the socio-economic, legal-political and cultural dimensions of integration, respectively. The Norwegian integration policy of Norway has given full right to all citizens, regardless of race, creed, and gender discrimination to have the opportunity to participate in all dimensions of society at large. The main objective of integration policy in Norway is to ensure that all people living in Norway are able to utilize their resources and participate in society.

Furthermore, “the integration policy of the country”⁹⁸ gives equal opportunity for all children in Norway, for they are the productive of the future. Therefore, all Oromo children and young people need adequate development and equal opportunities. Oromo parents and second generation Oromo children who have settled in Norway is part -and parcel of Norwegian society and social structures. Therefore, what is the religious and cultural identity of the second generation immigrant Oromo?

4.4. The Parent Impact on the second Generation Oromo in Oslo

In above mentioned, we have seen the impact of Norwegian culture and language upon the newly arrived Oromo refugees and the challenges they undergo to overcome that confronts

⁹⁷ Comprehensive integration policy

⁹⁸ A Comprehensive Integrasjon Policy

their daily life. Under this sub-title we also explore the impact of parents' background and culture upon the second generation Oromo.

4.4.1. The Impact of parents on the second generation Oromo in Oslo

The second generation Oromo faces many specific challenges. Some of the challenges are the “dilemma exist side by side ubiquitously intrapsychic and interpersonal problems during childhood and adolescence”⁹⁹. The additional specific burden upon the second generation is having different parents who experience different culture from the parents' of friends and peers. They faced with bicultural from the very beginning and most of them are given names that reflect parental language and culture and this can have another impact.

Furthermore, the school environment pushes the child into wider sector of society. Different between parent's culture and environment culture force themselves upon child's awareness. On top of that, the feeling of being different from their peers when it comes to color, cultural name, accent, and even quality of the material they use at school play a big role on the children, where the sensitivity of such concerns and emphatic support from parents is crucial in this phase.

Some of the second generations often feel ashamed that their parents are different from those of their friends and peers. The language they talk, the dress they used is different from other. Especially at home the way the parent's cook and eat foods is not similar with that of the peers' s family.

One of the parents (p.nr3) of below eighteen years of age shared his experiences about their Norwegian born -child. Both husband and wife have agreed to speak with their Norwegian born- child in their language Afaan Oromo at home every time. Sometimes the child mixes up the languages. When the child mixes up both Afaan Oromo and Norwegian languages to communicate the parent, both keep silent and answer the child that they could not understand what the child says. And the child asks them the meaning of the word in Afaan Oromo. They try to tell the child the correct meaning of the corresponding word Norwegian in Afaan Oromo. The child never forgets it. One day the father was invited to parent meeting. And he talked Afaan Oromo to the child at School. The child was very shocked ashamed that the

⁹⁹ Salman Akhtar immigration accusation 2011:164

father speaks Afaan Oromo at school because he agreed only to speak at home and began to discourage.

The child asked the father, why he talk Afaan Oromo at school, because children are laughing at him for talking Afaan Oromo language to him. But the father has explained to the child that all languages are the same. The day after, he took the child to the school and told the whole story to the teacher. The teacher also helped the child that all languages are the same and advised the child that the child can talk Afaan Oromo at home and also at school without feel ashamed to those same who understand him. Now the child speaks both languages fluently and boasting that he mastered both languages¹⁰⁰.

According to his experiences the parents engaged themselves to teach the second generation Oromo to preserve their cultural identity that linked to religious and cultural identity of their original culture, which has great influence on the second generation in their daily activities. According to his arguments, parents are plays a significant role when it comes to new culture whose value does not match up with original own culture and try to control the children to be remain in parents' culture. On the one hand the Parents always try to inculcate their cultural and religious identities in their offspring. On the other they are also eager for them to achieve educationally and occupationally and grateful for opportunities provided in Norway.

At the same time, as parents, they worried about the potential risky cultural influence in the western world. Having taken the dangerous cultural influences into considerations, the parent take their Norwegian born child to the Oromo church where the children participate in Sunday school where they learn language and culture and further they shall participate in the religious and culture forum that arranged for the youths where they take up and debate on good and bad influences of western culture in accordance with the Oromo cultural norms and values.

¹⁰⁰ Oromo informant in Oslo

4.4.2. The Impact of Oromo Church on the Second Generation Oromo

According to CL.2 (Church Leader nr.2) arguments, the Oromo church works hard in an effect to pass on cultural and religious norms and values to the second generation and attempt to protect youth from the dangerous influences such as: lack of respect for cultural norms and values, sexuality that breaks down family life, gangs and drugs. Parents would be heartbroken when their children left their cultural and religious values¹⁰¹.

The Oromo Evangelical Church in Oslo embraces multi evangelical denominations that came from various liturgical backgrounds. But regardless of the multi denomination they made effort to keep the unity of the spirit through the bond of peace to worship God by their language and share the Eucharist together and worships the Lord together with their children in Oromo context. Hence the Church is also involved in arranging various activities for her second generation Oromo kids, such as Sunday school, youth ministries and women ministry.

All activities in OECCO conduct in the mother tongue, Afaan Oromo. It is the wish and strong desire of parents to approach their children with their mother tongue at home and in the church to be taught the Bible stories and gospel message and various entertainments in their mother tongue that reflects Oromo cultural identity. The Youths are also play a big role to contextualize the spiritual melody into Oromo traditional songs context to encourage second generation to remain in the church. The women's ministry in this church reflects the culture identity of Oromo by presenting cultural foods, cultural memories and cultural dress, cultural expression under various festivals, so that the second generation Oromo observe and be influenced with it.¹⁰² The parents and church have plans to provide a variety of spiritual needs of its members and also has a plan to build its own church by raise fund voluntarily that provides serves as the community center model church. According to the information:

The community center model is a religious building that has formal membership, controlled by composing bodies of laymen members who manages the affairs of the institution, has also different committees consisting of laymen members, Pastor who is

¹⁰¹ Oromo informant in Oslo

¹⁰² Oromo informant in Oslo

recruited by the membership and raise their fund from their own membership to administrate the entire activities.¹⁰³

The community center model general concept is to provide service to members of the church and to the Oromo community in general. It central place where teaching religious education and Oromo custom and culture taught, has different offices to conduct various counseling, recreational facilities for the second generation, the hall where social activities occur that attracts the second generation Oromo so that to pass cultural and religious identity.

4.4.3. The Reaction of the Second Generation Oromo above eighteen to the church

According to my informant ,(SG>18,1) second generation who is above eighteen himself says the second generation Oromo, especially the adults often are not actively attending worship, but coming once a while during especial events and church rituals. That is the way most of their Norwegian age groups do. The other factor is that they would not expect to get significant thing from the Oromo Evangelical Church in Oslo. The reasons are first, there is language barrier. The language of Oromo church in Oslo is Afaan Oromo. The second generation Oromo language is not Oromo language, but Norwegian language. The Second issue is the culture of worship. There are a gap of spiritual awakens between first generation and second generation Oromo Christian followers. The first generation Oromo can continually worship for number of hours in the church which is tiresome or boring for second generation.

The other factors that prevent the second generation Oromo to participate in the church activities are they ashamed to attend or sit together with parents and worship with spiritually inspired. The way they observe worship is different from the first generation Oromo migrants. For example one of the second generation Oromo above eighteen, (SG>18, nr2) who grew up in Norway, understand Oromo culture as going to church and talk in Afaan Oromo. The fellow was born in Scandinavia and grew up in Norway and over eighteen. The individual has Norwegian and two more additional cultures beside Oromo, and also have many friends from other ethnic groups around the world beside Norwegian friend with second generation immigrant. The person used to go to church, but because of language barrels now quit going to church at teen age.

¹⁰³ Ebaugh, Helen Rose, Religion and the new immigration, by Altamira press 2000:55

I was born in Europe I do not use Oromo and do not know Oromo culture. What I know about Oromo culture is language, go to church, be religious, like being together, not individualism. But I am not religious; I do not go to church, because of language barrier. I do not understand what the priests preach, I do not pray, I believe in the society. This is my freedom; free choose what I want.¹⁰⁴

As far this individual understands Oromo Church in Oslo is built to bring Oromo together. But this individual is not religious, does not go to church, because of the language and not understand what the priest or ministers preach, but believes in the community. As this individual says, the migrant children who came to Norway through family reunion remain faithful go to church for they understand language and have much experience serving in church while they were back home. But most of Norwegian born Oromo/ second generation Oromo/ prefers not to go to church every Sunday.

Another second generation (SG>18, nr3) whom I have interviewed is a boy who came from Ethiopia for the purpose family reunion when he was about seven to Norway and considered to be second generation. As soon as he came to Norway, he began to learn the Norwegian language. Most of his class room students were foreign-born children who came to Norway from different countries and nations in the pursuit family reunion. He started the first class along with his age group. For the first two to three months, it was a difficult time communicating teachers and class meets. But it did not take him several months to process communicate with Norwegian language as he told me. Now he is in second year of high school. He has also many friends from Norwegian, Africa and other countries. He has the best character in Norwegian language and other subjects as he explains. He know Norwegian language and express Norwegian culture better than Oromo culture and language, because he have learned at school and from surrounding that has great influence on him and he says I am Norwegian. He can express himself in Norwegian better than Afaan Oromo. SG<18, nr2) says;

What makes me different from second generation Oromo born in Norway is their action. The way they act is that of Norwegian. Sometimes my bicultural background restricts me, not to act as those who are born in Norway. The second generations those

¹⁰⁴ Oromo informant in Oslo

born in Norway do not know their families culture back home. They had born into Norwegian culture and trained Norwegian language. Otherwise we all have the same vision interests and goals with Norwegian. And I've Norwegian identity.¹⁰⁵

The second generation Oromo sometimes break out from the traditions of the parents and reflect more of Norwegian culture and considers themselves to be a Norwegian, but few has a strong sense of identity with their parents and identify themselves most often by family homeland. Using all the opportunities, many of the second generation Oromo have climbed the ladder of success in a wide variety of fields by taking some advantage provided to them by the system as my informant who is above eighteen years old shared me. He says: (SG>18, nr1)

I am born and grew up in Norway. In my class I am the only Oromo or black, from first grade up to now and currently I go to NCO school Norwegian army and I fill no different. I have many friends from Norwegian and other ethnic group from different countries with different cultural background. I also have relationships with Oromo youth of my age and parents who I meet them during wedding ceremonies and other Oromo events.¹⁰⁶

He is born in Norway and he does not fill unlike Norwegians. He also experiences Oromo culture by being together with their age group, but not too much. He has Norwegian culture more than Oromo, but he has learned Afaan Oromo from his parents, which he can understand and speak Afaan Oromo fluently. But he has learned all Norwegian culture from kindergarten to this age which has strong impact upon him. Therefore Norwegian culture is his culture as the second generation Oromo. Since Oromo culture is open, he is also happy being together with the Oromo, greeting with open arms and worm while that Norwegian culture is much more closed and individualism.

The second generations Oromo believe, and argue that Norway is their country and they are connected or bonded with from the birth. They have Norwegian security number that shows oneself identity. The Environment, culture, language and culture norms they brought up are Norwegian. As one of the Norwegian children have heard about Oromia or Ethiopia, second

¹⁰⁵ Oromo informant in Oslo

¹⁰⁶ Oromo informant in Oslo

generation Oromo hear about their native land from their parents. They have the same interest and vision with Norwegian further participate in the military national serves to keep the territory of the country.

The other interesting issue few are wisely speaking is the involvement of the second generation Oromo in the politics of their country of origin. They are Norwegian born and have Norwegian identity from birth. They are democratic oriented respect human dignity and human right; equality of gender and religion tolerance; further believe in dialog as it is the instrument of conflict resolution.

4.4.4. The Reaction of the Second Generation Oromo below Eighteen

According to my informant (SG<18, nr1) whom I interviewed lives with his family and enrolled together with Norwegian the then he started school told me that he do not go to church always because of his private matter. He has very much enjoyed with the Norwegian culture because the culture gives respectful and freedom for children. In Norwegian culture, the Norwegian parents are very open to explain to their children what the children asking to know. The parents do not screaming, shut on their children, while the Oromo culture is the opposite. The Oromo children afraid to ask their parents everything they want to know. The culture restricted then to do so.

We do not exercise what we do outdoors. Outside we act and talk as Norwegian. We feel freedom and democratic to choose what we want. Home we lucky that chance. When we come home we hung the outdoors culture with our jacket and put on the parents culture's jacket. When it comes to choose identity, having dual identity is individual voters. As for me, I chose the Norwegian identity. I have "A" character in Norwegian language. Now I am working part time as football referee for young Norwegians.¹⁰⁷

According to (SG<18.nr3)¹⁰⁸ many of the second generation Oromo who are under the age of twelve to fifteen are influenced by their parents and many are in the church. The Church work hard to inculcate religious knowledge in their mind whereas above the age of twelve is still

¹⁰⁷ Oromo informant in Oslo

¹⁰⁸ Oromo informant in Oslo

not very interested. The Second generations Oromo are understand Norwegian language more than Afaan Oromo. They use it as mothers tongue. But the language of the Oromo church is just Afaan Oromo that the church has chosen to facilitate ways and methods to teach Afaan Oromo language to give religion and culture education in Afaan Oromo in order to promote Oromo church and Oromo culture in the future. But some of the second generations are very shays to speak Afaan Oromo where few are proud of it. That is the other impact that the second generations carries on, and learn more than two languages in childhood without confusion.

I have interviewed an Oromo couple who have two boys between 16-18 ages. The two boys were born in Norway. The time they were small there were few Oromo people living in Oslo. Sometimes they took the children together with them to the church. But, since the couple is deeply rooted in Oromo culture, they were afraid when the children speak or play in the church during the services. Therefore the children did not expose to Oromo culture. However their children are very smart. They understand few Oromo language and culture, but cannot talk. The way they think, act and dialogue is the way Norwegians do. They respect human rights more than they do. Their performance has transparency.

They ask us everyone what they want to know, even what we were afraid to tell them that we consider it is taboo, and we were afraid to ask our families during our adolescence, especial part of the bodies. Culturally we are also shay to tell our offspring which has impact upon. But Norwegian culture is very open culture. We had no such opportunities to; hence many were fall into undesirable situations.¹⁰⁹

In the case of religion, both children do not go to church with them or with their friends. Most of the time they attend different kind social activates. The reason they give as obstacles are language and the way of worship. They have confirmed, and they told us “we will see which religion we will be a member”. Otherwise they are very much disciplined and develop Norwegian culture daily.

¹⁰⁹ Oromo informant in Oslo

4.5. The Impact of the Oromo Culture on the second Generation Oromo in Oslo.

Under this title, the thesis is discuss how Oromo culture has an impact on the second generation Oromo in Norway, Oslo and reaction of second generation Oromo. In the history of migration, people take their beliefs and cultural identities, cultural values and other culture elements with them to a new country they supposed to live. Because, they were deeply rooted in native culture in the way they may not be entirely free from what is already instilled in the mind and heart as of childhood. Therefore, Language, gestures, expressions, dress, food, religion, marriage rituals and worldview is part of cultural identities.

Parents are very conscious and have compassion towards their children. Hence they find ways and means to take care of them from surrounding harmful ethics. Especially the influence of the environment in the city where they live, the school they daily attending, culture they completely exposed to and how they grow stronger to the state to be to challenge parents. But parents often feel more comfortable living when they close to people in a similar background who speak their own language, hold their cultural values and traditions.

Parents are involved in reflecting their cultural identities during festivals and events. They prepare delicious national food and drink, beautiful national dresses and celebrate by inviting friend together. The purpose is to inculcate in the mind of their offspring in order to experience the common living and reminder that their inner belief shall connected to yearly holydays and especial occasion. One of my informants (P.nr 4) shared me that:

I like the culture of the Oromo, because it's in my blood. During festivals and events we mothers like to make the day special. We make different kinds of cultural food and drink to eat and drink with friends and playing cultural dances. It is a deep memory when you enjoy with families and dressed new dresses praises God together especially during Christmas, New Year and Easter. Those seasons are the time our children go to church with us or with their friends. We also celebrate 17.may together with our children. These cultural memories we do mostly to pass it to our children and to show them how much we have deeply concerned about our culture in foreign land.¹¹⁰

¹¹⁰ Oromo informant in Oslo

4. 5.1. The Impact parents Culture upon Second Generation Oromo in Oslo

The parental marriage ceremony is one of the most important rituals of Oromo culture. And the parents to give some instruction to the offspring about certain family responsibilities are usually there. In Oromo culture girls and boys have different roles depending on the composition of the family, where the father is the head of the household, but the mother is true leader of the family. Culturally Oromo has a large family households include one to eight people on average, and nearly half of them children.

When it comes to production, what the parents or first generation immigrants reflects in their daily routine life is what they used to and may have an impact on their offspring, in a new country they resettled. The way father and mother approaches their children, the way they communicate, and advises to impose original culture; negligence of children's right to choose their will, the world views of the family, the way the family brought up and psychology can play big rolls on the second generation.

These impacts involve as a central element in processing of cultural maintenance and reproduction use of native vernaculars in both formal religious activities and informal social context. One of my informal (p.nr1) told how he taught his son Afaan Oromo language.

We cannot give all packages of Oromo culture, but we tell our children what they do not forget. We should have to reason with them. We cannot force them to do something against their will, so that they may call the police, we must be careful not to push them. We have to teach Afaan Oromo. As a family we should speak only Afaan Oromo wherever and whenever we meet them. I should very much careful to speak correct Oromiffa so that they might not confused and correct things about Ethiopia and Oromiya.¹¹¹

The way parents teach the language or Oromo culture may be different from educational way of approaching that result in offensive. Parents must not give all packages of Oromo culture the way it does offended them, but it is advisable to teach children what they remember and memorize. Parents do not want reasoning with children culturally, but force them to do something against their will, so that they create conflict.

¹¹¹ Oromo informant in Oslo

According to the arguments of my informant (P,3) some people are keeping children at home to teach Oromo language that makes the second generation always weak. Pedagogically and psychological viewpoints as he says, children can learn more than two or three languages at a time. To learn language makes individual to be familiar with other culture and grasped more knowledge, it is no to be assimilated. The way the second generation Oromo comes up is appreciated. They have many privileges, and some of Oromo the kids are very outstanding and better than their class meet. Parents should not press them at home to make food, wash house etc. as it reflect in Oromo culture. Families should follow what Norwegians do to their children. What they learn at home should not contradict how the Norwegian do to their children.

4.5.2. The Reaction of the Second Generation Oromo above Eighteen to the Oromo Culture.

According to my informant of the second generations Oromo in Oslo, (SG> 18, 4) discuss that the second generation are born into families' deeply oriented Oromo culture. However, regardless of race, color, and faith, the children born in Norway, accommodate into Norwegian kindergarten right after she / he celebrated one year birthday, where children raised by Norwegian cultural identity. They stay, from early morning to evenings, daily except Saturdays, Sundays and public holidays in kindergarten until six years, then join the regular schools, where they totally exposed to the Norwegian cultural identity more than the family cultural identity. They are biologically born Oromo, but they are culturally Norwegian, says one of my informants (SG>18, nr4):

Culture is not inherited biologically; Culture is external that can be learned from the society a man lives in. An individual learn Oromo culture from Oromo society, from Oromo environment. A child cannot learn culture just from the family alone, but from the people around him, through communication, expression, joy, sadness, playing jocks and so on. Second-generation Oromo are not living among the Oromo society and experienced Oromo culture, but just observes from the environment of their parents.¹¹²

¹¹² Oromo informant in Oslo

SG>18, nr 3 continues to argue that the second generations Oromo are born into and raised up in western culture. The western culture they grew up, privilege they have obtain in society, respected by the elders, the independence and freedom they have achieved by the system, makes them different from first generation immigrant Oromo.

Second generation Oromo are understood Oromo culture as only going to church and talk in Afaan Oromo because, second-generation Oromo are not lived among the Oromo and experiences Oromo culture back home, but just observe form their parent environment. They observed Oromo culture as foreign culture to them when they lack respect for children and equality between mother and father. They learn about human right from Norwegian culture as of childhood form parents and school, further know the border in its own family life while they miss to learn human either from family or at school in Oromo culture.

My informant (SG>18, nr 3) continually arguing that, although the second generation has learned Oromo and cultural norms of their parents, their worldviews and norms are still remaining different from their parents. Many Oromo children have learned the language and culture norms by efforts of their parents, the Oromo society and communities' efforts, although they still consider it as a second language. They have so many opportunities to learn from Norwegian culture, which gives them the basic foundation for their future lives. They leave Norwegian life and developed Norwegian culture.

4.5.3 The Reaction of the Second Generation below Eighteen to Oromo Culture.

The second generation Oromo are those who born in Norway and those who came to Norway under seven years of age and grow up in Norwegian under the influence and impact of modern culture, speaking Norwegian language than Oromo language. According to the Norwegian system, children under eighteen are living with the family and do not have full responsibility to choose their own ways. Therefore the second generations Oromo who are under the age of twelve to fifteen are influenced by the parents' religious identity and many are follow their families to go church. And the Church also work hard to inculcate religious knowledge in their mind whereas above the age of twelve is still not very interested.

According to one of the second generation Oromo, who is below eighteen comments (SG<18, nr4): now they go to church because the afraid of their family, but at the age of fifteen they may not interest to go. At that age they can to choose to follow any religion or quite to follow

and live his/her private life. The second point is the issue of language. The second generation Oromo language is Norwegian. Some of those who teach in Sunday school cannot speak correct pronunciation and grammar. On top of that the service of the Oromo church is conducted by Afaan Oromo, which the second generation cannot understand. This and the other may confuse the second generation.¹¹³

4.6. The impact of the Norwegian and the Oromo Culture on the second generation Oromo

Culture is wider and includes the everyday behavior, custom values and belief of people from different places. Culture is neither purely and absolutely individualistic nor collectivistic, but culture may be more individualistic or more collectivistic than some other culture. Cultures are not static or fixed in time; many cultures are in a state of great transition. Thus, a culture that was once considered collectivistic may now be considered individualistic.

4.6.1. The impact of Oromo Culture on the Second Generation Oromo in Oslo

Oromo culture complies with African culture, which has collective tendency. Especially the system of *Gadaa* in Oromo is “egalitarian system that organizes Oromo society into groups or sets that assume different responsibilities according to age group”.¹¹⁴ It is Oromo’s cultural identity that he/she is born into and experiences it from his/her childhood from families and the environment which ultimately reflect Oromo cultural identity, which includes language, the way to express ideas, dress, food, marriage, faith, social life, and respect for the elderly, and so on.

Democratic and egalitarian system of Oromo culture had been also assimilated by colonizer power and inherits hierarchy system of dominant Amharic culture that give first priority right to the lords, grown up people, mothers finally for children. Therefore Oromo culture asserts that man is head of the family who gives orders to his wife and family in general. Kitchen and other indoor work belongs wives and girls while working outdoors is belong men.

The parents or first generation Oromo who came to a Western culture, habitually retain strong support for their cultural norms, especially the issues related to family relationships, although,

¹¹³ Oromo informant in Oslo.

¹¹⁴ Oromo informant in Oslo

there are significant difference between Oromo and Norwegian cultures, which each have its own cultural values and norms.

4.6.2. The Reaction of the Second Generation Oromo above Eighteen to the Norwegian Culture

Norwegian culture is modern culture that based on western culture, which rooted in art, architecture, music, literature and philosophy originated from the European region. The Modern culture is a complex that changes society life and shape people own thinking.

One of the second generation Oromo in Oslo(SG>18,nr2) who is above eighteen like, Norwegian culture because it provides more freedom; It is full democratic, individualistic that individual can decide to choose what he/she wants, while Oromo culture is communal to do to please the other group or Community and help each other. As a Norwegian I am free to choose what I'm going to be, the religion I will follow and the political part I want to be a member.¹¹⁵

In the modern culture secularism, rational, scientific criteria and other related occurrence have a power dominating the cultural identity of society at large. In modern culture religion has no meaningful role in contemporary politics and society affairs. As society becomes more modernity and advanced, they become more secular. Norway is one of the secular and democratic country in Europe which is an individualistic society that depends on the values of freedom and independence and able to succeed with individual than collectivist society that relies on group harmony and consensus; while some societies are may possess both individualistic and collectivist tendencies. But in the Norwegians culture they give first priority to the needs of society rather than their own and to embrace all classless society while valued personal independence.

Most of the Norwegian people carry also collectivistic and individualistic tendencies, regardless of culture to some degrees. The difference is that in some cultures individualistic tendencies dominate while in others collectivistic tendencies dominate. The distinction lies in what extent to which cultures promote individual values over collective values.

¹¹⁵ Oromo informant in Oslo

The second generation accepted that Norwegian culture gives primarily place to human rights, human value and dignity that children learn it from their childhood from parents and at school, whereas the Oromo do not learn about human rights either from family or at school in Ethiopia. In Ethiopia people are categorized according to their work. Those who born in Norway have Norwegian culture that human being are equal and have equal value. There is no special works that are belongs to male and female but both do equal.

However, culture is not static but changes or develops that people can adapt culture elements, norms and values including language, clothing, food, way to communicate, evaluate bad and good. For the second generation, the Norwegian culture is the existing culture that encounters both first and second generation in the daily lives activities, at the workplace, in marketing, schools and networks that abide all with community through communication according to my informant¹¹⁶. This means that they are totally integrated into Norwegian society.

4.6.3. The Reaction of the Second Generation Oromo above Eighteen to the Oromo Culture

The second generations Oromo children born in Norwegian culture are observe the Oromo culture as it is against the right of children and equality of man and woman, which is violates human right. These second generation Oromo, born and grew up in Norway take Oromo culture as it is foreign culture and sometimes refuses to cooperate with and contact the police when their right is being abused in the family. The second generation Oromo children learn about human right, right from their childhood in kindergarten and school. They know the limits of their right among family life. In Oromo culture, they learn not about human rights either from family or at school. One of the second generations who is above eighteen (SG>18.nr3) arguments, the second generation Oromo children know that man is equal. They know that man is not being segregate because of their work as in Oromo culture. There is no special work which belongs to woman and man. Both man and woman can work whatever she chooses to work where ever she likes. They take care of children alike. “What the second generation Oromo children learn from their parents is just Oromiffaa language, if families are very concerned. It is a relative, first and foremost to inherit them Oromo language.”¹¹⁷

¹¹⁶ Oromo informant in Oslo

¹¹⁷ Oromo informant in Oslo

In Oromo culture, the Oromo parents are not open to explain to their children what the children asking to know. The parents screaming shut on their children. Therefore, the Oromo children afraid to ask their parents everything they want to know. The culture restricted them to do so. The children hide their parents what they experienced outside. We feel freedom and democratic to choose what we want outdoors while they lacks such chance at home. For this reason they hung the outdoors culture with their jacket and put on the parents culture's when they at home together with the parents

When it comes to the religion, the parents work hard to inculcate religious knowledge in their mind whereas some of those who are above the age of twelve is still not very interested. The Second generations Oromo are understand Norwegian language more than Afaan Oromo and use it as mothers tongue. But when they come to the Oromo church they struggle with Afaan Oromo by which the church facilitate to teach Afaan Oromo in order to promote Oromo church in Oslo and Oromo culture in the future. But the church language is challenging the second generations Oromo where few who understands Afaan Oromo are benefits.

The reactions of the second generations Oromo below eighteen ages are not different from those who are above eighteen. They born are into parents' and Norwegians' culture. But they rose up in Norwegian culture, starting from kindergarten, as of their infancy. For this reason, they prefer Norwegian culture than Oromo culture. Yet some of the second generation Oromo speak Afaan Oromo which is part and parcel of the Oromo culture by the effort of some families, whereby few children missed the opportunity to learn Afaan Oromo because of their family mistake.

4.7. Summery

Oromo in Norway migrated here in the country at different times, for various reasons and ways. Many have gone through cultural shock, various challenges to adapt to the culture. The culture they are brought up in, the language they speak and their worldview are quite different from what they experienced before. Norwegian climate, rain and white seasons, hot and windy weather; Norwegian clothing and footwear food, drink and practices of individualism, etc are quite interesting discovery that all Oromo refugees should have undergone. Especially, language challenge all regardless of age and education of background that all start from zero, by counting the Norwegian alphabets, grammar and vocabularies.

Culture is management system that society can create and adapt. Culture has its own values, norms and the ways of evaluating bad and good. At a time an individual comes to a new culture, which of course have positive and negative impacts on own culture, even though it could be adapted. Norwegian culture is unique in that it gives primary place to human rights, human values and dignity that give freedom to individual to lead lives in accordance with the rule of law.

Oromo culture is different from Norwegian culture. It is egalitarian system that organizes Oromo people into groups or sets that assume different responsibilities according to age group. The second generation Oromo experiences both cultures together. The parents wish that second generation Oromo maintain their culture through social gathering, for example: church meeting, Oromo community and mosque which help to preserve the cultural identity Oromo whereas Norwegian culture is the existing cultural encounters in daily life activities.

The second generation has also specific challenges and impacts of differences. The difference of parents from their friends, their names, the food that parents cook and eat, the way the parents dress, the accent and grammar some of the parent use, all these give the second generation the feeling of shamefulness.

The first generation Oromo attempt to pass their culture and language on to the second generation Oromo by keep them at home rather send them to the Norwegian school while they are small in order to teach language and culture. But learning Norwegian languages is not for assimilation rather it is for knowledge. The second generations Oromo have many privileges, and many of them are very unique and better than their class meet. They exercise the parent culture at home and the host culture in the daily activities.

The migrant take their beliefs and cultural identities, cultural values and others with them to a new country. They supposed to live with since they are deeply rooted in origin culture in the way they may not be entirely free from what is already inculcated in the mind and heart as of their childhood. Thus the first generation is reflects in their daily routine life what they used to, also in the new country they live. The way parents approaches their children, the way they communicate, negligence of children's right to choose their will, the world views of the family are the way they used to.

Moreover, the second generations Oromo are brought up in the Norwegian cultural environment right from the kindergarten till the mainstream schools, whereby they are completely exposed to the Norwegian cultural more than that of the family. They are biologically born Oromo, although this likely leads them to be culturally Norwegian. This is expected because they never lived among Oromo society at large and experience Oromo culture, but just observe from their family environment, and from various events and festivals that occurs annually.

The second generation Oromo in Norway, although have learned Oromo language and cultural norms from their parents, their worldviews and norms are still different from that of their parents when comes to language they practice Afaan Oromo as a second language, rightly since they live Norwegian life and culture. They do not actively participate in worship, but come once a while during especial events and church rituals: One reason for this could be they are influenced by their Norwegian age groups. This study finds out the impression that they do not expect to get any substantive thing from the Oromo Evangelical Church in Oslo services due to language barriers. Those who came through family reunification to Norway remain faithful go to church because they understand the language and have much experience serving in the church while they were in Ethiopia. But most of the second generation Oromo prefers not to go to church every Sunday as most of native Norwegians youths does.

CHAPTER FIVE

DICUSSION

5.1. Introduction

In this chapter, the researcher discuss the migration theory, identity theories and acculturation in contrast with the findings based on Oromo migrants in Norway, Oslo, particularly the Christian religion followers, through in-depth interviews. Migration is the most significant challenges for the international community's to treat in accordance with international law as Oromo asylum seeker are part-and-parcel of the phenomenon, and migration becomes one of the most significant issues that shake the global economic, cultural and politics.

Having the theories and the findings in mind, the chapter is mainly deals with the research question, namely, "What is the cultural and religious identity of the second generation Oromo?" Below are the four supplementary questions that need answers..

1. In what ways do the second generation Oromo feels the Oromo culture?
2. In what way does Oromo culture have impact on the second generation Oromo in Oslo?
3. In what ways do parents make impact on the second generation Oromo in Norway Oslo?
4. How do the second generation Oromo migrants think that both Oromo and Norwegian culture have made impact on second generation Oromo in Norway, Oslo?

The chapter particularly brings to the attention of the reader, the challenges that the first generation Oromo has undergone to adapt the European culture that undermines religion and promote individualism. Further the parent experienced in acculturation process and intercultural challenges are to pass on to second generation Oromo in Norway, Oslo so that the second generation Oromo could preserve the religious and cultural identity Oromo.

Furthermore, the thesis brings challenges of the modernity and the impacts of the parents' cultural and religious identity and the impact of Norwegian culture upon the second generation Oromo in Oslo. The Norwegian culture experiences secularism and modern norms, which become the most important factors to contribute the dynamic changes on cultural identity of second generation Oromo in, Oslo. It obvious that the first generation Oromo

migrants have been oriented by their culture and cultural elements; but the second generation Oromo are born into both cultures i.e. Oromo culture and Norwegian culture, hence few claims to hold bi-cultural identity as they identify both parental and Norwegian.

5.2. The Migration theory and the Oromo migrant in Norway, Oslo

Under this subtitle the thesis analysis the migration theory with Oromo migrant in Oslo. There are different ways that people migrate from one place to another. It can be voluntary migration or political/asylum migration. Both have their own push and pull factors, as well as intervening obstacles, between original place and destination areas. The main factor of voluntarily migration mostly depends on economic factors as we have seen in previous chapter. Thus people travel short and long distances passing through all intervening obstacles to reach destination area in order to transform their ways of life. We also recall that as push and pull model, the first migrants who already settled at destination areas play a great role, by supplying adequate information, and facilitating ways and means for the new arrivals. But the major factor for the migration related to political situations, economic instability, religious freedom, cultural discrimination, environmental disasters, and globalization that force to flee the country.¹¹⁸

As a consequence of the above cases migrants regardless of age and gender flee their home land to the neighboring or to other countries by modern ways of traveling. Thus the modern patterns of migration are unique from the last centuries, because of the modernized systems that have facilitated ways and means to move easily. Such complicated system is contributes a great change to the global patterns of migration. The other major factor that plays role in the migration theory is the destination area of the migrants. In the destination area there are those who have already settled and they provide an adequate information to those who have decided to migrate, arrange ways and means so that the new migrants can easily move; and obtain residence permits easily within short time. Such networks, as we have noticed from Lee's pull and push model in previous chapter,¹¹⁹ are set up to connect new immigrants with former migrants in destination areas through ties of kinship, friendship, and shared community origin that is costly to control.

¹¹⁸ See chapter two under sub title 2.2

¹¹⁹ See chapter two under sub title 2.2.2

The political refugees' migrants are different from such complicated ways of the voluntary migrants. The political refugees migrant are those who seek protection in neighboring or other countries because of severe persecutions from their own government. Being a refugee is taking a risk of passing through destabilized situations that have an impact on people's lives and minds, because it happens against individual will. For such persons," being a refugee is the departure from depth attachment ties friends, families, human and non-human and environments"¹²⁰. The emphasis is to escape in an emergency motion like the Oromo refugees in everywhere such as in Oslo. They are asylum seekers in order to escape death and prefer to live Diasporas' life.

The same is true for the Oromo migrants that escaped from undemocratic political system and harassment situation in Ethiopia. For many of them it is an acute movement from military regime who declare war against the Oromo. Thus a number of Oromo people are forced to leave their homeland and made refugees in neighboring countries where many are confronts miserable life. Not only from military regime earlier, but also from the current Tigray Peoples Liberation Front who classifies the Oromo Liberation Front as a terrorist organization and as a result tens of thousands of Oromo are scattered around the world to seek protection. As such currently, there are many Oromo people living in Europe, especially in Norway, Oslo acknowledged by the United Nations in accordance with the modern international law.

5.2.1. The First Generation Oromo migrants in Oslo /parents/ and Acculturation

As it is introduced earlier the first generation Oromo in Oslo is one of the ethnic groups in Ethiopia which has its own cultural identity, common ancestors and share common elements of culture. They had not left their culture behind when they came to Norway, but as culture is not static, it changes along different dimensions when motion occurs. Such changes are known as acculturation.

Acculturation is the modernization process that various culture and individual or groups are undergone. Acculturation is defined as: "a phenomena which results when groups of

¹²⁰ Akhtar, Salman, Immigration and Acculturation,2011:3-4

individuals having different cultures come into continuous first hand contact with subsequent changes in the origin culture patterns either or both groups”¹²¹.

Let us start with the change in identity. The change of identity is related to changes that occur in the process of acculturation. As mentioned above, acculturation is seen as an aspect of the broader concept of culture change as a result of intercultural contact which considers generating change in either or both groups. There is “overtime change, change across generation in a new culture, and change in different context and with age or development”.¹²²

According to Phinney, Jean S (2003:64) change in acculturation identity can be conceptualized in terms of at least two dimensions: “First is retention of, preserve or identification with the group or original culture, and second is adaptation to identification with dominant, host or new culture”.¹²³ To make it clear, retention is to maintain or remain in the culture of origin and even further to dominate the host country. Changes in identity overtime are associated by change in identity relative to the dominant or host culture. This implies that the Oromo migrants who are settled in Oslo can be dominated by Norwegian culture.

Retention or preserve original culture is very challenging for the Oromo migrant in Norway or in Oslo to dominate any culture, rather dominated by host country, Norwegian culture. Because all Oromo who have legitimized for resettlement are offered to undergo an introductory program allowing to learn the Norwegian language, culture, social life, so that they prepare themselves to be economically independent and integrated into the society. In such condition the Oromo language and culture are under the influence of the Norwegian culture. Thus, the Oromo identified with two cultures rather than only identified by one culture. This two dimensional model is limited in their ability to provide an understanding of identity in multi-cultural individuals.

The second issue is the relationship between identity and acculturation. Acculturation can occur at different rates for different aspects of acculturation and identity. For the Oromo migrants self-identification/ Oromummaa/ is a central aspect of their identity, but self-

¹²¹ Acculturation advances in theory, measurement, and applied research edit. By Kevin. Chun, Pamela balls, and Gerardo Marin 2003: 6

¹²² Acculturation advances in theory, measurement, and applied research edit. By Kevin. Chun, Pamela balls, and Gerardo Marin 2003: 63

¹²³ Ibid 2003:64

identification is often included in acculturation scale when it comes behavioral marker of acculturation such as language. Thus, the study discovers that the less, the first generation Oromo migrants have access to the original Oromo culture and cultural practices, the more they are dominated by the host country culture i.e. Norwegian contemporary culture which provides attitude and behavioral changes.

The Norwegian culture has a great impact or contributes a dynamic change on the first generation's Oromo migrants' cultural identity and psychology in daily life, at school, at working places, gesture and communication. The phenomena¹²⁴ have an influence on both cultural and psychological change that takes place as a result of contact between the two cultural groups and their individual members. The cultural groups and their individual members, so to say the dominant and non-dominant situations deal with the attitude and behavioral changes that is demonstrate in day-to-day encounters with each other.

The other challenges that confront the first generation Oromo migrants in Oslo are the cultural differences restrict them from being fully exposed to the various opportunities because of some communication, their thinking, reaction and behaviors.

5.2.2. Cultural level

Migrants move with their religion, culture and language. The same is true for the Oromo who carry their culture with them to a new country. We also notice that culture is not static but changes. The wider concept of cultural change is “considered to cause change that takes place in the settled original culture and host culture”¹²⁵. This means that likely, the original Oromo culture is dominated by the Norwegian culture through contact and interaction.

According to John W. berry, in Acculturation Advance theory, there are five sets of phenomena that define the nature of acculturation process in cultural level and establish the

¹²⁴ Acculturation: Living successfully in two cultures John W. Berry. Psychology Department, Queen's University, Kingston, Ontario, Canada K7L 3N6, July 2005

¹²⁵ Ibid

starting point for the process of “acculturation where the linkage is sought between the acculturation of an individual group and psychological acculturation of that individual”¹²⁶.

5.2.3. Psychological level

The term psychology is related to “the scientific study of the way the human mind works and how it influences behavior of the influence of a particular person’s character on their behavior”¹²⁷. The Psychological acculturation works on human mind and feelings. Here Berry defines as an individual’s change, “both by being influenced by contact with another culture and by being participants in the general acculturative changes under way in their own culture”¹²⁸. According to the definition of Berry, psychological acculturation is a result of an impact of intercultural relation at the individual level rather than at the group level.

An Oromo asylum seeker, the time he/she arrive in Norway encounters cultural shock, because it is different from the original culture. Adapting to the conditions takes several months and years to bring impacts on the individual. As Berry indicates above, the changes in a person, who is a participant in a culture contact situation, is influenced directly by the external culture, and changed by the culture, as it is a member of the culture. At individual level the acculturation involves a person's behavior and character. Thus the psychological acculturation is considered to be a matter of learning a new behavior, doing activities that are appropriate for the new cultural context.

Naturally people have different behavior. Even though each individual enters and participates in a particular culture changing in the same ways, while some individuals remain as before. Here Berry argues: “individual remain differences in psychological acculturation, even among individuals who live in the same acculturation arena”¹²⁹. This is true for many first generation Oromo in Oslo, who are remaining behind and struggling with own problems, whereby the second generation are very fast to be transformed in their behaviors and resolve the daily problems accordingly.

¹²⁶ Acculturation advances in theory, measurement, and applied research edit. By Kevin. Chun, Pamela balls, and Gerardo Marin 2003:18

¹²⁷ Cambridge Advanced Learner’s dictionary, second edition,2005:1019

¹²⁸ Berry, John W. In Acculturation advance, American psychological Association, Washington DC,2003:19

¹²⁹ Ibid, 2003:19

For those who have psychological problem, the sources of problems are not of the cultural, but it is perhaps in the process of cultural change. Because when a person experiences a greater difficulty in culture change, the mental illness is expected. According to Berry, here the “changes in culture context exceeds the individual's ability and handling”,¹³⁰ because of the weakness of certain individuals they are unable to with the changes, and eventually ends up with serious psychological disorders or clinical depression.

Further the thesis discovers that, on one the hand, the first generation Oromo migrants and their respective cultural identity changes in daily contact with the Norwegian culture. As pointed out earlier on acculturation starts with the understanding of Norwegian culture through the Introduction Program through, which attempt made to integrate them into the society. And on the other hand, the Norwegian authorities also provide general orientation about the Norwegians people and its citizen's reaction toward migration, cultural pluralism and cultural diversity as a shared communal resource. Because the “positive multicultural ideology is match to integration policy which is the appropriate way in which cultural communities would engage each other as some scholars suggested”¹³¹

5.3. The impact of modernity on the second generation Oromo in Oslo

In the previous chapter we have seen the impacts of the parents cultural and religious and the Norwegian culture upon the second generation Oromo in Oslo. Under this sub-title we discuss on the impact of modernity on the first and second generation of Oromo. It has been indicated in the introduction of the thesis that “the ideology of modernity, rational / reason, secularism and globalization are the most significant factors that contribute to the dynamic changes in cultural identity of second generation Oromo in Oslo.”¹³²

Culturally Oromo like to command children and women: “Do this and that” while the children do not have any chance to reason and the women afraid their husband and the norms of the culture. Parents are not accustomed to reason with children. Those children come to Norway where the western culture is practiced which gives a great value to human dignity.

¹³⁰ Ibid 2003:19-20

¹³¹ Ibid 2003:20

¹³² See chapter one under sub-title 1.1.

As we know in the modern culture, children have the first place to be served and also wanted that the parents listen to them and responded their reaction in polite ways. Children are free to reason and wish to get adequate explanation before put things in to practices, when parents request them to do something. It is also must be based on the willing of child that things are put in practice. Forcing children to do something without their willing is very strange to those who are born and grew up in western culture. They are never practiced at all. If it happens, it becomes the root of conflict among migrant families. The” Modern culture is a complex that changes the worldviews and shape people own thinking”¹³³. In such society the rule of law governs people.

Compared to the western culture, Oromo culture is based on African culture and has its own value and norms. The first place is the interference of the supernatural being, the creator, and sustenance of all living things. Worshipping God is considered as culture and identity. Thus, most migrants have their own religion that they accepted as culture and identity. As some social scientist argue “Modernity undermines the tradition life styles, values, and cultural identity further has negative connotations on religion”¹³⁴, because modernity based on rational or reasoning and the philosophical values of rationalism.

People have and like their traditional life style that distinguishes them from other nation. In tradition life there are many things that people give value and its value reflected in their cultural identity. When modernity disregarded religion to the level of losing power, it may create shocking feeling to those who are deeply rooted and inspired by their belief.

In the modern world, the religion organizations are separated from state, and the state legitimizes by the people's will or through democracy, and religious role is replaced by scientific rationalism. “Secular, rational and scientific criteria have replaced religion and the secular institutions have taken over the roles of traditional service of religion”¹³⁵, and undermined the church role in society. This means modernity replaced the ministers of church by psychiatrist, Psychologists anthropologists and sociologist, that eventually resulted in to where the cultural and Christian identity is remained personal and private matter.

¹³³ Hiebert,P.G, Transforming worldviews, 2008:143

¹³⁴ Fox, J. & Sandler’s. Bringing religion into international relationship, 2004

¹³⁵ Fox, J. & Sandler’s. Bringing religion into international relationship 2008:241

The first generation Oromo practices daily the Norwegian culture, the democratic culture, that people have power to decide what is right and wrong. They live in such a society having in mind the deeply rooted culture and prejudices they had and confront the modern culture as most of prejudices never changed through acculturation. But in contrast, the second generation Oromo in Oslo, who are born into Oromo cultural and religious identity, rejects most of the prejudices of their parents and adapts the Norwegian modern culture that undermines religion and promotes secularism, rationalism and individualism and furthermore challenging their parents. “In modern society religious belief practices are relegated to its margin where the relegation of religion to private sphere increasingly made Christianity a matter of personal faith”¹³⁶.

On top of that globalization is the current issue that challenges individuals. Although it has a long history Herbert put the definition of globalization as: “the intensification of worldwide social relations which link distant localities in such a way that local happening are shaped by events occurring many miles away and vice versa”¹³⁷

Currently there is a rapid change in the lives of individuals, especially around the youths. This happen in one ways it is the intense development going on day to day because the world is connected to each other through the modern means of communication and technology. Such developments bring amazing changes on human daily life. The second generations Oromo in Oslo are also part-and-parcel of these global change beneficiaries. The change involves various processes where connections through more effective information, communication and transport between people in different geographic locations are faster and more closely linked.

The study discovers that the second generation Oromo in Oslo is born into modern context and influenced by the Norwegian culture which they begin from kindergarten, then exposed into a wide social structure of the Norwegian society at large. The culture of society also plays an important role in identity formation that forces the researcher to investigate the cultural and religious identity of the second generation Oromo in Norway Oslo, which we widely discuss under identity and second generation.

¹³⁶ Hiebert,P.G, Transforming worldviews, 2008:146

¹³⁷ Ibid, 2008:241

5.4. The Identity theory and the second generation Oromo in Oslo

In this sub-title the thesis harmonize the identity theory together with personal, social, and cultural identity of the second generation Oromo in Oslo. The first generation Oromo immigrants have been familiar to their culture of origin and to the entire culture elements of their homeland before adapting the culture of Norwegian by learning. But the second generations Oromo in Oslo are born into Oromo and Norwegian cultures. Thus what is the cultural and religious identity of the second generation Oromo in Oslo?

According to Stryker argument's identity theory, it begins from two sets of ideas namely "symbolic interaction"¹³⁸ and "perceptual control theory".¹³⁹ The symbolic interactions the way an individual express him-self, through language, body-movement, and signs, gesture that makes up his identities. The perceptual control is part of the identity. An identity also has elements which are cognitive and affection or emotional components as William T. power elaborated under sub-title 2.5. These identity elements are force individuals to react differently according to surrounding sources of information.

The same is true for the children born from Oromo parents and obtain Oromo name that reflects the Oromo language, meaning of the name in Oromo culture. When we call a man who has an Oromo name by his name, the interaction has taken place. Name is an identity. Sometime a given name may have different meaning from country to country which may have an impact on both sides. On the one hand, it ties them to their parents and keeps them closer to the latter inner world of memory and aspiration. On the other hand, the name may give different meaning in the culture that the offspring lives and difficult to pronounce. This may lead some individual to take an action emotionally against individuals, groups or him-self.

If a person is being mobbed that push him to shame and a sense of alienation from the host country colleagues or other nationalities, in the end, he / she may end up in suicide. Therefore perceptual/awareness is very important among second generation Oromo. For example, "Ebbaa" is the name given to a boy among Oromo people. But in Norwegian culture "Ebbaa" is the name of a girl. If Ebbaa is invited to address on especial occasion, in Oslo, the expectation of the audience is to see a beautiful leady, well dressed who is going to deliver

¹³⁸ Burke, P.J, Stets Je , identity theory ,2009:18

¹³⁹ Ibid, 2009: 24-28

her speech on such gathering. Un-expectedly, the audience sees a handsome man dressed a beautiful dress with necktie on the stage that is going to deliver speech. What would be the emotion of the audience? They may be shocked and receive him by laughing, unless and otherwise the audiences are multi-cultural oriented.

Norway is multi-cultural oriented society. As we have explored in Chapter Four, the second generation Oromo in Oslo, who has Oromo name and is black without encountering any mobbing and shame has access to education, equal treatments and enjoys equal opportunities based on an individual willingness and ability. He develops the mentality of being and independent that breaks the second generation Oromo from the traditional way of parents' life and discloses him/her more of Norwegian culture and identity. Identity is a goal and value of an individual. At this point, again we can recall about one of the second generation Oromo in Oslo who born and grew up in Norway and the only Oromo or black, from the first grade up to the level he has enrolled to NCO school Norwegian army and feels Norwegian. He has multi-cultural oriented friends from different countries with different cultural background and further has relationships with Oromo youth of his age group. This can be match up to Turner arguments which he also supporting Tajfel redefined of "social identity groupings as an exclusively cognitive process of self-categorization"¹⁴⁰, which are an integral part of the cognitive structure of the self-concept and social behavior that change the individual's locus of control from the personal identity to the relevant social identity.

Here the man was born into Oromo culture; he experiences the culture of the Oromo to be with his age group. He is more orientation of the Norwegian culture than of Oromo even though he learned Afaan Oromo from his parent that enable him to join his peers who have the same understanding of social environment. Language is the social structure that has plays most significance in individual cultural identity. Thus he reflects bicultural identities, namely Oromo identity and Norwegian. For him Oromo culture is open, hence he enjoys being together with the Oromo, greeting with open arms and worm while the Norwegian culture, for him is much more closed and individualism as he experienced.

The Norwegian language is most favorable language for the second generation Oromo to be integrated into the social structure as many of them like and speak Norwegian language as

¹⁴⁰ Burk,p. and Jan,Estets , identity theory 2009:118-121

their native language. Language reveals culture and Norwegian culture is respectful for children. Parents also learn to give the first priority to their children and further parents try to acknowledge what the children ask to know so that parents and children live in harmony, peace and love together. We also found out that the second generation, often live the Norwegian culture and learn language faster and deeper than their parents' culture and language. They talk the Norwegian language with good understanding and pronunciation as Norwegian than their parents.

5.4.1. The Personal and Social Identities of the second Generation Oromo in Oslo

Personal identity has many aspects. It is a character of one's unique personal experience of occupational role, amongst various other factors. Let's take the personal identity of the second generation Oromo in Oslo. They react differently from their parent's identity. According to social identity theory; "individuals adapt the identity of the group he has categorized as belonging"¹⁴¹. For example, if individual is categorized himself as student, he has to adapt the identity of student. Hence he has to act as student. The way the second generations Oromo think, their emotions, physical and religious indicates as they are transformed. Their goals, values and the discipline they take action leads them to an increase sense of reliability and to develop the base for confidence or self-esteem in order to get attention and the feeling of being one's true self. The social life of the second generation Oromo is more identified with their social groups of their age and reacts according to their groups' perspectives.

According to Tajfel definition, "social identity groups as an exclusively cognitive process of self-categorization"¹⁴² Cognitive and emotions are elements of identity. They are obligated to complete a productive social identity together with the value and emotional importance that is attached to their membership. They share their views with their social groups of their age in Norway, Oslo and see things around them from their groups' perspective under which they are categorized. They identify themselves with their peers, Norwegian or others ethnic groups of their age to share their views and ideas and in order to react against the stimuli coming from all angles of Norwegian cultural environment.

¹⁴¹ Peter.j.burk and jan E. stets, identity theory ,2009:118-121

¹⁴² Ibid,2009:118-121

It is understandable that the second generation Oromo has cultural and behavioral impact from their families during their childhood. Moreover they have been influenced by their parents' culture and social groups that they identified with before they were exposed to the new social norms. However, as it indicated above, the second generations Oromo are also attracted by the potential power of the Norwegian cultural norms, because of their peers, which have an impact on their daily routines activities than the Oromo culture they had experienced earlier.

According to cultural identity theory, “a sense of solidarity with the idea of a given cultural group and to the attitude, belief and behavior manifested towards owns and other cultural group as a result of this solidarity”¹⁴³ Because of a sense of solidarity with the idea of Norwegian culture the second generation Oromo forced to involve more in current issues, than their parents, whereby they easily master fluency in the Norwegian language and Norwegian cultural norms, whereby some parents argue when it comes to the opposite of the Oromo culture.

The thesis is finds out that the personal and social aspects of the second generation Oromo are an impacted from the two sets of cultural identity formations: First is from their enheritance culture; this is taught mostly through the family, whereby few strong individuals remain to promote the family cultural norms. The second is from the Norwegian culture, which is usually led them through kindergarten, school, peers and social context. For this reason the understanding of the second generation Oromo has significant differences from that of the first generation or parents. They do not adapt their inherited cultural knowledge at the same level of with the experience of their parents because they are involved in the two different social groups, namely the parent cultures and the recipient Norwegian culture. As a result eventually they end up into bicultural constructs and multi-identities.

5.4.2. The Cultural Identity of the Second generation Oromo in Norway, Oslo

On the one hand, the second-generation Oromo has primary the cultural awareness through the action of their families. Furthermore, their parents tend to maintain their cultural heritage and encourage their children to adapt the associated behaviors and norms that tae to parents'

¹⁴³ Postes,T. and Jetten, J, Individuality and the group, advance in social identity, 2006:12-13

traditions ways of life, even though many of the second generation Oromo are influenced with the receiving Norwegian culture.

According to cultural identity theory, “it refers to specific value, ideas and beliefs adapted from a given cultural group as well as one’s feelings about belonging to that group”.¹⁴⁴ That is the reason that parents eager to teach their offspring their language culture and take them to the church so that they adapt their faith. This goes as far as even interfere as adviser in pre-marriage council. On the other hand the second generation Oromo reflects his/her cultural identity in the daily life, through cultural values and norms of the Norwegian society. The way they communicate people, the personality, making food and feeding habits by themselves, the way they reacts to parents beliefs, attitudes and language are reflects their cultural identity. Their cultural value and norms are of the Norwegian than the Oromo cultural value and norms, because they born into it and live in it.

It is obvious that in every social life family is the foundation of the society. Hence in modern culture the mother and the father give the first place looking after their children from the birth day on till they become full man. They feed them the necessary food until they chose the food they want to eat. In the same way they teach their children regardless of gender what they will face during childhood, adolescent and teenagers and take care of their dignity, abuse, violence and un expected pregnancy, which is taboo in Oromo culture to talk with children¹⁴⁵. For this reason the children who grew up in the modern culture are more transparent than those who grew up in Oromo cultural context such that they are afraid and shay to talk with their parents.

But the second generations Oromo born and raised in the Norwegian cultural environment consider the Oromo cultural norms as dangerous and has an impact on the psychology of children. This leads them to adapt, therefore the Norwegian cultural norms. Thus, we can be realistic from this analysis that they are usually more involved in the host country or Norwegian norms culture than Oromo’s’ cultural norms. Thus, we may conclude that they are more inclined into the receiving country cultural norms. And it is also easier for these second generation Oromo to master the mainstream language, for they have exposure to the

¹⁴⁴ Postes, T. and Jetten, J, Individuality and the group, *advance in social identity*, 2006:138

¹⁴⁵ Oromo informant in Oslo

Norwegian cultural norms and values as well as to the weaker side of the parents' traditional cultural norms and values than their parents.

5.4.3. The religious identity of the second generation Oromo in Oslo

The second generations Oromo in Oslo are born into the Christian religion followers of Oromo migrants and baptized in the Oromo Evangelical Church in Oslo. It is obvious that the church offers its followers a distinct teaching and fixed set of Christian norms, discipline of its organization, and tradition of worship and moral values as the basis for an individual to establish and maintain religious identity. Once a person decides to be a member, it is the duty of the church to encourage the individuals that his/ her religious identity can be effectively expressed in the right behavior.

Religious identity is the feeling of individual/group membership to a religion and the importance of the group membership as regards one's self. It is not necessarily the same as devoutness or religiosity rather refers specifically to religious group membership, regardless of religious activity or participation. Religious identity is often associated with a person's way of life. In many cultures like European culture, religious rituals are events in the life of a society; such as Christmas, Easter, and Pentecost.

The parent's religion is plays a significant role on second generation Oromo identity formation. The generation is identified with the religious beliefs of the parents' religion. As it indicated in the introduction of this thesis, the main purpose of the Oromo church in Oslo is "to worship God in their vernacular language Afaan Oromoo, so that to convey or preserve the religious and cultural identity and social life of the Oromo people in Norwegian social context".¹⁴⁶

For this reason, the first generation Oromo immigrants engage themselves to establish Oromo Church in Oslo based on Oromo nationalism composed of multi- evangelical denomination churches background. As such the church was officially organized and registered in 2003 by the name of "Oromo Evangelical Church in Oslo". The Church is also involved in arranging various activities for her membership, such as Sunday school for children, youth ministries and women ministry so that to inherit the religious identity.

¹⁴⁶ Ebaugh, H. Religion and the new immigrants, 2000: 40

5.4.4. The reaction of the Church on the second generation Oromo in Oslo

The Oromo evangelical church in Oslo is one of the migrant Churches in Norway. Habitually, migrants take their beliefs and culture along with them when they move to another country. That includes their religion identity too. For instance, in the eighteenth and early nineteenth century the Christian migrants, who had settled in America, realized that some of the goals were to maintain the homeland culture such as building a church in the architectural style of the home countries. According to research done;

Migrants built their church where they can formally and informally conduct worship and religious education. The building maintains to provide physical and social space where both building and social life shares the same traditional / cultural, custom, and language that can preserve some aspects of their native cultures for themselves and try to pass on to their children¹⁴⁷.

According to the researcher understanding, all buildings have a message to convey. Church building and residence buildings have different connotation. The church is where the people of the same faith worship together the almighty God. Residence building is the place where individual or family life. The church building itself has a message to convey and shares traditional, culture norms. By the time when: “The Norwegian overseas emigration began in early ninetieth, many Lutheran pietisms and Quakers chose to emigrate as a result of persecution by the Lutheran clergy because of their defiance of ecclesiastical law”¹⁴⁸.

According to the above quotation, during that time church was created good atmosphere for its members such as tight social network that touched all aspects of immigrant life. The force of the Norwegian tradition in religious practice made the church a central institution in the urban environment as well. The severe reality of urban life increased social role the church. As the result a number of Lutheran synods were founded by

Norwegian immigrants between in early twenty century in America and finally became one of the church bodies which in 1960 formed the American Lutheran

¹⁴⁷ Ibid, 2000:41

¹⁴⁸ Norwegian Americans - Countries and Their Cultures, by Odd S. Lovoll

Church, which in 1988 became a constituent of the newly formed Evangelical Lutheran Church in America¹⁴⁹.

The church building is one way a symbol of religious and on other way carries out the responsibility to teach cultural identity that the offspring's own to preserve it. As it is understood, the immigrant church is not only meant for formal and informal worship and education, but it is the community center model church that provides variety of social, emotional and material resources for her members and to Oromo community at large.

Therefore, the Oromo Evangelical Church in Oslo is not only the place where to teach spiritual education but also where the cultural heritage must be displayed and Oromo custom must be experienced so that to preserve religious and cultural identity and pas it to the second generation. Oromo Evangelical Church in Oslo is part and parcel of the Oromo community that creates cultural environment and plays an important role to provide anti-prejudice and promote progressive custom to preserve cultural identity Oromo among second generation Oromo in Norway, Oslo. In Christian culture congregation has provide classes for children to teach religious doctrine to children at Sunday school incorporate reproduction of Oromo culture in their programs which is an important and highly valued.

According to the findings of the study, the Oromo evangelical church in Oslo has no its own building and has no Office. Members of the church gather at Nordberg church every Sunday from 4.00 pm. There are other activities during the weeks that take places on the church's compound. This means that the Oromo Evangelical church in Oslo does not provide what the second generation Oromo expects to obtain. Because, the church has no place for rendering adequate religious teachings incorporate into cultural identity to pass on Oromo culture to second generation. The building is very essential that can play highly valued role among the Oromo migrants.

For such activities, the Oromo Evangelical Church in Oslo requires a center of its own modeled after the church where the church render the holistic serves to the Oromo community at large.

¹⁴⁹ Norwegian Americans - Countries and Their Cultures, By Odd S.Lovoll

5.4.4.1. Reaction of the Parents

Parents are the first and foremost who think and visualize an organized life for their children. Thus the parents might arrange plans for their offspring to participate in formal organized activities hoping that they will thus be inculcated with good moral values, which they will share these values with their associate peers. According to the parents believe the church is well disciplined organization that attempt to transmit traditional cultural and religious values to the second generation Oromo. This is turn to protect the youths from harmful cultural influence; which are the opposite of Oromo traditional norms and values.

The other issues that parents eager to have is the place where all activities are carried out in mother tongue, Afaan Oromoo. As expected, it is the desire of every parent to use their mothers tongue at home and at the church to be taught Bible stories, hear the gospel message and some entertainment in Afaan Oromo that reflects Oromo cultural identity. According to one of the church elders comments, the parents gives attention to contextualize the spiritual melody into Oromo melody context to encourage second generation to remain in the church. Especially the mothers or women in this church during religious festivals present cultural foods, cultural memories and cultural dress, reflects Oromo culture identity by cultural expression during various festivals, so the second generation Oromo observe and learn.

5.4.4.2. Reaction of the second generation Oromo in Oslo

The religious identity of the second generation Oromo in Oslo is habitually identified with their parents' religion as it is indicated above. This is true until they reach the level they decide themselves to follow their parents religion or quite it to follow another religion or not. This means noticeable that the parents are the nearest bodies to inculcate religion education into their Offspring. Religious wise, this may be justified able that where the parents are nominal Christians, the children also become extra nominal. Especially the time the children expand their horizontal and eager to participate in various activities in the community together with their own age group, from different religion and cultural background is the time they become occupied with different activities than active in spiritual things. The coming of a child to the church once a week to participate in Sunday school or language schools is inadequate.

The other aspect is the way they are brought up by the community and this can determine their cultural identity. According to one of the informant who is above eighteen years

arguments “I used to go to church with my mother, but now I decided to be humanist. I do not go to church, I do not pray”¹⁵⁰. From these perspectives it seems that the religious identity of the second generation Oromo is depends on the decision of the individuals. The second generation Oromo appears to be realistic and have individualistic tendency that in turn indicates a big demarcation between the first generation youth.

As we have seen above, the parents have the desire to use their mothers tongue at home so that they can follow up the Bible stories, gospel message and certain entertainment and other related to Oromo cultural identity in Afaan Oromo. Such children are very inspired to learn the two languages. In contrast few parents are doing the opposite. They encourage their to learn Norwegian language only. Hence there are many second generation Oromo in Oslo who cannot understand Oromo language. Those children are blaming their parents. For example one of my informants says: “Papa and mama are communicating with me in Norwegian language. I do not understand Oromo language”¹⁵¹. Especially, in a family with more than two children, the Norwegian language is the only means of a communication. To those children the language of the church becomes a foreign language. For this reason Sunday school become a place of boring for them.

5.4.5. The Bicultural Identity of the second generation Oromo in Oslo.

Under this sub-title the researcher present the bicultural of the second generation Oromo particularly in Oslo based on the research questions and other supplementary questions. We discussed so far on the culture, the language, and the identity and acculturation process of first and second generation Oromo. The first generations Oromo migrant experience the Norwegian culture and life as alien, challenging and difficult, because they are deeply rooted, well oriented by Oromo cultural identity through their life. Hence the parents’ interests in the life and culture back home and further think and act upon their children.

According to the research findings, the second generation are impacted by two cultures from their birth namely the parents’ culture and the Norwegian culture. They born into the families and grew up in both culture. Hence the second generations hold bi-cultural identity, whereby

¹⁵⁰ Oromo informant in Oslo

¹⁵¹ Oromo informant in Oslo

most claim to have Norwegian identity. Because, identity indicate the value a person obtained from the dominant cultures or from the both cultures.

The second generation Oromo is bicultural, because they present themselves with both the inherited culture and the culture of the country in which they are born. They are the children of migrants who are born and raised up “among Norwegian society and deeply embedded in the heritage culture at home with their families”.¹⁵² To argue with, the second generations Oromo are surrounded or embedded by Norwegian society that they integrated and the receive Norwegian cultural norms where they comfort with both cultures day by day in the way that biculturalism is most likely to emerge.

Biculturalism is first and foremost focused on cultural behaviors, attitude and use of language, which exposes individual to multi-cultural network to choice friends. From this perspective, the second generations Oromo is considered to be bicultural, because they born from migrant parent, they speak both the language of their heritage cultural context and the language of Norwegian and cultural context, they have friends from both cultural backgrounds, and watch television programs and read newspapers and magazines from both cultural contexts.

“Biculturalism involves producing the heritage and receiving cultures into a unique and personalize blend”¹⁵³. From this perspective, the second generation Oromo chooses individually from heritage culture and Norwegian cultures and integrates them into an individualized culture, with regard to cultural practices, values and identifications. This means that “biculturalism not involve just behave in ways that correspond to the two cultural contexts, but also to keep values from an inheritance and receive cultural currents”¹⁵⁴, as well as to identify with both cultures.

But there are several challenges that the bicultural individuals must defend against. For example the impolite question that ever hate when they come to defend their identity. Where are you from? Where were you born? When did you come? When you return? which is unfortunately, the weakness of such injury persist often over lifetime. However among the

¹⁵²Biculturalism and context: what is bicultural, and when is its adaptive? Commentary on Mistry and Wu,

¹⁵³ Biculturalism and context: what is bicultural, and when is its adaptive? Commentary on Mistry and Wu,

¹⁵⁴ Ibid,

positive result of being raised in bicultural environments are to have ability to see issues from multiple perspectives and broader egotistic international perspectives.

However the strength of first generation Oromo society is a fundamental base on which their offspring cultural heritage develops. The ability of positive engagement in Oromo cultural festivals enjoy cultural entertainments, obtain cultural food can be the factor that increases the sense of cultural belonging and positive attitudes. That is why the presence of Oromo community can be more powerful to second generation Oromo as a factor of ethnic identity along with having Oromo community center is a vital to preserve cultural and religious identity.

5.4.6. Summary

The chapter discussed on migration, identity theory and acculturation that focus on the Oromo migrant in Oslo. People migrate from place to place because of the various push and pull factors, as well as intervening obstacles, between the original place and the destination areas. The Oromo political refugees, who were escaped from persecution, harassment, imprisonment and killing, pass through such intervening obstacle and then forced to flee their home land.

In migration process as an individual or as groups people must undergone acculturation. These are cultural and psychological acculturations. At the cultural level, it occurs between the original culture and the host country culture. At psychological level, individual's change, both being influenced by contact with another culture and by being participants in the general acculturative changes under way in their own culture.

The thesis has brought to light also the impact of modernity on the first and second generation Oromo in Oslo in the context of the current world views. The ideology of modernity, rational/reason, secularism and globalization are the most significant factors that contribute to the dynamic challenge on the first generation and dynamic changes in cultural and religious identity of the second generation Oromo in Oslo.

The present European culture undermines tradition lifestyle, cultural values, and cultural identity and furthermore has negative connotations of religion, based on rational and philosophical values of rationalism. It disregard religion to the level of losing power and its

role has been replaced by scientific rationalism and Ministers of Church by psychiatrist, psychologists, anthropologists and sociologist, which ultimately resulted in to where the cultural and religious identity is kept personal and private matter.

With the above statement as background the thesis investigate that the modern European culture is the challenging and the difficult culture for the first generation Oromo migrant to adapt because they are deeply rooted, well oriented by Oromo cultural and religious identity through their life. Further the thesis examines the personal, social and cultural identity of the second generation Oromo in Oslo, as if they are different from their parents' throughout the way they think, their emotions, physical and spiritual. Their objectives, values and the principle by which they are guided take an action lead them to an increased sense of dependability and to develop the base of confidence or sense of worth to get attention and feeling of being one's true self. Furthermore they reflect their cultural identity in everyday life, through cultural values and norms in the Norwegian society. Their cultural values and norms are of Norwegian than of Oromo cultural value and norms, because they are born into it. To sum up they are bicultural oriented generation.

The other subject that plays significant role in identity formation is religion. That depends on the individual parents influences as well. If there is an impact from parents to push their children towards preserving their religion and cultural identity, they must approach their children in the way they understand, because the social life of the generation is already integrated into the receiving community. The second generations Oromo have bicultural identity, because they are born from immigrant parents. Hence worldview of biculturalism is not the same as the first generation. They evaluate things from different angles. They live their culture, which produced from both cultural values.

However, the strength of the first generation Oromo community is the backbone to develop the cultural heritage of the first generation as this energizes the second generation as a factor of ethnic identity preservation. For this having Oromo community center is a vital to preserve the cultural and religious identities.

CHAPTER SIX

CONCLUSIONS

Under this conclusion the thesis brings to the attention of readers the aim of the study followed according to the research and sub-questions. Second a short summary of the findings in each chapter of the thesis, thirdly, present the answers to each sub-question by not more than one paragraph. Fourthly, bring the answer to the main research question; fifthly the ambition of the researcher adding to the knowledge and six recommendations based on the research to the parents, Church, and Youths one after the other..

6.1. The aim of the study

The aim of the research is to investigate the religious and cultural identity of second generation Oromo in Norway, particularly in Oslo, based on the formulated research question and supplementary research question by the researcher. The research question is: What is the Religious and cultural identity of second generation Oromo migrants in Oslo”; whereas the supplementary research questions are:

1. In what ways do the second generation Oromo feels the Oromo culture?
2. In what way does Oromo culture have impact on the second generation Oromo in Oslo?
3. In what ways do parents make impact on the second generation Oromo in Norway Oslo?
4. How do the second generation Oromo migrants think that both Oromo and Norwegian culture have made impact on second generation Oromo in Norway, Oslo?

The research method is the qualitative research method that the researcher is selected. Within the qualitative research method frameworks, the in-depth interview questions are formulated to be answered by a total number of 14 people that categorized under four groups.

According to this thesis, the first generation Oromo immigrants are those who born in Ethiopia /Oromiya/ and migrated to a new culture, Norway and further, experiences the Norwegian culture and life as alien, challenging and difficult, because they are deeply rooted, well oriented by Oromo cultural identity through their life, and are interests in the life and culture back home and further think and act upon their offspring. Their offspring are the second generation Oromo are those who born in Norway and those who came to Norway

under seven years of age and grow up in Norwegian under the influence and impact of modern culture, speaking Norwegian language than Oromo language.

6.2. The research summary

Under the following paragraph the researcher brings to the attention of the readers a short summary of what is in each chapter of the thesis.

The thesis is generally breaks down into six chapters: Introduction, Theory part, methods, analysis/findings, discussion and conclusion. The thesis begins with introduction where the researcher present his aim and motive, his personal ethics, the method he chooses to do the research, source material he uses and the general outline of the thesis. The researcher is convinced to do the research because there is no research document available on second generation Oromo in Norway in general and in Oslo in particular.

The second chapter is the theory part, where the thesis carried out discussions on the theories of migration and identity deliberately, reviewing the different scholar's arguments, to understand the different factors of push and pull model of immigration, and identities acculturation among the Oromo migrants in the course of forced and voluntary migration. According to the research, most likely the voluntary migration focus on economic, thus people travel short and long distances passing through all difficulty obstacles to reach their destination while the asylum seeker refugees factors are political instability, human right violence, ethnic-cleansing, etc.

The third part of the thesis is the discussed on the Oromo of Ethiopia, culture religion, language and cultural norms among the Oromo. In this chapter the researcher realized that the Oromo people lost it's democratic and egalitarian system of gadaa administration which was resulted totally replaced by the Amhara policy and Oromo language Afaan Oromo limited to home language. Furthermore, the action is resulted into the emergence of Oromo nationalism and various political organizations of Oromo people, which eventually resulted in to scattered around the globe to seek protection.

In chapter four the researcher conducted interviews to investigate the religious and cultural identity of the second generation Oromo, by addressing the categorized of people: the parents,

church leaders, second generation above eighteen and below eighteen to collect data to help the target group. The interview is mainly focus on culture, language, religious and identity of both first and second generation Oromo in Oslo. In chapter four we find the report the thoroughly discussion upon the four supplementary research questions which touches the areas of language, culture, religion and identity.

In chapter five we find the outcome of the discussion based on previous chapters, namely Chapter two, three and four where the researcher realized that most second generation Oromo in Oslo prefer to have a Norwegian identity than having bicultural identity

6.3. The answers to each research sub-question

In the following paragraphs the researcher is try to elaborate the answer to each research sub-questions in one paragraph for each question.

6.3.1. In what ways do the second generation Oromo feels the Oromo culture?

The second generation Oromo in Norway, Oslo, feels the Oromo culture as a Norwegian child feels who never has been to Oromiya in Ethiopia. The feeling of being different from their peers as such: color, name, pronouncing of name, accent and quality of materials at school, further parents different from the peers: language, the accent of speech and food they eat are some the factors that create the feeling of embarrassment around the second generation Oromo, because the less they are exposed to the Oromo culture, the more they feel it as foreign to them.

6.3.2. In what way does Oromo culture have impact on the second generation Oromo in Oslo?

The parents' culture has an impact on the second generation of Oromo; because the Parents worldview can play a significant role on their offsprings. On the one hand the uniqueness of second generation Oromo parents from those of their friend peers and on the other hand the Parent's pressure on their children to worship God in their vernacular language in Norwegian social context. Of course, parents are the nearest body to their children to instructor them on the right path, in order to be transformed both mentally and spiritually. However the second generations Oromo are based more on reality than on prejudices, reasoning before they take an action and further like to be more transparent than going around.

6.3.3. In what ways do parents make impact on the second generation Oromo in Norway Oslo?

The second generation Oromo in Norway, Oslo are born into the culture of the family, which is undeniable, but they rose up in Norwegian culture as of their childhood. Therefore, some time they confuses when they come across unfamiliar actions. For instance when the freedom of children is restricted and parents doing against the children's will, when they see the abuse of human right, and others. Thus the fundamental causes of conflicts between first generation and second generation Oromo, is the negligence of parents against the reaction of their children, and the other issue actions that parents take against the willing of children.

6.3.4. How do the second generation Oromo migrants think that both Oromo and Norwegian culture have made impact on second generation Oromo in Norway, Oslo?

Among some families, the relationship of the parents and their children is very much challenging, because the traditional way of living that does not work in Norway. For instance, the authority of father and mother on their offspring is culturally very high, while it is very much limited upon the children in Norway Oslo, due to the system and the influence of the environment and peers. The children are also doing faster to adjust themselves to the Norwegian culture and learn language than their parents, which resulted into create differences and some places conflict in intergenerational communication when it comes to cultural identity.

6.4. The answer to the main research question

The main research question is: "What is the cultural and religious identity of second generation Oromo in Norway, particularly in Oslo?" To find answer to the research question the researcher is formulated supplementary questions. Having these questions mind, the thesis discussed widely on the language, culture, migration religion, identity and acculturation correspondingly. The thesis also deliberately argues about the first generation Oromo migrant and second generation Oromo. The second generation Oromo are those who born in Norway and those who came to Norway under seven years of age and grow up in Norwegian under the influence and impact of modern culture, speaking Norwegian language than Oromo language.

According to the research findings the second generation has an impact of two cultures from the very beginning of their lives that guide them to hold bi-cultural identity, whereby most

claim to have Norwegian identity. Because, identity shows an individual's value that a person is obtained from the dominant cultures or from the both cultures.

Therefore the majority of the second generations Oromo in Norway, Oslo are bicultural, because they present themselves with both Oromo culture and the culture of Norwegians in which they have born into. In addition they are the children of migrants who are born and raised up among Norwegian society and deeply embedded in the heritage culture at home with their families. Hence, they are surrounded or embedded in a community and integrate into the heritage culture and Norwegian cultural norms and further comfort with both cultures day to day living, in the way that biculturalism is most likely to emerge. The positive results of being raised in bicultural environments are to have ability to see issues from multiple perspectives and broader international perspectives.

In case of religion, the second generation Oromo in Oslo, who are under the age of fifteen, follows their parents to go to church, and while above fifteen are, shows their selves once a while or during church holydays.

6.5. The ambition of the thesis adding to the knowledge

At last what this thesis want to add to the knowledge to establish the Oromo cultural and religious Organization. That is the researcher ambition. The majority of the second generations Oromo in Oslo are bi-cultural identity. They oriented the culture of their individual parents, not the culture of Oromo at large because they did not live among Oromo society at large. The researcher is also doubtful whether most of the first generation adapted fully Oromo culture norms. If not, the second generation can be confused and fall into culture dilemma.

To avoid such confusion the researcher proposes to formulate and organization called "Oromo cultural and religious organization in Oslo". According to the ambition of the researcher, this organization is most likely focus on the second generation Oromo in Norway. The psychology of the immigrant children or the second generation Oromo has impacts from both directions. The way they see their parents' cultural identity, the Norwegian culture and the cognitive dimension of second generation Oromo are fighting each other, hence they need the body that plays the role of mediator and lead the second generation Oromo in Norway on the right path.

The Oromo cultural and religious organization in Oslo is facilitates ways and means how to organize the second generation of Oromo in Oslo in accordance with Norwegian culture

institute in order to help them to grow with free mind, democratic way, struggling for human rights and dignity, peace makers than being subject to violence, good leaders for the original and this host country, and be productive generation that the welfare of nations admire their leadership. It is the dream of the researcher that the political problem of East Africa particularly in Ethiopia among the ruling class and Oromo people at large will be resolved in justice and peace full manner.

6.6. Recommendations

Under this section I want to give my recommendations to parents, church and youth as follows

6.6.1. As parents

The second generation are born from the first generation parents and raised up with two language and cultures, those who experiences the Norwegian culture and life as alien, challenging and difficult, since they are deep rooted, well oriented by Oromo cultural identity through their life. Most of the parents are very eager and wish to pass over their language and culture to offspring's by instructing, while few are blamed by their children. And some parents are blamed for keeping their child at home to teach their cultural heritages. Learning languages open one's mind to see in different directions.

The second nearer body who has obligation to instruct the second generation is the Oromo community. The Oromo community is an organization the umbrella for the Oromo migrants in Norway. It is the Organization that has vision and dreams for the generation to come and mediator between Oromo community and concerned body of the government so that the community will benefit from all opportunities in society at large, live in peace and harmony.

To preserve culture the community leaders conducts such as:

1. Ritual conducts at religious site, ritual festival celebrations.
2. The central involvements of Women's in cultural preservice are very significant.
3. The woman's everywhere role as preparing and cultural foods, both for formal and informal events at religious site is foundation for cultural and religious identity.

6.6.2. As the Church

The third body that has responsible for second generation Oromo in Oslo is the religious organization. As it is clearly discussed above Oromo Evangelical Church in Oslo doing its best to handle the members of the church and the children of the Oromo migrants. According to the analysis of the thesis, more is expected from the Oromo church in Oslo to preserve the religious and cultural identity of Oromo. The major ways by which the church preserves the religious and cultural identity are:

1. Having its own church that renders holistic service, spiritual and cultural, so that the second generation feels home-country religious and cultural activities.
2. Incorporate Oromo cultural practices and holidays into formal religious ceremonies.
3. Arrange forums to discuss on domestic religious practices : such as :Irreecha festivals, and other Oromo tradition religions
4. Arrange possibility ways to come together with religious leaders such as: Oromo Muslim, waaqeeataa and Christian leader.
5. Arrange church related social activities.

By doing such progressive ideas the Oromo Evangelical church in Oslo can develop diversity of religion in unity of Oromo people which construct the second generation of Oromo in Oslo

1. Religious identity constraints on their behavior prevent youth from participating in many of the social activities favored by school; make them wonder within their youth.
2. Second generation that straddle two cultural world, confronted identity problem
4. On the basis of race and discrimination many second generation likes to have its original identity.

6.6.3. Youth

The Norwegian government system has given full right to all citizens, regardless of race, belief, gender and age to have all opportunity to participate in all dimensions. It give equal opportunity for all children and young people for they are the productive of the future that need adequate development. The second generation of Oromo in Norway are part-and parcel of the system. There is a proverb in Oromo culture. “Faardis kunoo, dirreenis kunoo” Here is

the horse, here is the field. It is the individual decision/choice to win the race. Without losing dignity, cultural and religious identity uses all the opportunity ahead of you so that you will be the best leader of the society.

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Interviews

1. Category one; second generation, over eighteen years four people
2. Category Two; second generation under eighteen four people.
3. Category Three; From Parents four people
4. Category four ; Church leaders two people