

ECONOMIC REALITIES AS DEPICTED IN `KUUSAA GADOO`

Corresponding Author Alemitu Oli

Department of Afan Oromo and Literature College of
Social Science and Humanities, Jimma University Jimma, Ethiopia

ORCID: [iDhttps://orcid.org/0000-0003-2307-9105](https://orcid.org/0000-0003-2307-9105)

Email alemituoli@gmail.com

Co-author Eriste Akawak

Department of Afan Oromo and Literature, College of
Social Sciences and Humanities, Jimma University, Jimma Ethiopia

ORCID: <https://orcid.org/0000-0002-2247-6961>

Email eristeakawak@gmail.com

Abstract

The purpose of this study is to show how Gadisa Biru who wrote the novel `Kuusaa Gadoo` represents the Oromo`s economic issues realistically in the life of characters and the major themes of the novel. The study is qualitative research, it involves textual analysis method together with relevant conceptual tools and frameworks and therefore it is analytical. Furthermore, the data used for the research is taken from a primary source which is `Kuusaa Gadoo`. From the novel, different extracts are taken based on the research questions. Extracts used as data were classified under each topic and analyzed using textual analysis methods and realism theory. Then, the analysis and discussion were undertaken by using the concept of scholars to make the research more visible and logical. As a philosophy of realism theory, realism portrays the world as it appears. Therefore, to evaluate the realistic representations of different agendas of the research, it is crucial to bring the idea in the text to the actual world. From the analysis and discussion made it is found that, in `Kuusaa Gadoo`, all events and episodes were realized in the novel without any fantasy and extraordinary overstatement. Oromos were not economically beneficial during the Derg; the economies of Oromo peoples were used by others i.e. by leaders and investors from other ethnic groups. The Oromo`s resources especially land is highly corrupted by leaders of the time. Oromo peasants had no legal protection for their economy. Hence, the novel `Kuusaa Gadoo` reflects the real-life situation of Oromo peoples during the Derg regime. The author critically observes the real economic picture of society and portrayed it logically.

Keywords: depicted, economic, `Kuusaa Gadoo`, realities

1. INTRODUCTION

Scholastic definitions of literature present its uses, importance, or social functions. Such social functions reveal literature as a living course that is capable of educating or instructing its readers by way of informing, socializing, amusing, or entertaining. It is also capable of criticizing social vices and proffer solutions to

such societal problems. It creates socio-political consciousness among the community, exposing both local and foreign cultures, improving language acquisition, learning and proficiency, increasing and improving vocabulary development and reading or comprehension skills in the readers among other functions. Other social relevance of literature includes its ability to reveal both the good and bad potentials in human nature and subtly present models to follow. It sharpens intelligence and a good sense of judgment; at the same time, it awakens people's creative potentials (Stockiest, 2014).

In the other way, Meyer (2005) explains literature as fiction consisting of carefully arranged words designed to show the imagination, prose narratives, poems, and plays. These genres represent imagination based on actual historical events. Imaginative writing differs from other kinds of writing. Like other art forms, they offer pleasure and usually attempt to convey a perspective, mood, feeling, or experience. Writers transform the facts the world provides people, places, and objects into experiences that suggest meanings. The writers express society's accumulated experience and passions like love, appreciation, hatred, gratitude, apology, etc. through literature. This can be in the form of prose or verse. The prose form of literature which is the focus of this research is the novel.

Literature is linguistically documented facts and ideas through which people used to preserve their deeds and worldviews from one generation to the other (Owamoyala, 1993). This shows the close relationship existing between literature and society; hence literature is a product of society. They also show literature's sensitivity to the society, not only in recording events and situations through language but as an agent of promoting development in all its implication by propagating the social values. The thematic preoccupation of literary artists generally over the years varied from one duration to another, depending on the prevailing socio-economic, political, and cultural circumstances of the time. "Literature is a social institution, using as its medium language, a social creation...Literature represents life and life is in large measure, a social reality, even though the natural world and the inner or subjective world of the individual have also been objects of literary imitation" (Wellek and Warren, 1968, p. 228). The term 'reality' in this study is used 'to present an accurate imitation of life as it is'. When we think of realism in fiction, we are thinking about the imitation of life a concept that at once implies the existence of something outside the writer's mind which he or she is trying to imitate.

In short, literature in general and novel, in particular, has its contribution in documenting, preserving, and transmitting the sociology of a given society. However, Oromo literature is very young in serving the society in this regard and it is difficult to say Oromo literature is well developed. Also, there were no comprehensive studies that dealt with the socio-cultural, economic, political realities represented in the novel. Even though novel emerges as a powerful medium to present the age descriptively and analytically and represents the social, political, cultural, and historical growth of the society at great length, Oromo novels were not analyzed in a wide range to realize these facts.

Therefore, the main objective of the study is to analyze the economic realities depicted by the author Gadisa Biru in 'Kuusaa Gadoo'

2. RATIONALE

The study investigates economic realities in one Oromo novel. The researchers believe that the critics of the novel help to address the quality of the novel and to indicate where the problem is. This may help in the development of Oromo novels. As David (1997) states, "Literary criticism is the discussion of the literature undertaken to interpret its meaning and to evaluate its quality" (p.48), and it is also true that "the purpose of criticism is to promote high standards in literature and to encourage a general appreciation of literature among readers" (p. 48).

The study is expected to contribute to literary studies and the knowledge of readers. In this regard contribute towards the knowledge of Oromo's economy in general life experience and values of the society during the dictator government as they are portrayed in the selected novel. It is also believed to help readers as a springboard for further studies on the same text or other text on related issues. In addition to this, no one analyzed the realistic aspects of the Oromo novel 'Kuusaa Gadoo.' Hence, the authors of the novel and the readers can be beneficial in identifying the strength and weakness of the novel and understand how Oromo's economy realistically reflected. Likewise, it is useful for Oromo society; criticism has a positive influence on the development of a society's literature. It adds value in indicating the quality of the novels to the readers and writers. The study will also contribute to the study of Oromo literature which has not yet received due consideration so far. Apart from this, this research can serve as reference material to enhance ones' awareness in the area of realism and its manifestations in literary works. This study also is positively estimated to stimulate researchers to conduct further research on Oromo literary writing in general, specifically Oromo literary writings from a realism perspective.

3. REVIEW OF RELATED LITERATURE

I. Novel

Novels are dedicated to narrating the individual experiences of characters, creating a closer, more complex portrait of these characters and the world they live in. Inner feelings and thoughts, as well as complex, even conflicting ideas or values are typically explored in novels, more so than in preceding forms of literature. It's not just the stories themselves that are more personal, but the experience of reading them as well. Where epic poetry and similar forms of storytelling were designed to be publicly read or consumed as an audience, novels are geared more towards an individual reader. It is the real imitations of life.

According to Baldick (1990), Realism is a system of conventions producing a lifelike illusion of some "real" world outside the text. It is often identified in terms of the effects on the reader, giving the impression that such characters and events might exist in real life. It is about an effect of resemblance between two heterogeneous worlds: the linguistic world of the text and that of "beyond the text" (linguistic or nonlinguistic).

In addition to this, Realism is the theory of writing in which the familiar, ordinary aspects of life are depicted in a matter of fact, straightforward manner designed to reflect life as it is. Realism often presents a careful description of everyday life, often concerning itself with the lives of the so-called middle or lower

classes. Abrams (1971: 141) noted that the term 'realistic novel' "is more usefully applied to works which are realistic both in subject and manner ... throughout the whole rather in parts" Additionally, Gray (1992: 241) has noted that Realism "is best used for writers who show explicit concern to convey an authentic impression of actuality, either in their narrative style or by their serious approach to their subject matter".

The main tenet of Realism is that writers must not select facts in accord with preconceived aesthetics or ethical ideals but, rather, record their observations impartially and objectively. Realism downplays the plot in favor of character and concentrates on ordinary situations. Realism in literature aimed at describing the horrors of modern civilization as seen in the lives of the poor victims who labored in mines of factories of prostitutes, degenerates, and criminals (Ronald N. Stromberg, 1968).

II. Literature and Economy

Literature is pre-eminently concerned with man's social world, his adaptation to it, and his desire to change it. Man and his society is the material out of which literature is constructed. So, literature is regarded as the expression or representation of human life through the medium of social creation viz. language Wellek and Warren (1994). In the words of Hudson (2006), "literature is a vital record of what men have seen in life, what they have experienced of it, what they have thought and felt about those aspects of it which have the most immediate and enduring interest for all of us. It is thus fundamentally, an expression of life through the medium of language" (p. 10). In short, literature grows out of life, reacts upon life, and is fed by life.

Society and individuals are the materials of literature. The outer world gets transformed within the author's mind and heart and these transformed elements become reality in literature and a source of our pleasure. However, it is hardly possible to define literature precisely because the different critics and scholars from Plato down to the present age have defined literature diversely. These diverse views state different theories of literature. In *Theory of Literature* Wellek and Warren (1994) attempt to focus on the several ways of defining literature and finally conclude that the nature of literature can be understood through the particular use of literary or connotative language. They define literature as the reproduction of life. While defining the nature of literature they remark: "Literature is a social institution, using as its medium language, a social creation . . . literature represents life; and 'life' is, in large measure, a social reality, even though the natural world and inner or subjective world of the individual have also been objects of literary imitation" (p. 94).

There are different norms of behavior in different societies and they are reflected in their respective literature. This reflection shows the reciprocal relationship between literature and society. Literature is a social phenomenon and it differs from one social system to another because social institutions and forces directly influence literary works. Every society has its characteristic structure having norms of behavior, values, ideas, and problems. These norms provide different ideas, themes, symbols, images, and other aspects of literature. Therefore, the literary work of one country differs from that of other countries. The root cause of this difference is the impact of the particular social structure.

The great literary works contain social, political, environmental, religious, economic, and domestic values of the day. The form and style of literature change with the changes in the temper of the age and society. So literature is regarded as the expression of society. The relationship between literature and society is two way. It influences society and gets influenced by society. For instance, society provides the raw material to the writers, but the same type of raw material does not produce the same type of literary works. The nature of literary form and style depends upon the worldview and creativity of the writer.

The geographical environment and scientific developments also, in some way, influence literature and determine its shape and character. The geographical environment provides images while scientific inventions provide new thoughts and ideas to literature. Modern scientific inventions have enormously changed the entire social structure and brought about new trends in literature. The twentieth-century novel has reflected these changes in cultural practices in society. For instance, the renaissance movement brought a humanistic trend in literature whereas the industrial revolution in the modern age has made literature more inclined towards materialism. As literary work is the result of the entire social structure and social forces, it cannot be excluded from society. Therefore, any attempt to analyze and interpret literature excluding society and life will not give justice to literary works.

4. METHOD OF THE STUDY

A type of study is qualitative, hence the textual analysis method together with relevant conceptual tools and frameworks are used for the study. In qualitative research data are often in the form of descriptions, rather than numbers. Document analysis, the process of using any kind of documents, can be used as a methodology in qualitative research as a singular method of research or as a supplementary form of inquiry. Hence textual analysis method is best fit with the objective of the research since the main focus of the research is examining realistic representations of the economy in `Kuusaa Gadoo` that needs detailed understanding and interpretation of the text.

The novel `Kuusaa Gadoo` is used as a primary source of data. Through intensive reading extracts taken based on the social realities identified in research questions. The extracts are used as representative data of the novel used for the study. Analysis and interpretation have been used as analytical procedures in this research. Extracts are taken from the novel `Kuusaa Gadoo` translated from the source language `Afaan Oromo` to target language English, using the communicative translation method. This translation method attempts to produce the exact message of the source text with emphasis on acceptability to the target text readership (Newmark, 1991). The data obtained from the novel has been analyzed and interpreted by the concepts and frameworks discussed in the review of related literature part.

5. ANALYSIS AND DISCUSSION

Ethiopia is a country that nature in his infinite Mercy has blessed so much, with both human and material resources. It is however paradoxical to note with at all that Ethiopia has blessed with are not put into proper use by the various leaders of Ethiopia due to miss use of political powers, leading to the nose-diving

dimension of the economy of the Ethiopian. The writer of `Kuusaa Gadoo` seems to notice the luxurious lifestyle of the Ethiopian leaders at the expense of the economy of Ethiopia, corruption, and unfair economic distribution especially the land of Oromo`s.

I. Corruption

In many Episodes in `Kuusaa Gadoo`, Gadisa Biru posted the fact that Ethiopian politicians are indeed very corrupt. Gadisa used the character Asfawu in this novel to depict the way Ethiopian politicians often depend on public funds to enrich themselves at the expense of the ordinary people in the society specifically Oromo`s. This can be realized from an extract taken from the novel:

Hojjettoonni mana maazzagaajjaa Boqojjii yoo namni tokkoofi lama hafan mooji malee marti isaanii aduu sanbata duraafi Lammaffoo gabaa keecha yaa`aniiti qaraxa guuraa oolan. Asfaaw Haayilee namoonni gabaa dhaabbatan marti quncisee nu fixe jedhanii haa itti boowan malee gaafuma tokkollee ganzabni inni guru mootummaa gammachiisee hinbeeku. Miindaan isaa moora isaa garaa jigsuu dhiisii akaayiidhaa hinguubsu ture.

... nyaata garaa duwwaa odoo hinta`iin oggasuu ganzaba maqaa qabu gudunfate Asfaaw (f.31).

Rather than the absence of one or two persons, all the workers of Bokoji`s municipality were collected income tax on Saturday and Tuesday by moving here and there through the market. Even though everybody claimed Asfawu Hayile because of feeling discomfort about the money collected, he didn`t satisfy the government with the money collected even a single day. His monthly income was very few but his belly looks like a pregnant woman.

...it was not only eating to his stomach but also he saved meaningful money in a short period for himself (p.31).

In the episode above, Gadisa revealed how Asfawu corrupts the country's economy by using his power. As it is evident from the story Asfawu was the employer of Bokoji municipality on the sector of land division. Originally, he was from the Amhara region and came to Oromia to work daily laborer especially to collect coffee. Since the Derg admires Amharas he got a position at Oromia region Arsi zone Bokoji town. This by itself shows how much the Oromo society overlooked by the Derg; in the presence of a huge number of Oromos, the government gives power to any layperson who comes from somewhere else.

By using this opportunity Asfawu extremely corrupts the Bokoji peoples. The income tax collected from the individuals by the workers of the municipality of Bokoji town not deposit to the government account. Nobody audits where the money goes. Asfawu uses his power and manipulate the economy of the country for his purpose rather than evolving the country. He lives a luxurious life at the expense of poor farmers. He can eat and drink whatever he needs; he also deposits limitless money to his account in a very short period.

...lafa nama mana ijaarrachuu barbaaduuf akka hiru shumata argate. Shumata kanaanis duruu duri Asfaaw namoota Boqojjii quncisuutti gadi taa`e (f. 31).

... He has got the position of land division for those who need to build a home. As he was familiar with the corruption he also highly used this power and corrupt Bokoji's society (p.31).

Among the different resources, the Oromo societies have landed is one and the very important one. As to the idea from the extract this land management undertakes by Asfawu. But, he was not used his power for management according to the rule, he misused his power and mischief the land of the society for his advantage. He deeds corruption to give the land for a person; it was a must to gate money from the person who seeks land to build a home. This showed the irresponsibility of the Ethiopian leader of the socialist system. Hence, the economy of the country was under the control of the leaders than the other society.

...Asfaawfi Tulluun waan hunda dhiyeenyatti to'atanii kan calqaban fiixa baasuuf dafanii ol timan. Seennanis qawwees ta'e shiguxii amma baafachuuf humni isaanii danda'e guurratanii balbala banumatti gatanii badani (f.122).

...Asfawu and Tulu take everything under their control in the remote distance to be successful with what they have begun and entered the polis station at once. After that, they took a lot of guns and pistols to their capacity and leave the room with an opened door (p.122).

Asfawu the leader of Bokoji municipality and boss Tulu the commander of Lemu and Bilbilo worda used their power and harm the governments' economy. Both of the leaders agreed and theft military materials from the polis station to get money. Both are leaders and they are responsible to protect government resources, but they were doing against their responsibility which is a paradox. Both guns and pistols were the economies of society. They took out of the police station and sales for their purpose. This showed how much the leaders of Ethiopia corrupt the economy of the country by using their power rather than protecting the resource of the country from the harming body. Hence the leaders of the time were self-centered and irresponsible.

“Maal yeroon akkanaa? Kan beeku beekumsa isaatiin , kan qabu qabeenya isaatiin, abbaan humnaa humna isaatiin, dubartiin dubartummaa isheetiin, hunduu kan isaa gadii ofjala oolchuuf ifaaja...” (f. 138).

“What type of time it is? The knowledgeable by their knowledge, the wealthier by their wealth, the stronger by their force, females by their sex, all tried to control the one who was not equal to them...” (p.138).

At the time of rules and regulations have no value and the system of the time is controlled by the power of leaders and money, the poor society has no sound. To accomplish any activity power or money is used as a means. Therefore, everybody used what he or she thinks is power or as money to get a benefit or to dominate the powerless society. Such a system corrupts not only the economy but also individuals' way of positive thinking and leading to the immoral deed.

Using manipulation, politics may construct the stories in which societies are developed. Control over collective memory, including forgetfulness of peoples, is an important element that serves the interests of dominant classes. According to Jacques Le Goff, "Becoming lords of memory and forgetfulness is one of the greatest concerns of historical societies. The forgetfulness and the silences of history reveal those mechanisms of manipulation of collective memory." (Jacques, 2008, p. 422.).

Literary works may provide readers with an important opportunity to become aware of the violence that people had to endure, even when it is accomplished or endorsed by the power that is supposed to protect them. Hence, if Oromos were not tolerating the dictatorial government it was difficult to continue with different nation nationalities of the country.

II. The Luxurious LifeStyle

In the novel, the Ethiopian economy was wrongly used by the character Asfawu Haylie. He used the money of the country for his family and again used as a means to take others' wife by giving support. The woman called Yadesh was living at Bokoji town living by sealing 'cathicala' (local alcoholic drink). She is living with her son Gezahegn while her husband Dechasa was living in Addis Ababa for education. Using this opportunity Asfawu started to love Yadesh by showing his thick pocket to her. Since her income was from hand to mouth she gets funny and started living with him, he also told her as his main objective is to help her family since she is living without a husband. Look at his direct saying:

"Manni dhugaatii kan baay'ee o'ee akka yaada garaa kiyyaatiitti seenee taphachuu danda'u baay'eedha. San hunda keecha darbee as dhufuun si qarqaaruufi. Si qarqaaruun immoo ilma keetiifi dhirsa kee qarqaaru kiyya" jedhe (f.32).

"There are a lot of interesting bars where I can freely go and play. I came here leaving these all to help you. For me helping your senses, it is helping your husband and your son" he said (p.32).

The quotation depicts that the innocence of Asfawu to support Yadesh and her family. But his objective was not supporting Yadesh and her family rather than using her economic gap to convince her to make his own.

Asfaaw yeroo baay'ee hiriyyoota isaa wajjin dhufee amma waariin qaari'utti dhuganii taphatanii yoo deeman ganzaba baase deebin (malsiin) isaa keechaa deebi'u yoo Birrii kudhanii gadi ta'e tole jedhee hinfudhatu (f. 32)

Most of the time Asfawu came with his friends and drink also chat up-to-the mid-night. When they go back to their home he paid for all people, and if the many he paid for all beverage had extra birr which is less than ten to be returned he was not positive to receive from Yadesh (p.32).

In this novel, Gadisa Biru revealed how Ethiopian leaders live a luxurious life at the cost of the other ordinary peoples. He used the character Asfawu Hayile, the leader to reveal this when "he was paid for all person and if the money he paid for beverage had extra birr which is less than ten to be

returned he was not positive to take." This implies that Asfawu has been collecting an extra many from the very excessive society. That is why he invites every of his friend and he didn't consider the return of the payment which is less than ten birds. In addition to this, he deeds this for two reasons: first, the money was not collected by his effort. Since he was joking about the wealth of the country, meaning he did not worry about the money shortage. Second, he was showing his prosperity to Yadeshi to stimulate her interest in money and to control her heart.

Asfaw Haayilee ...kanamalee isheen tole jettee haa nyaachuu baattu malee waan nyaataa bifa bifaan dhiyaachaafii ture, Nyaata duwwaa odoo hintaane gatii qorichaatiif gatii siree hospitaalaa akkanumaanis horii obbolaawwan Yaadashii baasan mara kan kenne isaayyu (f.80)

Asfaw Hayile... more than that, even though she was not okay to eat the food, different food was presented for her. Not only food but also the cost of medicine and bed of the hospital, in general, every payment that Yadeshi's brothers and sisters made was covered by him (p.80).

Abusing the country's economy was not terminated only on supporting his loved ones, friends, and families. He used further funding and covers any payment made by Yadeshi's family for food, bed of hospital, and medicine when she was staying in the hospital for treatment.

This was all done for individual purposes, the society had no benefit from every pleasure of Asfawu. In a country like Ethiopia in which someone can't appropriately feed his family two times a day, Asfawu feeds everybody in a way they want. This shows the highest level of corruption in our country. The resource of the country served few individuals at the governmental position and the massive number of society in the country lives in a tedious life.

...Yaadashiin duurecha birrii qabuun isa geeddaruun ishee baay'ee garaaisa gube (f.81)

... The exchange made by Yadeshi between Dechasa and the rich person makes him painful(p.81)

During the Dergi regime, the one who had power and economy can do what he was interested in. Asfawu also used those two instruments to take Dechasa's wife. Such a deed is not acceptable in Oromo's culture and is seen as bad practices. But, since the leader of the time was looking through the lens of money other than valuing the family of others, therefore he didn't bother about anything other than achieving his goal which was enjoying with Yadeshi. Deceased was hurting in Yadeshi's deed which is getting in love with the richest person; she changed her husband with money and distracts her family.

Similarly, the other person who was an administrative leader took Guta's fiancé using his power and the money he got through corruption.

"Namichi sun irree isaatiifi kiisii isaa furdaa abdateeti maal na godha jedhee Gaashe Guutaa tuffatee intala inni jaallatu humnaan irraa fudhate"Dachasaa(f.37)

"The person develops trust on his force and his full pocket abnegate Mr. Guta and take the girl he loved very much" Dechasa (p.37).

Like Asfawu the other government leader also used the same tools to take Guta's loved one. They were doing crime using government power and society's economy. Their deed was not only living a luxurious life by enjoying with different ladies. Beyond that, they were distorting others' family life. The one who has power and money may not worry about the others than making what he is interested in to make. From this, one can understand how much the corrupted person had the power and right to do any crime. There were no rules and laws that govern them; they were beyond anything to exercise their feeling on anybody. The system was very difficult for those who are requesting and seeking reality. The one who lost truth accumulated revenge and take measures when he got an opportunity through time. That is the message of 'Kuusaa Gadoo'.

III. Unfair Distribution of Land

As it is revealed from the story, the economic distribution of the time specifically land distribution in Oromia regional state looks injustice. The land of ownerships` taken irrationally through corruption that took place between the leaders of the Woreda, municipality, and capitalists. The leaders make biases for the rich person rather than protecting the resource of the farmers of the country. The capitalist uses his money to simply access the land of a poor farmer; as soon as the leaders of the Woreda and the city promised by the capitalist they facilitate everything overnight. For instance, see the case between Kiro and Fitawrari Aweke from the next extract :

Kadiroon bosonatti galuu kan danda`eef balaa lafaatiini. Huseen Roobaa abbaan Kadiroo ijoollee isaanii shananiin kan dhiisanii du`an lafa waantaa tokko. Lafa kana hundi isaaniituu amma danda`an qotatanii jiraatan. Odoo akkanumatti jiraatanuu Fitaawraarii Awaqaa kan jedhamu Addis Ababaadhaa dhufee bulchaa waradaa qabatee, "Lafa kana mootummaan naaf kennee jira, siisoo akka safartan, kana kanaan dura ittiin maayii baataniifis mata mataan birrii dhibba sadii akka qopheechitan, inta`u yoo jettan hardharraa qabdanii lafa koo akka gadi lakkiftanii deemtan" jedheen (f. 124).

The reason why Kiro was forced to live in the jungle as their land was taken away by the government. Husen Roba the father of Kiro had one-hectare land, after his death his five sons were plow and used it. As they were living in such a way the person who called Fitewrari Aweke came from Addis Ababa with the Woreda manager, he said: "The government gives me this land, you have to pay pension, each of you has to prepare three hundred birrs for the past service, if you have not agreed with this idea you have to leave my land starting from today." (p.124).

In the episode, Kiro becomes homeless because of the injustice deed of the Woreda manager and Fitewrari Aweke "the person from the higher class". The land Fitewrari asked Kiro and his brothers legally belonged to their parents. But, Ferrari Aweke communicates with the Woreda leader and agreed to take the land by

saying this land was given to him by the government, which is false but through corruption. He also asked them to pay tax and serves charges. This shows that less respect is given to poor farmers on their land. The land was managed and used by those who had power. The peasants have no sound; nobody listens to them. This reflects the unfair land distribution between the peasants and the higher class or the capitalist.

The Oromos were forced to leave their land for the others. As it is clear from the story Kadiro and his brothers were from the Oromo family. But, Ferrari Aweke was from the other most probably Amharas` which was assumed as “higher class” during the socialist system and before. The socialist system was the system that considers societal equality but the reality was opposing the ideology.

The owner of the land Kiro and his brothers were resisting not giving their land to other bodies. But it was beyond their capacity not to give for Fitewrari Aweke. See the next extract:

Kadirooniifi obbolaawwansaatiis, “lafa abbaa keennaa, akaakileefi abaabilee keennaa kan itti gabbaaraa turre akkamitti isinii kennama? Lafti keena waan ta`eef siisoos insafarru, irraas inkaanu,” jedhan (f. 124).

Kediro and his brothers said, “The land of our Father, grandfathers, and ancestor that they paid tax for a long period, how we give you? Since the land is ours we couldn't give you a pension, we couldn't leave it,” (p.124).

Kediro and his brothers were approved as the land was their own for a long time. It passed to them from their ancestor, grandfather, and father. Hence they have used the land for a long period through the legal payment or tax for the government. Kiro's family were farmers and have no other option to use for farming and other incomes. That is the reason why they resist not leaving it. It is the issue of living or not. However, their resistance cannot be the solution not to leave their land. The leaders of the government have no ear to listen to the peasants' heartbeat since they were standing at the side of what they called “the higher class.” They used their potency make them to leave the land.

Bultii sadiin booda poolisiin itti ergamee dubartiifi daa`ima xixiqqoo yoo dhiisan warra kaan mara isaanii qabanii Boqojjii geechanii hidhaatti naqan (f, 134.)

After three days, the police came and took all other people to Bokoji jail other than females and children (p.134).

Things are going in a reverse way. The persons were forced to leave their land; their land was taken by other bodies, finally, they were taken to prison. This was the reality that Oromos practicing throughout their life because of their motherland. Every government leaders were exercising their power over the owner of the land. Since the power was in their hand there was nothing that can be done rather than accepting any measure or decision. At the time to be free from prison the only option was corruption, hence

the relatives of Kiro and his brothers discussed and decided to give bribes for the leader to make him free of jail. See the extract:

Warri gosaa horii gurguranii gubboo kennanii ji`a sadiin booda lafa gadi lakkisuuf farramanii mana hidhaatii bahan (f.134).

The relatives sold cows and gave bribes to the leaders and they agreed and signed to leave the land after three months and become free of the prison well (p.134).

To make their family out of jail cows were sold to collect money. As soon as the bribe was given to the leaders of Bokoji they get free of jail by assigning to leave the land after three months. This shows us how much the system of that time was suitable for corruption. The leaders were collecting society's money illogically by using their power. The peasants have loosed two things (i.e. their land and money); nobody can feel sorry for them rather than facilitating for their own and the one who had an agreement with the leaders and the upper class of the time. Through such cruelty, they throw out the owner of the land and replaces them with the one who was good for them.

Such a bad deed leads Kediwo to take revenge. After he became free of the jail Kediwo shoot both the Bokoji Woreda leader and Fitewurari Aweke. Then he went to Wabe forces and become a bandit with his brothers.

Kadiroon mana hidhaatii bahee ji`a sadiin booda baay`ee tokko adamsee Fitewuraariifi bulchaa waradaa bakka tokkotti argatee xiyyitii tokko tokkoon gombisee oboleewwansaa wajjin wabeetti gale (f. 125).

After three months of Kediwo became free of the jail, he seriously followed Fitewurari and the Woreda leader and gets them at the same place and faired by one bullet each of them and he interned in the jungle with his brothers (p.125)

Kadiwo was forced to take such harsh judgment because of the cruelty of both Fetwurari and the Woreda leader. They used their power and forced them to be homeless and landless. The landowners were tried to give justification and resist not leaving the land since it was their property starting a long time. But, both Fetwurari and the leader didn't consider their idea. Such bad activities are stored and lead Kediwo to take revenge on them.

To sum up, in the novel `Kusaa Gadoo`, the clear picture of the Oromo economy during the dictatorial government was realistically reflected. The Oromo were corrupted by the leaders of that time, they paid income tax, and their land was used by political leaders, by relatives of leaders, and by Amhara investors illegally. The Oromo were forced to leave their land and migrated to other area or to take revenge and becomes a bandit. The political leaders live a luxurious life using the economy of Oromo society, whereas

the Oromo pushed to lose his life completely. The income tax collected from the society was deposited in individuals account, and then the bribe for land sharing also goes to their account. It was difficult for poor peasants of Oromo society since their life is depending on land; they used it for every income-generating their land. The Oromo peasants had no legal protection for their land use. This can be supported by the next quotation:

The Derg regime (1974–1991) had introduced a public land tenure system. Land laws currently in force also do not sufficiently protect the rights of rural land users. In March 1975, the Provisional Military Administration Council (PMAC), or Derg, proclaimed a sweeping land reform which aimed at bringing about a complete transformation in the country's complex land tenure system and its social and political structure. More than land reform, the measure should be called a land revolution, for there was nothing reformist in Derg's approach (Marina, 1977, p.79). 1975, Land Reform Proclamation effectively destroyed the landlord-tenant relationship that had caused massive suffering and exploitation especially in the southern part of Ethiopia (John, 1996).

The land is not only a vital livelihood asset but also indispensable for the enjoyment of several human rights including the right to life, the right to food, the right to housing, the right to property, the right to development, and the right to self-determination. However, smallholder farmers do not have adequate legislative protection as laws and practices facilitate arbitrary expropriations and land grabbing, which induces an economic marginalization of most ethnic groups in Ethiopia especially Oromo (Solomon,2020).

5. CONCLUSION

From the analysis and discussion made it is found that, in `Kuusaa Gadoo`, all events and episodes were realized in the novel without any fantasy and extraordinary overstatement. The economic situation of the Derg regime as reflected in `Kuusaa Gadoo` was not fairly distributed. The economy is dominated by a specific ethnic group and the Oromo were under domination. Oromo's economy was corrupted by the political leaders, they were forced to leave their land and migrate to other places. So, the leaders of the dictator governments live a luxurious life at the expense of poor peasants.

Most of the economy of the Oromo people depends on land. However, the political leadership of the Derg regime degraded Oromo's economy and used it for their personal life. Hence, Oromo were not economically beneficial during the Derg; the economies of Oromo peoples were used by others i.e. by leaders and investors from other ethnic groups.

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