

# A Study of Siburo Oromo Environmental Ethic

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**Abstract:-** This article examines Siburo Oromo environmental ethic and investigates Siburo Oromo attitudes towards the environment. This study relies on literature review, interviews and personal observation. Data collected through both primary and secondary sources indicated that the Siburo Oromo attitudes towards the environment have been mainly challenged by foreign religions and degeneration of Waaqeffannaa and Gadaa system. Being influenced by these factors, Siburo Oromo have been caught in dilemma: the old world and new world. Revitalization of Gadaa system in general and Waaqeffannaa in specific is a necessary condition for the promotion of interconnectedness and interrelatedness between human beings, non-human beings and the natural environment.

**Keywords:-** Ayyaana, Gadaa System, Safuu, Siburo Oromo, Waaqeffannaa

## I. INTRODUCTION

Some people argue that there is no such thing as the environment. In other words, a singular conception of environment does not exist. The term environment in its basic sense is ambiguous because it would always be possible to ask ‘whose environment?’ In general, the term ‘environment’ refers to a variety of places, processes and objects that matter, for good or bad, to particular beings and communities, for example, forests, cities, seas, weather, houses, marshlands, beaches, mountains, quarries, gardens, roads and rubbish heaps (O’Neill *et al.*, 2008).

Environments and their constituents matter to us in various ways. First, we live *from* them because they sustain our existence. Second, we live *in* them and they serve as the homes and familiar places in which everyday life takes place and includes both personal and social histories. Third, we live *with* them; our lives take place against the backdrop of a natural world that has existed before us and will continue to exist beyond the life of the last human being, a world that we enter and for which awe and wonder are appropriate responses (Ibid). Thus, to live from, in and with the environment requires some guiding principle which leads our actions.

Environmental ethics is a systematic study of human beings’ moral relations to natural environment. It assumes that ethical norms can govern human action towards the natural world. Hence, a theory of environmental ethics has to deal with questions such as: What are these norms? To

whom or to what human beings have responsibilities? How are these responsibilities justified (Desjardins, 2013).

Environmental ethics emerged as a new sub-discipline of philosophy in Western philosophy in the mid-1970s in response to an environmental crisis that occurred in the 1960s because of different reasons, such as air and river pollution particularly in big cities, soil erosion, depletion of natural resources at an alarming rate and population growth (Callicot, 1984; Rolston, 2012; Callicot and Nilson, 2003).

Moreover, the term environmental ethics is used to imply the ethical assumptions of philosophical visions of sages who have their own independent views, and values of indigenous peoples. In this work, environmental ethic is used to mean the set of values and beliefs of an individual or group of people relating to the environment.

In this world, in one way or another everything is interdependent. According to Leopold (1998), the energy absorbed from the sun by plants flows through a circuit known as the biota. The biota pyramid is divided into different layers. Soil exists at the bottom of the layers. The plants layer depends on the soil, the insect layer on the plants, and both bird and rodent layers on the insects. This continues to the top of the layer, which is comprised of the larger carnivores. This logic of interdependency for food and other services is called food chain. Similarly, Evans (2005) claims that our being as organic form of life requires that we participate in food chains; our being as moral agent requires that we ask how we can participate with respect for both those chains and the individuals that make them up including ourselves.

In the world, moral restraints are devised in different ways. For instance, in the Western cultures moral orientations are created as behavioral rules, perceptions and standards. In non-Western cultures, such parameters are formulated as behavioral expectations, customs, taboos, rites or embedded in myth, story and legend (Chemhuru and Masaka, 2010). For example, the Shona people, the largest ethnic group in Zimbabwe, practice taboos which forbid indefensible use of plant species, forests, mountains, rivers, pools and nonhuman animals, *inter alia* ecological species in the ecosystem (Ibid).

Over and over again African attitude towards the environment has been categorized as anthropocentric. However, Behrens (2014) argues that this anthropocentric worldview does not wholly reflect African views of the environment, for there is a strong emphasis on the

interrelatedness or interconnectedness of human beings and the rest of creatures. In connection with this point, Ifeakor (2017) also argues an African culture is holistic in nature. It is seen in their maxims that everything is interdependent and interlinked. Thus, they do care for both humans and non-humans because God intends them to do so.

Similarly, Tangawa (2004) writes before colonization, traditional African worldview considered as eco-bio-communitarian which supports smooth relations among environmental entities. For centuries, their ways of life are guided by ethics, religion and metaphysical notions. On the contrary, Western viewpoint explained as human-centered and individualistic.

Looking at Oromo worldview specifically, these interconnectedness and interrelatedness can be observed when the concepts of distance and respect [(*safuu*)] are violated (Kassam and Gemetchu, 1994).

According to Workineh (2014) Oromo people, the most populous ethnic group in Ethiopia perceived *Waaqa* (God), *Lafa* (Earth) and other environmental constituents are interwoven. These relationships are guided by an ethical principle called *safuu*. This very principle also rules how to use natural resources.

From the above quotation it can be inferred that smooth relationships exist among the Oromo people and in turn enhances the existence of everything. In this regard, I argue in line with Workineh that Oromo attitudes towards the different things are mainly influenced by *Waaqeffannaa* and *Gadaa system* rituals which in turn contribute to a positive relationship between various things. In connection with this point, Workineh (2010) elaborates the values in *Waaqeffannaa* and *Gadaa* rituals influence attitudes towards different species. *Waaqa* is one and also has multiple attributes. *Ayyaana* reconciles the connection among *Waaqa* and human beings. The harmonious relationship between *Waaqa* and Earth has positive influences others.

This article is based on the works of Behrens (2014), Ifeakor (2017), Workineh (2005, 2014), Chemhuru and Masaka (2010), Bujo (2009) and Fayemi (2016). All these authors believe that there is a connection between the whole creatures. From their perspectives, in the African worldview everything is interdependent, interrelated, interconnected and there are smooth relations between creatures.

Even though different scholars write about the history of Oromo people (political, social, economic and religious), very few of them write about Oromo environmental ethics. Among those who did research on Oromo environmental ethics, Workineh (2011) published a study which is entitled "*Indigenous and Modern Environmental Ethics: A Study of the Indigenous Oromo Environmental Ethic and Modern Issues of Environment and Development.*" In his book, he tries to explore the relationship between indigenous and modern environmental ethics. In addition, Lemessa Mergo (2012) published an article on "The Scene Does Not Speak: The Demise of the Odaa Bulluq Sacred Forest in Horro

Guduru Landscape, Northwestern Oromia, Ethiopia." In his article, he tries to show the role of Oromo indigenous knowledge systems in protecting natural forests by focusing on the Odaa Bulluq sacred forest and the associated indigenous belief systems of the Horro Guduru Oromo. Furthermore, Gemetchu (2005) indirectly elaborates on the works of Lambert Bartels which laid the foundation for understanding Oromo attitudes towards everything.

Another relevant article is "Aloof Alollaa: The inside and The Outside; Boran Oromo Environmental Law and Methods of Conservation" by Kassam and Gemetchu (1994) tried to show the law that maintains balance between nature and culture. Since human beings are entirely dependent on nature for survival, Kassam and Gemetchu argue that there is no culture without nature. For Oromo, everything is interwoven and shares the same divine origin (Kassam and Gemetchu, 1994).

From the aforementioned studies, it is possible to grasp that the vast majority of research on indigenous and modern environmental ethics, Oromo indigenous knowledge systems in protecting natural forests, Oromo attitudes towards the environment and Borana Oromo Environmental law and methods of conservation have already been studied.

However, it is believed that much more research needs to be conducted to understand Oromo attitudes towards the environment in general and of the Sibu Oromo in particular. Also, it is identified that an Oromo attitude towards the environment is not yet fully studied. Moreover, since Oromia covers the largest part of Ethiopia, the perspectives of Oromo people may vary accordingly. Therefore, this study aims to cover this knowledge gap by investigating Sibu Oromo environmental ethic.

## II. MATERIALS AND METHODS

Even though the quantitative research is equally important, in this study qualitative research method is employed assuming that it provides the most appropriate way of investigating the research questions in detail. Since the purpose is to describe the phenomenon from the perspectives of Sibu Oromo, the qualitative method allows me to capture exhaustive information relevant to the study. Sources of data for this manuscript are both primary and secondary. According to Workineh (2011), Oromo indigenous environmental ethics is not found in written form. Oromo beliefs are embedded in Oromo practices and Oromo environmental ethics is contained in their social norms and myths, culture, legends, religious symbolism, folktales, proverbs, songs, chants, and dramatic rituals. Thus, it is essential and desirable to utilize qualitative research method to grasp different perspectives from the voice of the participants in verbatim. Data was collected by interviewing experts, elders and religious leaders and through personal observation.

### III. STUDY AREA

This study focuses on one of the districts found in West Wollega zone called Mana Sibbu. Mana Sibbu District is named after one of the Oromo clans. According to some sources, it is believed that Horo is the founding father of Oromo people (Alemayehu *et al*, 2006; Gemetchu, 1993). Again, Alemayehu *et al*, elaborate: Horo begat Oromo; Oromo begat Borana; Borana begat Guracha; Guracha begat Negawo; Negawo begat Oda; Oda begat Walabu; Walabu begat Rayya; Rayya begat Macca; Macca begat Dalle; Dalle begat Obo; Obo begat Sibbu; Sibbu begat Mana Sibbu. (2006: 114-157).

### IV. RESULTS AND DISCUSSION

Every society in the world has its own worldview, the way of perceiving, understanding themselves and the outside world. In line with this, Dereje contends that “[each] [s]ociety has its own world view of how to understand this world. A society also could develop, adopt and modify cultural and political institutions” (2012: 82).

Even though anthropologists have not been totally precise and consistent in their usage of concept of culture, it has been one of the most crucial ideas of the twentieth century (Roger and Andrew, 1998; Ferraro, 2004).

Identically, the socio-economic, political and religious lives of the Oromo are highly interlinked and studying Oromo attitudes towards the environment would be incomplete without investigating their culture (Dereje, 2012). Thus, our understanding of the environment is deeply conditioned by the culture. Therefore, it is legitimate to look at how culture bound Oromo way of life.

In the views of Oromo people in general and Sibbu Oromo in particular everything is interconnected and interrelated. These concepts are enhanced by different underlying elements. These are: *Waaqa*, *ayyaana*, *uumaa*, *Safuu*, *Gadaa system* and *Waaqeffannaa*.

The Oromo people believe that *Waaqa* is the beginning and designer of everything in this world and they practice monotheism (Sinha *et al* 2011; De salvaic, 2005; Gemetchu, 1993; Mengasha, 1998; Workineh, 2005; Tesema, 2012). Similarly, without exception all of my informants agree that *Waaqa* is the creator and cause of everything in this world.

Gemetchu believes that *Waaqa* creates the world out of Himself. Thus, *Waaqa* is the totality of the environment. In the study area, although all of my informants agree that *Waaqa* creates this world but they could not tell from where *Waaqa* creates the world.

Furthermore, *Waaqa* is not only the creator but also the protector of the Oromo universe. *Waaqa* is the guardian of the cosmic and social order. According Bartels (1983), Oromo rituals create, enact and maintain which symbolizes the cosmological order.

The second fundamental element by which environmental bond could be strengthened is called *safuu*. *Safuu* is defined as a moral category on which ideas of distance and respect for all things are grounded. *Safuu* is not merely an abstract concept rather it has an ethical basis through which all human actions are evaluated.

*Waaqa* has given *safuu* as both boundary between everything and rules of crossing boundary. Indeed, using is permissible; however, there are rules that legitimize usage. Without those rules if a given individual just get up and destroy environmental entities for one’s individual benefits, then s(he) is transgressing the law which is given by *Waaqa* i.e., *safuu* (Informant: Gemetchu; see also Workineh, 2005).

Gemetchu contends, if someone abuses the environment, it would fire back. Thus, it is not permitted to abuse and go against the rules. As saying goes if a person crosses the boundary between things it is said *daarii abbaa qote/tte*. It literally means (s)he ploughs father’s landmark. Such a person is considered an abuser. In this sense, “father” represents *Waaqa*, not the biological father.

Unless it is clearly identified the word *safuu* may have either negative or positive connotations depending on the context. For instance, saying it is *safuu* to disrespect elders means it is immoral/against *safuu*. However, saying that it is *safuu* to love one’s own neighbor does not mean that it is immoral/against *safuu* to love one’s own neighbor. It rather means respecting/upholding *safuu* to love one’s own neighbor.

Moreover, it is needed to look at thing’s place in the totality of the universe since the very existence is governed by the total relationship between all creatures. For instance, if someone wants to cut down an acacia tree, there is a ritual that needs to be performed and there are prayers that should be said and there should be sufficient reason to cut the tree down. Because, when one cut the tree down, there are different animals and many other insects in a given tree that can be destroyed.

Dasta (2015) contends that *Waaqa*, the sole giver of *safuu*, is not without *safuu*. *Waaqa* also has *safuu*. People have an expectation and assumption about the nature of *Waaqa*. That is *Waaqa* has to live like *Waaqa*, not like human beings. *Waaqa* has to be patient, merciful and generous. If *Waaqa* does not conform to His characteristics and fails to respect *safuu*, the people stand up against Him and ask Him to be more like *Waaqa*.

In views of Oromo people friendly relationships between environmental members. According to *Waaqeffannaa*, all creatures are created with *safuu*. This regulates the balance of nature, including the relationship between living and non-living things. If *safuu* violated, then the relations between creatures and creator will be disturbed. Consequently, the natural balance gets disordered. Therefore, it is an obligation of all human beings to respect and care for the creatures of God (Kassam and Gemetchu, 1994).

Gemetchu (2005) claims, a human being constitute one of the many elements in the diversity of the cosmos. But as the an element of natural world, it is given a special place because unlike all other natural creatures, human beings alone have the capacity to understand his/her *ayyaana* and *uumaa* through which (s) he is able to comprehend cosmic events. However, *Waaqa* does not give such an advantage without responsibilities so that He expects human beings to act in harmony with the cosmic whole. Therefore, Oromo use natural resources through considering duties given by *Waaqa*.

The Siburo Oromo use forests for various purposes and forest provides them basic needs of life such as food, shelter and clothing. They believe that a tree is one of the most important things that sustain their life. As was confirmed during the fieldwork it is forbidden to cut trees randomly. In addition, trees are valued depending on the purposes it serves. Trees called *Hanquu*, *Karkaroo* and *Gur-shanee* are considered as medicinal trees in the study area. The first two are used to heal hookworm while *Gur-shanee* is capable of healing eye diseases.

According to my informants, Oljira Dibar and Cherinet, in the former days the Siburo Oromo use the shadows of big trees as the place of prayers and meetings. Regarding this Mengesha (1998) also puts in the former time, some trees are perceived as symbolic trees among Siburo Oromo. *Odaa* (sycamore tree) and *Qiltuu* (fig tree) can be taken as example. Such trees believed as source of peace, their shades are beneficial both for humans and non-humans. Thus, they are respected. They were used as cultural temple, auditorium and public office. Nowadays, *Odaa* is representing as emblematic.

For these reasons, the Siburo Oromo use trees for various reasons such as religious, economic, shelter and medicine. While they use for all these purposes, they use with great care and respect which are grounded on *safuu*.

Moreover, according to my informant Oljira Guta; the traditional Siburo Oromo has laws for domestic animals and takes care of their livestock. For instance, it is wrong to overload donkeys. The reason why they abstained from such action is it is *safuu* to do so. As saying goes *utuu harreen hin jirree namni akka harree ba'aa baataa hafa*. If there are no donkeys, human beings continue carry things. Even though they use donkeys for their own benefits, they do it with great care.

Furthermore, the Oromo people in general and Siburo Oromo in particular respect not only domestic animals but also wild animals. In the former time, Oromo used to hunt for social and economic matters (Workineh, 2011; Dasta, 2015). Nevertheless, during hunting it is wrong to kill while animals are drinking, grazing and mating. In addition, it would be unethical to kill young and pregnant animals. Data gathered from the study site confirm this fact. Most of my informants stated that it is immoral to perform such actions.

One of my informants in the study site provided me an example that no one is allowed to kill animals that come to one's home either to hide from hunters or predatory animals. Even when hunters are chasing an animal to kill, they are forbidden by *safuu adamoo* (ethics of hunting) (Informant: Birasa).

Additionally, Oljira, my informant conveyed the subsequent story that animals such as deer get close to human beings especially during night time to hide from predatory animals who want to eat them. For the safety purpose they spend night around home. It is a customary for the people not to kill such animals because when they are getting closer to home, it is believed that they are taking shelter. Thus, they have to be given protection. And it is *safuu* either to kill or eat them or chase them away. Here, it has to be noted that Oromo do not give protection for such animals selectively rather they do this without exception. Another informant for instance, strengthens this point by saying that even a hyena is not supposed to be killed if it takes refuge.

Furthermore, one of my informants told me story why his lineage (*Waajetii*) is not consuming the flesh of deer. He elaborates that his lineage is not allowed to eat the flesh of a deer. The story goes once upon a time when their great grandfather sat under the sun and watched the cows during sun set, a deer joined cattle and cows started to chase her. Finally, the deer approached the old man and he hides her under his clothes which he used to wear against the cold. However, suddenly she died because cows chased her to death. Henceforth, an old man forbade all his lineages to eat the flesh of the deer. That is why he believed she took refuge and died. Thus, an old man ordered that his relative should not consume the flesh of the deer. Thus, it can be logically inferred that the practice of this clan has positive impact on the environment.

The third underlying element which ties environment together is known as *ayyaana*. The central meaning of *ayyaana* is the way by which *Waaqa* (God) created all things. "*Ayyaana* is the organizing principle, that which gives the form to anything and everything" (Gemetchu, 1993: 95). In line with this, Workineh (2005) and Dahl (1996) stated that *ayyaana* is *Waaqa*'s manifestation and that it is the way by which *Waaqa* expresses Himself and imposes structure onto the world. Besides, Bartels defines *ayyaana* as follows: "[e]verything has a twofold nature: one part we see with our eyes, the other part we do not see with our eyes but by our hearts. This invisible part of them we call *ayyaana*. You will never understand us unless you realize that we see everything in this way" (1983: 11).

Among the Oromo people in general and Siburo Oromo in particular everything has its own *ayyaana*. For instance, as Lamessa (2012) contends, each tree is believed to have its own *ayyaana* that is responsible for endowing it with vitality and splendor, and protecting it from cutting and destruction. For example, *Hoomii* (*Pygeum africanum*) is a huge evergreen tree associated with danger, particularly lightning, while *Birbirsaa* (*Podocarpus gracilior/falcatus*) is

associated with a favorable climate. He further states that the trees and climbers of the sacred forest were protected by custom from being cut for personal use because it is widely believed that any attempt to cut them prompts spiritual vengeance from *Waaqa* or from the forest's *ayyaana* (Ibid).

Likewise, Gemetchu states that *Waaqa* created everything according to its own *ayyaana*. To illustrate, the big tree acacia is different from the abacus for the *ayyaana* that is innate in the abacus is different from the *ayyaana* that is innate in the acacia tree. Acacia is an acacia and cannot be anything else. This is true for everything. Accordingly, in this sense, *ayyaana* is what Oromo call *dhugaa* (truth). The *dhugaa* that became the acacia tree is different from the *dhugaa* that became the abacus plant. Thus, *ayyaana* is just another word for the truth principle (Informant: Gemetchu). But none of my informants in the study site confirm this idea. And this point is beyond the scope of the current study and requires further study.

Another fundamental element which helps us to understand the concept of interconnectedness among Oromo environment is *uumaa*. This encompasses the whole world, visible and invisible; living and non-living and spiritual. From this, it can be clearly understood that *uumaa* includes *ayyaana* itself (Gemetchu, 2005). Hence, *uumaa* refers to nature in general, as well as angels, men, and inanimate beings (De Salviac, 2005). Here, it needs to be clarified that the term *uumaa* has two different meanings. The first one refers to physical world and the second one to *Waaqa* (God), the creator. Consequently, since all created entities are created, protected and sustained by *Waaqa*, they are entangled.

The last two elements which support concepts of interconnectedness and interrelatedness are *Gadaa* system and *Waaqeffannaa*. Indeed, the root word of the term *Gadaa* is not certain. But according to some authors it is derived from the noun *gaaddisa* which stands for the shelter or shade that protects from the heat of the sun (Gemetchu, 1993; Dereje, 2012). "The name [*gaaddisa*] might have also been given owing to the democratic principles of the institution since it provided indisputable protection for the members" (Gemetchu, 1994 quoted in Dereje, 2012: 82). Based on this evidence, it can also be inferred that *Gadaa* system is the protector of the Oromo environment.

Though the term *Gadaa* has different contextual meanings, in this article the term is used as an integrative factor in every aspect of the Oromo ways of life. *Gadaa* system is a uniting factor of the Oromo environment. In this respect, Mengesha claims that "according to traditional custom everything was under the *Gadaa* system" (1998: 14). Nonetheless, currently among the Sibu Oromo the *Gadaa* system which is integrative and protector of Oromo ways of life becomes fragile and along this the understanding of their surroundings also becomes weak.

Historically, the Sibu were defeated by Menelik's army led by Goobanaa Dancii at the battle of *Somboo-Dardho*, place found between Ghimbi and Najjo in 1880s

(Mengesha, 1998). One of my informants named Oljira, contends that one of the primary reasons which can be accounted for the ignorance of *safuu* by the current generation is the destruction of *Gadaa* system. He says, "*Sirni Gadaa Univeersiitii Oromooti*". It means "for Oromo people, the *gadaa* system is a sanctuary of wisdom". As the University is a place of acquiring knowledge, the *Gadaa* system is a system in which the Oromo obtain life experience.

Oljira, my informant told me that the current generation they could not integrate indigenous religion (*Waaqeffannaa*) and the attitudes of the new world. The attitudes of the new world meant the paradigm which was created after the introduction of foreign religions, specifically the Protestant religion in the study area.

Tesema (2012) claims, *Waaqeffannaa* as an Oromo indigenous religion, developed from the Oromo social, historical and cultural practices and it is through which the people worship *Waaqa*. He further writes, "[*Waaqeffannaa* has] a positive quality for promoting social integration of peoples. It is a belief system which gives due respect to creation[s] as well as nature and does not undermine any human beings and it is the basis of equality" (Ibid).

Also, Kassam and Gemetchu state, "The Oromo religious belief system in general is based on the notion of the profound unity of all created beings. [Therefore], for the Oromo, all things, whether it is animate or inanimate, animal or vegetal (fauna and flora), share the same divine origin and are thus interconnected" (1994: 88).

Some of my informants claim the young generation is forgetting old way of life which is based on *safuu* (principle of distance and respect). For instance, they are not respecting their elders. This very example could have further implications. They add that this is one of the things which come through the influence of new religion.

On the contrary, my other informants stated even though Christianity influences Oromo culture, it also contributes to environmental protection. This is based on the Bible's principles. It means God expects human beings and gives them responsibility to care for His creatures. He also elaborates that in the Bible there are two parts, viz. creations and creator. Christians do respect trees for religious reason. But the primary reason why Christians respect trees is they think that God gave them the responsibility to respect and take care of it. He further claims that in the Christian view every environmental member is required to keep balance of nature, and human beings are accountable for all creatures to take care of it.

In addition, he illustrates that such teaching is also encouraged by the motto of Evangelical Church Mekane Yesus which is believed to be holistic: Physical and spiritual. Serving people physically includes: development, environmental rehabilitation, protecting trees, animals and others. Serving people spiritually is about teaching the word of God and making Church members spiritually awake and

motivated. According to Chernet, in all catchment areas of Mekane Yesus, there are projects related to environmental rehabilitation and protection. For instance, Mena Sibru Environmental Rehabilitation Project and The Mena Sibru Integrated Food Security Project are good examples.

Three religions have been practiced in Mana Sibru. These are: *Waaqeffannaa*, Christianity and Islam. Although there are contradictory positions whether exogenous religions (Christianity and Islam) have positive influences on the environment or not, it is clearly seen that *Waaqeffannaa* becomes weak in the study area.

The *Gadaa* system and *Waaqeffannaa* face many challenges various sides. Many of the challenges have disabled these institutions from playing their genuine role, particularly role to promote environmental interconnectedness in the Sibru Oromo, the area in which I undertook my study.

## V. CONCLUSION

In the study area *Gadaa* and *Waaqeffannaa* are deteriorated and the local people are not strictly following them because of different reasons. However, this does not imply that it's total destruction. Rather the ideas of these institutions are lost their originality and not found in an organized form. In other words, *Gadaa* system and *Waaqeffannaa* have not been actively at work in the study area. Thus, what has to be done and how? I argue that they have to be revitalized by selectively integrating both indigenous and exogenous concepts since the indigenous knowledge is internally generated and externally borrowed.

Currently, among the Sibru Oromo there is at least an indication of revitalization of some *Gadaa* values and *Waaqeffannaa*. Although the *Gadaa* system and *Waaqeffannaa* have degenerated, local people in Mana Sibru started to exercise some indigenous practice such as *Irreechaa* at the place called *Malkaa Oogiyoo*. Therefore, revitalizing *Irreechaa* directly contributes to the regeneration of *Waaqeffannaa*, one of the factors that held the Sibru Oromo environment together.

In this manuscript, attempt has been made to explicate that the way we relate to environment necessarily depends on culture. In this case, studying about Sibru Oromo environmental ethic equally requires discussing the nature of Oromo culture. Therefore, understanding of *Waaqa*, *safuu*, *ayyaana*, *Gadaa* system and *Waaqeffannaa* would help us to comprehend Oromo culture.

In a nutshell, I believe that some of my findings will encourage various individuals, policy makers, development professionals and organizations to conduct further research on the issues I have attempted to discuss in this study. Further research is needed in a variety of settings in Oromia and elsewhere in order to substantiate the relative importance of the current findings.

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