

Eritrean American HARMONY Magazine

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A Conversation with Dr. Gabe Tzeghai

“Total of 15 granted patents and a few more in the works.”

NCEA's National Public Diplomacy Group Quarterly Online Magazine



NATIONAL PUBLIC DIPLOMACY GROUP



National Public Diplomacy Working Principles

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leads to clear
communication,
trust, & mutual
understanding



PARTICIPATION

helps to utilize:
our human,
political,
economic, social, &
intellectual capital



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INTRODUCING NADIA TSEGGA

32nd Eritrean Independence Day



The 32nd Eritrean Independence Day Anniversary was held with great zeal in various cities across the United States by the Eritrean communities and friends of Eritrea. Flag-raising ceremonies, proclamations and letters of recognition were read during the anniversary. Below is a list of cities that held flag-raising and received proclamations and letters of congratulations recognition from various government officials.

One proclamation from the City of Panagisinan, The Philippines, is added.

City of Indianapolis

Governor Holcomb, Indiana

Senator Mike Brown, Indiana

Congressman Carson, Indiana

Kansas City, Missouri

City of Milpitas, California

Santa Clara County, California

City of San Jose, California

Governor Carney, Delaware

Senator Amy Klobuchar, Minnesota

City of New Orleans, Louisiana

City of Chicago, Illinois

City of Columbus, Ohio

City of Lynnwood, Washington

Seattle City Council Office District 2, Washington

Seattle Mayor's Office, Washington

Seattle King County, Washington

Governor Inslee of Washington

City of Oakland, California

Congresswoman Barbara Lee, Oakland, California

District 7 Councilmember Treva Reid, Oakland, California

City of Sacramento, California

City of Richardson, Texas

City of Garland, Texas

Governor Moore, Maryland

City of Rockville, Maryland

Montgomery County, Maryland

City of Baltimore, Maryland

City of Alexandria, Virginia

Washington D.C.

City of Panagisinan, The Philippines.

BATTLEFIELD AS CULTURAL HERITAGE

Battlefields in Eritrea have significantly contributed to the nation's welfare; the critical historical features in the battlefields are crucial elements of the country's cultural heritage. The battlefields of the fights for Eritrea's independence and to safeguard Eritrea's sovereignty particularly have historical and cultural significance.

In 1961 the political struggle of the Eritrean people through a clandestine movement was transformed into an organized armed resistance under the Eritrean Liberation Front (ELF). The period from 1961 to 1969 saw several organizational problems and challenges under Zonal Divisions that hampered the effective progress of the struggle for independence. Consequently, several fighters emerged with constructive ideals of political and military strategies and the movement to re-orient the struggle towards a progressive direction, eventually leading to the birth of the Eritrean People's Liberation Army (EPLA) in 1970. However, the struggle took a different turn during 1971-1976, with the EPLA (later renamed EPLF) playing a significant role amid recurrent attacks by the ELF and the occupying Ethiopian army. The EPLF survived these attacks and emerged strong during mid-1977 to mid-1978. During this period, the EPLA managed to control most of the cities in Eritrea. However, when the Soviet Union gave military and political support to the Ethiopian Dergue regime in mid-1978, the EPLF had to strategically withdraw from all the freed cities and towns to the mountainous region of Sahel in Northern Eritrea. As a result, significant frontlines were created, and the EPLF leadership decided to wage the struggle through a protracted war. Battlefields during this period attest to the massive fighting between the Eritrean freedom fighters and the occupying Ethiopian army over much of the fronts in the regions of Sahel and Barka.

A quarter of a million Ethiopian troops with massive armaments entered Eritrea. From mid-1978 to the end of 1985, eight large-scale offensive attacks and numerous campaigns were launched to dislodge the Eritrean army. During those years, the Ethiopian military was made to pay hefty prices for every piece of land and suffered humiliating defeats. Indeed, the EPLF became the sole representative of the Eritrean political future by defending and launching counter-offensive battles as it emerged victorious after these significant phases of the struggle.

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In 1987 the EPLA intensified its military operations inside the enemy's territory and gained the upper hand in the balance of power. In 1988 the EPLF defeated the most significant garrison of the Ethiopian army on the Nakfa Front, and as a result, the Eritrean dream for independence was nearly realized. During this time, the historic cooperation and alliance agreement between the EPLF and TPLF (including other factions of Ethiopia) facilitated the demise of the Dergue regime in Eritrea and Ethiopia. In 1990 after a fierce battle, Massawa was liberated, the heavy war intensified around Keren, Ghinda, and Dekemhare fronts, and the Ethiopian army was finally defeated in 1991, resulting in the independence of Eritrea. The hundreds of battlefields reminiscent of the protracted struggle testify to the Eritrean people's resilience to self-determination.

On similar accounts, after a brief period of independence, the Ethiopian government declared war upon Eritrea under the pretext of border conflict. Two years of intensive fighting resulted in decisive battlefields that thwarted Ethiopia's renewed aggression towards Eritrea. Battlefields fought over much of the borderland testified to the nationalist ethos of Eritreans and their heroic deeds to defend their sovereignty and territorial integrity. Freedom was achieved thanks to the strong dedication of the vanguard leadership of the EPLF and the heroic resistance of Eritreans. However, it was not easy. A lot of bloodsheds and enormous wealth were paid. The war took the lives of thousands of young men and women from all classes of Eritrean society, including students, peasants, intellectuals, and working men and women. Throughout the protracted armed struggle, thousands of combat events occurred. The battle was fought in the open and fortified ground, differing in duration, magnitude, intensity, range, and scale.

The armed struggle in Eritrea evolved and grew from guerilla warfare to conventional warfare. During guerilla warfare, small arms were used, while mechanized warfare using artillery and tanks was practiced during a conventional war. That was why the battle grew broader and heavier, and in parallel, the loss of life of the brave patriots was higher. At this time, there are great battlefield sites all over the country, some of which cover land that stretches for hundreds of miles.

There are a few examples of the battlefields in Nacfa Algean, Halhal, Rora Mensa', Massawa, Ghinda', Dekemhare, Badme, and EgriMekel. These regions embodied the memories of the fallen heroes who fought with courage, devotion, and determination and sacrificed their blood and sweat for the sake of the freedom of Eritrea and its people. These battlefields are also potential references to the present and future generations for their perception, understanding, learning, appreciation, and enjoyment of Eritrea's remarkable history.

Many sites are associated with Eritrean people's emotional attachment, like atrocities committed by the Ethiopian army. We value these historical heritage sites because they are deeply associated with our unity, identity, and integrity. Hence preserving and remembering them is our national obligation. Battlefields, like other elements of the historic environment, are fragile and finite resources and are vulnerable to various impacts caused by human and natural factors. Therefore, they are always at risk and are endangered. If these battlefields are destroyed, they cannot be replaced, and their value will diminish forever. Therefore, to ensure their survival for the benefit of the present and future generations, it is imperative to protect, record and register battlefields before they decay or are destroyed. The loss or destruction of these valuable battlefield sites is the loss of an essential part of Eritrea's history.

Glory to our Martyrs!

A column prepared in collaboration with Eritrea's Culture and Sports Commission



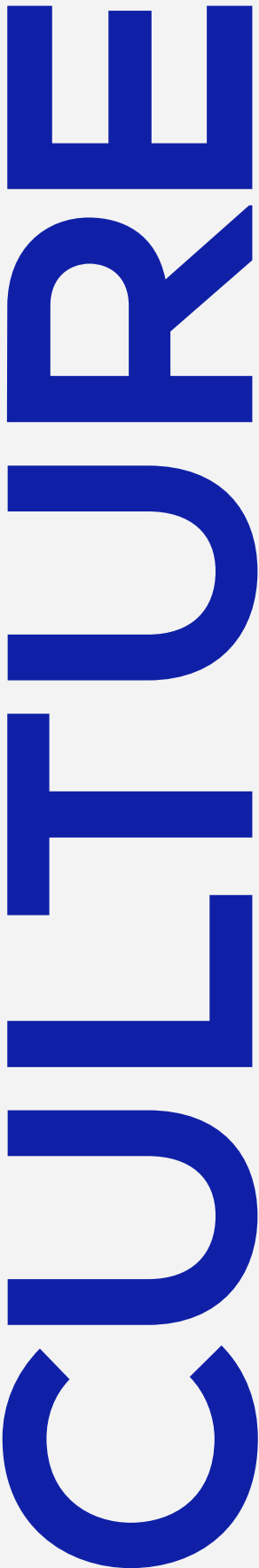
My father enjoyed spending time outdoors, and whenever we had the chance, he would take me and my siblings outside of Asmara's city limits to enjoy nature! So when I was ten years old, I sat on a small hill facing vast fields of grain, watching the tall stems and leaves sway back and forth as a slight wind blew and the sun shone, shaded by a few clouds, providing the perfect weather to be outside. In the far distance, I heard a chorus of voices singing together in call and response, "Izia intay alata" with another group responding, "niishto terifata."

I stood tall and squinted my eyes to see more – my childlike curiosity intrigued me as I barraged my dad with questions: who are those people? Why are they singing? What are they doing? Why are they singing "We are almost done" and "There is only a little bit left to do"? As the group neared, men in their worn work trousers and shirts, and women wearing long flowing dresses with belts made of a long piece of cotton cloth clenching their waists, worked in a straight line with sickles and pickaxes in hand. Side by side, they bent from their waist in a uniform rhythm as they harvested the grain. Encouraging one another – "izia intay alata" – "niishto terifata" they sang melodically and in harmony, no sign of being overwhelmed by the vast fields of grain that swayed, waiting to be harvested.

My father, my most superb storyteller, said with pride in his eyes, "When you belong to a people, you are for the people and with the people. always". So, through community, men and women came together, extending mutual aid to ensure that all the crops were harvested. Even those who couldn't join the communal work because of age, disability, etc., were assured that they, too, would have their fields harvested. In turn, they contributed by providing water, a meal, etc. Each did what they could.

It wasn't work contracts or a promise of some money transaction that brought the people together; it was "wefera." There is no singular English word that fully encompasses what this means. It's the virtues of a community – seen in action. Wefera exists in all Eritrean communities and is not exclusive to farming. On that day, when I sat on the hill listening to the beautiful chorus, my father told me of the time he spent in his village as a boy when there was wefera to build a house for a recently widowed woman. His job was to stand beneath a ladder and hand his uncle handfuls of straw to build a thatched roof. The widow sat on a small stool adjacent to the home that was slowly erected, making kitcha (unleavened bread) for those working while encouraging them with repeated blessings for their hard work. Many village members took part in building the home – they took turns and did different jobs while gathering materials from those who had enough to share.

**I heard a chorus of
voices singing
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and response,
"Izia intay alata"
with another
group responding,
"niishto terifata."**



CULTURE

Whether harvesting, building a home, planting, building a road, digging a well, or any other community need – a call to action is made and responded to without question or negotiation. Like my father would share his stories of wefera, I often share the same with my American-born grandchildren. So many times, I ponder on how, in a culture where they live and every message they receive is about the value of “I,” “Me,” and “Mine,” I capture the value “We,” “Us,” and “Ours.” While there is nothing inherently wrong with valuing oneself, generations have shown us that wefera – a virtue woven and deeply entrenched in our cultures- promotes our relationship with fellow human beings, helping us act beyond our self-interest.

There is often a misunderstanding from those who come from cultures where wefera isn't valued as much as an independent approach to community needs. There are narratives around how much “easier” things would be if a singular person or entity met a community need. It is quite the opposite. The relationships, trust, honesty, and integrity of people in communities ensure requirements are met. When we start viewing people as a means for transactional gains, we lose the virtue of wefera. We question whether it's genuinely mutual aid – if I show up for someone, will they show up for me? Wefera encourages communities to create their power and exercise it ethically. One person doesn't sit with all the power. One person doesn't decide what the community needs. One person doesn't receive without also giving. So as my grandchildren have recently taught me about hashtags #weferaforever – tell me about your stories of wefera!

At this time, my wefera is #Eritreafightscancer

#ERITREAFIGHTSCANCER

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At this time, my wefera is
#Eritreafightscancer.
What's yours?

PAST AND PRESENT HUMAN INTERACTIONS WITH DROMEDARY
CAMELS IN ERITREA

PART II

Dr. Theodore Papenfuss

Biodiversity includes all living things, from tiny bacteria to large plants and giant animals like elephants. We, humans, are part of biodiversity along with the domestic animals that we use. This article is about the human use of camels in Eritrea. In my previous article, I wrote that dromedary camels have been used in Eritrea for centuries. Adulis, the ancient city along the Red Sea coast south of Massawa, was a trade center as long ago as Roman times. Trade goods were moved to and from Adulis by domestic donkeys and camels.

During the Italian colonial period, Italy recruited Eritrean men to serve in the army. These men were called the Ascari, a name derived from the Arabic word for soldier. These soldiers included a camel cavalry of several thousand Eritrean Ascari that fought with Italy in World War II until the defeat of Italy soon after the Battle of Keren in 1940. The Eritrean hero, Hamid Idris Awate, was a military officer in the Asacari. After the war, he worked for the independence of Eritrea from both the United Kingdom and Ethiopia. In 1961 he was one of the founders of the Eritrean Liberation Front.



"We, humans, are part of biodiversity along with the domestic animals that we use."

Camel Transport during Eritrea's Struggle for Independence

Camels were the beasts of burden used during the 1961-1991 war of independence from Ethiopia to transport supplies, and they contributed significantly to the success of Eritrean freedom fighters.

Eritreans had been using camels for centuries before the struggle started. Camels could travel in arid regions without food or water for several days and were used in areas without roads suitable for military vehicles. However, Ethiopian soldiers were mainly restricted to using vehicles on roads and were unfamiliar with local trails and places where freedom fighters could hide.

The national emblem of Eritrea, the camel, was adopted on the second anniversary of Eritrea's independence, May 24, 1993. The camel was a reliable means of transportation during the armed struggle. Since camels can carry heavy loads and travel long distances enduring thirst and hunger, the freedom fighters used them to transport ammunition, food supplies, and wounded fighters. They were the Eritrean people's best and most loyal servants during the 30-year struggle.

The New York Times published many accounts written by journalists who accompanied Eritrean fighters during the struggle. This is a summary of several articles written between 1975 and 1988 that report the use of camels.

New York Times, November 2, 1975-

Today, the liberation groups appear to enjoy the support of almost the entire population. Fighters are freely given food wherever they go. Recruits, some as young as 14 years old, run away from home to join up. Peasant fathers boast about their sons "in the field," and sympathetic workers in the Ethiopian-held cities carry out industrial sabotage. The volunteer militia has been formed, mainly from semi-nomads who ride into combat positions on camelback. When villages are "liberated," there is no looting or raping but usually a party. Camel trains bearing food supplies trek hundreds of miles from Sudan across the savannas of the Eritrean lowlands and up into the mountain plateaus around Keren and Asmara.

The key to the coming battle may lie with the new arms consignments being shipped across the Red Sea from Southern Yemen. These weapons originate in Syria and Iraq and are being moved down to Aden. There, they are put on dhows and landed along the Eritrean coastline. They are then loaded onto camels and transported inland. The Liberation Front hopes these supplies will change the tide of the war in Eritrea.

Throughout my eight-week journey across rebel territory, villagers gave wholehearted support to my 10-man escort. Village elders welcomed us warmly, prepared food and drink, and lent us camels and guides for the trek across the savanna.

BIODIVERSITY

New York Times, May 12, 1976- The Eritrean rebel movements have depended entirely on Arab countries for arms supplies which consist of light infantry weapons and land mines. Transport is mainly by foot. Heavier weapons are moved on camels. The rebel forces are believed to number more than 10,000.

July 11, 1977- At night, the landscape comes to life. Scores of trucks and Land-Rovers bearing supplies and troops crisscross the dusty roads. They frequently stop at blazing campfires where the guerrillas put down their rifles and sit cross-legged upon straw mats. These are sweet tea shops, run by nomadic camel drivers, as busy as truck stops in the American Midwest.

New York Times Augusts 26, 1988- The names of the abandoned villages appear in the notebook kept by Osman Adem, the Eritrean relief director, in a mountain ravine near here (Nakfa) where about 8,780 people have gathered in the last few months. Refugees are still coming in, some on camels with suitcases and transistor radios strapped to the hump.

“Even now, the planes are not searching for the fighters; they are searching for the civilians,” said Mohammed Sayyed, a 65-year-old farmer who fled from Afabet, leaving all his possessions behind after the bombing.” We are not deaf,” he said. “We can follow what they do on the Ethiopian Government radio. For example, they say that they must dry up the pond to catch the fish.”

Present Camel use in Eritrea

Most camels in Eritrea are owned by pastoralists and agro-pastoralists who live in the eastern and western lowlands, where they are used for

transport and milk production. Camel milk is a crucial food ingredient of the Rashaida ethnic group who live along the Red Sea coast. A single female camel will produce an average of 5-9 liters per day of milk in the wet season and 3-6 liters in the dry season. Residents of towns and villages in Gash-Baka Zoba own thousands of camels. In addition, smaller camels are present in the highlands, transporting and carrying trade goods and firewood. Camels carrying cargo are often seen moving along the Asmara to Massawa highway and other roads where they share the road with vehicles. Visitors to Gurgussam Beach near Massawa can enjoy a short camel ride guided by a Rashaida person.





A CONVERSATION

with

DR. GABE TZEZHAI



Briefly tell us about yourself.

I am Gabe Tzeghai, an American and Eritrean citizen, profoundly proud of my Eritrean and African heritage. As a person, I am a visionary situational leader that does not accept any racial or political labels but is committed to respecting and leveraging differences and to equality and the common good. By profession, I am a healthcare scientist and professional, global business leader, and entrepreneur.

I am fortunate to have accomplished most of my career and life's goals early in my life with the help of many wonderful people of all races and nationalities. My effort on this planet for the remaining years of my life is to give back as much as possible, seven days a week.

On giving back, can you give us examples:

I am mentoring and supporting youngsters on strategies for success in education and career matters, helping them learn from the mistakes and successes of my generation and impressing upon them to aim higher and do better than their elders.

Consult on nation-building, strategic development action plans, and implementation, especially for developing countries.

Continue to advocate for global access and affordability of proper healthcare, preventing and treating acute and chronic diseases early.

Continue to provide leadership and consultations on environmental and personal hygiene, which are the pre-requests to public health and national development.

On your new OptiCel products?

OptiCel is an ambitious project that has been 20 years in the making. Its primary focus is on the next frontier of medicine – prevention and early treatment of essential chronic diseases (cardiovascular health, diabetes, and arthritis) that are overwhelming healthcare services and economies worldwide.

Modern medicine addresses symptoms of chronic diseases after the diseases have entered/started in a person. This practice of managing symptoms became the standard of care because the cellular mechanism or simply root causes of the diseases were not understood. However, now thanks to the advances in biotechnology, we know the onset mechanism and drivers of the diseases very clearly, yet modern medicine is still focused on managing the symptoms and not on preventing chronic diseases.

new



HEART HEALTH



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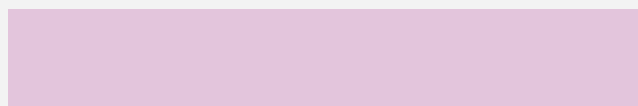
JOINT HEALTH



Click below for the link to OptiCel



Click below for the link to Summit Innovation Labs.

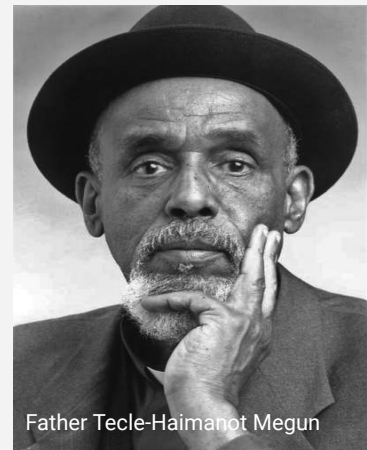


DR. GABE TZE GHAI

After a successful career in the industry as a healthcare executive in R&D and business development, together with world-renowned scientists and business leaders, we organized a company called Summit Innovation Labs, meaning the coming together of various disciplines to simultaneously address complex medical and economic problems. Summit then led the development and clinical validation of the patented products OptiCel Heart Health, OptiCel Glucose Balance (Diabetes), and OptiCel Joint Health (Arthritis). OptiCel technology is made of natural bioactive ingredients that work synergistically and are quickly absorbed from the stomach, reaching cells sufficiently to prevent and early treat chronic diseases. Reaching the cells is critically important since that is where disease, treatment, and prevention occur. Hence the name OptiCel – “Optimize the health of your cells optimize your life.” After this, we aim to increase access and affordability of OptiCel globally through partnerships, strategic investments, and local productions.

On your new book about your uncle?

Father Teclé-Haimanot (FTH) was gifted with extraordinary powers of observation, which he developed further in his teens. He was known to most of the prominent scientists and leaders of his days as a scientist. With advanced medical capabilities and a higher grasp of the physics of nature, the scientists understood that he was ahead of his time. However, while his accomplishments and abilities were witnessed by millions and well documented, little is known about him by the public as a person and how he made such grand contributions in several fields. Scientists from Europe and the United States of America have worked over many years to find a scientific explanation of the exceptional capabilities of a man from a third world and to find ways to develop them in others, with minimal success. The effort continues guided by some of the hints and challenges he outlined for coming generations, now reflected in the book starting in the book's preface.



Father Teclé-Haimanot Megun

The book primarily presents a bit of the personal profile of this extraordinary person who lived among us for years, and we had no idea who he was. This is also to invite all serious-minded persons to join effort to better understand such extraordinary capabilities of the human mind and develop them in a way that would allow us to use our higher potential for a purposeful life.

What was the intellectual impact of your uncle on you?

Knowing something is good, but understanding it deeply is better and leads to the non-obvious superior application of the knowledge and solution to personal and medical challenges. This may apply to any subject in science, art, and humanities.

Develop a constructive critique of any critical subject matter, and do not confuse judging with criticism of subject matter.

Good to know many things, but be the best at one thing.

Understand diversity's true/positive meaning and how to leverage it. That will be a foundation of outstanding leadership for you and others you support.

Find a way to learn quickly what is already known in any field of interest (e.g., chemistry, math, physics, medicine, economics, etc.), and use your time to research and discover the unknown. (Obviously, he was the best example I knew of the learning fast of what is known and moving on to discover other things)

"FTM gave a short lecture in Germany at the time on "physics without any assumptions" which later evolved in part to work on the quantum entanglement..."

For a layperson: what are Heisenberg's "uncertainty principles"?

Formulated by the German physicist and Nobel laureate Werner Heisenberg in 1927, the uncertainty principle states that we cannot know both the position and speed of a particle, such as a photon or an electron, with perfect accuracy; the more we nail down the particle's position, the less we know about its speed and vice versa (Google).

In other words, we cannot be 100% sure about anything. Even if we can predict the future, some uncertainty could lead to a different outcome. Hence the conversation of FTM with Emperor Haile Selassie I of Ethiopia about the need to delegate power to parliament even if FTM knew the Emperor might not do it.

For a layperson: "quantum entanglement"?

Quantum entanglement is a bizarre, counterintuitive phenomenon that explains how two subatomic particles can be intimately linked to each other even if separated by billions of light-years of space. Despite their vast separation, a change induced in one will affect the other (Google).

In other words, there can be instant communication between two particles (objects) in space even if they are many light-years apart. This means time is nonlinear, and traveling faster than the speed of light is possible.

Einstein objected to this theory in quantum physics throughout his adult life. Finally, the theory was proven correct as recognized by the 2022 Nobel Prize in physics. Technological development is in progress to create computing at speeds multifold faster than the speed of light and similarly in space travel.

Does this mean the previous assumptions are hindrances to human potential? That potential is like what your uncle did, medical diagnosis without medical equipment, etc.?

The short answer is yes. Assumptions and superstitions, which are connected mainly with ignorance retard or stop the pace of our mental evolution. To continue to evolve as humans to a greater and better awareness, we need to understand our assumptions and determine what they are doing for us and against us. Any speculation is a simplification of reality at best and an abstraction of reality at its worst. I am sure we can think of many assumptions about people, places, politics, leaders, countries, God, etc., that may help us rationalize things at the moment, but in the end not fully grounded in the transient truth.

For example, most people think they are more evolved than the tribe that lives in the desert in Southern Africa, hence more intelligent. It took scientists over three centuries to understand and accept the fact evolution is about who adapts best to their environment. That is, who is most intelligent about their environment? Imagine someone from Kentucky, USA going to that desert. They would not last two days alone, while the tribe has

DR. GABE TZEZHAI

lived there happily for centuries. Also, scientists know human life started in Africa very well and branched out to the rest of the world over time. For example, changes in color from dark to lighter skin were necessary to adapt to the northern environment. That does not mean whites are more intelligent than blacks, but it means they are genetically more adapted to the colder environment. That also means intelligence and ignorance are equally well distributed in all races if you accept there are different races in the world, unlike FTM, who believed there is only one race, the human race.

On being a full member of the American Institute of Medical and Biological Engineering (AIMBE) and US National Academy?

President Abraham Lincoln started US National Academy to ensure that all aspects of the country's development be based on scientific and engineering principles, which continues till today. The Academy has served the country in all growth aspects since its establishment. It now continues to serve the country while often sharing important findings/learnings with the rest of the world, especially on healthcare, agriculture, and the environment.

It was first elected to the prestigious American Institute of Medical and Biological Engineering in 2009 and later as a full member of the US National Academy - Biomedical Engineering in 2014. These honors are recognized for "providing leadership in healthcare and developing and commercializing healthcare products that improved public health globally."

These recognitions are very rare, especially for someone from the industry and an immigrant. Therefore, I am most grateful to the many US science and medical institutions, former professors, mentors, and local and national government members that actively supported my nomination and election to be a full member of these two prestigious and influential institutions.



Advise for young people (study habits when you were a student, STEM, etc.)

Aim high on your education and career goals. Share your goals with your mentors, teachers, etc. Do not assume or believe you can do it all by yourself. Get all kinds of mentors who will be lifelong supporters over time. People will judge you by the size of your goal; if it is meaningful, some will go out of their way to help you. I am sure you have it in you to get there.

If you are focused on science and engineering in your core degree(s), these are key to how things (medicine, energy, computer apps, movies, etc.) are developed in our world. Add some business and financial education (classes) via electives or graduate studies. The measure of whatever you contribute, invent or even lives you might save have a bottom-line financial component.

Knowing basic project finance will let you see what your effort is worth, and significantly, it will help you ensure you are working on meaningful projects upfront.

DR. GABE TZEZHAI

Keep a notebook to jot down your ideas. Check the patentability of your argument. If working for a company, have them patent your idea, but with the recognition, it is your idea and the data to support it. It is your right to be named and recognized, but make sure you ask for it.

I worked on developing an artificial kidney that would be the size of a cellphone to be worn outside of the body on the hip. I received a good scholarship, but unknown to me the University and a sponsoring company filed patents. When I learned about the situation, I asked, "What about me?". I was promptly told that I got my payment already, that is, the scholarship, and at that time, accepting the scholarship unconditionally meant that I waived my rights to other benefits. The University and the company spent time in court about who owned what, and eventually, the invention was optimized and commercialized with millions of dollars of income per year for both parties. This happens to many youngsters and grown-ups in Eritrea and Africa. I urge the young to learn from our mistakes and better manage their talents.

On your voluntary work with CRO and the late Jerry Springer.

CRO or Cincinnati Reaches Out, came to be in the mid to late 1980s when there was a desperate need for food and medicine in the Horn of Africa due to the famine and wars devastating the region. The Eritrean Relief Committee (ERC) was doing what it could to collect and get relief to parts of Eritrea via Sudan that relief was not getting to, which were most of Eritrea.

My Eritrean friend Ogbazgy Asmerom and I observed that the NGOs collected lots of money and material in response to the daily terrible famine stories on the news about the Horn of Africa. Still, none of that was getting to Eritreans that lived outside of the places controlled by Ethiopia's Derg.

I then asked and got an interview with a local NBC affiliate news station about the situation in Eritrea and the NGOs' lack of effort to get help where it is needed.

The NGOs were embarrassed and agreed to help some in fundraising for Eritrea. With the help of the Eritrean Community and the Eritrean Relief Committee (ERC) headquartered in New York City, we organized a fundraising and publicity event at the Hyatt Regency in Cincinnati, which kindly offered us free use of their conference rooms and hotel rooms worth hundreds of thousands of dollars. I gave them a copy of ERC's nonprofit certificate for the hotel to get the tax write-off for the facility use and services they provided us. The event was a wild success regarding publicity of the tragedy in Eritrea, relief money, food, and medical material commitments.

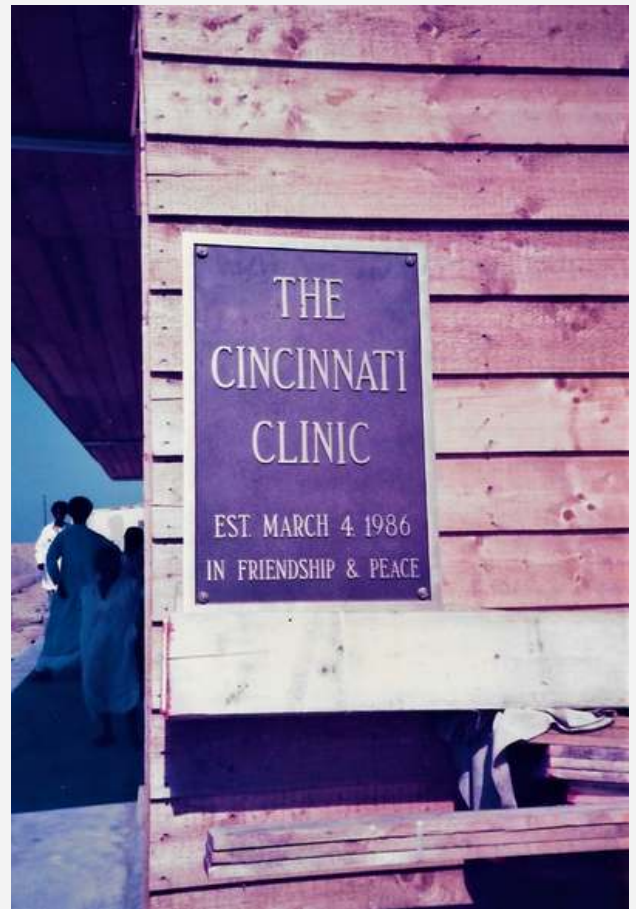
About a week after the event at the Hyatt, management of the local NBC affiliate called me and asked what they could do to help keep the focus on Eritrea going. We soon agreed to have a local initiative, CRO, with members representing the pharmaceutical industries, hospitals, business leaders, churches, and the media. This included Jerry Springer as a spokesperson and me as a guide to express the need in Eritrea and help ensure the aid gets there.

Our main message became that aid is not going where it is needed. Please assist us; we will get it there, distribute it and document the distribution with the help of NBC and report back to the donors. The effort became hugely successful, getting much need support to Eritreans in the countryside. Many logistical challenges were overcome with the help of local and federal government members like the late Senator John Glenn of Ohio, the late Vice President, and later President George Herbert Walker Bush.

DR. GABE TZEGHAI

The CRO effort continued for years, including building a large clinic on the Sudan side of the border to avoid being hit by Ethiopian warplanes and serve Eritreans in desperate situations. CRO members visited Sudan and Eritrea repeatedly to help distribute aid and report on the relief aid. I accompanied CRO members on the first trip to Sudan and Eritrea to distribute aid and document the distributions. Mr. Tesfa-Alem Seyum, Executive Director of ERC, kindly attended the following trips of CRO members to Sudan and Eritrea, helping cement CRO's relationship with the Eritrean cause.

CRO members visited Sudan and Eritrea repeatedly to help distribute aid and report on the relief aid.



THE CINCINNATI CLINIC



DR. GABE TZEGHAI



CRC members and NBC crew

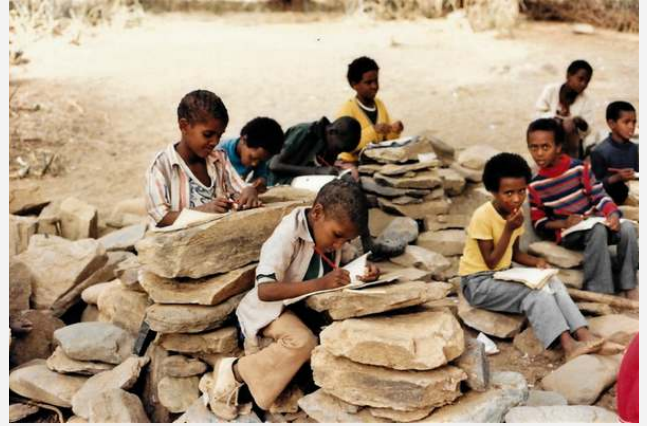


Inside liberated zone Eritrea.

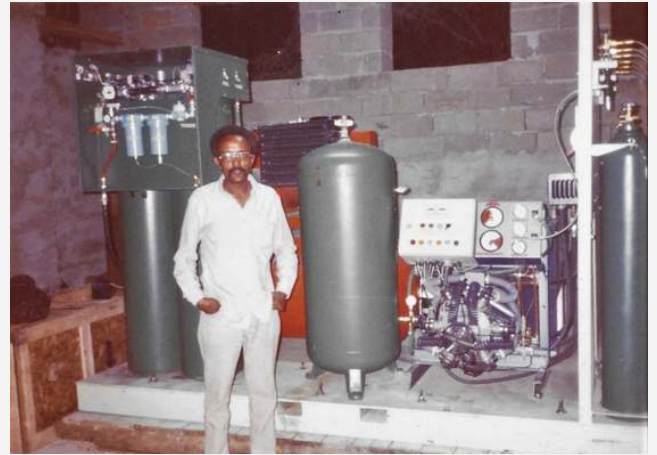


In Port Sudan with Dr. /General Dillard and R. Hauser (NBC Producer), 1986

DR. GABE TZEGHAI



Inside liberated zone Eritrea, 1986.



A mid-size battery project



Providing medical services at the Cincinatti Clinic, Suakin, Sudan, 1986.

Members of the CRO learned more and continued to sympathize with the Eritrean cause for independence, actively pressuring elected local officials, US Congress, and the White House to have a severe look and help bring relief to the terrible humanitarian and political situation. CRO stayed active until the independence of Eritrea, and the Secretary of CRO (a lawyer) went to Eritrea and witnessed and reported on the Eritrean Referendum in 1993. I have lovely lunch meetings periodically with former CRO members residing locally in Cincinnati, Ohio.

Would you elaborate on how the logistical challenges of getting relief supplies to Sudan for Eritrea with the help of federal government members were achieved?

Many logistical challenges of getting relief supplies to Sudan for Eritrea became significant due to the objections of the Ethiopian Government to sending relief via Sudan. Objections were registered with various countries (US, Germany, etc.) were overcome with the active help of local and federal government members like Senator John Glenn of Ohio and, at the time, Vice President George H.W. Bush who, for example, made calls to the countries governments to allow relief planes and ships to land and dock, be supported with expiated refueling and services over the objections of the Ethiopian Government.

On your patents?

Total of 16 granted patents and a few more in the works. The active patents cover most health care. Specifically, oral health impacts whole body health, women's health, prevention and early treatment of chronic diseases, bone health (anti-osteoporosis), and sports medicine for endurance and recovery. I got some recognitions, including promotions and increased salary compensations for my early patents. However, the missed opportunity was to take one of the inventions and commercialize it with partners like we are doing with OptiCel. The challenge was, being first generation here supporting myself and my family in the US and back home, assuming that I did not have much freedom

DR. GABE TZEZHAI

to go on my own, or so I thought. However, mentors later told me, "If there is a will, there is always a way in America."

On Summit Innovation Labs.

SIL is a company organized by individuals from different disciplines and backgrounds to collaborate on an ambitious mission. That is, to start the healthcare journey to the next frontier in medicine, defined as prevention and early treatment. All partners had distinguished careers in industry, and we all took an early executive exit from our jobs to focus on SIL's mission as a second chapter in our profession and to give back some to humanity.



Summit Innovation Labs (SIL) is dedicated to the prevention and early treatment of key chronic health care challenges.



Gabe E. Tzeghai Ph.D.,
Chief Executive Officer



Catherine L. Scruggs
Chief Operating Officer/
Chief Financial Officer



Satya N. Majeti M.Sc., Ph.D.,
Chief Technologist



Haile Mehansho, Ph.D.,
Chief Scientist

Mr. Tsegay Iyasu, your late father-in-law, was a prominent Eritrean lawyer. Would you tell us briefly about him: his political activities during Emperor Haile Selassie, the Derg, and his exile, immigration to the US, passing the bar, winning a big case in Iowa, and his friendship with Governor Terry Branstad of Iowa, his status as a role model for Eritreans inside and the diaspora?



The late Mr. Tsegay Iyasu

Ato Tsegay's life is briefly chronicled in the book "Tsegay Iyasu, Leader for Freedom and Justice."

He was a gifted person with uncommon oratory skills. He was committed from a young age to the Eritrean cause for independence. He was well-versed in Ethiopian, British, Italian, and US laws. He sometimes improvised with the laws in the bible and won when he thought he would not prevail using existing national or international laws. As a lawyer, he accepted a position as a prosecutor and then as a public defender, in each case, to do his best to exact justice in an unjust system. He joined the struggle for Eritrea's independence well before he started working as a prosecutor. He cleverly argued many cases defending young Eritreans accused of treason and helped free them, then facilitated their move to join the fight for independence in the field (Meda).

DR. GABE TZEZHAI

He was jailed and prosecuted many times for his political activities and was eventually forced to give up everything, including his family, whom he naturally relished greatly. Finally, independence fighters broke him out of jail, leading him joining the EPLF in the field. Years later, with the advance in his age and the untreated traumas he suffered in Ethiopian prisons, he was discharged from his duties in the area and emigrated to the United States in 1980.

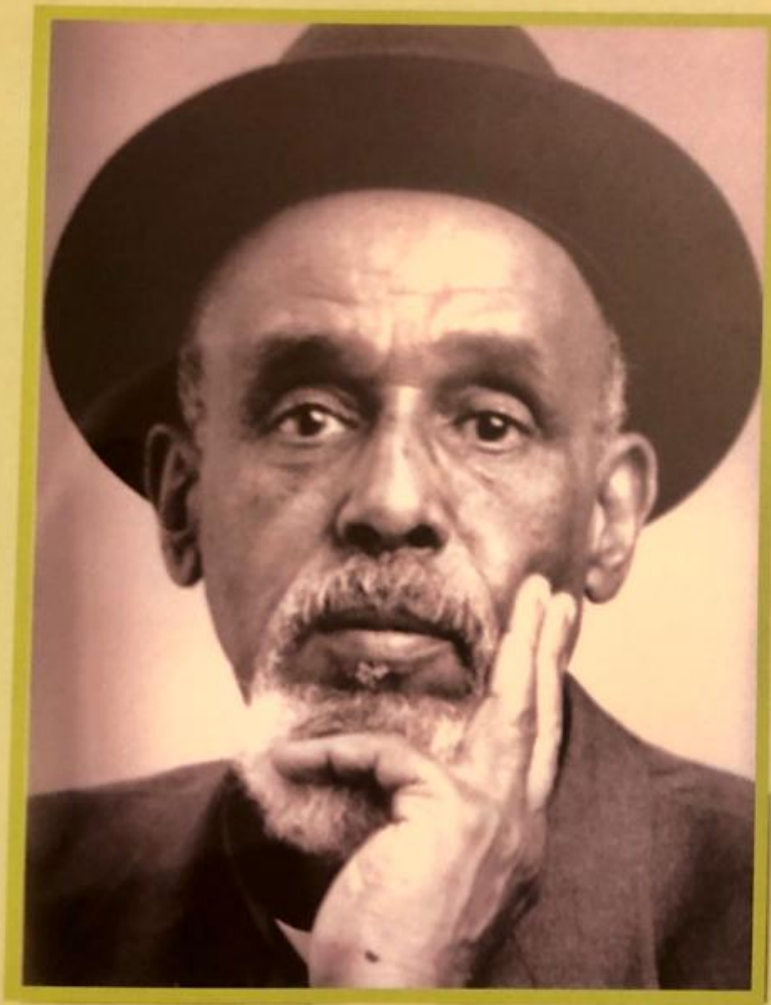
Three months after he arrived in the US, he took and passed the US law bar and started practicing law with the Iowa State government. He quickly resolved over five decades-old cases and became dear friends with the then-Governor Terry Branstad. Ato Tsegay vigorously and successfully pursued his push for humanitarian aid and justice for Eritrea through the Governor's office and the local and national representatives of the State of Iowa. He also toured the US to give educational lectures on Eritrea to help educate the next generation on the history and legitimacy of the case for Eritrea's independence until he passed away in the US. His remains were returned to independent Eritrean and interred with full military honors afforded a veteran of the Eritrean struggle for independence and justice.

According to his godfather, Ato Weldeab Weldemariam (WelWel), "Tsegay is a man of exceptional courage, endowed with great mind and communication skills. He gave his all to the Eritrean cause and was a critical resource for me and my efforts. I consider him undoubtedly one of the founding fathers of our beautiful country, Eritrea."

Thank you, Dr. Gabe.

Dr. Gabe's new Tigrinya book on his uncle
Father Teklehaimanot Mesgun

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***ERITREAN
DEVELOPMENT
FOUNDATION***

EST. 1976

Abraha Bahta Fundraising Dinner

Asmait Solomon

The Eritrean Development Foundation (EDF) had a successful fundraising event held in St. Louis, Missouri, on April 29, 2023. The night started with a lovely traditional dinner kindly prepared by the community's women. After dinner, guests were invited to the hall for a presentation on the Eritrean Development Foundation and its last project, building a maternal home in Kerkebet, Eritrea. Also discussed was the organization's current fundraiser for the Abraha Bahta School for Blind (ABSB) in Asmara, Eritrea. After the presentations, the guests mixed, mingled, and enjoyed traditional refreshments while bidding on artwork and buying Eritrean jewelry and merchandise. After that, guests enjoyed a vibrant game of Eritrean bingo featuring familiar patriotic and traditional images. Bingo winners were awarded patriotic merchandise, such as an Eritrean license plate holder, an Eritrean flag shirt, and traditional scarves. The night ended with lively Eritrean music and dancing, and guests danced to upbeat music from some of the ethnic groups of Eritrea, including Kunama, Saho, Tigre, and Tigrinya.

The Eritrean Development Foundation would like to thank the St. Louis Eritrean community and the surrounding areas for participating in our event and making it fun. Thank you to the women of the St. Louis Eritrean community for preparing the dinner. We would also like to thank all the donors who couldn't attend but contributed electronically or by mail. With all of these contributions, we can make our event and project a success.

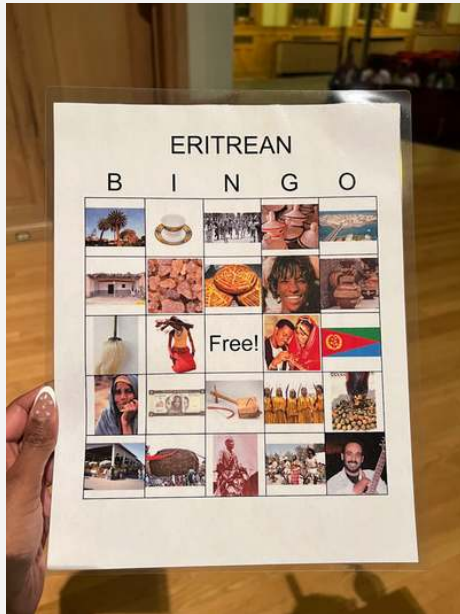
For EDF's website, please click below.
eridevelopmentfoundation.com, for more to come!

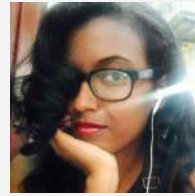


Abraha Bahta Fundraising Dinner



Abraha Bahta Fundraising Dinner





Delina's Corner

Delina Yemane

"Those who have been privileged to receive education, skills, experiences and even power must be role models for the next generation of leadership."

-Wangari Maathai, the first Kenyan and African woman to win the Nobel Peace Prize

Who is a role model? Is it the powerful, the wealthy, the famous, the wise?

Lately, I have been contemplating what it means to have and be a role model.

Though I've always held the belief that role models are indispensable, my interest in the subject was revived when I recently met up with fellow public health graduates from my alma mater. We were having a lively conversation about their work experience in Assab, Eritrea, when they started recounting their travels to remote villages along the Eritrean border for vaccination campaigns. Among their most memorable adventures, they told me how one of them, a warm, dynamic young Eritrean woman in her early twenties named Rizban Zekarias, had, much like her name, a rather unique routine.

At the time, Rizban was a new employee at the hospital in Assab, and due to the long-hour drives that vaccination campaigns entail, her co-workers had encouraged her to stay behind in the city where she would be more comfortable. But she would hear none of it. She refused to be left behind, insisting on joining her team wherever they went. During their trips, the team astutely made Rizban sit in the front seat of the ambulance alongside the driver while everyone else sat in the back. This was no accidental arrangement. Rizban, seated in the front, sent a powerful message- it suggested to other people that she was the team leader. When they all arrived at a vaccination site or stopped in the middle of a village, people's gazes fell on her- the young "girl boss."

But more importantly, at every stop, Rizban took on the habit of approaching little girls in these villages and giving out pens like candy. And when she ran out of pens to give, she begged her colleagues to hand over theirs!

I was awestruck.

They told me this story as if it were something commonplace. And I suppose it could look perfectly ordinary at first, easy to brush off without a second thought. But imagine for a second being one of those little girls in one of those remote villages. Imagine the little girl looking up one day and seeing a young woman with a warm smile on her face- someone who looks just like her!- in a position of apparent authority, handing her a pen to encourage her education. Imagine what kind of a message that sends.

Imagine how long the little girl will carry that memory in her head.

It's no secret that children and young people are impressionable- small moments like these- while they may look mundane on the surface- can create a resounding effect, probably changing the trajectory of their lives significantly. Handing out a pen is no extraordinary act, yet it can bring about real change when done under the right circumstances and with the right intentions. This reminded me of Pakistani education activist and Nobel peace prize laureate Malala Yousafzai's words at the United Nations Assembly:

"...even one book, one pen, one child, and one teacher can change the world."

Change comes when little boys and girls look at people like Rizban and say, "This is who I want to be when I grow up." It's the desire and the conviction to be like the people we admire. That's the power of role models.

This led me to think about the power each of us holds- or our actions' power, no matter how big or small.

We all have the potential to be role models for others. We may not be famous or wealthy or be wise or powerful in any conventional sense, but our actions hold the power to help- or harm- people.

Delina's Corner

In a world that can often feel cold and uncooperative, the slightest kindness extended can feel like an oasis in the desert. And, like a drop that creates a ripple, even one warm smile, one word of encouragement, one helpful nudge in the right direction- or, in this case, one pen- can make a difference.

If we stopped to think back on our own lives, we would find our very own oases in the desert- those who altered the courses of our lives in one way or another, those who made us think more deeply about what kind of human beings we want to become and those who showed us new paths we didn't even know about. I hope everyone was as lucky as I was (and still am) in this respect.

It's far too easy to dismiss the consequences our actions can have on others. We don't like knowing that we can have that much influence because it would mean having a certain amount of responsibility in wielding it. So we often don't bother thinking about the impact we can create. And other times, we don't think we carry that power.

But the rest of Rizban's story is proof enough.

While the team was busy with the vaccination campaigns, one of the little girls who had been given a pen searched for Rizban in the crowd and, when she didn't find her, came up to another public health practitioner, my old classmate Abraham Haile, and said:

"Where is the lady that gave me the pen? I want to show her what I wrote with it."

So let's not leave all the "role modeling" to celebrities and notable people. Instead, let's look within and challenge ourselves and those around us to be "real models."

And as for the skeptics, the people who think that they can't possibly make a difference with small acts, I would like to share a Hawaiian parable I came across recently in a book entitled *Half the Sky: Turning Oppression into Opportunity for Women Worldwide* (Nicholas D. Kristof and Sheryl WuDunn, 2009):

A man goes out on the beach and sees that it is covered with starfish that have washed up in the tide. A little boy is walking along, picking them up and throwing them back into the water.

"What are you doing, son?" the man asks. "You see how many starfish there are? You'll never make a difference."

The boy paused thoughtfully, picked up another starfish and threw it into the ocean and said "It sure made a difference to that one".

Tagline:

This is a story about impact and how small gestures of service and kindness have the power to change- and, in the process, make role models/real models out of ordinary people.

Short Bio:

Delina Yemane Dawit is a public health practitioner and a freelance columnist from Asmara, Eritrea. After reading the Harry Potter series at thirteen, she fell head over heels in love with books and hasn't looked back since.



A Night to Remember: "Love of Our Land"

**Eritrean Students
Association (EriSA)
at University of
Minnesota**

First Cultural Show

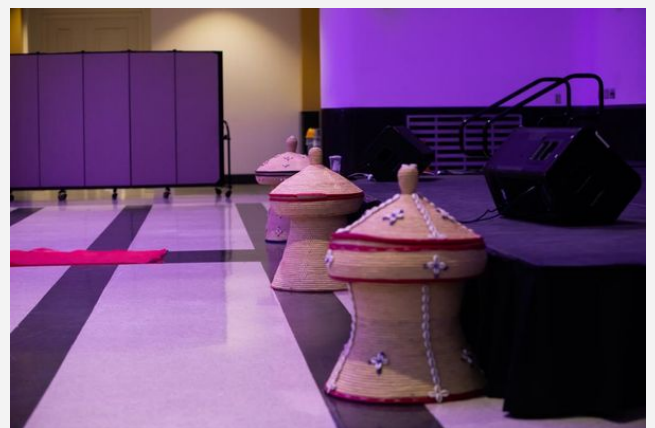
A Night to Remember: Love of our Land"

Yasmine Adam

Photography (including the back cover courtesy of
Adrian Radulescu

On Saturday, May 6th, the Eritrean Student Association at the University of Minnesota hosted the first cultural show of its kind. The Eritrean Student Association (EriSA) strives to embrace Eritrean heritage and culture in all its forms by creating an intellectual, cultural, and social environment for students at the University of Minnesota. Our spring show titled "Love of our land" was a night dedicated to honoring our roots and representing Eritrean culture to its fullest. So often, there are many misconceptions about Eritrean culture. So many people are not aware of the diversity our rich culture holds. Our spring show provided viewers with authentic dances from all our nine ethnic groups, a script that guided along the show's premise, and performances from Eritrean artists SNM Ranger and Senite. In addition, Tareke Tesfahiwet and Awet Okbay, famous Eritrean musicians, performed.

As a co-founder, president of the association, and someone who is both Tigre and Saho, it was imperative for me to see Eritrean representation in all its forms. EriSA was born out of the need for our cultural representation on campus. As common as it is to join Eritrean and Ethiopian student groups together, we knew we wanted our own space to learn and diversify ourselves. One year ago, we were officially established as a student group. One year later, on Saturday, May 6th, we threw our biggest event of the year, and the night was everything we wanted to be and more. We had over 500 members in attendance, all raving about the night. As we conclude our first year of a student group, we hope to make EriSA Night a yearly occurrence. We know EriSA has a bright future on campus and hope to inspire other Eritrean students across campuses nationwide.

















Dexter Story

As I prepare for my fifth trip to Eritrea this week (May 21, 2023) to witness firsthand the country's Independence Day celebrations, I am less concerned about enduring the long flights and layovers than I am about doing my best academic work. I am a Los Angeles-based musician and Ethnomusicology doctoral student in my research year, and I have chosen traditional Eritrean music as my focal study. "To whom much is given, much can be expected," my father used to caution. Although this graduate research is a dream come true, I wholeheartedly know that it is no small task.

Ethnomusicology is the study of music as culture. According to one pioneer, the field believes that our musicality makes us human. The northeast African country of Eritrea, with its rich and largely undocumented musical heritage, is a unique case study of this humanity. The population of roughly six million comprises nine recognized ethnic groups, each of which is lauded for its unique and authentically represented musical expression. It is this fact that interests and informs my doctoral thesis. Some might argue that this is par for the course in studying the indigenous music of any polity. However, in the case of Eritrea's case, these nine groups are particularly profoundly entrenched in the nation-building project through their repertoire.

It must first be mentioned that Eritrea, which this year celebrates the thirtieth anniversary of its nearly unanimous national vote for independence after a brutal thirty-year war with Ethiopia, has much to offer the dedicated social scientist. The country's musical legacy alone is a robust sampling: research opportunities include pre-historic and ancient indigenous folklore, sublime liturgical music of the orthodox Christian church, borrowed practices from early Arabic traders and conquerors via Adulis, Assab and Massawa ports, military marching band formations during the Italian occupation, mid-20th-century theater and cultural troops, and on and on up to the gamut of digital soundscapes heard today. A few scholars



provide musicological, historical, and anthropological frameworks for studying these artistic developments. Still, it will take academics like UC Santa Barbara Ph.D. candidate Raymok Ketema, whose work engages with music and liberation, as well as other Eritreans, to realize the full scholarly potential of the legacy.

So, as I, an African American, contemplate the trip ahead, I am humbled by the privilege I have been afforded and the thought of making a difference within the context of my discipline. Ethnomusicology requires specific skills, awareness, theoretical background, methodology, and documentation. We discover, listen, observe, record, video archive, interview, contrast, perform (as in Hood's "bi-musicality"), transcribe, deduce, and archive. Further, our new and improved commitment demands that we center not on ourselves but on the people we "interrogate." This includes paying it forward in unprecedented ways. For example: Dr. Bruno Nettl, author of The Ethnomusicologist suggests we train our subjects to perform ethnomusicology, perhaps even back on ourselves. The interviews and data I glean from Eritrea will have meaning correlate to how effectively I infuse value and relevance for Eritrea into my work while also leaving clear and accessible signposts for those musicological scholars who follow behind me.

In closing, I send my warmest wishes to the people of Eritrea on Independence Day. I also express my gratitude for the future visit, where I anticipate hearing music profoundly meaningful to Eritreans in multiple contexts. I can only imagine the hard work it takes the country's musicians, composers, music directors, producers, dancers, choreographers, music educators, and cultural diplomats to script and rehearse for the moment. These culture bearers bring the celebration to life and are much more than simply "behind the scenes." I acknowledge them and acknowledge the diligence I must get to my process and progress in the doctoral pursuit. Thank you.

South Region Public Diplomacy Group's First Annual Conference: New Orleans, LA.

28 April – 30 April, 2023.

As we began our journey into new territory and new beginnings for the National Public Diplomacy Zoba South Region to gather together for the first time in person since the start of NPDG, we were unsure of what to expect, like all new things. However, in the end, we left with knowledge, connections, and memories for a lifetime as we eagerly await to share our experiences.

We first met in Dallas and drank tea and breakfast hosted by Azmera in her home. Upon arriving in New Orleans, with our beautiful Eritrean flag waving from our car, we were welcomed by Biniam to join together with the Houston NPDG members, Elsa, Tsigereda, and Bisrat, for a Cajun-style dinner. The dinner opened our eyes to Louisiana's beautiful family style and tasteful seafood culture; some of us were brave enough to try the delicious frog legs. We shared laughs and exchanged our enthusiasm and joy of being in each other's company.

We stayed at a hotel about a 20 min drive from downtown, allowing for the perfect balance of comfort and ease of exploring the city.

We started the day early on Saturday, the first day of the conference, and put on our beautiful yellow shirts explicitly made for this year's conference, thanks to the help of Asmait. We met in the conference business room on the first floor, where we were given a notepad and pen and welcomed by Ruta Abraha and Saba from the New Orleans Eritrean National Union of Eritrean Women (NUEW or hamade) community. They prepared a traditional bun or coffee ceremony to make our time together beautiful and purposeful.

Following zekri sematat (moment of silence), everyone could begin by introducing themselves and sharing a proverb/saying in Tigrinya or something unique about the Eritrean culture they like. This allowed us to begin the meeting educationally and culturally. Once we all shared, we also started to break down what Public Diplomacy has done over the years, what it aspires to do, and what the core foundations of its mission are. This allowed everyone to use this space to inform themselves better and learn more about where we have been and where we would like to go, with the potential to reach new possibilities. While drinking the bun and shahi (tea) amidst the meeting, we began an Eritrean trivia activity. Those who could not join in person joined via Zoom, and we competed to answer questions on Eritrean history and facts. This game lightened the nature of the conference while learning and challenging our knowledge. Some even called on a friend to help them answer some tough questions.

To close out the meeting, everyone shared one recommendation they have or an idea they would like to bring to the table that can enrich Public Diplomacy and Eritrean communities in the diaspora. Among the ideas was incorporating storytelling-engaging activities that bridge together different generations of people within our communities and allow young minds to join public diplomacy and bring about new ideas from youth.

The dinner opened our eyes to Louisiana's beautiful family style and tasteful seafood culture; some of us were brave enough to try the delicious frog legs.

South Region Public Diplomacy



Once we finished our meal with the help of the volunteer MC Yonas, Azmera, Tsigereda, Biniam, and Sara, each spoke about what Public Diplomacy is, what we have been able to accomplish, the importance of sharing our culture with the world, the desire to welcome young minds to join, and the gratitude for the hospitality of the community for hosting the 1st Annual Conference with exceeded expectations. In addition, one of the young girls "Helen" from the New Orleans community brought with her two friends who were not Eritrean, one who went to Eritrea with her and spent months getting to witness and appreciate our culture first hand also spoke to the group about his love and gratitude for the time he had back in Eritrea learning to make bun (coffee), and visiting places like Keren.



Before preparing for the dinner and guayla (music) that was set up by the New Orleans Eritrean community, Biniam was kind enough to order some sandwiches and taught us the history of "PoBoy" Sandwiches as we all shared a meal while conversing on the history of last names in Eritrea to close out the meeting.

Upon arriving at "Sammy's Ethiopian Restaurant," a beautiful array of dishes and a venue with the loving and tight-knit Eritrean community in New Orleans and families, they welcomed us with nothing but love. We met new people, exchanged stories, shared food and laughter, and were grateful to be in each other's warm company. Surprisingly, This was the first significant event that the newly opened restaurant hosted, and the experience was superb, with even the chef joining us as we danced toward the end.



South Region Public Diplomacy

Following the speeches, thanks to the "Hamade" NUEW New Orleans chapter for the cake, all the women from the communities in attendance shared the cake-cutting ceremony. We then shared many dances during the guayla (music) for the rest of the night.

The following day all the conference attendees finished packing up and checking out of the hotel to prepare for a last day full of adventure. We were first invited for a breakfast and bun (coffee) hosted at Yossef (Joseph) and his Wife's home. We were so grateful for the hospitality and breakfast; it felt like we were back home in Asmara.

After breakfast, we joined Biniam, Tadesse, and other community members for the much-awaited "Swamp Tour" in Lafitte, Louisiana. As many mentioned, the tour was like "therapy" because of the calming and beautiful nature surrounding us. This, coupled with the perfect breeze, was nothing short of a fantastic experience. We got to see many alligators up close and learn about them and the swamp from our tour guide captain as we enjoyed unique sandwiches that were also prepared for us by the community for the tour.

Once we finished with the tour, we headed straight to the "Tekeste Family Market," which was one of the most inspiring moments of our time there as we could see a sign accompanied by two Eritrean flags, a community of people who live in Lafitte that share a deep love and appreciation and awareness of not only Tadesse but Eritrea, the very epitome of Public Diplomacy. We shared a wonderful moment as we walked through the store, saw the Eritrean flag on the workers' uniform, and took a group picture.

We said our goodbyes to the Houston Public Diplomacy teams as they prepared for their drive and made our last stop before returning to Dallas. We arrived at the Alligator Museum and were incredibly overwhelmed with the kindness and genuine hospitality of the woman who runs the museum. She welcomed us with a sign that read, "Welcome, Tadesse and Guests." Once entering the museum, she shared with us the history of the town, John Lafitte, the family-owned museum, and how it used to run. Although it has been closed since the pandemic and the recent hurricane Irma, she also mentioned that we are the first group to be able to tour it since it is closing following those events. This simple gesture meant the world to us as the effort she put in to make us feel welcome and loved, along with the shared appreciation for Tadesse, made this experience an incredibly heartfelt, intimate, and unforgettable way to close out the first-ever Annual National Public Diplomacy Conference.

We look forward to the 2nd Annual NPDG Conference in Houston next year in 2024!



South Region Public Diplomacy





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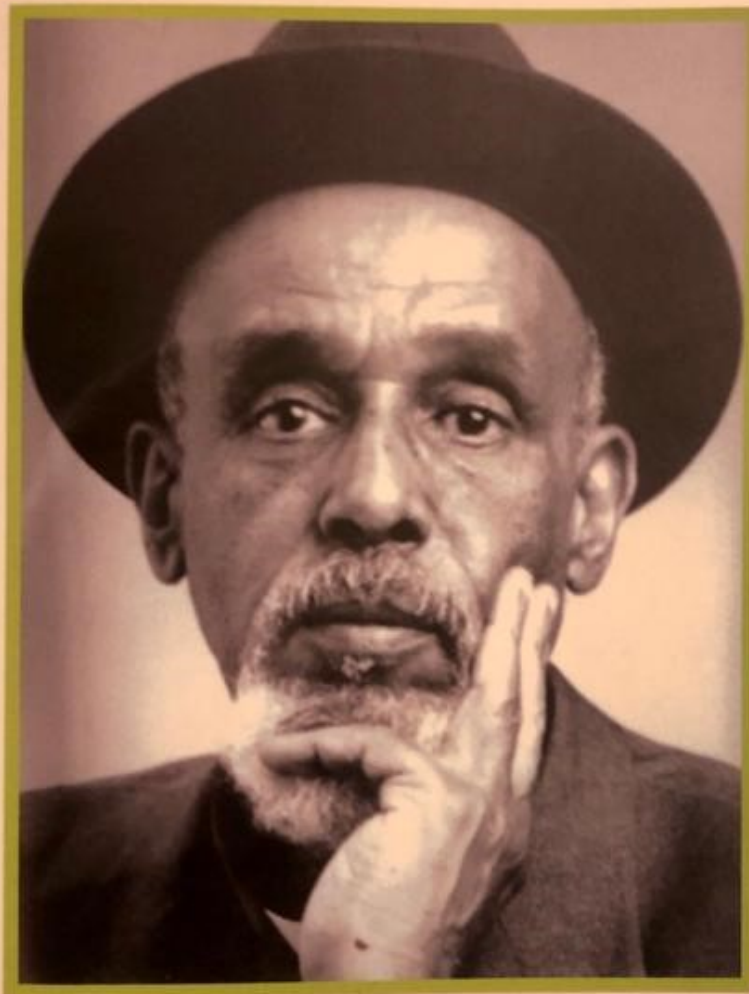
On the 32nd Eritrean Independence Day Celebration held in Miami, Florida, the Eritrean Community Members awarded Dr. Berikiti Measho and Mr. Huruy Tecle plagues for their exceptional community service, inspiring others with their selfish dedication. Various American friends of Eritrea attended the celebration. Among the attendees were journalists from the Miami Herald, entrepreneurs, and professionals.



A NEW BOOK

A SIXTH SENSE TO LEAD AND SERVE

Father Tecle-Haimanot Mesgun



**Man of God and Science, Medical Phenmenon,
Educator and Humanitarian
1920-1989**

By Dr.Ghebre E.Tzeghai & Emnetu Tesfay

NADIA TSEGGA

Introducing

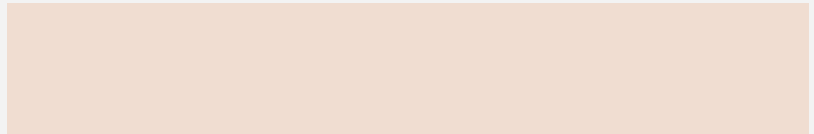
Graphic Designer & Artist

On Florida's 32nd Eritrea Independence celebration, Miami-based Nadia Tsegga, a passionate young artist and designer with Eritrean roots, donated a captivating 30x40 oil painting titled "The Resolute Journey: A 30-Year Struggle for Eritrean Independence". The iconic photograph captured during the Eritrean struggle for Independence inspired Nadia's oil painting. It serves as a lasting tribute to the indomitable spirit of the Eritrean people and their triumphant quest for freedom. It encapsulates the legacy of Eritrea's 30-year-long struggle, reminding us of the power of determination and the human spirit's capacity to overcome adversity.

The Oil Painting was donated as part of #EritreaFightsCancer Wefera, the Oil Paint was auctioned for \$2,500, and the fund was donated to the Cancer Project. Nadia Tsegga hopes to inspire others to contribute to this critical cause.



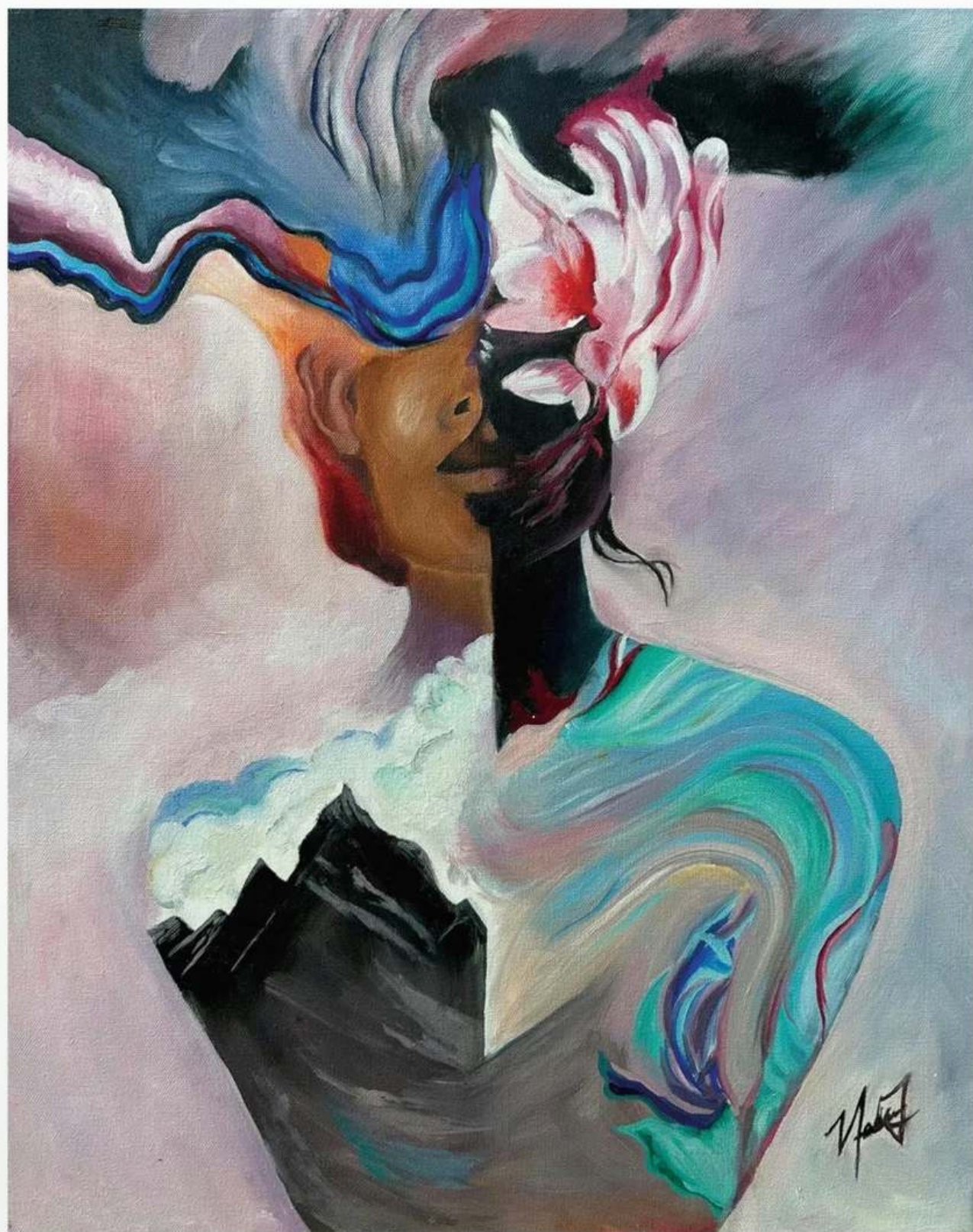
For Nadia's artwork and graphic design click the two links below.

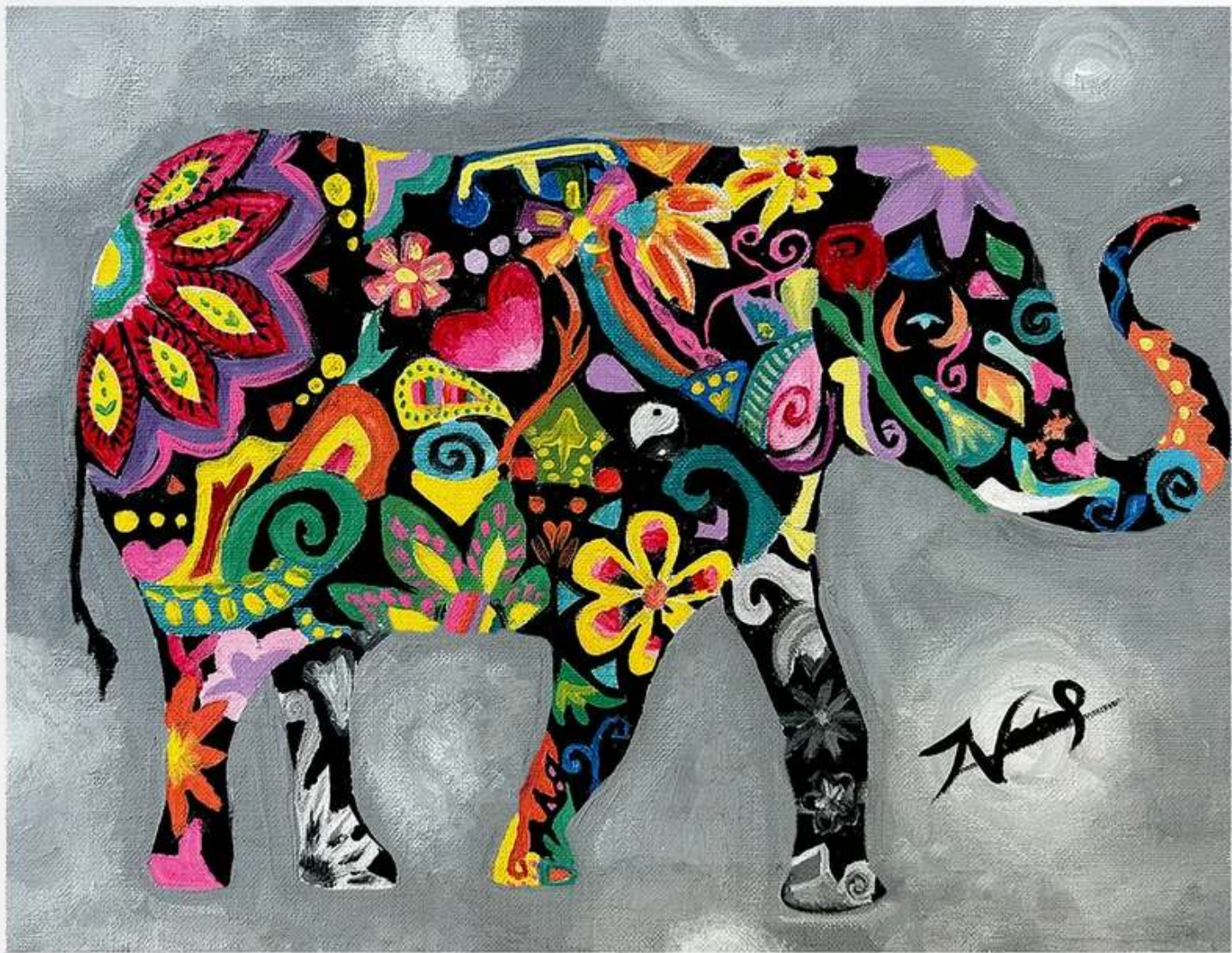


Nadia is an accomplished Product Designer and UX Program Manager based in Miami. She is passionate about improving the world through innovation and practice. Nadia studied at Florida A&M University and graduated with honors in Graphic Communication. Nadia's experience designing consumer-focused mobile, web, and desktop tech products has allowed her to develop a people-focused mentality. As an effective communicator and facilitator, she enjoys collaborating with teams and partners to address complex problems while advocating for all users to deliver a widespread impact. As an award-winning designer with a professional graphic design, marketing, and art background, she brings diverse skills to every project.















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