



OROTTA SCHOOL OF MEDICINE AND DENTISTRY GRADUATES 56 MEDICAL DOCTORS

A total of 56 medical doctors, including 43 in general medicine and 13 in dentistry, graduated from the Orotta School of Medicine and Dentistry on 12 January during the institution's eighth commencement ceremony.

Speaking at the ceremony, Mrs. Amina Nur-Husien, Minister of Health, pointed out that due to the persistent endeavors undertaken to ensure effective and quality health services, Eritrea is registering major progress in the health sector. She also called on the graduates to serve the

public with dedication and follow in the footsteps of their predecessors.

Also speaking at the event, Dr. Yemane Seyoum, Associate Professor and Dean of Orotta School of Medicine and Dentistry, indicated that since the institution's establishment in 2004, 285 students have graduated in general medicine and 35 in dentistry. This has greatly improved the doctor-patient ratio in the country. In the first years of independence the ratio was one doctor to approximately 37,000 patients, while now it is one doctor

to about 16,000 patients.

A representative of the graduating class commended the Government of the State of Eritrea for its support,

expressed the students' appreciation to parents and instructors, and asserted the students' readiness to serve the people and the nation with dedication.

TRAFFIC ACCIDENTS DROP BY 18% NATIONWIDE

Documents from the Office of Police Traffic show that the number of traffic accidents in 2018 dropped by more than 18% nationwide compared to the previous year.

In 2018, 161 people died due to traffic accidents, while 1,250 people sustained injuries. Damages to property amounted to more than 45.4 million Nakfa.

There were over 100,000 traffic violations registered in 2018, while 2,136 of the accidents were caused by drivers between the ages of 30 to 59.

Noting that drunk drinking, mobile phone use, and speeding are among the main causes of traffic accidents, the Office of Police Traffic called on all drivers to abide by traffic laws and support police traffic officers in their efforts.

The report also called on schools, in collaboration with the Office of Police Traffic, to organize seminars for students on traffic laws and safety.

ERITREAN COMMUNITY FESTIVAL IN AUSTRALIA

The Festival of Eritrean communities in Australia kicked off on 11 January in Melbourne with great enthusiasm.

Speaking at the opening ceremony of the event, in which nationals from various Australian cities and invited guests took part, Mr. Mehari Tekeste, General Counsel of Eritrea in Australia and New Zealand, said that this year's festival is unique for it is coincides with the recent unfolding of peace and cooperation in the Horn of Africa. He also congratulated the people of Eritrea and Ethiopia, before expressing his expectation that people of Eritrea will continue to exert strong efforts toward the realization of the nation's goals.

The Chairman of the Holidays Coordinating Committee, Samsom Amanuel, recapped the

important role and contribution of national organizations during the armed struggle for independence and safeguarding national sovereignty. He also noted that they would play a similarly important role in building a prosperous nation.

According to reports, the representatives of the administrations of the Government of Victoria, Eritreans and friends of Eritrea, and

representatives of the Ethiopian community also delivered messages of support.

The festival features a cultural pavilion, an arts and crafts exhibition, cultural and artistic performances, and presentations about the resilience shown by the Eritrean people in foiling external conspiracies against the nation's independence and sovereignty.



MEETING ON EMPOWERING ARTISAN FISHERMEN COOPERATIVES

At a meeting it conducted on 14 January, the Ministry of Marine Resources declared that efforts will be exerted to reorganize existing fishing cooperatives and improve fishing production in the Southern Red Sea region.

There are 17 artisan fishermen cooperatives in the region and over 4 million Nakfa in loans and material support was provided to the cooperatives in 2018.

It was also indicated that in 2019 enhanced efforts will be made to strengthen artisan fishermen cooperatives and increase membership, establish a refrigerated store, introduce modern fishing techniques, organize workshops on fishing and business management, and offer other training programs related to fishing and fishing boats.

Speaking at the meeting, Mr. Mehammed Iyah, managing director of the Ministry of Marine Resources branch in the region, called for the support of the regional administration in increasing fish production and improving the socio-economic livelihoods of fishermen.

Ambassador Mehammed-Seid Mantay, Governor of Southern Red Sea region, noted the importance of the fishing sector to the nation's goals of achieving food security and expressed the administration's readiness to improve production.

Development

A Look at 8th Commencement of Orotta School of Medicine and Dentistry

Kesete Gebrehiwet

Our nation's policy of education for all has been successful in reducing illiteracy. Moreover, the numerous achievements within the education sector have positively impacted all aspects of our society. Human resource development in the healthcare sector has helped improve Eritrea's healthcare system and allow it to reach new levels. One of our nation's goals is to ensure access to healthcare and an improved standard of living for all. Moreover, access to healthcare is a basic human right. In order to achieve these goals and help protect this important right, the Ministry of Health has heavily invested in educating and training medical and dental experts.

The opening of Orotta School of Medicine in 2004 and School of Dentistry in 2007 helped to alleviate the deficit of healthcare professionals in the country and improved the delivery of healthcare services. Through their medical expertise, healthcare professionals have played a vital role in improving people's lives and allowing our country to achieve some of its strategic goals. The Orotta School of Medicine and Dentistry (OSMD) held its 8th graduation ceremony Saturday, 12th January. The occasion is a reflection of the significant progress that has been achieved in human resource development.



Professor Yemane Seyoum

Most of the development initiatives that are carried out in Eritrea are needs driven. Our nation's great need for healthcare professionals in various areas was the main reason for the establishment of the OSMD. Notably, the growing number of

the Eritrean Government invested in developing institutions of higher education to ensure that service providing institutions, such as health facilities, would be staffed by well-trained professionals. Students trained in the OSMD are equipped with the skills, knowledge, and practical experience necessary to ensure high-quality services for the Eritrean people.

Providing quality medical education has been one of the main aims of the OSMD. In addition, great care is taken to ensure applicability with local context. So as to better fulfill these aims, the curriculum has often been revised and updated. For example, the length of study was lowered from eight to six years. As well, in order to assess and assure the competence of medical students, performance evaluation programs have been introduced. These are conducted through close collaboration of external examiners from medical schools abroad. Importantly, this helps ensure that Eritrean medical students receive high-quality training and obtain accreditation from international examiners.



Dr. Milkyas Fseha

graduates from the institution has helped to narrow gaps in the delivery of healthcare.

In addition to the establishment of various infrastructures, such as healthcare facilities, and the provision of medical equipment,

Since its opening in 2004, the School of Medicine and Dentistry has graduated a total of 285 medical doctors and 35 dental doctors. In the 7th commencement, there were 247 medical graduates (51 of whom were females) and 22 dental graduates (with 7 females). Importantly, the increased number of medical professionals has dramatically improved the physician-patient ratio in the country. According to a report from the Ministry of Health



(MOH), the physician-patient ratio in 1991 was 1 to 37,500. By 2018, this improved to 1 to 16,279. Such an improvement is a reflection of the importance of the OSMD and the great efforts of its staff, students, and graduates.

It is important to note that medical and dental students are provided practical training opportunities at all medical institutions of the MOH. This allows them to strengthen their skills and gain vital experience.

According to Yemane Seyoum, Associate Professor and Dean of the OSMD, the graduates who wrote the international examinations, which are a prerequisite for enrolment in post-graduate study, have had extraordinary results. Of note, during the 2017/18 academic year, the OSMD sent 13 graduates abroad to pursue their post-graduate studies in various fields of medicine.

Over the years, healthcare education has been offered in various schools. However, as per the directive of the National Higher Education and Research Institute, which was

undertaken at the beginning of the 2018/19 academic year, the OSMD was merged with the Asmara College of Health Sciences. The new institution is now officially named as the Orotta College of Medicine and Health Sciences (OCMHS).

The OCMHS has 7 departments and 22 programs. There are approximately 1,250 students enrolled. Prof. Yemane disclosed that one of the factors that led to the merging of the colleges was the advantage that merging offers in terms of sharing resources. He also declared that the OCMHS will strive to demonstrate excellence in medicine and health sciences through providing high-quality education and research.

During this year's commencement, a total of 56 students graduated; 43 are from the 2016/2017 Class of Medicine, while 13 are from the 2015 Dental Class.

Milkyas Fseha, a student in dental medicine, graduated with "great distinction." He demonstrated many qualities during his academic career. After the ceremony, he said that he is ready to make a positive difference in his community in collaboration with the past and current graduates. "We will exert our greatest efforts to ensure high-quality services," he declared.

Human resource development in the healthcare sector is vital in order to ensure Eritrea's sustainable development. Prof. Yemane reiterated that the OCMHS is preparing students to successfully take on the challenges that they will face after they graduate. He also went on to remind graduates that serving patients is the fundamental part of their profession and that the graduates should work hard to serve their communities.



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My Return to Eritrea, the Place of My Birth, After 52 years: Dr. Paul Mahaffy

BY: PAUL MAHAFFY (PhD)

I was born in Asmara, Eritrea, the child of parents from the United States and spent most of my first 16 years of life in Senafe before returning with my family to the United States where I finished my education.

I am now a planetary scientist and have spent more than 28 years working at NASA's Goddard Space Flight Center in Maryland, where I now serve as the Director of the Solar System Exploration Division.

I returned to Senafe in December 2018 with members of my family to honor the wishes of my deceased brother Samuel who, especially in the latter part of his life, had been in engaged both professionally

touch on many locations and aspects of the Eritrean society and culture. This included visits to many historic sites in Asmara, the Asmara Museum, and contacts with many citizens engaged in a variety of activities as well as members of the Eritrean government.

I will long remember the good food, the amazing bicycle race on Sunday, and the beautiful art we visited in an Asmara gallery. Eritrea takes education seriously and we visited the Asmara College of Health Science and the College of Business and Social Sciences in Adi Keyh where we were given an overview of this institution by its Dean, Dr. Estifanos.

We visited Ghinda and Massawa, all places where our family had spent time. Eritrean archeologists



Dr. Paul Mahaffy is a planetary scientist and Director of the Solar System Exploration Division in NASA

only to explain the many exhibits in the museum but also hosted a visit to Adulis, one of many rich archaeological sites in this country.

other individuals and their family members who had been in contact with members of our family at this time including the daughter

displacement of many Eritreans, and more recent reconstruction of the country I was not fully aware of what to expect on this visit.



(L) The Mahaffys in Ghinda and in Massawa (R).

and personally with many Eritrean individuals in the United States and wished his final resting place to be in Eritrea.

But aside from this motivation for this travel, it had been 52 years and thus far too long since I had returned to Eritrea and the beautiful city of Senafe.

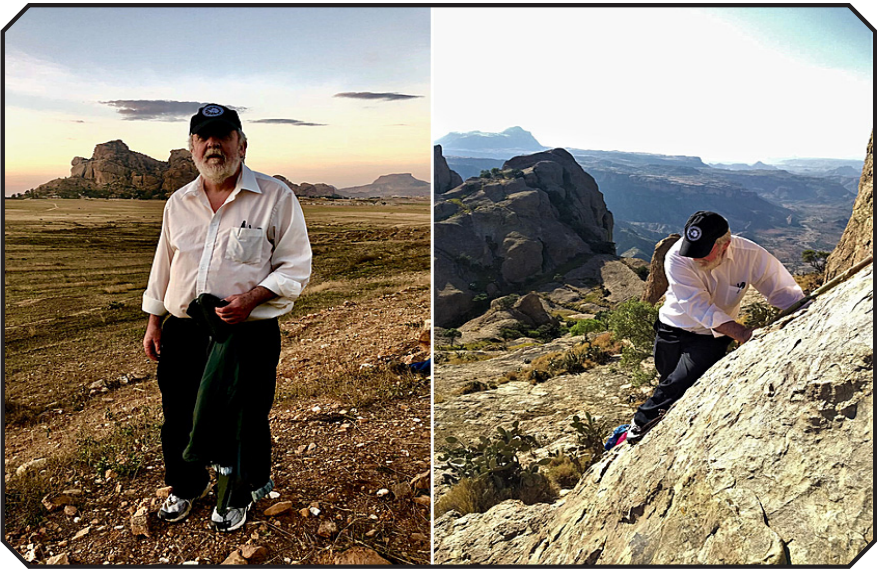
The citizens of Senafe and many other Eritreans in and out of the country were most generous and gracious in support of these wishes of Samuel's family for this funeral and welcomed us to Eritrea.

With excellent support from Samuel's colleague Issayas Tesfamariam and his many friends and associates, we were able to

in Massawa who were members of the museum staff took the time not

My family and I visited the house where we lived for many years and encountered

Our final visit on this trip was to Senafe for the funeral of my brother Samuel. Remarkably, I had not been in Senafe more than 15 minutes before I encountered two brothers with whom I would often play soccer in Senafe more than 50 years ago, nearly every day after school.



(L) View of Senafe from Belew Kelew. (R) Paul climbing Emba Matara for the first time after 52 years. Paul grew up climbing Emba Matara without his mother knowing it

of a woman who had been a nanny to myself and my siblings in the distant past.

A few of us took the opportunity to visit the Saturday Senafe market and to climb the spectacular granite Metera mountain. The funeral itself was thoughtfully organized by community leaders of Senafe and was well attended as many people from the town came out to pay their respect.

Having followed the progress of the Eritrean people since the mid-1960's, when I left the country, up until the present with the extreme challenges of war, extraordinary sacrifices,

What I left with was a reinforced belief in the resourcefulness, resilience, and creativity of the Eritrean people.

Recent developments give promise for Eritrea for a new sustained age of peace and prosperity. I left the country as the New Year broke with a renewed appreciation of how fortunate I have been to have spent part of my early life in Eritrea.

Editor's note: The author is the brother of the late Samuel Mahaffy, a longtime friend of and advocate for Eritrea. Recently, Eritrea Profile featured an interview with Mahaffy's family.



The final resting place of Dr. Samuel Mahaffy.



Classical Sources and Archaeological Research

Abraham Zerai

The use of written or pictorial descriptions of life in the past should be a key source of evidence for any archaeological study of populations or societies from historic time periods. Trying to interpret the archaeology of a past society without also consulting their written records not only makes research unnecessarily challenging, it also increases the likelihood that interpretations will be incorrect. Knowledge about technologies, sea-faring commerce, and manufacturing from antiquity is based on written sources from the period and on scientific analyses of archaeological findings. None of the sources provides full information about the aforementioned issues in antiquity. Instead, a combination of philological and textual analyses, as well as multi-analytical scientific methods, can provide a better understanding of ancient technology. The elaboration of each of these analyses and information from written sources is thus a significant component of archaeological research. Much closer to our topic are the works on natural history, philology, travelers' accounts and chronicles, manuscripts, and epigraphic references because they describe a number of geographical, natural, and socio-cultural dimensions of the past.

It is clear that texts written by people who lived during the past can illuminate our understanding of past societies. They can give us information about the local culture to supplement the multitude of scientific analyses conducted. Such texts can also act as a direct source of information on the past if clear descriptions were recorded. A broad range of textual evidence has been found across the world. It is crucial

to understand who wrote them, when they were written, and why they were written. These three elements are significant to an informed use of written sources from past societies.

Even though contemporary research on Eritrean archaeology is based on fieldwork and scientific analysis, as well as oral traditions, to some extent, a vast amount of knowledge about Eritrea's past is contained in written sources and various sorts of texts. Some of these texts trace back to remote times and were written down in ancient scripts. Others are more recent and include accounts written in European languages by various authors, such as diplomats, officers, travelers, and missionaries. The study of these written sources, which is not yet fully recognized, requires a multi-disciplinary approach which brings together epigraphers, philologists, scholars working on Ge'ez and Arabic paleography and philology, historians from various areas (e.g. religion and linguists), and archaeologists. Textual analysis of written sources and critical investigations of them, as well as in-depth understanding of the context in which they were produced, is significant. Having discussed the importance of classical sources in archaeological research of the Horn of Africa and the need to develop a critical understanding of them, the following are some examples which may help one make sense of these premises.

In recent years, Red Sea archaeology has been the subject of renewed interest by archaeologists, anthropologists, and linguists. The *Erythraean* (Red Sea) trade represents long distance maritime trade between Roman Egypt, Africa, Arabia, and India. Numerous classical accounts of this trade, such



as *Indicopleustes*, *Periplus Maris Erythraei*, Strabo, and Pliny the Elder, have motivated many to focus on the ancient economy. The first mentions of Adulis date back to the 1st century AD. Pliny the Elder, when describing the eastern coast of Africa, mentions an *oppidum Aduliton* (Natural History, 6.34). He also offers an etymological explanation for the name of the settlement, mistakenly relating the name "Adulis" to the Greek word for slave (*doulos*), and therefore assuming the city to have been founded by escaped Egyptian slaves ("*Aegyptiorum hoc servi profugi adominis condidere*"). The importance of the site in international trade is also clearly attested to by Pliny the Elder when he defines Adulis as the most important emporium for the people of Trogydytica and Aethiopia ("*maximum hic emporium Trogydytarum, etiam Aethiopum*"). Not surprisingly, the *Periplus of the Red Sea* also refers to the settlement as an emporium, mainly for the ivory, obsidian, and turtle shells (PME, 4-5). Cosmas Indicopleustes, whose *Topographia Christiana* is dated to the 6th century AD was another author from late antiquity who recorded two inscriptions he observed in

Adulis during his days. The first one, dated to the age of Ptolemy III the Euergetes (247 - 222 BC), states that the Hellenistic ruler used to capture wild elephants in the region of Adulis to supply his army. The second is better known as the *Monumentum Adulitanum*. According to Cosmas, it was inscribed in the 27th year of an unnamed king, reporting his victories. Unfortunately, since the name of the ruler is not provided by Cosmas, one cannot date the inscription, not even approximately. Similarly, Byzantine sources dating from the 4th to 8th century AD provide some useful accounts of how political changes influenced trade routes over the 3rd century AD and the emergence of certain groups as major political units in the Red Sea world.

Early modern travelers in the Indian Ocean knew about important classical sources, such as the *Periplus of the Erythraean Sea*, which was the 1st century Greek guide to travel and navigation in the Red Sea and Indian Ocean. Notably, it still remains important in modern historiography. Colonial administrators were also well-versed in classical sources describing the Red Sea world and Indian Ocean and they meticulously recorded finds of Roman coins from an early date. 19th century Western travelers and soldiers in Arabia and East Africa started connecting the ancient remains they encountered on their travels with toponyms (the study of the name of places) familiar from the classical accounts. Also, European historians of the classical world were well aware of the literary and numismatic evidence of contacts.

While the link to textual sources and the massive evidence of trade in bulk commodities and luxury

items have attracted well-deserved attention, these sources have to be critically investigated to link them to archaeological evidence. Many of the available sources preserve a range of (mainly fragmentary) geographies, histories, and poetry of Greco-Roman accounts of the Red Sea region and its peoples. This classical literature includes few primary accounts, with most relying on the heavy and uncritical borrowing of earlier secondary sources or hearsay. This means that these sources were often out of date by the time they were written. It should also be noted that all carry the cultural biases of their authors.

Therefore, there is substantial historical, epigraphic, and archaeological evidence for the involvement of various ethnic groups at the Red Sea ports during the early 1st millennium CE. This potential has been recognized by archaeologist and an in-depth analysis of these, often conflicting, sources is needed to understand which types of information are most reliable and to explain what contradictions exist and why. A similar challenge is also faced in terms of the medieval history of the Horn, where a number of written sources provide dubious and conflicting accounts that need to be substantiated via archaeological finds.

Classical sources constitute an important source of evidence for archaeologists interested in the antiquity of the Horn. However, a systematic and critical scrutiny of the available documents is required to fully comprehend the structure and making of various communities and societies in antiquity that have left their imprints on the current Eritrean landscape.



Views and Musings

Dr. Fikrejesus Amahazion

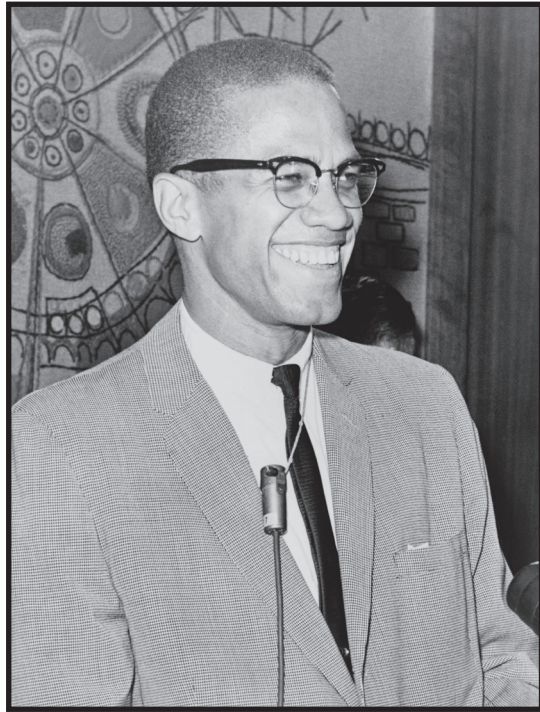
Generally, views are understood as a particular way of considering or regarding something, while musings basically refer to a period of reflection and thought. Accordingly, “Views and Musings” is all about sharing various thoughts or comments on recent events or topics related to Eritrea, the surrounding region, and the world.

1. Rwanda’s recent crackdown on skin lightening products raises important questions for us...

Recently, the Rwandan government has been sending officials across the country to enforce its ban on skin lightening (or bleaching) products. Although Rwanda first instituted its ban in 2013, it had not strictly enforced it until November, when the recent crackdown began. Government officials and police are now patrolling markets in the capital, Kigali, and in provinces across the central African nation, seizing skin lightening products from vendors. The country’s president, Paul Kagame, has also strongly endorsed the crackdown on Twitter, calling skin lightening “unhealthy.”

Skin lightening products often contain harmful chemicals and ingredients, such as mercury and hydroquinone, which can cause liver damage, reduce resistance to bacterial and fungal infections, increase anxiety, depression, and psychosis, and lead to a host of other serious health or psychological issues, according to the World Health Organization. Although skin lightening is a centuries old practice, it is believed to have increased in recent years. Today, it is a multi-billion dollar global industry, and it is quite popular within the Caribbean, South America, Asia, the Middle East, and Africa, as well as among dark-skinned populations within Europe and North America.

In Eritrea, skin lightening is increasingly popular and many individuals, particularly females, engage in the practice. For example, as wedding season now kicks off across the country, many young women (such as brides,



Malcolm X

bridesmaids, and others) will incorporate lightening products into their preparations. It is also not uncommon for many to remain indoors and make efforts to avoid the sun so as to ensure a light, bright complexion for the big occasion. Notably, throughout the country, a broad array of skin lightening creams, lotions, and soaps are readily available in general stores and cosmetics shops, as well as from roadside vendors or street merchants. Like many other parts of the world, skin lightening in Eritrea is driven by a number of complex socio-cultural,

historical, traditional, and other factors.

Given the growing prevalence of unsafe skin lightening products marketed and sold in Eritrea, as well as the significant individual and public health issues posed by the practice, Rwanda’s recent crackdown ought to serve as an impetus for Eritrea’s authorities and policymakers to consider taking measures.

For starters, Eritrean public health officials, safety regulators, and national policymakers should enact – and then strongly enforce – strict legislation and detailed guidelines on skin lightening products and their ingredients. Of course, it should be understood that with skin lightening being a complex, multidimensional issue, this would be only one of many important steps that would have to be undertaken in order to fully address the problem. Furthermore, it will also be highly critical for our society – individuals, families, and communities – to come to terms with the socio-cultural and

historical factors that underpin and drive skin lightening. As a people, we must fundamentally recognize, genuinely respect, and truly appreciate our long, eventful history, our wonderful heritage, our beautiful, diverse culture, and our unique, multifaceted identity. In the process of doing so, we should expect to be confronted with uneasy questions.

In May 1962, the Black revolutionary leader Malcolm X gave a memorable address in Los Angeles, California. That day, he stood before the audience and asked: “Who taught you to hate the color of your skin? Who taught you to hate the texture of your hair? Who taught you to hate the shape of your nose and the shape of your lips? Who taught you to hate yourself from the top of your head to the soles of your feet?”

Although Malcolm X spoke those words well over a half-century ago, they still remain some of his most powerful and well-known. Today, in Eritrea, across Africa, and throughout much of the Global South, as we grapple with the growing challenge of skin lightening in our societies, Malcolm X’s words are particularly resonant. It is high time that we become unashamedly proud of ourselves and “love the

skin that we’re in.”

2. Eritrean Football: The Next Generation attracts attention...

Although cycling is Eritrea’s most popular sport, football is also played and followed by many. Up and down the country, on formal pitches, small patches of dirt and grass, or back alleys and streets, Eritreans of all ages can be found playing intense pick-up matches or small tournaments. Eritrea has a local league that boasts a long, proud history, while every week, the country’s pubs, cinemas, and cafes are packed with fans that come to watch European matches and cheer on their favorite teams.

Recently, the website Goal Click featured a special on Eritrean football. The photo gallery and story, *Eritrean Football: The Next Generation*, authored by Ermias Ghebreleul, a local sports columnist and reporter for Hadas Eritrea and news anchor for Eri-TV, has attracted a great deal of attention on social media. His pictures are fantastic, capturing football in our nation in all its raw, pure beauty, while the stories that accompany them are touching and inspirational. Overall, the feature is wonderful, offering us another look at local lives and football’s role in our communities and society.

Goal Click, which was launched in 2014, is a European-based initiative that shares stories from the world of the beautiful game and it offers people all over the world a chance to show what football means to them. Goal Click sends analogue cameras to people around the globe so they can capture the game as they see it. Subsequently, the images and the stories behind them are shared on the website. To date, there have been features from approximately 30 countries, with many more soon to be released.

If you would like to check out *Eritrean Football: The Next Generation*, you can do so at www.goal-click.com/eritrea/. Meanwhile, you can get more information about Goal Click or explore photo galleries and stories from other countries at www.goal-click.com.



Football fans wait outside the Cicero Stadium in Asmara.

OPINION

Cultural Appreciation or Appropriation?

Simon Weldemichael

Culture is the way of life that governs an entire society. UNESCO describes culture as “the set of distinctive spiritual, material, intellectual, and emotional features of society or a social group,” and suggests that, “it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs” (UNESCO 2002). The Eritrean society has several unique and beautiful cultures. A nation’s culture is an important part of its socio-economic and political conditions. No society has been able to advance and modernize without developing its culture. National culture comprises music, film, symbols, folklore, myths, drama, rituals, oral and written works, and more. Culture is also important because it is part of a nation’s identity and dignity.

In Eritrea, successive colonizers have made attempts to erase local culture and impose their own on Eritreans. Thanks to our brave forefathers and foremothers, Eritrean culture was maintained and eventually transmitted to the present generation. During the Ethiopian colonial period, Eritreans’ resistance against Ethiopian cultural domination was also important. During the armed struggle, our resistance to cultural domination made a large contribution to our independence. According to scholar Ravinder Rena, Eritrean revolutionary songs were “more than bullets” in killing the hopes of the colonizers. Eritrean music is regarded as an “identity marker” and has remained a key part of nation-building. Our traditional, revolutionary, and modern songs convey important ideas and messages to our people.

During the dark period of Ethiopian colonization, Eritreans were forbidden to use their own languages. However, Eritrea’s languages were not lost or erased; they were preserved through the efforts of the early resistance leaders, countless Eritreans, and initiatives supported by the Eritrean People’s Liberation Front (EPLF). In fact, many groups that once were intoxicated by notions of superiority and worked to undermine or erase Eritrean culture have now turned to mimicking and plagiarizing Eritrean art, music, film, and other intellectual products.



Some suggest that such misappropriation of Eritrean artistic products is actually an illustration of appreciation of Eritrean art and culture. Others contend that such activities have been undertaken in the name of peace and solidarity. However, in many ways, cultural theft and appropriation is a

artists or Eritrean culture should first obtain copyright and permission from the original artists.

Music and other forms of art require creativity. The material and mental resources needed to produce a single song or artistic product are often beyond the imagination of consumers. That is

and artists have legal and moral obligation to respect copyright. Of course, more needs to be done on our part to ensure the development of an effective copyright framework to protect artists and our cultural products. Around the world, the unauthorized use, reproduction, and further re-creation of artistic products are plagiarism or piracy and an infringement of copyright.

Interestingly, cultural appropriation is sometimes viewed as a by-product of imperialism. Imperialism is the creation and maintenance of an unequal cultural, economic, and territorial relationship based on domination and subordination. Imperialism functions by subordinating groups

Unfortunately, today’s acts of theft and appropriation of Eritrean art and music is similar to the past.

We have a rich culture. We do not oppose internationalizing and sharing our culture (or learning about the cultures of others). But we strongly oppose the appropriation of our culture. Art and music are important aspects of our culture and identity. Therefore, any act of theft or appropriation of art and music is an attack on our culture and identity. I have had several discussions about cultural theft and appropriation with many artists and citizens. In various ways, they have all expressed their concerns about the issue while some also suggested that it demonstrated a type of renaissance or ascendancy of Eritrean culture and arts.

The National Charter of Eritrea states: “We must tirelessly strive to make Eritrea a country where culture can flourish. Art, including music, literature and visual art should freely develop, assuming a national character.” Furthermore, Eritrea’s National Macro-Policy outlines that education in the country aims “to produce a population equipped with the necessary skills, knowledge and culture for self-reliance and a modern economy.” Eritreans appreciate, respect, and value culture and art. They also strongly object to acts of plagiarism and cultural appropriation. In the same way that we have fought to ensure our independence and sovereignty, we must also make efforts to preserve our art and cultural sovereignty.



continuation of efforts to empty Eritrea’s cultural treasury.

Setting aside the proverb that “imitation is the highest form of flattery,” we should keep in mind that thieves only come to steal. A thief cannot come to appreciate. Many well-intentioned personalities and groups engage in the nasty act of cultural appropriation in the name of “solidarity.” A prominent example of this is the “adoption” of many Eritrean traditional and modern songs, including those by Abraham Afewerki, Helen Meles, Abrar Osman, Wedi Tkul, Yemane Gebremichael, Tesfay Mehari, Osman Abderhim, Atobrhan Segid, Yohannes Tkabo, and others. Many of the songs by these legendary artists, which form a key part of our nation’s culture and identity, have been plagiarized or repetitively remixed by “artists” across the region. For many, the theft of Eritrea’s traditional and modern songs and other forms of cultural piracy or appropriation are not acceptable. They do not honor, respect, or appreciate the artists or the local culture. Anyone who wishes to honor, respect, or appreciate local

why artists should have copyright over their work. Copyright, which has many benefits, is “a private right which, as with the other forms of Intellectual Property, gives the owner total control over their work. They can use, sell or lease it to a third party.” Copyright protects artists and, therefore, consumers

of people and territories and extracting everything of value from the colonized people and territories. Across our history, colonizers have repeatedly attempted to extract our cultural resources (in addition to our other resources). The cultural appropriation was not a form of appreciation but extraction and theft.



ADS



UNHCR

United Nations High Commissioner for Refugees
Haut Commissariat des Nations Unies pour les réfugiés

RE-ADVERT INTERNAL/EXTERNAL VACANCY NOTICE

JOB DESCRIPTION

Job Title and: **SENIOR PROTECTION ASSISTANT**
Duty Station: **Representation Office, Asmara, Eritrea**
Category: **G5, (Temporary Assignment)**
Duration: **Until 30 June 2019**

Starting Date: **Immediate**
Closing Date: **26 January 2019**

ORGANIZATIONAL CONTEXT

The Senior Protection Assistant normally reports to the Protection Officer or the Senior Protection Officer. He/she monitors protection standards, operational procedures and practices in protection delivery in line with international standards and provides functional protection support to information management and programme staff.

The Senior Protection Assistant provides quality, timely and effective protection support to persons of concern and identifies opportunities to mainstream protection methodologies and safeguards in operational responses. He/she contributes to designing a comprehensive protection strategy and may liaise externally with local authorities and partners on protection issues as guided by the supervisor.

The Senior Protection Assistant also ensures that persons of concern are involved with the Office in making decisions that affect them, whether in accessing their rights or in identifying appropriate solutions to their problems. To achieve this, the incumbent will need to build and maintain effective interfaces with communities of concern, local authorities and protection and assistance partners.

Accountability

- The protection of populations of concern is met through the application of International and National Law relevant UN/UNHCR protection standards and IASC principles.
- Protection activities are guided by the UNHCR country protection strategy.
- The participation of persons of concern is facilitated through supporting participatory, rights and community based approaches.
- Support is provided to identify and report protection incidents.

Responsibility (Process and functions undertaken to achieve results)

- Consistently apply International and National Law and applicable UN/UNHCR and IASC policy, standards and codes of conduct.
- Provide counselling on protection issues to persons of concern; liaise with competent authorities to ensure the issuance of personal and other relevant documentation.
- Support activities in protection related AGD based programming with implementing and operational partners.
- Conduct preliminary information gathering and interviews in support of eligibility, status determination, durable solutions and social needs assessment.
- Contribute to measures to identify, prevent and reduce statelessness.
- Contribute to a country-level child protection plan as part of the protection strategy.
- Contribute to a country-level education plan for persons of concern as part of the protection strategy.
- Monitor Standard Operating Procedures (SOPs) for all protection/solutions activities.
- Participate in individual protection case management including cases of SGBV and child protection. Monitor and report on cases of refoulement, expulsion and other protection incidents.
- Assist in identifying durable solutions for persons of concern in voluntary repatriation, local integration and where appropriate, resettlement.
- Undertake resettlement case management and conduct regular information campaigns on group basis and individual counselling as required
- Contribute to the design, implementation and evaluation of protection related AGD based programming with implementing and operational partners.
- Assist in drafting reports, routine correspondence, updating relevant databases and compiling statistics for the protection unit / section.
- Contribute to initiatives to enhance national and local protection capacities and undertake any other protection functions as instructed.
-

Authority

- Select persons of concern for preliminary interviews and decide which relevant information to share.
- Enforce integrity in the delivery of protection services by local implementing partners.

Essential minimum qualifications and professional experience required

- Education: Completion of Secondary school
- Additional training courses in protection related issues
- Job Experience: relevant to the function; 4 years
- Fluent in English & working knowledge of another relevant UN Language or local language.

Desirable qualifications & competencies

- Good computer skills.
- Completed Protection Learning Programme.

NB: Qualified female candidates are encouraged to apply

Applicants should submit copies of relevant documents together with and updated P11 form which can be downloaded from the UNHCR website (www.unhcr.org/recruit/p11new.doc) to:

The Representative,
UNHCR Eritrea P.O. Box 1995
Meteten St. 1A754 House 35. Asmara, Eritrea.

Only short-listed applications will be contacted for a written test and oral interview.

NB: UNHCR does not charge any fee at any stage of the recruitment process.



"The future is promising"

-Professional football coach Nahom Ghidey

Billion Temesghen

Today, we chat with Nahom Ghidey, a professional football coach who was born in Asmara and grew up in Germany. Nahom now lives in Stockholm, where he works as a coach with professional club AIK Stockholm. He has helped develop many exciting players, including Alexander Isak. Part of Nahom's mission is to help support the growth and development of the game here in Eritrea.



Nahom, in the center, with officials of ENFF

Could you tell us a little about your background?

I was born in Asmara in 1968. My father was involved in clandestine activities, so he was kept prisoner in Addis Ababa. My siblings and I first fled Asmara to seek refuge in Keren under the protection of freedom fighters. We were there for almost eight months. We loved playing music, so we joined the 'Keyehiti Embeba' cultural troupe. In 1979, during the EPLF's strategic withdrawal, thousands of residents of Keren and the surrounding region had to flee to Sudan. We were with them. From Sudan, my family moved to Germany and that is where I grew up. We came back after Eritrea's independence.

As a child, was football something that you eventually wanted to get into? I believe you also had love for music?

During a large period of my life as a child I was involved in making music so football was never my main dream. However, I played soccer for many years. It is something young Eritreans are fond of. When my family moved to Hanover, Germany, my siblings and I all played instruments and we made music, especially nationalistic songs. Our songs reflected our love for the homeland.

Nowadays, in Europe and North America, Eritrean communities organize massive gatherings where the young and old come together to

celebrate their identity. Back when I was young, it was similar but on a smaller scale.

After the country's independence, we came back to Eritrea and worked on opening Admas, a studio of our own where many of the hit songs in the early 1990s were recorded. We had great success working with some of the big names in the Eritrean music industry. Those years after independence were especially joyful years. Later, in the late 1990s, we saw the unfortunate border war, which had many consequences. Many things changed and businesses slowed down, including ours. Later, I moved to Stockholm and settled there with my wife and sons.

Was that the end of your artistry?

Yes it was.

What about football? You've previously spoken about your dream of building a strong national team here.

I believe it is all part of my destiny. I am an Eritrean and it is natural to think of our country. I got into football because of my two sons. They used to play soccer when they were younger and I was in charge of driving them to practices. As I was in Asmara a lot, whenever I went back to my sons I liked to spend time with them. I would kick some balls while waiting for them. Slowly, some parents started noticing that I could mentor the

local youth team. I refused at first, mainly because I didn't think of settling in Stockholm and I couldn't speak the language. I still had a plan to move my family back to Eritrea once the war was over. After some time, however, I agreed. That is how I got into football. I was happy to have found a hobby in Stockholm. So it has been thirteen years since I got into football.

You have accomplished a lot as a professional coach with the team AIK. Can you tell us about it?

AIK Stockholm is Sweden's top team. Henok Goitom, an Eritrean, is currently the captain. AIK is also the team that helped in the development of Eritrean Alexander Isak. I worked with them and other players. We have more than 1,000 youth players. Over the years, from training children I moved to the AIK Academy. There, we train youth players who are highly likely to become professionals. As I moved up levels, I enrolled in various training and educational programs. I am obsessed with learning. That is how I got my license UEFA – A license. During the past two years, I have been working with Vasalunds, mentoring senior players. I have one level left and that is a license reserved for coaches of senior teams. For that, throughout all of Sweden there are only ten posts open per year. I hope that I will achieve that one day.

For you, I guess all roads lead to Eritrea?

This is where I think that I was predestined. Eritrean football has a long and proud history. How things unfolded in Eritrea, both pre- and post-independence, have hindered many aspects of development and progress. However, it is not too late for us to work towards our visions now that peace has been attained. I have big hopes for Eritrean football. I know for

a fact that Eritreans are talented. I have met many young footballers, within the country and abroad, who have passion and are disciplined. The fact that I got into football and the timing of it makes me think that maybe this was all set out for me. I feel like my future collaboration with ENFF will be great and that it was fated.

What can you tell us about your meetings with ENFF and what your collaboration will be like?

I really can't say because this is just the first phase. I met all of

the mentors and directors there. I followed some of the practices and the Eritrean Youth National Team made me so proud with their performance against South Sudan.

However, we still need ample assessment of our players' strengths and we need to analyze what kind of formation will help them get the best performance and result. We need big investments in academies to gather talent from across our country, and we will also have to work on enhancing the expertise of coaches. There is a lot of work ahead. The future looks promising.

Anything you want to say at the end?

I hope that the legacy of Eritrean football will be restored. I hope for a strong national team so that we can sell our players to big teams around the world. That way Eritrean footballers already playing on other teams come to play for the national team. It will take time but we will get there. I am positive. Moreover, I want to thank everyone I met at the ENFF and to express my gratitude for their hard work. Last, but not least, I would like to express my appreciation for young Eritrean footballers. I am so proud of them.



Nahom Ghidey
@NahomGhidey

Follow

Proud to see Eritrean great talents and grassroots at Asmara Stadion. Never saw so much talents in one place. Thank you @nattiyebio 🇪🇪❤️



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