

EPIPHANY CELEBRATED COLORFULLY NATIONWIDE



Church, was conducted at the Epiphany Holy Water spot at Bahti Meskerem Square.

During the occasion, Merigeta Simon Beyene provided a briefing on the historical significance of the Timket holiday. He honored the Eritrean martyrs who made it possible to celebrate national holidays in peace and happiness. He extended his wishes for a joyous Epiphany to Eritreans at home and abroad and members of the Eritrean Defense Forces. He also called on the faithful to extend hands to disadvantaged citizens.

The event was broadcast live

Epiphany (Timket) was celebrated nationwide with vibrant and joyous festivities today, 19 January.

In the capital, Asmara, the religious observance was attended by Archbishops, bishops, members of the Holy Synod, heads of dioceses, representatives of monasteries, senior Government officials, members of the diplomatic community, and a number of the faithful.

A prayer service, led by His



Holiness Abune Petros, Archbishop of the Eritrean Orthodox Tewahdo

on Eritrean Television and Dimtsi Hafash Radio.

PRESS STATEMENT

The Gaza Ceasefire Agreement is scheduled for implementation today.

The people and Government of Eritrea reaffirm, what is not novel but indeed their historical solidarity, with the Palestinian people. Congratulations Palestine!

Once again in the 21st century, the people of Palestine have demonstrated, through unparalleled sacrifices and resilience, that the inalienable rights of peoples to liberation and independence cannot be vanquished by force and coercion. As such, the people and Government of Eritrea urge all peace-loving peoples to extend their support to the crystallization of the ultimate aspirations of the people of Palestine for an independent Palestinian State.

*Ministry of Information
Asmara
19 January 2025*

REGULAR MEETING OF WORKERS' FEDERATIONS

Under the auspices of the National Confederation of Eritrean Workers, Five Workers' Federations conducted their 5th regular meeting today.

At the meeting, the federations reviewed the activities of 2024 and discussed the plan of action for 2025. All federation heads presented reports regarding organizational efforts in all regions, youth and women's participation in federation activities, development programs, and other initiatives.

Detailed briefings were provided on strengthening labor relations, the existing status of labor agreements, and workplace safety, health, and vocational training programs organized in all regions.

The participants held extensive discussions on the achievements recorded and challenges faced in 2024, along with the proposed plan of action for 2025.

VOLUNTARY BLOOD DONATION IN THE CENTRAL REGION



Members of the Taxi Owners Association in the Central Region, the Sawa Construction Company central office, and the National Security Agency office collectively donated 173 units of blood on 16 and 17 January to enrich the blood supply of the National Blood Transfusion Service.

According to the report, members of the Taxi Owners Association donated 54 units of blood, members of Sawa Construction Company donated 88 units, and members of the National Security Agency donated 31 units.

Mr. Mengisteab Abay and Mr. Yitbarek Haile, heads of the Taxi

Owners Association, stated that this marks the 12th time their members have donated blood, making it an annual initiative alongside their daily activities. The coordinators of Sawa Construction Company noted that this was their third voluntary blood donation campaign.

Mr. Gebreyohannes Gebreteansae, coordinator of voluntary blood donation at the National Blood Transfusion Service, commended the noble initiative of the donors in the Central Region and encouraged others to follow their example.

The National Blood Transfusion Service reported that in 2024, over 16,000 units of blood were donated by voluntary donors.

TRAINING IN GEOLOGICAL INFORMATION AND TECHNOLOGY

Chinese experts, in collaboration with the Ministries of Energy and Mines and Foreign Affairs, conducted a training on geological information and technology for 44 people in Asmara.

The one-month training was attended by staff members from the Ministries of Energy and Mines, Land, Water, and Environment, the Office of Cartography and Information, and the Electricity Corporation of Eritrea.

Emphasizing the significance of the training for developing the country's technological capacity, Mr. Alem Kibreab, Director General of Mining at the Ministry of Energy and Mining, expressed his expectation that the trainees would apply the knowledge gained to enhance the daily operations of their respective institutions.

Mr. Li Xiang, Ambassador of the People's Republic of China in Eritrea, stated that the training was part of

the ongoing cooperation between the two countries in human capacity development. He commended the organization of the program and the interest demonstrated by the trainees throughout.

Eng. Teame Adhanom, a representative of the trainees, remarked that the training was the first of its kind. He expressed hope that it would significantly contribute to the successful implementation of their daily activities.



OPINION

Marriage in Eritrean Society

Simon Weldemikael

In Eritrean society, marriage is a highly valued institution deeply rooted in tradition and protected by strong convictions. It involves careful planning and a series of consultations designed to benefit the couples, their families, and the wider community. Marriage is a highly revered, beautiful, and solemn ritual and the sole way to form families.

The role of the family in the Eritrean social structure is so paramount that neglecting its importance is considered a step toward societal collapse. In both traditional and modern Eritrean societies, a legally sanctioned marriage is the foundation of every family, and no marriage is considered complete without adherence to traditional customs or the provisions of the Eritrean civil code.

The Eritrean family unit is composed of two independent individuals, a man and a woman, who unite and share their lives while maintaining their ties with their relatives and the broader community. When a man and woman contemplate marriage,



they seek and receive guidance and counseling from their families on building a happy and dignified family life. Traditionally, while the mother plays a crucial role in advising her daughter and preparing her for married life, the father assumes a similar role in counseling his son.

The rituals performed, the language used, the rules observed, and the entertainment at wedding ceremonies are all appealing. The language used by elders at such events is aesthetically rich and laden with deep meaning, and its relevance has endured for generations. Elders speaking at such occasions frequently embellish their language with proverbs and relevant verses from the Holy Scripture to demonstrate their eloquence and add gravitas to the ceremony. Specific customs characterize traditional Eritrean marriages, although they may vary from one region to another.

The proverb “ሰብ ብደታ፡ እኽሊ ብገበታ” (“A person is measured by tradition as grain is by gebeta”) is often used as an opening by elders at weddings. “Gebeta” is a traditional unit of measurement equivalent to approximately twenty kilograms. This proverb is uttered to acknowledge and appreciate families that uphold societal norms. To emphasize the importance of a wise choice, they often say, “መውሰድ ስጋ ንዘንተ-ዕለት፡ መውሰድ መሬት ንሓደ ዓመት” (“A marriage based on true feeling lasts forever; a marriage

for land (material benefits) lasts for one year”). This proverb underscores the enduring nature of marriages founded on love and respect. Speakers frequently share cautionary proverbs such as “ጌጋ ዘርኢ ንሓደ ዓመት፡ ጌጋ መውሰድ ንዘንተ ዕለት” (“The impact of sowing the wrong seed is for one year; the impact of a wrong marriage (union) is forever”). These exhortations encourage critical reflection and learning within the audience, including the family members.

In Eritrean wedding ceremonies, elders and religious leaders hold prominent positions. Religious leaders, priests, or sheiks utilize a blend of societal proverbs and verses from scriptures to counsel couples and their families. Grounded in the values and shared beliefs of the society, their advice is highly valued and can serve as a valuable resource for professional counselors. In Eritrean society, marriage is a union that involves the couple, their families, and the broader community. The proverb “ጌል ትውሃብ ንወዲ፡ እደ’ንወዲን ንዓዲ” (“A girl is given to a boy, not to a boy but to a village”) underscores the fact that families consider various factors, including the broader community, when making decisions about their sons’ or daughters’

marriage. Marriage is not seen as the domain of only the couple. A wedding cannot be joyful unless negotiated and sanctioned by the couple’s families. Marriages contracted without parental blessings are seen as more vulnerable to difficulties.

The involvement of families extends beyond the wedding ceremony. Parents and other elderly relatives of the newly married couple are expected to assist them in establishing a stable family. Couples are advised during and after the marriage ceremony to avoid the influence of gossip of others.

During wedding ceremonies, couples receive a lot of blessing. Elders bless them saying “May we see your progeny” and “May we come together next year for the baptism of your first child.” Children hold a central place

in Eritrean marriages. The first pregnancy, in particular, brings immense joy to couples and their families. In traditional Eritrean society, a childless marriage is often a cause for concern and can expose the couple to questions and concerns from their families and friends. Children are considered precious assets to society, and having more children is highly valued. The proverb “ሓደ ከም ዘይተወልደ፡ ክልተ ከንዲ ሓደ” (“Having one child is as if you don’t have one, and having two is almost like having one”) is meant to encourage newly married couples to have more children because there is no guarantee that your only child or two will grow up to be adults.

In Eritrean society, marriage is a social institution whose endurance is ensured by the contribution of the entire family and community. Men and women, young and old, have specific roles to play.

The family of the groom and the elders in the community ask the bride’s family for their daughter’s hand and counsel the newly married couple while neighbors and the community, as a whole, give a hand in all aspects of the wedding, including planning, setting up the tent for the ceremony, preparing traditional food and drink and escorting the couple.

Although modernization has influenced some aspects of traditional marriages in Eritrean society, certain traditions and beliefs, such as cooperation, family involvement, customary practices, spiritual rituals, and celebrations, have endured through the ages.



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SpotLight

Bahlina: Rich, Colorful, and Vibrant

Dr. Fikrejesus Amahazion

The United Nations General Assembly, along with the UN's specialized agencies, such as the United Nations Educational, Scientific, and Cultural Organization (UNESCO) and others, designates a number of "international days" to mark important aspects of human life and history. Some of the more popular and widely known of these special days include the "International Day of the Girl Child" (observed 11 October), "International Children's Day" (observed 20 November) and "International Women's Day" (8 March). International days are important for learning and celebration, raising awareness and understanding, and promoting various causes. Generally, during international days, individuals, community groups and civil society, governments, the private sector, schools, universities, and other institutions or sectors organize various activities related to the theme of the day, such as debates, conferences, workshops, cultural events, and presentations or exhibitions.

In two days (24 January), the world will observe the "World Day for African and Afrodescendant Culture" (WDAAC). While a large number of international days have a long history and have been proudly celebrated for many years, WDAAC is relatively new. In fact, the day actually only dates back to 2019 when UNESCO adopted 24 January as the WDAAC during the 40th session of the UNESCO General Conference. One of the main reasons for selecting this

date was the fact that it coincided with the adoption of the Charter for African Cultural Renaissance in 2006 by the Heads of State and Government of the African Union.

According to UNESCO, WDAAC aims to recognize and celebrate "the many vibrant cultures of the African continent and African Diasporas around the world, and promote them as an effective lever for sustainable development, dialogue and peace." Furthermore, the celebration of this day "also aims to promote the widest possible ratification and implementation of [the Charter for African Cultural Renaissance] by African States, thereby strengthening the role of culture in promoting peace on the continent."

In recognition of the upcoming WDAAC and inspired by its broad spirit of recognizing, sharing, and celebrating African culture, the following several paragraphs will very briefly discuss some aspects of Eritrean culture. Culture, you may recall, is generally defined as the language, beliefs, values, norms, behaviors, and material objects passed from one generation to the next. Culture may be further subdivided into material culture (which includes things such as jewelry, art, buildings, weapons, machines, clothing, hairstyles, etc.) and nonmaterial culture (which are a group's ways of thinking, such as beliefs, values, and assumptions, or common patterns of behavior, such as language, gestures, and other forms of interaction).

Based upon any measure,

Eritrean culture is extremely colorful and vibrant. Almost invariably, whenever I meet foreign visitors to Eritrea, regardless of their particular age, sex, religion, or other distinction, it is not long before they make a comment expressing their deep admiration for, "how beautiful" Eritrean culture is. There is a wonderful diversity of religious and ethnolinguistic groups in the country, all of which contribute to producing a colorful and rich national tapestry. It is interesting that while in many parts of the world diversity and difference have often led to the formation and maintenance of rigid divisions, fragmentation, and long running disputes or bloody conflicts, locally our various groups have generally managed to coexist peacefully. Much of this peace, relative harmony, and cooperation – locally referred to as "our unity in diversity" – has been based on the various groups' deep commitment to positive interaction and engagement, respect, tolerance, and mutual understanding.

Among the most recognizable and positive elements of culture in Eritrea is the great value and significance placed on inclusion, family, group, and community. These are regarded as the basic units and fundamental building blocks of our society. Moreover, they are essential sources of love, support, learning, and development. The evidence of their deep significance and central role in our society is on display daily: when people come together to support each other in the grieving and mourning of



someone who has passed; during the celebration of a marriage or birth and baptism of a child; the mobilization to support less advantaged or vulnerable sections of society (such as the elderly, women, the indebted, and children); or during the harvesting season, construction or renovation of a home, or development of a community project.

There are many other wonderful aspects of Eritrean culture. For

with friends, relatives, coworkers, and neighbors.

As a final point, it is important to understand that culture is not always "positive". For instance, our history – and that of many other countries – has included several harmful, traditional socio-cultural practices (such as child or early marriage and female genital cutting/mutilation [FGC/M]). These often had harmful impacts, such as negatively affecting



instance, the country is blessed with an effervescent music, song, and dance culture. While the country's different ethnic groups have unique instruments, varying rhythms, and particular dance traditions, they are all united in their special creativity and artistic beauty. In terms of food, considered a key element of culture, not only are the dishes in Eritrea extremely delicious and full of wonderful flavor (influenced by the array of bright seasonings, spices, herbs, and other ingredients), their consumption is about much more than eating. For instance, meals are about sharing, best reflected in the group eating from a single large dish and offering bites to one another. Likewise, the coffee ceremony is not just about quickly sipping a hot beverage. Instead, the ceremony, which can last for several hours, is about slowing things down to have discussions or engage in debate or fellowship

health, well-being, and dignity. Encouragingly, however, culture is also not cast in stone. It is dynamic and open to change. Thus, through tremendous efforts by the government, community groups, and others, and rapidly changing social contexts, we have witnessed great strides in eliminating or significantly reducing harmful, traditional practices, while also substantially improving gender equality, social justice, and opportunity for all. Of course, at the same time, not all changes are necessarily for the better. One only has to consider some of the recent trends and changes in food consumption and dietary habits (e.g., such as fast food).

Culture is the lifeblood of a vibrant society. It allows us to know and express who we are, gives us a sense of pride, and makes us feel that we belong.





CONVERSATION WITH PROFESSOR TEJ N. DHAR

Sona Berhane

"Read a lot and Write a lot!"

Professor, how did you find the engagement in those who attended your lectures?

I was in Adi Keih for one day. The students appeared quite interested, although the level of discourse was slightly less than I would have expected. That might be because the lectures were given when they were preparing for their term exams. They were a little anxious.

The three-day lectures in Asmara were attended mostly by teachers and writers. They covered broader topics of writing, reading, and teaching. The level of discourse and engagement in the audience was good. I was asked many questions. I've always felt my teaching of literature was more impactful here in Eritrea than anywhere else.

Professor Tej, an academician, educationist, professor, writer, novelist, and editor, was born in Kashmir in 1944. He pursued a master's in economics and English, a post-doctorate in English, and a post-doc fellowship from the University of South California, Los Angeles. He is a recipient of awards and honors from prestigious universities in India and abroad, including the American Studies Research Center, Hyderabad; Indian Institute of Advanced Study, Shimla; Ministry of Culture, Government of India; and College of Arts and Social Sciences, Adi Keih, Eritrea, to name a few.

Professor Tej worked as a professor of English in the Department of English, University of Kashmir. He then moved to the University of Asmara, Eritrea, where he was appointed dean of the Faculty of Arts. His publications include History-Fiction Interface in Indian English Novel, Under the Shadow of Militancy Diary of an Unknown Kashmiri, and The Tale of a Beleaguered Soldier. Professor Tej has also edited fourteen books (twelve of which are the locally published Anthology Series) and published over fifty critical essays, four hundred and fifty creative pieces, and book reviews in national and international journals. His most recent publication is the Routledge Encyclopedia of Indian Writing (2024).

Having returned to Eritrea to attend ICES 2025, Professor Tej kindly extended his stay to give an intense series of lectures both at the College of Arts and Social Sciences, Adi Keih, and in Asmara. The lectures covered literature, the varieties of reading, the importance of English literature, writers and writing, and practical approaches to teaching. Delivered in his characteristic gentle and soft-spoken demeanor, Professor Tej's lectures were attended by a considerable audience of writers and teachers.

distinguished writer whose work stands out among those who sought to expose colonial

works like The Empire Writes Back – but, like an actual historical subject, also actively

parting is always sad. It always happens. But you can't stay in one place all the time. It is a part of life that you have to move from one place to another.

Are you currently working on a book?

Yes, I recently finished editing a volume that features works by writers of the Indian diaspora worldwide. It will be published this year.

Do you agree that there is a decline in reading in both students and professionals alike?

Yes. It's a big problem.

What do you think can be done to remedy this?

Nothing can be done.

The only solution is for teachers to find a way to keep their students engaged. Teachers must enforce severe conditions in the classroom, like no phone use, and students must read a portion of the material or discuss it in class. When you enforce



these standards, some students will fail to complete your class, but those who complete it will have a good foundation in critical reading.

There is a notion that the school curriculum should be simplified to suit students' current tendencies. Do you agree?

No. Students should be required to live up to these educational standards. I remember about twenty years ago when students couldn't afford not to read. There was no Internet or mobile phone to consume their every minute then, and if they wanted to achieve anything, they had to work hard to learn. They read constantly.

If you could give a single piece of advice for literature teachers...

Don't teach the same thing every year; don't be mechanical. Keep your students on their toes. Keep them engaged. Stay updated on the latest insights of the field and add them to your syllabus. Every year, you must do this.

As a teacher, you must have style and, most importantly, a presence. Students must be able to distinguish you from other teachers in your manners, in the way you present yourself, prepare your course, and deliver your lectures. Your teaching style should be like your signature. This is very important. It takes effort, but it is very effective.

And finally, what would you say to aspiring writers?

Read! The key is to read a lot and write a lot. Write every day, even if it is for a short time. That is the mandate for writing. There are two kinds of writers: writer writers and so-so writers. You must always strive to be the first kind of writer.



Although you've lived and taught for many years in Eritrea, you haven't read much of our literature.

One of my regrets is that I didn't pick up the Tigrinya language during my stay in Eritrea. I can only read English translations of Eritrean books. This greatly limits my access to Eritrean books. That is also why the international discourse on Eritrean literature is much less than it could be. The major literary works must be translated into English and other languages. You need a robust translation school. Otherwise, Eritrean literature will get little exposure outside of Eritrea. That is why I chose Alemseged Tesfai as the subject of my essay titled Alemseged Tesfai: The Writer as a Historical Subject.

Tell me about the essay you presented at the ICES 2025.

Alemseged Tesfai is a

falsehoods, which the colonizers designed to justify their rule and impose them on colonized peoples. This essay situates Alemseged's contributions to Eritrea's anticolonial struggle within the broader context of similar writings from Asia and Africa. It highlights his unique role as one of the few writers, akin to Franz Fanon, who not only challenged the empire through his writings – predating

fought against it. This essay also explores how this conviction shaped his writing across genres, particularly his Tigrinya works, including Two Weeks in the Trenches, which he translated into English.

When you are back home in Kashmir, what do you miss about Eritrea?

Whenever I leave a place, the



Lighter Side

Celebrating Chinese New Year in Asmara

Habtom Tesfamichael

Last Friday night, the Asmara Palace Hotel buzzed with excitement as the Chinese community in Eritrea came together to celebrate the Lunar New Year. Red lanterns adorned the entrance, casting a warm glow on the faces of attendees. This annual Spring Festival Gala was made colorful by a vibrant mix of music, dance, and cuisine, highlighting the enduring spirit of Chinese culture and its thriving presence in Eritrea.

The evening kicked off with a welcoming address by Mr. Li Xiang, the Ambassador of the People's Republic of China to Eritrea. He said, "This gala is more than just a celebration; it serves as a bridge connecting our heritage with our present reality here in Eritrea. It's an opportunity to share our rich culture with our Eritrean friends and strengthen the bonds of friendship between our two nations."

The Chinese calendar features 12 animals representing each month, and this year marks the Year of the Snake, symbolizing wisdom, intelligence, and elegance. Ambassador Li noted, "Over the years, we have organized various cultural activities in Eritrea through the Confucius Institute and the Chinese Embassy. Events like this provide excellent opportunities to learn about each other's cultures and traditions. I wish the people of Eritrea and China a Happy New Year. May the Eritrea-China friendship last forever!"

Huang Mingfei, Director of the Confucius Institute, emphasized the significance of the Spring Festival, stating, "It is the most important festival in China, celebrated annually. Our mission is to promote Chinese culture and language, and we are privileged to organize such events that unite Chinese nationals and Eritreans in celebration."

The stage came alive with a series of dynamic performances. The "Good Luck Dance," a traditional spectacle, captivated the audience with its lively movements and auspicious symbolism. Following this was a mesmerizing fusion of Chinese and Eritrean dance traditions, featuring the intricate steps



of the Kunama and Tigrinya ethnic groups—a beautiful representation of cultural exchange.

Among the attendees was Ms. Colette Yu, a scheduler at the MCCT who has lived in Eritrea for two years. She said, "This gala brings back cherished memories of celebrating with my family back home. It reminds me of my roots and allows me to connect with others in the Chinese community here."

Ms. Colette added, "In China, we gather for a special dinner during the New Year, a time for families to reunite. This is my second time celebrating here in Eritrea. While I miss my family, celebrating here offers a unique experience and strengthens our sense of community. It's a wonderful chance for the Eritrean people to learn more about Chinese culture."

Mr. Esrom Tesfay, an Eritrean artist who has attended several Chinese cultural celebrations, expressed his admiration for Chinese culture, saying, "The Spring Festival is a beautiful celebration of life, joy, and togetherness. It's inspiring to witness the vibrant energy and strong sense of community among the Chinese here."

The Spring Festival Gala in Asmara transcended mere entertainment; it served as a platform for cultural exchange, fostering mutual understanding and respect between the Chinese and Eritrean communities. The event showcased the vibrant tapestry of Chinese culture, from ancient traditions to contemporary expressions, leaving a lasting

impression on all attendees.

As the night drew to a close, the echoes of laughter and music lingered in the air—a



testament to the enduring spirit of friendship and cultural exchange between China and Eritrea. The Spring Festival Gala stood as a beacon of cultural vibrancy

in Eritrea, reminding us that amidst the diverse tapestry of human experience, shared joy, cultural appreciation, and human connection bind us all together.

"... Through the Lens of History ..."

Continued from page 8

book I wrote about African history, to try to set the record straight, to say to people out there that Africa and African countries, including Eritrea, have history, traditions, culture, institutions that are worthy of research, study, and knowledge. It is so important that we put the African intellectuals in the driving seat when it comes to relaying these narratives to this outside world because for too long, Africa's story has been told by outsiders. And I believe that if you only look at Africa through the lens of the West, you will miss many things as you won't get an inclusive picture. And history and understanding are best enhanced when they are more diverse. And it's not about supplanting but is about supplementing the narratives that we have to fill in the vacuums. And I think that when people see the natural resources of a country like Eritrea, the beautiful marine coast that you have and the beautiful marine life and wildlife, the forests, and all the amazing archaeological sites in Kohayto, Seneafe, Adulis, and more. Eritrea's ancient history is a story that is being uncovered, and it's a very exciting one.

What are the overall impressions of your visit to Eritrea? How did your experience on the ground compare with the narratives you had encountered prior to your visit?

I have to say that this is my

second visit to Eritrea. My first visit was quite rushed, as I was traveling to more than 30 African countries over a period of seven years to produce a documentary series and write a book. This time, I've returned without a film crew to conduct more in-depth research, given the significant advancements in scholarship over the past seven or eight years.

This time, my impression is that Eritreans are much more interested in engaging with their ancient past. For instance, during my travels around Massawa, I observed that many of the historical buildings are

in a state of disrepair and urgently require renovation to restore their former glory. On my previous visit, there seemed to be little emphasis on preserving these sites. However, this time, my conversations with people have revealed a growing desire to protect and promote this rich heritage, which is not only Eritrean heritage but also African and global heritage. Everyone's history is enriched by Eritrea's insights, as sites like Massawa offer a unique perspective to the rest of the world. So, this time, there seem to be some plans being put in place to develop the historical and archaeological narrative of the country."





Vacancy Announcement

ENFI-MCCT Mining Engineering PLC (ETME) is inviting applicants for the following positions for Asmara Copper-Gold Polymetallic Project .

Position-01: Installation Engineer
Department: Processing Plant and Tailings Storage Facility
Number Required: 01
Contract Type: Definite

Major Duties and Responsibilities

The Installation Engineer is responsible for the management of installation activities of of the project. He reports directly to the Construction Manager. Specific responsibilities of the Installation Engineer include:

- ❖ Get familiar with the equipment installation related specifications and design documents;
- ❖ Familiarize with the components, installation steps and related installation methods of key equipment such as ball mill and flotation cells;
- ❖ Review design drawings and related technical documents from the equipment manufacturers;
- ❖ Prepare equipment and material plan according to design drawings;
- ❖ Review equipment installation plan, schedule, human resources and materials plan submitted by the installation team;
- ❖ Ensure that the installation activities are in strict accordance with drawings and specifications;
- ❖ Witness the process of equipment installation and confirm the installation records;
- ❖ Organize and coordinate equipment commissioning, and confirm the commissioning record.

Qualification Requirement

Education:

- ❖ Bachelor’s degree or above in Project Management or other related major

Work experience and skills/abilities:

- ❖ Over 15 years of working experience in construction or installation projects;
- ❖ Experience in international project management is preferred;
- ❖ Relevant qualification certificate is required;
- ❖ Speak and reading ability in English is required;
- ❖ Proficient in operating engineering and office software;
- ❖ Knowledge of project management, equipment/steel structure installation technology.

Position-02: EC&I Engineer (electrical, control&instrumentation)
Department: Processing Plant and Tailings Storage Facility
Number Required: 01
Contract Type: definite

Major Duties and Responsibilities

- ❖ Get familiar with the electrical, control&instrumentation related specifications and design documents; Ensure that the installation activities are in strict accordance with drawings and specifications;
- ❖ Responsible for organizing construction/installation feasibility analysis;
- ❖ Familiarize with the equipment and instruments, installation steps and related installation methods of key electrical&instrumental equipment;
- ❖ Review design drawings and related technical documents from the equipment manufacturers;
- ❖ Prepare equipment and material plan according to design drawings;
- ❖ Review equipment/instruments installation plan, schedule, human resources and materials plan submitted by the installation team;
- ❖ Witness the process of equipment installation and confirm the installation records;
- ❖ Organize and coordinate equipment commissioning, and confirm the commissioning record;
- ❖ Responsible for all document control and data collection related to electrical, control and instrumentation works.

Qualification Requirement

Education:

- ❖ Bachelor degree in electrical engineering or computer applications, or other related major

Work experience and skills/abilities:

- ❖ Over 10 years of working experience in related fields;
- ❖ International EPC project experience is preferred;
- ❖ Relevant qualification certificate is required (such as senior engineer);
- ❖ Speak and reading ability in English is required;
- ❖ Proficient in operating engineering and office software;
- ❖ Knowledge of project management, electrical, control and instrumentation systems.

Position-03: HSE Officer
Department: Processing Plant and Tailings Storage Facility
Number Required: 01
Contract Type: definite

Major Duties and Responsibilities

- ❖ Get familiar with the HSE system of the project, and ensure the compliance with relevant laws and regulations;
- ❖ Provide site construction management team with information on HSE procedures, current and potential hazards, and employee training requirements;
- ❖ Conduct project safety inspections and report violations to HSE supervisor and construction managers, and ensure the violations are corrected;
- ❖ Review construction plans and risk assessments and advise any safety requirements that need to be incorporated, and make sure such requirements are implemented;
- ❖ Keep a register of any hidden dangers or irregularities found and corrective actions taken;
- ❖ Assist in the investigation of all accidents, major first aid cases, near-misses and incidents of property or equipment damage. Fill and analyze each incident report;
- ❖ Conduct safety inductions, toolbox meetings, check fire hazards, fire fighting equipment status.

Qualification Requirement

Education:

- ❖ 12 grade or above

Work experience and skills/abilities:

- ❖ Similar working experience for more than 3(three) year;
- ❖ Familiar with local HSE regulations and policies;
- ❖ Familiar with use of safety belts, fire extinguishers and other safety equipment;
- ❖ Capable of independently complete on-site potential hazard investigation and management, staff safety training;
- ❖ Speak and reading ability in English is required;
- ❖ Proficient in office software (word, excel and power point);

General Information and Other Requirement

- ❖ Place of Work: Asmara Project Sites
- ❖ Salary: As per Company salary scale
- ❖ Type of Contract: Definite

Additional Requirement for Nationals:

- ❖ Having fulfilled his/ her National Service Obligation and Provide evidence of Release Paper from Ministry of Defense.
- ❖ Present Clearance from current/ last employer or Unemployment card from Labor office.
- ❖ Testimonial documents to be attached (CV, work experience credential, a copy of your National Identity card etc.)
- ❖ Only shortlisted applicants will be considered as potential candidates for an interview.
- ❖ Application documents will not be returned to applicants.
- ❖ All application should be sent through the post office.
- ❖ Deadline for application: 07 days from the date of publication on the newspapers.

Address: Please mail your application to:

1. ENFI-MCCT Mining Engineering PLC (ETME)
P.O. Box. 6547 Asmara, Eritrea; and
2. Mineral Resources Management,
P.O.Box 272 Asmara, Eritrea.

Note to None-Eritrean applicants:

- Please send a copy of your application to
1. Aliens Employment permits Affairs,
P.O.Box 7940 Asmara, Eritrea;



ASMARA MINING SHARE COMPANY
Abo Street, No. 178, House No. 16
Gejemet, P.O. Box 10688
Tel. ++291-1-153986
Asmara, Eritrea

VACANCY ANNOUNCEMENT

Asmara Mining Share Company is inviting applicants for the following position;

Maintenance Planner
Number required – (03)
Type of contract – definite (1 year)

Major Duties and responsibilities

- The role of the maintenance planner is to improve workforce productivity and work quality by anticipating and eliminating potential delays through planning and coordination of labor, parts of material and equipment access.
- Create and assign work orders for maintenance tasks and ensure the right resources are available (e.g. parts and inventory).
- Contribute to the operations by ensuring that all maintenance activities are planned, scheduled and completed in a cost-effective manner with minimal disruption to ore process and mining activities.
- Maintains a weekly schedule and general maintenance planning activities either for the HME or fixed plant.
- The maintenance planner will ensure that all preventive, spare part management and weekly schedules are carried out in a timely and cost-effective manner and maintains the asset register and all associated tasks.

TASK	DESCRIPTION	Expanded	TO	CORE
PERFORMANCE AREAS				

- Ensure maintenance technicians have the tools and parts they need to complete work orders.
- Expected to schedule maintenance in a way that minimizes equipment downtime ad impact on production.
- Manage the maintenance planning function to ensure that the work scheduling process is being performed effectively and meeting targeted KPIs.
- Prepare weekly maintenance schedules and plans.
- Continually review the work order history to optimize maintenance scheduling and eliminate recurring defects.
- Ensure that all work assigned is completed in an efficient and timely manner.
- Keep all plant records up to date and maintain the asset register.
- Monitor, check and liaise with workshop personnel (both in-house and contractor workshops) to ensure that maintenance works are carried out as planned and scheduled.

Profile: Qualifications and Experience

Formal Education, Certifications or Equivalents

- Trade Qualifications as a Diesel Mechanic, plant fitter/ Electrician Additional qualifications in planned maintenance desired.

Working Experience – Nature & Length

- 5 years’ experience in large scale open pit/process plant mines in maintenance planning
- In-depth knowledge of planning and scheduling methods

- Previous exposure to operation readiness/setting up a new CMMS system.
- Working knowledge of CMMS System.
- Computer literate in the basic Microsoft office programs, MS project experience and preferable pronto or similar CMMS System
- Proficient spreadsheet, presentation, work processing and database skills.
- Experience working in Africa

Technical Skills

- Organize, plan and execution skills
- Excellent communication skills,
- Possess an understanding of preventive maintenance techniques
- Analytical skills and attention to details
- Project management skills
- Report writing skills
- Decision making skills and problem solving skills
- Valid Driver’s license

Behavioral Skills

- Ability to work in developing countries
- Good interpersonal skills
- Ability to work under pressure with challenging targets
- High level of initiative
- Strong interpersonal relationship-building skills and adaptability to work with people of different cultures.

General Information and other requirements:

- | | |
|--|---------------------------------|
| <input type="checkbox"/> Place of Work: | Emba-Derho |
| <input type="checkbox"/> Type of contract: | definite Period (2 years) |
| <input type="checkbox"/> Salary: | As per the Company salary scale |

Additional requirements for Nationals:

- Having fulfilled his/her National Service obligation and provide evidence of release paper from the Ministry of Defense.
- Present clearance paper from current/last employer.
- Testimonial documents to be attached (CV, work experience credentials, a copy of your National Identity Card, etc.).
- Only shortlisted applicants would be considered as potential candidates for an interview.
- Application documents will not be returned to the sender.
- All applications should be sent through the post office.
- Deadline for application: 7 days from the day of publication in the Newspaper.

- ☐ Address: Please mail your applications to;
Asmara Mining Share Company,
P. O. Box 10688 Asmara, Eritrea
- ☐ Applicants shall be required to send a copy to:
Mineral Resources Management
P.O. Box – 272
Asmara

- ☐ Note to Non-Eritrean applicants:
Please send a copy of your application to
Aliens Employment Permit Affairs,
P. O. Box 7940 Asmara, Eritrea



“...through the Lens of History, you Will see that Eritrea was the Heart of an Amazing and Highly Sophisticated Civilization” Zeinab Badawi

Sabrina Solomon

Your recent book on African history likely provides valuable context for understanding contemporary African issues. How do the historical narratives you explore in your book relate to the current situation in Eritrea, particularly in terms of its relationship with the international community?

So I always say that to understand the present, you've got to understand the past. Because a lot of people think that history explains the past, but it also informs the present and helps shape the future. This is why I embarked on my mission of trying to relate Africa's history from an African perspective, as that was the other thing that's important to me: that the ownership of the narrative must belong to the people. So, if you're in Eritrea, you've got to listen to the Eritrean historians, archaeologists, paleontologists, and museum directors, as they are the ones who should be custodians of their history. It wasn't a history of countries because I go back to the far reaches of time, and of course, there weren't many countries in Africa as most were created in 1885 during the Berlin Conference. So, in terms of Eritrea specifically, I think for a country that gained independence in 1991, it will be embarking on the journey of shaping its own narrative about its history. And, of course, when you get your independence, there are many competing interests. You've got to build a nation, you've got to provide the services that your people demand, especially after a long war, and so culture and

We have an honorable guest today, Zeinab Badawi, a prominent media and academic figure known for her insightful commentary on global affairs and commitment to promoting understanding of African issues. Zeinab Badawi is a Sudanese-British award-winning journalist and broadcaster, best known for her work at the BBC, where she presented programs such as “Hard Talk” and “Global Questions” on BBC World News. She previously co-presented Channel 4 News with Jon Snow and began her career as a broadcast journalist for Yorkshire Television and BBC Manchester. Currently serving as the President of SOAS, University of London, Zienab studied Philosophy, Politics, and Economics at St. Hilda's College, Oxford, and holds a Master's Degree in History from the School of Oriental and African Studies. Zeinab has been a recipient of numerous awards for her journalism, including an OBE (Officer of the Order of the British Empire). She recently had a trip to Eritrea to conduct deeper research on the ancient history of Eritrea. Here is the interview we conducted with her.

award-winning journalist and your focus on African history, how do you perceive the current narrative surrounding Eritrea in international media, and what are the key biases you observe?

I think the main thing I would say is that most people don't know anything about Eritrea. Because it's not a country that many people have visited, and therefore, I would love to make a documentary film which is about the hidden treasures of Eritrea. My focus is very much on the marvelous archaeological sites, maritime history with the great ancient city of Adulis, and that kind of thing. And I think it would be a real eye-opener to many people when they just discover how rich and deep the history of Eritrea is. I would hope that it would lead to a greater engagement between Eritrea, Eritreans, and the rest of the world.

During your visit, you had

I've essentially been invited here under the auspices of the United Nations. And it's been a marvelous visit. I had the opportunity to meet the President, some Government Ministers as well as UN Agencies that are based here in Eritrea, like UNICEF, UNESCO, and the World Health Organization, and so on. And I think that what I hear from the UN Agencies is that, of course, there's a great deal of work that needs to be done to deliver the kinds of services that the people of Eritrea expect in terms of power supply etc. But it just seems to me that a lot of them are saying that in terms of the engagement that they have with the authorities here in Eritrea, they are, by and large, managing to operate and deliver the programs that they want to in conjunction with the Eritrean government, with the government being very much in the driving seat.

You visited several cultural, historical, and archaeological sites in Eritrea. How do these sites contribute to our understanding of Eritrea's rich history and place in Africa?

I think the great port of Adulis, which is about 55 kilometers from Massawa, was one of the main port cities in the ancient world. There's no question of that. And excavations that are taking place now show that a lot of the archaeological finds suggest that it was in operation at least 2,000 years ago. But you know from ancient history and research that I have done that Queen Hatshepsut in ancient Egypt, around 1500 BCE, embarked on trading missions with what was the Land of Punt, and Adulis was very much part of former. It comprises Eritrea today and bits of Sudan,

Somalia, and Ethiopia, which is what most people think. But there is no question that there was a thriving and flourishing civilization at Adulis, probably with its own king (an Adulite king), very different from the Axumite king, and the Axumites of course used Adulis as their main trading center. And all sorts of things went through there, like ivory and gold in the region. At the site, we have found exquisite ceramics, glassware, and this shows you that what we now call Eritrea today was at the heart of this trade hive because Eritrea today has a strong card in its hand as it has got more than 1,000 kilometers of coastline along the Red Sea with the Bab-el-Mandeb, and so it's a very strategically placed country. And history tells us that it was



What role do you believe intellectuals, journalists, and academics like yourself can play in challenging these biased narratives and promoting a more nuanced understanding of Eritrea?



strategically very important until about the 800s AD, where Jeddah (today's Saudi Arabia) became the main point on the Red Sea. Environmental factors and rivalries contributed to the decline of Adulis. So I think that people may today look at Eritrea and see it in a certain way, but if you go back and look at it through the lens of history, you will see that it was the heart of an amazing and highly sophisticated civilization.

I think now, not just Eritrea, but the whole of Africa has to some extent been misunderstood by the outside world. I think that a lot of people who don't know Africa tend to see it through the lens of wars and famine, and that's all they think exists in Africa. And that's why I embarked on this mission, both for the TV series (20-25-minute films) and the

Continued on page 5



history can often get relegated to the bottom. But I think now that it's 35 years or so since Eritrea became independent, I would love to see the people of Eritrea embrace its amazing history.

Given your expertise as an

the opportunity to engage with government officials and UN officials. What were the key takeaways from these discussions, and how do they align with or diverge from the prevailing narratives about Eritrea?

