ERITREAN FESTIVAL IN DOHA

The Eritrean community in Qatar held their annual Festival in Doha from 19 to 21 November. Brigadier General Abrha Kassa, Head of the National Security Agency, addressed the Festival and delivered extensive briefings on the current realities in the country, progress and challenges on the nation’s development agenda, regional issues and the roles and contributions of Eritrean communities abroad.

Participants of the interactive seminar fielded a variety of questions and views on important aspects of national development. Senior Qatari officials including Gen. Jasim Al-Kalifa, General Administrator of the Qatari Security; participated at the opening ceremony of the Festival.

A cultural group from Asmara staged shows and concerts at the Festival.

CYCLING TEAM RETURNS HOME

The national cycling team that competed at the Rwanda Tour returned home on Tuesday, November 24th.

The national team stood second in the overall team performances while cyclists Amanuel Grezgiher and Tesfom Okbamariam stood first and second respectively in the King of Mountain contest. The Rwanda tour was conducted from 15 to 22 November.

Upon arrival to Asmara Airport the national team was awarded warm welcome by the officials from the Culture and Sports Commission and members of the Eritrean Cycling Federation.

The Rwanda Tour is in the category of 2.2 of the UCI standard.

O’NA POULTRY FARM RAISES PRODUCTION

A poultry farm in O’na, Anseba region, has increased its daily output with visible reduction in local market prices for eggs in the Keren area. The farm is owned and managed by the branch office of the Agriculture Ministry.

ASSISTANCE FOR DISABLED

The Danish Branch of the National Association of Eritrean War Disabled Veteran Fighters (NAEWDF) has donated wheelchairs for 14 disabled veteran fighters in Mensura Sub zone.

Mr. Gebrebrhan Eyasu, Chairman of the National Association, commended the philanthropic act of the Danish Branch and stressed that support to the war disabled should not be left to the government alone as Eritrean communities can contribute much in their own way.

Mr. Shekdin Saleh, administrator of the sub-zone, stated that the people and Government of Eritrea have been supporting the disabled veteran fighters which have significantly helped them improve their livelihoods.

TRAINING TO NEEDY WOMEN

A six month training program on weaving was provided to 20 women in Ghinda.

Ms. Jima Raki, Head of the Branch of the National Union of Eritrean Women (NUEW) in the Northern Red Sea Region, stated that the training program was organized in conjunction with the Ministry of Trade and Industry and the UNDP.

BICYCLE SUPPORT TO NEEDY STUDENTS

40 secondary school students in the Sub-zones of Ginda, Afabet, Foro and Massawa were given bicycles for free to ease their burden of traveling on foot up to 20 kms daily to attend school.

The bicycles were donated to the Ministry of Education by the Commission of Culture and Sports.
Development

Cooperation versus isolation: where does Eritrea stand?

Mela Ghebremedhin

“Cordoned off, seal off, close off, fence off, out of the way, cutoff, inaccessible, hermetic, secluded, reclusive etc…” These are some of the pejorative labels that are often invoked to emphasize and drive home the conditions of ‘self-isolation’. The question is: does Eritrea fit into this category on the basis of nuanced analysis of its international conduct or are these terms, once again, politicized labels fabricated to portray the country in a certain negative light?

In today’s issue, I will try to shed some light on the reality on the ground. My conjecture is that those with an open mind will alter their misperception of the country and discard the fallacious narrative that has obviously gained some currency to embrace the cooperative mode that the country really subscribes to. Yes, cooperation is also termed as partnership or combined effort to instill notions and principles of symmetry. The discourse today has in fact tilted towards partnership – discarding the old donor-recipient lexicon – as governments become increasingly cognizant of growing interdependence that will only be bolstered more with time.

In this vein, is it at all possible today, in this globalized world, to be on a reclusive mode and to develop without cooperating with others? And for Eritrea, can this small nation really afford isolation? Can it be self-sufficient and practice wholesale autarky to consume what it produces and produce what it consumes? How come we hear about mining companies investing if it so isolated and inaccessible; the “hermit kingdom” according to some of its detractors? This does not simply add up.

Already during the armed struggle, the EPLF was cooperating with those supporting its cause for self-determination. At independence, the focus of the government was on reconstructing the economy of a war-torn newly independent nation. New relationships were thus nurtured with countries of the region, other bilateral partners as well as multilateral agencies including the World Bank, the UN agencies and other interlocutors.

To look at the same subject through another prism, is Eritrea an outpost in terms of diplomacy? It won’t be a piece of fiction to state that Eritrea’s representation worldwide is, without a doubt, a significant portion of its diplomatic effort. To strengthen this, since independence, the country multiplied its presence throughout Europe, North America, Africa and also in Asia and Australia. In addition to its embassies and consulates, Eritrea is present at both UN headquarters in Geneva and New York, at the EU headquarters in Brussels, without falling to recall its presence at the African Union headquarters in Addis Ababa. Further, Eritrea has honorary consuls throughout the world giving additional strength to its diplomatic relations.

How about the extent of presence of foreign embassies in Eritrea? African States and Arab Gulf states have diplomatic representations in the country. You will be surprised to know that all five permanent UN Security Council member states are also present in Eritrea.

UN agencies such as UNDP or UNICEF work hand-in-hand with the Government in terms of socio-economic development programs. One example of partnership agreement is the 2013-2016 Strategic Partnership Framework (SPF), which enhance the ongoing collaboration among the UN and the Eritrean Government in the areas of national capacity development, food security and sustainable livelihood, environmental sustainability and gender equity.

Besides, the European Commission has been operating in the country since 1995, making it one of the first foreign diplomatic missions to set shop in the country. For the past twenty years, the EU has been an important asset in socio-economic and development cooperation. Through joint agreement under the Country Strategy Paper (CSP) and the National Development Indicative Program (NDP), the level of partnership has remained substantial from 2009 onwards. The presence of this multilateral union is significant for Eritrea as it builds a bridge, albeit indirectly, with all the 27 member states of the Union.

EU-Eritrea ties of cooperation are not confined to economic aspects only. They also encompass programmes of capacity and institution building.

As a matter of fact, the EU supports projects such as ‘support for community courts in Eritrea’ as part of the development cooperation under the European Development Fund (EDF). Community courts constitute the first jurisdiction in Eritrea as they offer fast and cost effective adjudication forums for the settlement of disputes and litigation that do not exceed 100,000 Nakfa in value. The programme cited above has helped the training of about 1200 community court judges, 370 clerks and 700 support staff (EU Eritrea 2015:23).

The landscape of Eritrea’s external partnership framework is big and includes small but highly effective programmes of tapping into knowledge and best practice transfers. In this category we find cooperation arrangements in health with doctors from Italy, Germany, China and Switzerland among others. Specialized heart, urinary tract, eye surgeries are routinely carried

continued on page 8
Asmara: Hub of Eventful Art Performances

Following an exotic show by an inner Mongolian cultural troupe on September 27 and 28 at Cinema Roma, Asmara has busily honed with various art performances. On the occasion of both countries’ holidays, Eritrea’s ‘Finding the True Cross,’ and China’s ‘Mid Autumn Festival,’ the crowd was full and eager to take part on this event. Thus, the public was seduced by the inner Mongolian cultural troupe unique melodies and pastoral musical treasures and added to the life of Asmara’s art tracks successfully.

Later on, precisely on October 8th, preliminary deliberations and sharing experiences session was held at the auditorium of the Eritrea Commission of Sport and Culture. In this positively remarked session, three Eritrean young artists upon their return from 10 days-trip to China to exhibit their artistic profiles shared their experiences in regards to the 2015 Beijing International Art Biennale. During the session, the artists detailed what efforts need to be exerted in order to develop Eritrea’s allotment in international artistic podiums. Ideas on how to set-up artists national association, proposals on how to organize the forthcoming Grand National art exhibition successfully, and Eritrea’s challenges and lucid opportunities in the less travelled artistic world, were also among the issues raised by concerned individuals and institutions.

The very next day of this fruitful discussion among artists, Asmara reserved another successful art convention. Indeed, on October 9th, Asmara Palace opened its door to the official inaugural ceremony of an Eritrean representing Buddy Bear. He also asserted the efforts of two young artists from Asmara as a remarkable witness of Eritreans devotion for constructive engagements. Members of the diplomatic corps, invited guests and artists were among the participants.

Besides this, as part of Asmara’s cultural and art treasures, exhibitions are also organized on a regular basis by various artists. Casa Deli Italiani witnessed two groups art exhibition during the month of October. On the 1st day, emergent painters—Teklu Semere and Amanel Semere—ushered the opening ceremony of their abstract-demonstrated paintings to the public. Similarly, a one week art exhibition by three young artists was also exhibited in the same venue between the 9th and 15th October.

The artistic world continues to take over Asmara, this time, organized by Alliance Française and Cultural Affairs of PFDJ, with artists travelling all the way from the French island, La Réunion. The 5 members’ musical band Grèn Semé, led by the charismatic poet and singer, Carlo de Sacco, brought its brand of ‘evolutionary Maloya’ music to Asmara on September 30. Maloya is a form of music, song and dance native to Réunion Island. Of mixed racial origins, Maloya was created by Malagasy and African slaves on sugar plantations and was eventually appropriated by the island’s entire population. Singing in Creole and French, Grén Sémé’s poetic and meaningful lyrics are set to traditional Maloya rhythms blended with world music and electro dub influences. The band performed similar show in major African Cities, including Antananarivo (Madagascar), Bujumbura (Burundi), Dar’s Salaam (Tanzania) and Arusha (Tanzania) before arriving in Asmara as part of their 2015 Afrob essence Tour.

And from other art domain, a venue at Embasssaor Hotel, in Asmara, also launched the addition of one romantic book to Eritrean shelves. Authored by Kabebwerki Abraham, the book attempts to uncover the challenges of a character named ‘Asonya,’ and, according to the critic of the book, the character at last comes with victorious marks after passing the insurmountable. Young writers are showing their potential and giving a promising future to Eritrea’s world of reading and writing.

In addition to the various efforts for ensuring Eritrea’s art a safe harbor and exposition to the public, educational institutions also play significant roles. Being under the auspices of the Commission for Higher Education Institutions, the Confucius Institute also organized an event for calligraphic competitions last month. During the closing ceremony held at New Hall of Asmara University, Dr. Bisrat, Director of the Evaluation and Testing Center, delivered her impressions about the significant role of such cultural shows and asserted continual encouragement of the National Commission for Higher Education. The event came to an end following remarks by Asmara based diplomatic members.

Not stopped here, Asmara continues its flows of art throughout the month of November. On November 10, Cinema Roma, one of the finest instances of architectural legacies, also accommodated an enthusiastic musician and composer, Mr. Wolfgang Weigel. During this event organized by the Cultural Affairs of PFDJ, ArcheMe and the Embassy of Germany in Eritrea; Mr. Wolfgang performed arranged rhythms which, according to his opening speech, his music is mostly inspired from the musical tradition of Latin American cultures with a mixture of kaleidoscopic contextual representations.

Asmara is surely the place where artists of all kind meet. Indeed, Asmara’s Casa Deli Italiani held an art exhibition reception on Monday, November 8. The art exhibition opened to the public on the next day, featuring cultural and communal assets, cities positive attributes, Eritrea’s landscape. What makes this exhibition special is its commitment in manifesting Eritrea through different angles, and accordingly, revealing it through the use of harmonious colors and techniques as well as medium compositions.

And at last, scholars in anthropological domains, artists and members of the academy also celebrated the legacies of cultural heritages of Eritrea on November 15. During the event held in connection with the International Day of Philosophy, scholars presented various research papers demonstrating the enriched cultural heritages of the country. Traditional poems and their philosophical aspects, the efforts in preserving eminent religious shrines and their assets, literary productions in post-independent Eritrea and other range of topics were among the topics of discussion. After the signing agreement in regards to the publication of research papers and in organizing similar activity on the occasion of the upcoming celebration of the 25th Silver Jubilee of Eritrea’s Independence anniversary; the session concluded its four days program on November 20.

Commission of Sport and Culture, Cultural Affairs of PFDJ, Alliance Française in Asmara, the Embassies of Germany and China, Bologna Club, Casa Deli Italiani, the Confucius Institute, the National Commission for Higher Education are among the remarkable stakeholders ensuring the continuity of Asmara as a hub of prolific art performances which in turn heralds the City with its own long experienced path of victories within the artistic world.

Yosief Abraham Z.
Traditions in Predicament

A couple of friends, I one of them, were casually chatting about … well nothing in particular but this and that. Amid the chit-chat, the topic of Siwa (homemade, brewed traditional alcoholic drink) came into our discussion. Among the group, there were some Siwa lovers; and so they began describing how they like their Siwa to the smallest details. Basically, there are two kinds of Siwa, Gu’esh and Xiray. In general, though, the making of Siwa, from the baking of Meteqa (kind of thinly baked bread, especially prepared for Siwa) to the final filtering procedure, is a long process that takes weeks of preparation.

Particularly owing to the process of their brewing, however, the two kinds of Siwa have distinguished textures; the Xiray dregs-less watery liquid and the Gu’esh a bit thicker solution. After the soaking and fermentation process that takes about a week is done, Gu’esh is made by sieving using Mekuba’eti—a cone shaped traditional filter, whose narrow bottom is covered with closely woven net or mesh. Xiray is made by careful extraction from the unfiltered Gu’esh by leach out dregs (Hatela). The old traditional way uses the process of precipitation to make Xiray. But, the modern process, which is common around urban centres, these days, is done by filtering the Xiray and the Hatela using a textile sack.

Returning back to the discussion among the friends which has been referred at the entry of this article, the topic of Siwa came into the discussion and a heated one it became too. Siwa lovers in the group were describing their favourite Siwa in detail. The descriptions were not limited to the Siwa being Xiray or Gu’esh; they involved the strength colour, test, maturity etc. of the Siwa; be it Gu’esh or Xiray. Moreover, they described the situations where they would love to have Siwa, which varied from ordinary days, holidays, to different social gatherings. Some even went further in particularizing how they would love their Siwa in Melelik, a metal container, once modern when it replaced the traditional Wancha (a container made of cattle horn), glasses or modern plastic cups.

However, the discussion took a dramatic turn to become a heated argument when one of the men said, “‘A good wife is one who knows how to make a good Siwa.’ One of the girls replied, ‘I don’t know how to make Siwa. And I don’t want to learn how. It’s just too much trouble and I don’t want to struggle with smell and fire in making Meteqa. But I don’t think that makes me less of a woman’.” The disagreement went on; men arguing that women should know how to make Siwa and women responding that they are not obliged to meet such chauvinist demand in the modern world. The debate got me thinking.

I could understand where the girls’ argument was coming from. However, the issue goes beyond the inability and/or unwillingness of a few women to learn the traditional skill of making Siwa. For, if these women don’t know how to make Siwa, they won’t be able to pass on the skill to their children and so it would go on to the next generations. Who would teach us to? From then on, I got drifted from the discussions into other thoughts of my own. I began reflecting on the issues of ‘modern world’ and ‘modernity’. I thought about what those ideas mean to us as Eritreans, as the youth. And in the so called ‘transformation’ whose responsibility it would be to preserve our precious traditions, such as making Siwa.

Modemism, as an idea, particularly refers to or is related to, the present or recent times. In general, it includes the aspirations and actions of those who think the existing traditional practices have become ill-fitted to their tasks and out-dated in the new economic, social, and political environment of an emerging new order in life. The traditional practices in question may include forms of art, architecture, literature, religious faith, philosophy, social organization, activities of daily life, and even the sciences. In this sense, modernism refers to the process of changing ways of the past for the better, to fit the demands of the present. However, in the post-colonial transformation of the African nations, modernism, sadly enough, has become to mean the absolute adaption of the ways of the western world; which is particularly characterized by moral relativism, autonomous individualism, narcissistic hedonism and reductive naturalism.

Well, culture is meant to be changed and modified; dynamism is the very nature of culture. However, change should not be pursued for the sake of change only. Change should mean progress; it ought to mean upward mobility; for the better too. For, when change is pursued just for the sake of it, it doesn’t only become meaningless but also, at times, detrimental. In this sense, progress oriented change becomes the selective promotion, alteration/ modification or even sometimes anamputation of constituents of tradition. That agreed upon, the absolute replication of western modernism would be in contradiction with progress oriented change. For, the promotion, alteration/modification and exclusion of cultural traits is not selective; thus, it is irrational on the part of the repeater.

By its very definition, tradition is the inherited and complex evolution of things; be it cultural, social, conventional, and institutional. It is the transmission of beliefs, customs, knowledge, and in general the way of doing things. Preserving tradition does not mean the conservation of obsolete traits of culture. It is rather the transmission of the useful ones, the modification/updating of the slightly out dated ones and the exclusion of the irredeemably obsolete or even contemporarily injurious ones. This process, however, is not an overnight evaluation homework; it rather ought to be a prudent course of evolution that would take place over a reasonable period of time. No matter how ridiculous it may seem for any ‘modernized’ contemporaries, there were, without a doubt, reasons for the creation, cultivation and transmission of any given tradition from generation to generation. And, it is these reasons that ought to be carefully evaluated before the decision to keep, alter or discard it is made. For, any given tradition is part of the identity of the ones who practice it. The dis- clamation of one tradition after another without rational resolution and the assimilation of the traditions of others one after another would be nothing less than rejection of one’s own identity in an attempt to be somebody else. And, one can never be someone else no matter how hard one tries to be; however close one gets to look like the later, one only remains a copycat. For, as it is said, “Bitter will not get any sweeter just because it is kept in a beehive.”

However, the problem with progress oriented change (modernity in its real sense) is the assigning of the responsibility of this careful modification or preservation of tradition. For, it is not as though the process is a panel discussion that ends with a voting. Thus, the million Nakfa question remains “Whose responsibility is it to preserve or modify traditions?” The answer, for me, is simple; everybody’s. Let’s see the issue through example and take the issue of Siwa as one. If we agree that Siwa is one of the dearest cultural heritages of ours and the tradition ought to be preserved, whose responsibility shall it be to preserve this particular tradition in the age of beer in our urban centres? Women’s? Absolutely not.

Had it been, say, 30 years ago when men assume the breadwinning role and women take the house hold chores, the task allocation might have seemed impeccable.

However, today, where women are playing indispensable role in the undertaking of breadwinning in a number of households, how could the responsibility of house hold tasks be unanimously assigned to them?

Here I’m not suggesting that men should learn how to make Siwa and assume the responsibility or brewing it equally with women. Oh, no! I am not even going there today, since the subject of division of labour in household chores is a big issue on its own. However, the fact remains that same; some of our beloved traditions, such as Siwa are/would be in a predicament under the threat of the trend of the so called ‘modernity’. And, I think it is reasonably agreeable, for everyone, if it is said that finding solution for this predicament is everyone’s responsibility.

Solomon Mengisteab

Disclaimer: articles published in this column do not reflect the stance or opinion of Eritrea Profile
Sophia Tesfamariam

[The media and the anti-Eritrea groups and “professional dissidents” must be experiencing a dry spell—the main topic for the flying goats today is the Eritrea currency redemption program. The FUDists—those who insist on spreading Fear, Uncertainty and Doubt about Eritrea and its government have now converted from “human rights” and “democracy” activists to economists and currency and market “experts”]. Ever since the Government of Eritrea issued the Declaration on 5 November 2015, these “activists” and arm chair quarterbacks, who never bear the brunt of the illict campaigns conducted from their safe havens in the West, have been offering their unsolicited advice to the people of Eritrea. Speculations about the color of the new currency, the pictures it may or may not have etc. have polluted social media sites and unnecessarily diverted attention from the real issues at hand. The Nakfa, the Eritrean currency has been the subject of their monotonous writings.

The speculations from the flying goats, from the Arabic abage about the goat that remains a goat, even if it flies, often used to refer to people who retain their opinions despite being shown evidence to the contrary, included changes in the size, color, denominations and even the pictures that were going to be used. These can only come from those with disrespect for the Eritrean people and their long and arduous struggle of the people for independence and the even more difficult nation building process that they have been undergoing. The speculations are evidence of the deliberate attempts to undermine the Nakfa—the significance of its pictures, size etc. But as with all their past campaigns it’s another effort to thwart Eritrea’s economic development—a futile endeavor.

Instead of educating the public, the flying goats sought to deceive and misinform. They of all people should know that the Government of Eritrea does not conduct business on a whim, that its past actions have been both meticulous and measured. The Nakfa is a national symbol that cannot be tampered with as its production was results of a well thought out process. According to Clarence Holbert, the man who was commissioned to design the Eritrean curren-

The Nakfa

ecy in 1994, there were three conditions that he had to fulfill:

1. The currency could not feature a picture of the president or other official of Eritrea.
2. The currency could not feature images of war.
3. The currency must all be the same size so citizens would be inclined to read the bills’ denominations to determine their value rather than judging it by its size. This was done to increase the literacy rate of the country, which was 20 percent at the time.

After conducting his research, Holbert decided to feature two of the strongest aspects of the country-Eritrea’s women and its rare animals, in the designs of the currency. On the front of each Eritrean bill, Holbert depicted a picture of a common Eritrean woman. Women played an essential role in the battle for Eritrea’s independence, where 30 percent of the freedom fighters in Eritrea’s war for independence were female. The new Nakfa notes do the same…

Unable to finance their own campaigns, living off alms from Ethiopia and its handlers, these “bandwagon activists”, as if they could ever compensate the people for their losses, are now brazenly calling on them to ignore the government’s calls and keep their monies and not deliver them to the banks. So what are the FUDists going to do for those who refuse to comply with a government policy? Campaign for them from their western domiciles! Write petitions to Congress! Get Human Rights Watch and Amnesty International to send letters to their networks? Call of the western government to punish Eritrea and not give it development aid? Eritreans have learned a thing or two about these flying goats and their agendas and will not fall prey to their shenanigans again.

The “Legal Notice No. 124/2015 Legal Tender Nakfa Currency Notes Regulations” spells out the consequences for doing that. It says:

“…All old Nakfa currency notes not surrendered for redemption within the time frame provided for in sub-Articles (1), (2) and (3) hereof, shall be irredeemable and worthless for the purpose of effecting payment…Whosoever intentionally violates the provisions of these Regulations or hinders their implementation shall, upon conviction, be punishable in accordance with the relevant provisions of the Transitional Penal Code of Eritrea…”

Having attacked virtually every institution in Eritrea, now they have resorted to attacking Eritrea’s banking institution. Their tactic today is fear-mongering. These merchants of bad news are unable to respond with hard facts, so they resort to employing scare-mongering to cast a shadow of doubt on Eritrea, its people and its government.

Today, having learned a lesson or two about these “activists” and their agendas, especially since the release of the Commission of Inquiry’s Report of Eritrea and the many reports produced by the Somalia Eritrea Monitoring Group (SEMG), watching the helplessness of Eritrea’s youth in Ethiopia’s holding camps, the Sinai, Libya, Mediterranean and detention and processing camps in western states, Eritreans have learned the hard way, the results of the illict anti-Eritrean campaigns of the last 15 years. That experience has sparked a deep disgust amongst the Diaspora and raised their consciousness. The “activists” who were on a high roll back then, are now facing criticism and are being challenged for the inaccurate descriptions of conditions in Eritrea, the lies and distortions.

It is said that there are two kinds of activism:

“…one, principled solidarity with the people affected, pursuing solutions that they themselves define; and, two, advocacy for a U.S. (or other western nation) policy response, that frequently defines success in terms of adopting a policy, rather than resolving the situation in the country concerned…”

The activism that the majority of the Eritrean Diaspora engaged in during the struggle for Eritrea’s independence and in post-independence Eritrea aligns closely with those living in Eritrea and responds to the needs of the people there. The one carried out by the FUDists is not.

For example, when the US Commission for Religious Freedom convinced the US State Department to place Eritrea on its list of “Countries of Concern”, it was responding to calls-usually in petitions-signed by unsuspecting American congregations across the Bible Belt. Eritreans found out that there was a campaign against their country-after the fact. There may have been a few disgruntled Eritreans that sought and got assistance to carry out the campaigns, but it was not sanctioned by the people of Eritrea inside the country or in the Diaspora. It was never based on local initiatives by the people of Eritrea and as the evidence has shown, it was one orchestrated by a few “Eritrean Faces” who were employed to carry out the agendas of the fundamentalist evangelical coterie.

So year after year, since 2005, the USCIRF publishes its reports and collects information on Eritrea from petitions and letters written by the fundamentalist networks and their unsuspecting constituencies, which may or may not include a handful of Eritreans. Year after year the US State Department continues to place Eritrea on its shame list. Fortunately, Eritreans in the Diaspora whilst initially incensed by the distortions published have decided that it is best to educate the American public instead of appealing to an organization that refuses to listen to the people.

Back to the currency issue...

Eritrea is not the first nor will it be the last country to institute such currency policy. People hoard currency for many reasons. Hoarding for some is a strategy for achieving personal goals or for dealing with economic uncertainty. Unspent currency means reduced sales, and as sales decline, profits drop, and the total social income decreases, making less money available for consumption. Hoarding induces more hoarding and if it not corrected by timely government policy, it can be detrimental to the economy. The people of Eritrea welcome this government intervention and for the most part, they will comply as they always do—but there will be some that will try to get around the policy and cry foul when caught.

The FUDist will then come in with their next campaign.

The timing of the Eritrean currency redemption program coincides with the United Nations call on nations to go “orange” in the campaign to raise awareness on the issue of violence against women. It is supposed to be a 16-day long campaign. Some nations used orange lighting to illuminate certain structures—a luxury majority of the world’s poor cannot afford. The campaign in Eritrea was different, and the nationwide sensitization programs were holistic and probably more effective than donning orange mass produced T-shirts in a global campaign that only hears the voices of the colorfully clothed activists—not the real stakeholders. No orange needed in Eritrea. Each Nakfa note bearing the picture of the Eritrean woman is a daily reminder of the cost of the struggle and the Eritrean woman’s unparalleled role in it.

To the naysayers and FUDists, the message remains the same—if you cannot wait to put in your two cents worth, at least find truths to spread instead of lies!
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<td>Service Truck Operator(03)</td>
<td>Reteuling and daily maintenance of designated mobile and fixed plant equipment; Recording fuel and other consumables usage of machinery units; Ensuring all relevant paperwork is completed in a timely manner; Carrying out filter and oil changes; Maintenance and repair duties as required. Report “fit for duty” at the beginning of and during the work shift. Perform a Pre-Shift inspection and all maintenance items that are considered a safety matter are to be reported and corrected immediately before equipment operation. Report all unsafe work conditions or actions to supervision immediately. Keep the operator cab, ladders, walkways and other compartments clean and free of rags, slip, trip, fall and fire hazards. Maintain communications with all other operators and supervision. Coordinate activities between equipment and personnel within operating area. Ensure that each day all fuel, oils grease and water are replenished for the next refueling. Continuing determination of inventory of all lubrication stock levels, and report to the Maintenance Planner of their conditions. Other duties as requested by the Shift Supervisor or Maintenance Coordinator.</td>
<td>Strong focus on safety and safety work practice is a must, this includes full PPE. Positive and team-focused. Strongly committed to the environment and our community. Working to ensure the highest personal standards of behavior and discipline at all times. Previous experience operating a truck would be required. Mechanical knowledge is a pre-requisite. Be prepared to work in a team environment. Demonstrate respect for individuals. Be prepared to work on a rostered shift basis 2 weeks day 2 weeks nights 2 weeks’ vacation. Current and valid HD National Driver’s License. Communicating skill. Team work skill. Experience in operating equipment’s. Training Operating skill.</td>
<td>Driver License. Able to communicate in English will be well received.</td>
<td>At least 1 year experience as Grader Operator.</td>
<td>To be able to pass a full Doctor’s examination.</td>
<td>Rock Breaker Operator(03)</td>
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</tbody>
</table>
| Water Cart Operator        | Assist the day to day operations of the mine and its environs. Fill and refill the water cart in a timely manner ensuring that water spillage is at a minimum. Ensure that when watering the haul roads it is carried out in such a manner that haul trucks are not put in a dangerous position; in as far as making the roads to wet and trucks loosing traction. Ensure that the water spray is done according to site procedures. Ensuring all relevant paperwork is completed in a timely manner. Report “fit for duty” at the beginning of and during the work shift. Perform a Pre-Shift inspection of items that are considered safety matters are to be reported and corrected immediately before equipment operation. Report all unsafe work conditions or actions to supervision immediately. Maintain communications with all other operators and supervision. Other duties as requested by the Shift Supervisor. | Strong focus on safety and safety work practice is a must, and requires full PPE. Positive and team-focused. Strongly committed to the environment and our community. Working to ensure the highest personal standards of behavior and discipline at all times. Previous experience operating a truck is a pre-requisite. Mechanical knowledge. Be prepared to work in a team environment. Demonstrate respect for individuals. Be prepared to work on a rostered shift basis 2 weeks day 2 weeks nights 2 weeks’ vacation. Current and valid HD National Driver’s License. | Eritrean Driving License. Able to communicate in English will be well received. | To be able to pass a full Doctor’s examination. | Refuelling and daily maintenance of designated mobile and fixed plant equipment; Recording fuel and other consumables usage of machinery units; Ensuring all relevant paperwork is completed in a timely manner; Carrying out filter and oil changes; Maintenance and repair duties as required. Report “fit for duty” at the beginning of and during the work shift. Perform a Pre-Shift inspection and all maintenance items that are considered a safety matter are to be reported and corrected immediately before equipment operation. Report all unsafe work conditions or actions to supervision immediately. Maintain communications with all other operators and supervision. Other duties as requested by the Shift Supervisor. | To be able to pass a full Doctor’s examination. | To be able to pass a full Doctor’s examination. | To be able to pass a full Doctor’s examination. | To be able to work in accordance with ZMSC rosters. | To be able to work in accordance with ZMSC rosters. | Eritrea Profile, Saturday, 28 November, 2015 | continued on page 7
SALES OF USED VEHICLES

Huakan 514 Drilling Company (Eritrea) intends to sell the following used motor vehicles through sealed bid on “as is, where is basis” and without recourse or warranties of any kind. The vehicles are located at our office Building, SA building Warsay Street and can be viewed on arrangements any day from 9:00am - 10:30am from the date of this announcement by contacting the telephone number provided below or through visiting our office.

Listed below are details of the items to be sold.

<table>
<thead>
<tr>
<th>No</th>
<th>Item</th>
<th>Type</th>
<th>QTY</th>
<th>Types of sell</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Vehicle ER-8-A -0204</td>
<td>Land Cruiser</td>
<td>1</td>
<td>Individual</td>
</tr>
<tr>
<td>2</td>
<td>Vehicle ER-8-A -0559</td>
<td>Land Cruiser</td>
<td>1</td>
<td>Individual</td>
</tr>
<tr>
<td>3</td>
<td>Vehicle ER-8-A -1068</td>
<td>Pick up</td>
<td>1</td>
<td>Individual</td>
</tr>
<tr>
<td>4</td>
<td>Vehicle ER-8-A -1737</td>
<td>Suzuki</td>
<td>1</td>
<td>Individual</td>
</tr>
</tbody>
</table>

Bidding and Award requirement
1. The bid documents (Bid instructions) will be issued to prospective buyers on request.
2. The bid will be open for 5 days from the date of the newspaper announcement in the presence of the prospective bidders and Eritrean customs official.
3. The result of the selection will be posted at our office building (SA building) and successful bidders will be informed by telephone if they are not presented during opening date.
4. The successful bidders must finalize payment of the balance to Huakan 514 within 5 days and payment of tax to customs office also within the same period.
5. The property must be collected immediately within 5 days period after payment is done.
6. The property which is not paid for with in prescribed period will be offered to the next highest bidder.

Huakan 514 drilling Company (Eritrea) reserves the right to reject any or all bids.

Contact person: Administrative Office 110007/110008/110010

The State of Eritrea
European Development Fund
National Authorising Officer
Ministry of National Development

Pursuant to the Building for the Public Administration of Eritrea
Contract Title: Supply of Furniture and Fixtures for ERCOE
Publication Reference: EuropeAid/137-687/ID/SUP/ER
The Government of the State of Eritrea represented by the National Authorising Officer intends to award a supply contract for furniture and Fixtures ERCOE/Eritrea with financial assistance from European Development Fund. The tender dossier is available from:
Eritrean Centre for Organisational Excellence (ERCOE)
Asmara office
Hdy Street 748-1
Dembe Sembel – Green Building Block A first floor, Asmara, Eritrea
Email: nanta121@yahoo.com
Tel. +291-1-154047/154048/154152
Fax. +291-1-154050
and will also be published on the EuropeAid website:
https://webgate.ec.europa.eu/european-services/index.cfm?
do=publi.
welcome.
The deadline for submission of tenders is January 29, 2016 at 18:00 local time.
Possible additional information or clarifications/questions shall be published on the EuropeAid website:
https://webgate.ec.europa.eu/european-services/index.cfm?
do=publi.
welcome.
“Traditionally an artist is the source of creative works that are passed down to generations”

Berket Amare was born in 1978 at Meshal-Wedekale, Southern region. He went to Sawa in 2001 to fulfill his national service and upon finishing military training he was assigned to the Eritrean Air Force.

Producer of one of the most anticipated television shows “Meadi Tibeb”, Berket Amare is very well known for his interest in Eritrean traditional arts. Together with today’s Q & A let’s see why.

I grew up with my single mother for my father died at my early child age. I grew up in place in which many traditional artists lived and so I often times joined them out of curiosity, which is how I started appreciating traditional arts since an early age.

You are very well known for producing traditional cultural songs. Do you ever include modern songs?

I don’t. Mainly because I want to remain engaged with the traditional arts, as that is what I know best and what I am good at. I find it amusing and rewarding just as much.

What have you produced so far?

I have produced a handful of songs with archaic traditions. That is actually where I get the material I need from for my works: may it be songs or dramas.

I have played in several dramas. I do my best to perform in the drama portraying traditional life style and anything else that has to do with archaic traditions.

Why ‘cultural’ and ‘traditional’ only?

I believe culture is the only reflection of a society. It manifests the way of living, the history of a society and entirely everything else contributed to a society’s fundamental nature.

By tradition an artist is the source of creative works - may it be artistic, philosophic or even scientific - that are passed down to generations.

And I believe it is my duty, as grown up surrounded by traditional morals and cultural values, to preserve it and to respect myself.

About his researches on traditional folk tales

I sure do deeply immerse myself in the researches I conduct on traditional folk tales. That is actually where I get the material I need from for my works: may it be songs or dramas.

I travel to lot of places, I contact people whom I think are interested in traditional arts, I talk to the elders of our society and just keep my eyes open for any kind of information that I believe could ever be of a help to my researches on ancient folk tales.

You know… good inspiration is vital for good art. And so if you want to be a good artist or a good writer you have to be able to connect with people; therefore what I sequentially do is to try to obtain some data from the people to elaborate it and give it back to more people.

About the TV program ‘Meadi Sineteb” (Art Forum)

It has been more than a couple of years since it has been launched. The aim of the program is to document long-established ancestral customs of our people.

You have probably heard that there is a great desire of preserving our cultural richness.

I am grateful for all the encouragement I get from people of different walks of life and ages, they constantly remind me to be committed to traditional arts and I, as ever, plan to do so.

Cooperation versus..

continued from page 2

out by groups of doctors who come to the country at certain intervals each year. The programmes usually include the introduction of modern equipment and joint work with local doctors.

In regard to education, Finland and Eritrea have agreed upon a partnership in higher education, without forgetting Turkey and Japan.

The cooperation with African countries also needs to be highlighted: Kenyan teachers in tertiary education have also started working in this field of life and ages, they are joining Indian and Sudanese teachers in their endeavors.

Eritrea maintains broad bilateral ties of cooperation with China, India, Japan and the Arab Gulf States, among others. Development cooperation is seen as a stop-gap measure while the long term thrust of Eritrea’s external ties is anchored on investment and trade. In this regard, Eritrea maintains 46/61 shares with Bisha Mining Share Company; the Asmara Mining Share Company; as well as Zara Mining Company is a shared corporation between China (60%) and Eritrea (40%). The Colluli Mining Share company owns the colluli potash project, which is a 50/50 joint venture between Danakali Limited and the Eritrean National Mining Company (ENAMCO). In textiles and non-strategic raw material based enterprises, foreign companies run fully owned industrial enterprises. In socio-economic terms, UN agencies work closely not only with government bodies but also with civil societies such as the National Union of Eritrean workers, the National Union of Eritrean Women (NUEW) and the National Union of Eritrean Youth and Students (NUEYS).

In fact, civil society institutions are also significant in the international arena as they participate actively in various leadership roles; the NUEYS is currently in the vice-presidency of the Pan African Youth Union (PYU) as well as the youth wing of the Council of African Political Parties (CAPP) among many others.

In the event, one wonders how and why Eritrea is often portrayed as a “reclusive” State. A cursory examination of the genesis of these terms shows that they were in fact recent “inventions” (circa 2009) pushed by certain quarters as part and parcel of their demonization campaigns. This is partly motivated by the desire to scare off investment and falls within the schemes of the sanctions regime and other tools of politically harassment against Eritrea.

Perhaps, Eritrea’s well-though out vision and choice of partnership that is geared towards promotion of investment trade instead of confinement to perpetual aid is seen as stubbornness by some quarters. But who says being stubborn is a negative attribute in this case?