



NUEW CENTRAL COMMITTEE HOLDS 4TH REGULAR MEETING

The Central Committee of the National Union of Eritrean Women (NUEW) held 4th regular meeting in Dubarwa.

In a speech he delivered at the meeting, Mr. Yemane Gebreab, Head of PFDJ Political Affairs, gave an in-depth briefing on the objective situation in the homeland and called on Eritrean women to reinforce participation in the implementation of the set national development programs.

The meeting conducted discussion on the reports presented by the branch offices of the regional administrations, European and North American branches as well as those of Sawa and Higher learning institution branches. The President of the NUEW, Ms. Tekea Tesfamichael explained that the Union has placed top among its agenda the implementation of development programs for 2017, the nurturing of national values among women

and charting youth development programs, among others.

The 4th meeting of the NUEW Central Committee addressed women's overall participation in national economic development,

the abolishing of harmful traditional practices, women's empowerment through vocational training and academic education.

The meeting also adopted the budget for 2017.

CONSTRUCTION OF MICRO-DAM IN MAI-GORZO

The construction of a micro dam is underway in Mai-Gorzo, Mai-Mine sub-zone. The micro dam would have a capacity of holding 40 thousand cubic meters of water, stated Mr. Zaid Berhane, coordinator of the project.

The residents of the area are taking active participation in the undertaking. They indicated that the inhabitants used to travel long distance to fetch water.

JEMAHIR ASSOCIATION HOLDS FIRST CONGRESS

The Association of former members of public administration and mass organizations during the struggle for independence known as "Jemahir" recently held its first congress in Afabet.

Ms. Liya Gebreab, Secretary of the Association, explained that the objective of the Congress is to document the activities undertaken in the past and bequeath the experience to future generations.

200 members of the Association and that of mass organizations

took part in the Congress. Papers focusing on the activities carried out in the 1970s up to independence, particularly in organizing women and youths as well as the active popular role in the struggle for independence featured at the Congress.

The one-day event was colorfully conducted with the staging of cultural shows during the liberation struggle. Jemahir Association was set up in 2002 during the Jubilee anniversary of the liberation of Afabet.



NEWS BRIEF

COMMUNITY-BASED SANITATION ACTIVITIES

A public meeting involving 28 villages in Hagaz sub-zone underlined the significance of community-based cleaning initiatives.

Meanwhile, a public meeting attended by heads of line ministries branches, representatives of the regional Assembly and the PFDJ, law enforcement units, national associations, village administrators and medical experts underlined the role of health awareness.

Ms. Amna Haji, administrator of the sub-zone said that the aim of the public meeting is to increase health awareness among the society at large through community mobilization.

Mr. Berhane Gebrekidan, branch head of the Ministry of Health Anseba region also noted the exemplary role demonstrated by 185 villages in the Anseba region that have constructed public restrooms to further ensure the cleanliness of their respective districts.

ROAD RENOVATED IN MENDEFERA

A dirt road in Mendefera city that was out of use due to excessive flooding has been renovated.

The Administrator of Mendefera sub-zone, Mr. Abraham Hagos, commended the community-based renovation task.

Mr. Asefaw Negash, involved in the project, said that heavy machineries were employed for the successful execution of the renovation task.

STRENGTHENING YOUTH SKILLS

During an assessment meeting conducted recently, NUEYS stated that the activities undertaken to reinforce professional skills of youth would be sustained in an enhanced manner.

According to a report presented at the meeting, the regional branch is exerting efforts to empower the youth's academic competence and nurture the work spirit and thereby enable them play active role in development endeavors.

The NUEYS's report also indicated that youth organizations are playing an active role in transferring experience among the members and encouraging them make due contribution in societal activities.

Heads of PFDJ and administrators of varied sub-zones in the Central region as well as invited guests took part in the meeting.

PROGRESS IN ADULT EDUCATION

Adult education program in Senafe and Mai-Aini sub-zones is registering sizeable progress, according to reports. The Head of Adult Education program, Mr. Kidanemariam Neguse, stated that over 80% of the set task has been implemented.

Mr. Taddese Teame, Head of Social Services in the sub-zone, explained that the anti-illiteracy drive attests to the close attention being given to the promotion of rural development in the area.

In another report, 65% of those participating in adult education program in Mai-Aini sub-zone have met the envisaged target. The Administrator of the sub-zone, Mr. Yemane Mebrahtu, stressed the need for identifying those citizens in need of attending adult education program.

ASSESSMENT MEETING IN ADI-TEKELEZAN SUB-ZONE

An assessment meeting conducted recently in Adi-Tekelezan sub-zone underlined the commitment of the general public in the effective implementation of development programs.

The Administrator of the sub-zone, Mr. Solomon Haile, said that over 23 schools ranging from Kindergarten to High School level are making vital contribution to the teaching-learning process.

Meanwhile, he explained that encouraging achievement is being registered as regards community health. He added that commendable community-based development programs have been implemented in the sub-zone.

Breaking the Barrier of Negative Perception Towards Disability

Lwam kahsay

While status and treatment of persons with PWD has improved the remnants of traditional beliefs still persist in some parts of the world. Ignorance, neglect, superstition and fear have exacerbated isolation of this vulnerable group.

A society's culture and belief plays an important role in forming the perception of nearly every phenomenon.

In ancient and early medieval times, disability was considered to be a sign of bad luck, either a punishment for wrong deed or a curse from witchcraft. these ideas have persisted later in developing countries.

In Eritrean society, negative perceptions are the main obstacle that block disabled people from enjoying their socio-economic rights. The attitudes from their surroundings is victimizing them again and again. These beliefs emanate from centuries of oral tradition and views emanating from traditional religions.

Most Eritrean families who have disabled children don't accept the fact that they have such problems

of believe that they are cursed by God and they don't do much to improve the livelihood of their disabled loved ones. They try to hide them from the community because they don't want them to be insulted or feel inferior.

Another challenge is the fact that people believe that PWD cannot perform any activities as ordinary people.

As in other East African communities, integration into communal life relates to how well individuals fit within the social norms and, importantly, if they can do their share in the community, wether or not they have disability defined by the developed world.

In east African tribes such as the Maasai, Abagussi and Nandi of Kenya, they see PWD as "abnormal" if they are unable to carry out their daily activities.

They consider them as individuals who don't contribute to the family let alone society. People who cannot contribute to society cannot contribute to the development of a nation . However its not because they dont have the ability but they dont have the means to.

solution can only emerse by raising awarness of the causes of disability. when people now

the exact cause of disability the negative attitudes could be minimized.

modern medicine has since proven the scientific causes of disabilities, which are plenty. congenital cataract and primary infantile glaucoma are one of the reasons for inherited blindness. Mental retardation is the result of microcephaly or when there is no disjunction during cell division in the embryo. Autism spectrum disorders happen due to a neuro-developmental disorder. There fore, these conditions can happen to anyone at any time.

These medical discoveries have been the first step in changing the attitude towards PWD and efforts to improve their lives. In Eritrea for instance, the government has been struggling hard to end negative beliefs and harmful societal practices since independence.

These unparalleled efforts carried out for the wellbeing of the disabled have been a collaborated effort of four associations under the auspices of the government, including the National Association of the Blind, the National Association of the Deaf, the National Association of the Mentally and Developmentally Impaired and the Eritrean National War-disabled Veterans



Association.

Schools have been established for the visually impaired, hearing impaired, as well as for those with autism and Downs Syndrome. Schools are offering effective services to the children, but with the remnants of those negative attitudes, there still exist a challenge. Cultural beliefs and values also play a critical role in how families and educational programs interact.

Guided cultural beliefs may interfere with family participation in programs whereas understanding beliefs can facilitate trust between families and educational programs. Taking this into consideration, the four PWD associations are working hard to halt those cultural barriers.

By developing the interaction between families and educational institutions as well as health centers and charity fairs a better solution can be found in order to minimize the negative beliefs on disabled citizens.

The programs of the government focus not only on education but also on how the PWD can acquire skills and techniques that can bring behavioral changes. This can help on their social and economic life. The Abirha Bahta School for the Blind which provides music and art courses besides the academic training is a good example. Some disabled children who were educated in this school got the opportunity to join colleges and have been able to work in any institutions.

The case of Eritrea has shown that continuous campaigning and education can change negative attitudes and harmful practices towards the disabled.

Taking this into consideration, we can inform our society about those facts so as to treat disabled citizens in a better way. The most important agents who can raise public awareness are schools, hospitals, organizations and mainly the government. The awareness should start from every single family. Though the main target are all disabled citizens; some of those who live in rural and remote areas are still suffering from isolation of their community as well as shortage of social services. At the same time, there are no educational programs that represent them. disabled people can be productive citizens as long as negative values are terminated and the word disability is changed to ability.

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OPINION

Land Grabbing - New Colonialism and How about Eritrea?

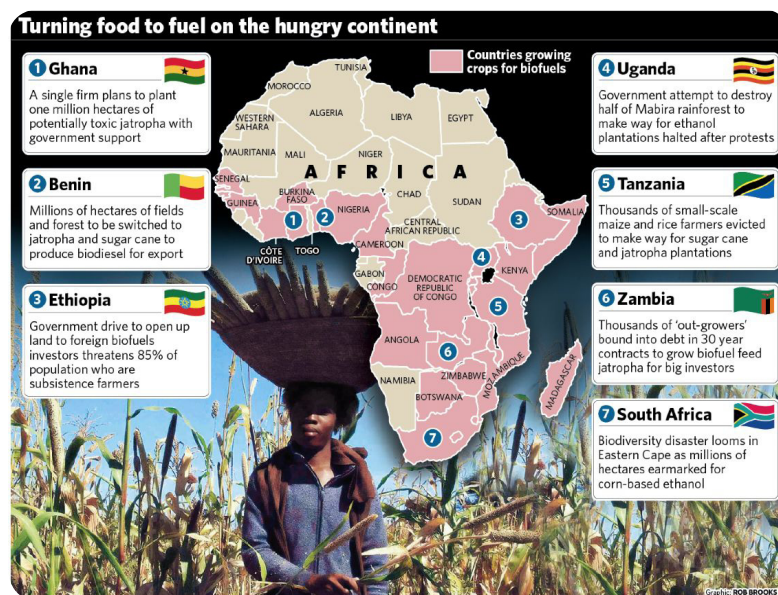
Mela Ghebremedhin

Land grabbing, as the phrase suggests, requires one to grab, or in other words, “to seize, to grasp, to take a grip of or to get one’s hands on.” This action of taking suddenly and roughly is the reality of today’s Asian and, mostly African soil. In other words, Bwegise bra Mwesigire (2014) clearly explained the phenomenon in his article entitled *Land Grabbing in Africa, the new Colonialism* and he began by saying that land grabbing is “the silent recolonization of Africa happening on a mass scale. ... Land is the source of life and death, but it might not always be with us.” His powerful statement cannot be denied in regards to the reality of today’s Africa. In fact, land has been put at the centerpiece of conflicts of interests, of wealth and poverty, of opportunists and marginalized communities, powerful against the powerless, profits versus social justice.

This phenomenon which emerged in 2008, in line with the food and financial crisis, this purchase or long-term lease of vast tracts of land from mainly poor, food-insecure countries of the Global South, has been done in the name of food security and rural agricultural development (Daniel, 2013).

The current issue in terms of land grabbing is the impact on local population and the lack of ownership by governments selling the land to foreign investors. Actually, after reading some news articles recently on Tanzania adopting a new policy to curb land grabbing, this issue of land grabbing may have some relevance to the situation in Eritrea. As the title inquires: Is land grabbing possible in Eritrea? In today’s article, we will try to shed some light on this particular issue in comparison with other countries, mainly in Africa.

The first sentence of an article on Tanzania by Kizito Makoye Shigella (2016), Shigella stresses that the



country adopted a new national land policy lowering the period of lease to foreign investors from 99 to 33 years. Although it may seem significant that the length of the land’s lease has been reduced by roughly 60 years, it’s still equally significant that local communities will lose any rights to cultivate or inhabit their indigenous land for multiple decades.

The impact of land grabbing is realized on multiple levels of society, starting from the local population as the first sufferers, followed by local markets and then the national economy. The economic power of one’s country is weakened and the nation soon becomes dependent on imported goods, endangering a nation’s food security. Besides all the spillover effects of land grabbing, it may also be a source of civil unrest, conflicts and migration.

Certainly, governance and regulatory systems in regards to land tenure and rights are crucial as the land is vital resource from which human beings depend on, particularly areas dependent mostly on agriculture as a source of income. Without doubt, this is case in Africa where the majority of people on this continent make a living through agriculture and farming. Thus, taking away their source of living is an impending source of major crisis on the continent. Corruption is rampant in this sector, as we see

in Kenya where “land grabbing by public officials reached systemic proportions.” In addition to this, Dr. Mohammed Hassan?, an Ethiopian activist, expressed during his lecture in Asmara on Thursday that in the Gambella region only, 3 million hectares were taken away from the local peasants. He went one by explaining the process, “first you take the land, create a fake business, and ask for money from the Bank and you start building houses and so on without any permit or any quality control.” This kind of corruption is happening at the expense of peasants chased away from their ancestral land.

These examples of corruption around land possession are a continuity of a power struggle against the selfish policies of those on top, who submit to foreign powers at the expense of their own citizens under the pretext of “economic development.” The policies that call for the leasing of large tracts of land for thirty, fifty, or even one hundred years to foreign investors have thrown participating countries into a vicious cycle of dependency and lack of food security. Most investors leasing the lands will look protect their own interests in world of finite resources for a growing global population facing climate change. Ensuring food and energy supplies are key factors influencing investors from foreign countries, which can no longer rely on their own local markets to feed their people. As such, these entities are engaging in new form of colonialism. The Middle East, China, India, Western countries are at the top in hoarding resources elsewhere while exploiting a cheap local labor market. Indeed, the irony is that the same people whose lands are taken away are the ones left to work that very land since

they are left with choice, no place to live and no livelihood. Returned to the status of serfs they till and work the land for a few shekels. Entire communities and large populations are exploited and thrown into a life of inescapable, permanent poverty.

Most of African land sold to foreigners are allocated for producing a specific product that is solely for export. As such, some fertile areas of land which used to be used in farming or livestock are instead transformed for flower production or biofuel extraction or some other similar use. However, nothing is for the locals. In consequence, we witness overexploitation of land, lack of food security, lack of social security and the appearance of chronic diseases and cancers. A report published in 2014 by World Development Movement (WDM), *Carving up a continent: How the UK government is facilitating the corporate takeover of African food systems*, stressed how Multi-National Corporations (MNCs) such as Monsanto and Unilever were targeting important lands of African countries on coastal areas such as Mozambique or Burkina Faso.

The issue around land grabbing raised concerns in recent years such as the FAO’s deputy director, David Hallam who stressed that “there is a danger that host countries, particularly the more politically sensitive and food-insecure, will lose control over their own food supplies when they need it most” (Bello, 2009). This trend towards a new form of colonialism is showing resistance by local populations and some governments trying to shift away from such predatory trade relations. They are beginning to see through the illusion of promoting “job creation” and “sustainable development” via Foreign Direct Investment towards rich areas of land. Surely, land tenure laws—both customary and national regulations—are key in protecting one country’s wealth and ensuring

the preservation of the local population’s interests. This is where the issue of sound land governance comes into play. In other terms, clear national policies of protecting and monitoring could only be put in place through goodwill and fighting against corrupt elite groups and officials.

Land governance, hence, as a tool for food security and good use of national resources are matters important to the Government of Eritrea. Indeed, as the people of Eritrea depend largely on agriculture and livestock, ensuring food security is at the forefront of Eritrea’s development strategy. Learning from neighboring countries, Eritrea has focused and continues to focus on long-term development rather than short-term profits. Already prior to independence the EPLF put in place a food distribution program to the population in liberated areas. At independence, the Eritrea Grain Board (EGB) was quickly introduced in 1993 to ensure a strategic food reserve policy aimed at stocking, preserving and managing the food reserve as well as purchasing foodstuffs from the open market.

In terms of land access to mining companies, the government managed to negotiate a 50/50 share with Zara Mining Company and 40/60 share with Nevsun. How often does one see such deals negotiated in Africa? On top of all this, any new investment, particularly in natural resources, are negotiated under the theme of respecting local communities. As such, the livelihoods of people require protection and employment opportunities must be given—with greatest priority—to those living near a mining site and preserving the environment through effective waste management system. According to Eritrean law, a foreign investor will not be authorized to own land and Eritrea’s desire for self-reliance makes it highly unlikely that the nation will fall for the neocolonial phenomenon of land grabbing.





A Short Course on How to Make Taita

Natnael Yebio W.

The first European who came across taita(the soft flimsy pancake made of Taff or Eragrostis Abyssinica and considered Eritrea's staple food) lying on the mesob (cone-shaped wickerwork used as table) must have thought it was a sponge. It looks like one except the fact that sponge is spherical while Taita is round and flat.

Injera is a generic name for bread. Taita is the pliable pancake with one thousand and one holes (like crushed Swiss cheese) testifying to its perfection. But Eritreans seem to often use the word Injera for Taita.

The Italians, who colonized Eritrea, never added Taita to their menu. Porcheria!

Maybe they thought it could easily compete with their spaghetti. I don't think that the British who succeeded the Italians took pains to even taste it. Those who did would in their aristocratic and plummy accent say: "It does taste like the Indian chapatti in some mysterious ways, I presume!" and they would add: "Could it be that the Indians have been trading with these poor people in the past?"

The Americans, more adventurous than their predecessors, ate it and liked it. Some got high on it and some were rushed to their army hospital only to be given warnings not to ingest indigenous foods again. By going native, they became poor insurance risk back in USA.

Then the Ethiopians came. These were not strangers to taita (they were its co-inventors) found ours a little bit thicker and darker than was dictated by custom.

It needs a great deal of skill and

nimble hands to bake taita. Those who thought of producing it in the past must have been our first alchemists. You knead the taff dough, leave it to ferment, take a sample from the fermented part, add water, boil it and pour it over the dough and wait. Many girls fail to pass the test. They either bake injera with no holes on it, or bake good ones that stick to the surface and refuse to come out of the overheated mogogo(traditional Clay oven).

"If you fail again, you will never find a husband," implores the mother.

"The one I marry will eat steak and pizza instead of taita and tsebhi (spiced meat stew)," retorts the naughty girl.

She is wrong. I have heard that Eritreans who have lived abroad all their lives still go crazy about taita.

I am sure that only wives of feudal lords in the past could have had the time and energy to come up with such complex culinary formula.

While the serfs ate kitcha or gogo (Bread so hard it breaks your jaw), the feudal chieftains relished their taita eaten with zigni and derho.

Kids in Eritrea have Taita with sugar sprinkled all over for a 5 o'clock snack. Normally they spiced their Taita with salt but given the opportunity they preferred the sweet sugar.

Thus, they were in some way co-inventors of the sweet and sour dish that is very much vaunted by the Chinese.

Taita+Taita=Hanza, used to say a math teacher jokingly, meaning that if you put one Mashela-durra-based

taita on top of another durra-based taita, you come up with a new kind of bread known as Hanza. Children prefer it to taita, but it doesn't taste good with tsebhi, due to its sugary flavor.

A new ingredient and a new addition to the menu. You take the Taita fresh from the oven and lace it with butter and Berbere paste. The end result is Katagna. Only those with little cholesterol in their blood and with strong stomach lining should try it.

Baking takes taut almost from one to two hours depending on the quality of taita. Most of the time it happens that at the end of the baking, the dough is not enough for a full round Taita (with the normal diameter). So our mothers go for a little one. This is called ts'l'ka. It is given to children who until now have been gawking at the piles of taita.

The problem with Taita is that it can easily get moldy if touched by hand. The most frightening sight for a woman is to see the taita she had baked two days ago going moldy on the third day.

What can you do with a moldy taita except throw it away? But some innovative women lay it on the ground to dry. Direct sunshine kills the mold, but the end result is a bone-dry taita, which is good only to be ground and to be used for a rainy day. This is known as torosho.

This type of food that catches your eyes in airports going out of Eritrea and arriving in European or American towns.

"What is this?" once asked a customs officer at a Danish airport.

"It is our traditional food" asserted the Eritrean.

He looked perplexed. If he suspected for drugs, he could have used his sniffing dogs. But the dogs did not show any interest at all.

It is very difficult to explain taita to foreigners and to Europeans or Americans in particular. With most who taste it as invited guests, it is love at first sight. But there are those who wouldn't touch it with a ten-foot pole.

"I find it very sour and bland at



the same time,"

"C'est degueless! (It is disgusting) barks a snob of a French man.

Some taita are yellowish, others brown or even black. They say the rich eat white injera, while the poor consume the black varieties. Fortunately, it has been scientifically proved that the darker varieties contain more iron than their white versions.

In the past, when dignitaries came to visit the country it was customary to serve them taita with tsebhi just to show them how much you respect your culture. But you had to notify them in advance so that they may decide to take the leap of faith as they arrive in the host country.

I have heard that Queen Elizabeth I, liked it after tasting it at a luncheon given in Addis Ababa by the King.

Have you heard about that Foreigner guest invited to lunch was about to use our taita as a napkin? He was right away reprimanded for his insolence by the otherwise very kind and humble host. And then you have this crackpot who dared to ask whether it moved. I don't know what he meant by that, for if it moved it was alive, and if it was alive it was not cooked, and his hosts would have been very kind enough to provide him with a spear to kill the moving beast.

But there are those who have positive tastes for anything under the sun. Their problem is that they don't know how to go about eating it.

A Kenyan did the following before a pile of injera and a plateful of tsebhi; he took a spoon, scooped

some tsebhi from the plate and slurped it. And then he turned to the injera, took a morsel and ate it. He used a spoon for tsebhi and his fingers for the taita. Ended up being told to put an end to his funny way of eating the Eritrean national dish. But he couldn't care less, he loved it.

If the cereal chosen to make taita happens to be mashela than the end result is a very soft and digestible Taita which should be consumed on the same day. If you try to eat it the next day with shiro or hamil, it crumbles in your hand. More of it will be falling to the ground than goes inside your mouth; the cohesive property of durra is very poor compared with that of taff.

Now this is very important: if the Taita doesn't have holes or eyelets, it means that either is has not undergone enough fermentation or that something other than Taff or mashela has been used in its preparation.

Nowadays, taita is being prepared using not taff or mashela, but rice and even wheat. The result is, more often than not, indigestion, heartburn and sour stomach.

Where did the name taita come from? I don't know. But there are many places in the Middle East and Asia where injera-like pancakes are made. Chapatti in India and tanur bread in Lebanon. Wherever it might have come, taita is here to stay. And what's more, the elderly love it to the point of worship. And this for two reasons: they say it is our culture and our pride. But the real reason is that being soft and tender; they can chew it with their toothless gums even during the last days of their life on earth.



Visit of History students to Historical Sites

Winston Churchill, the great British leader, once said “history with its flickering lamp stumbles along the trail of the past, trying to reconstruct its scenes, to revive its echoes, and kindle with pale gleams the passion of former days.” History not only serves as a source of light, but also as a breath of life for a nation. Simply, understanding the past is very important for the survival and continuity of every nation. Eritrea, seemingly new and young, is actually an ancient entity which has contributed much to the world of civilization – much of which, both in terms of material and historical significance, was severely devastated and distorted by various colonial powers (especially the Ethiopians).

Religion is often associated with faith, while country is set alongside nationalism. Nationalism may be defined as a patriotic feeling and faith towards one's nation. There are many conceptual connections between religion and nation. All major religions have a sacred place. Likewise all countries have historical sites. Historical sites are often highly sacred holy national places to which the faithful nationals “must” pay a visit at least once in their life. The historical sites of Eritrea are a type of Mecca or Jerusalem for Eritreans, representing locations to which all Eritreans should make a pilgrimage.

Recently, members of the College of Arts and Social Sciences (CASS, located in Adi Keih) made a three-day trip to Adulis and other historical sites found in the Northern Red Sea

region. Students and instructors from the History Department, as well as a representative of the CASS PFDJ Office left the campus early on Friday the 23rd of December. The air was cool and crisp, and the bright rays of sunlight penetrated the morning fog which surrounded Mount Kohaito, the roof of Eritrea. The destination was Adulis, historically known as one of the metropolitan port cities of the Axumite civilization. Adulis is a rich historical archeological site, located about 40 kilometers south of Massawa. Thanks to the Harat transportation company, the journey was convenient and fast. Although a long trip (230 Km journey from Adi Keih to Massawa), the revolutionary songs played on the bus sound-system kept everyone energized and upbeat.

On the journey to Adulis, Mr. Yohannes from the museum of the Northern Red Sea region took the lead and gave a brief introduction about the site. In his briefing, he stated that “recent archaeological findings have come up with the power to alter the conventional history of the entire region.” Continuing his explanation, he reminded the visitors that the “time has come to fully appreciate, understand and own our past.”

Eritrea's rich history has been hijacked by Ethiopia and Ethiopianist historians who have often dedicated their service to the construction and decoration of Ethiopian history by the very ink of prejudice and dominance. After receiving the illuminating lecture

and personal observation of the site, the students (who will graduate with degrees in History) reflected a new emotion and were eager to play their part in the reconstruction of Eritrea's past history. Mr. Ghirmawi Araya and Mr. Semere Habteslasie, young and energetic instructors in the department, gave important historical comments and insights, while also raising provocative questions for further study. Encouragingly, they also pledged to lead their students in the exploration and reconstruction of the ancient history of Eritrea. Today, the ancient metropolitan port city of Adulis is buried deep, waiting for archeologists and historians to excavate and reveal its rich history. Eritrea's material and spiritual past is buried in the bosom of Adulis.

After Adulis, the next program was a visit to the Northern Red Sea museum located in the heart of Massawa – the pearl of the Red Sea. We were amused by the magnificent architecture, treatment and organization of the museum. Mr. Isaias, an archeologist working in the museum, explained everything displayed in the archeological, cultural and marine rooms. Pictorial documents and other materials found in the historical room of the museum were explained in soft, mellow manner by historian Mr. Tigsti. The armed struggle section, especially the portrayal of the tragic Sh'eb massacre left a deep imprint on everyone's mind. After the Battle of Afabet in 1988, described by renowned historian Basil Davidson as “the biggest victory ever scored by a liberation movement anywhere



since Dien Bien Fu,” the Ethiopian army turned its weapons on the defenseless civilian inhabitants of Sh'eb (on the 12 May 1988).

Afterwards, racing with the sunset, we travelled to the oldest Muslim shrine – the Sahaba mosque, built as early as 615 AD. History confirms that the first wave of peaceful Islamic expansion was experienced in Eritrea. The tour commentator, Mr. Tigsti, identified and explained that “the historical roots of the existing unity between Christians and Muslims date back to early years of Islam and its peaceful expansion.” Mutual respect, tolerance, unity and affection are old Eritrean values which were later enhanced during the armed struggle, and are the very qualities that Eritreans are known for. According to historical sources, Eritrea accepted Islam well before Saudi Arabia did; consider that the Sahaba mosque was built seven years before Prophet Mohammed (PBUH) himself escaped from Mecca to Medina in 622 AD.

The days we spent in Massawa, Adulis and Foro were fascinating. Upon our return, we all went to Gorgusum beach to enjoy the Red Sea. We swam for nearly three hours, leaving with full satisfaction. There is nothing more charming than seeing young and old, men and women, Eritreans and foreigners harmoniously swim and play in the pure and peaceful Eritrean sea.

A fourth-year history student, Abeba Tesfay, after she tested the delicacy of the Red Sea, pointed out, “I understand the motive behind the Ethiopians' readiness to fight for the Red Sea. The Red Sea is life.” Weldegebriel, a second-year student, expressed how the “Red Sea is the gladness, joy and honor of Eritrea.” Afterward, during a

lighter moment, my invitation to help fourth-year student Ruth Ghebrezghi swim was rejected by the colorful statement, “No thanks! The Eritrean sea can't submerge an Eritrean!” It was wonderful to see the light of happiness and joy sown in the heart of the young students.

Man, as explained by Geoffrey Barraclough, is a historical animal with a deep sense of his own past. If he cannot integrate the past by a history explicit and true, he will integrate it by a history implicit and false. Eritreans of all ages, especially students, have to visit our historical sites, so as to integrate with the past through a clear and factual history. Institutions of higher education and other ministries must establish plans to introduce their members to the ancient and modern historical sites and development projects.

Our history waits for more evidence and research. History is an aggregation of truths, half-truths, myths, prejudices, personal narratives and official evasions. It is a canvas upon which many actors across ages have marked their ideas and versions. Therefore, we have the responsibility to process and filter the existing literature. Failure to reconstruct and integrate the past by history - realistic, scientific and accurate - is trying to breathe without lungs. Let's recover our past together and introduce it to the present.

As a final note, I would like to extend my deepest gratitude to College of Marine Technology, Massawa and the Northern Red Sea Museum for their tremendous hospitality and wonderful support.

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VACANCY ANNOUNCEMENT

December 15, 2016

Bisha Mining Share Company PLC is inviting interested applicants for the following position.

Position: Project Safety Officer (01)

Department: Engineering

Major Duties and responsibilities:-

- Become familiar with the Bisha Health, Safety and Environmental Management policies and procedures and regulations for the BMSC TMF phase III project, and any other site directive issued by the project Manager applicable to Safety.
- To attend the safety advisory committee as well as the safety Coordinators meeting.
- To attend weekly contractor's progress meeting and provide feedback on Health and safety related matters.
- Close liaisons with safety managers and/or representative of contractors currently on site.
- To conduct audits as directed by the HSE/Project Manager to ensure that Hazard analysis, safety & Health awareness, training reporting and auditing are completed.
- Attend accident and incident investigations as directed by the HSR/ Project Manager.
- Do follow ups on the corrective actions taken from audits and investigations by both the contractors and project personnel.
- Conduct PTO's, JSA's and Risk Assessment with Contractors safety representative on Daily and weekly basis.
- Check for comprehensiveness at contractor Risk assessment with supervisors / superintendents.
- Assist in generating the project BLRA.
- Organize all inductions and training for all contractors.
- Keep record of all the safety statistics as per the standard project procedure.
- Submit weekly and monthly report on all safety issues and statistics as per the project procedure.
- Do Regular daily site visits and asses all project construction sites along all HSE matters.

Knowledge and Skills

Qualifications:

- Safety representative certificate, Scaffolding Erector and Inspector Certificates, Level 2 First Aid Certificate and Eritrean Driver's License.

Knowledge and Experience:

- 5+ years' experience in construction as safety representative on construction sites

Leadership Experience – Nature and length of time

- Team Player while being able to work individually and without supervision

Other skills and abilities

- Good interpersonal skill, communication skill, fluent in English.

General Information and other requirements:

- **Place of Work:** Bisha
- **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 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 sender.
- All applications should be sent through the post office.
- Deadline for application: 10 days from the day of publication in the Newspaper.

- **Address: Please mail your applications to;**
Bisha Mining Share Company,
P. O. Box 4276 Asmara, Eritrea

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

The Roof Garden

A multi cuisine restaturant in the occasion of the New Year evening. We have arranged a grand special event to enjoy an amazing and awe-inspiring Indian & Chinese buffet dinner with romantic environment. Come and relish the events at the Roof Garden (NICE Building 5th floor)

*Gate opens at 18:45 hrs On Saturday 31th December 2016
Only by advance booking
07115579 or 202625*

Photographers Corner



*Photo: Mhreteab Gebremichael
Massawa(Gergsum)
October 2013*





Digitalizing Art

Asmait Futsumbrhan

He started with a pencil when he was much younger. He then used brushes and water colors and created colorful images. He did not want to stop there, hence, he decided that his principal objective would be to digitalize his art, and so he entered the world of digital art.

Tesfit Abraha in his early 30's is one of Eritrea's highly prized new digital artists: he produces a variety of films and video clips. Young photographer and producer, Tesfit Abraha is our guest today.

Young artist

Painting was my childhood hobby, it started when I was just a boy. And for my career, I studied Fine Arts, I knew since then that I had an unconditional love for art and talent, which I nourished with my childhood passion. After graduating, I presented numerous exhibitions at different places and festivals.

What kind of styles do you follow for your paintings?

I mostly do modern art with a mix of realism. However, I enjoy painting landscapes with water color. But generally let's just say I like to experience different styles.

From a painter to a camera-man, how?

Yes, it's amazing how it all happened. The truth is that I had no idea of what possibly a video camera could do before my placement to MOI. I was provided with several courses on camera, digital pictures and motion pictures. After some time, I found it very enjoyable since working with a camera, in many ways, resembled my work with canvases, colors and brushes.

Soon after the courses, I started working on documentary films for different programs. It was definitely a good opportunity for me to widen my horizons and, since our job includes travelling around the country, my source of inspiration grew by the day in number and kind.

Also, I took a very interesting course by instructors of the same profession from German's Doce Wele. It was actually then that I got my comprehensive know-how on using a camera as a gadget central to my life. Also those courses gave me the courage to philosophize on digital pictures on my own as well as to enhance my knowledge with

unremitting interest.

I am also a photographer, I take photos at different places just for the sake of documentation. I have almost over 2,000 photos that I cherish.

I heard you have won awards for some of those photos...

True! I won 2nd place award in the silver jubilee of the NUEW for a photo I had presented and another one in 2015 in a contest held for professional photographers where I received first place. The latter was one of the simplest pictures ever; it was a photograph depicting a mother. The photograph got so much attention for the depth it embraced in its simplicity.

Traveling? Which was your most memorable experience?

I enjoyed shooting every part of Eritrea in the process of nation building.

Documentary film maker

I learned that one needs a lot to be a professional documentary filmmaker. You need to be well-informed about what kind of topic you're dealing with and how you'll eventually present it. Film is about conversing with pictures and not words so one would better know and operate all of the ingredients, starting with landscape, light, inherent mood and so on.

Of course, making films for journalistic purposes like news, documentaries and reportages is different and calls for special attention and delicacy so I believe that was extremely lucky to work in this peculiar field.

You are also a writer, aren't you?

Yes I am. I have a principle.

What is it?



I believe that everyone should try and do everything and anything just to know their strengths and weaknesses. That's one way you could succeed in life.

Going back to my writing though, when shooting a movie, you are supplied with the script to fully understand how the movie is going to be. Similarly when I was shooting one I looked at a script and wanted to come up with my own movie. I thought I could do it. My first movie "reception" was actually well received and it introduced me to the public. So far, I have filmed more than 50.

Tell me about the video clips you have filmed?

I told you earlier, it is my principle to try out new things, and in doing so I found filming video clips to be interesting and enjoyable. I worked on it very hard until I got an idea.

An idea?

For a while I decided to focus

and invest and exclusively on producing video clips for songs of new singers. In a way, this would mean both risking and benefitting from bringing new artists to light. In addition to encouraging young artists, it was overly gratifying and, of course, I'd benefit from the progress and fame they are bound to reach as they are young, passionate, and full of innovative ideas and extremely energetic. So it is a win-win project. Since then, I have shot and produced more than 600 video clips of different singers.

Your fiancé is actually one of them?

Yes she is. I first saw her singing in piano bars and I always thought if she'd do amazing with her own album. My team and I convinced her to trust us and so together we released a whole album in which we invested a lot of energy. I felt good introducing a good artist to the entertainment industry as well as the general public.

What are the obstacles an artist would inevitably face?

There are obstacles for sure. Basically the shortage of materials and good cameras particularly, would be the hardest one.

I believe that young Eritrean artists have the talent and ability enough to get us qualified for international levels. We have amazing cameramen with unbelievable aptitude but we need the provision of equitable materials to match up with their standards.

Unforgettable moments of your carrier

I shot the Africa Cycling race and that was the most memorable

experience of my carrier. For races, the camera is handheld or on shoulders. Hence, we would take the best close-up shots from almost anything that moves. Cars, motorcycles and so on. And it is not just easy to travel thousands of kilometers to cover the race.

It is not an easy task to travel the country, we had almost got into an accident in Keren but we did not care at all. We had in us that young passion and dedication. Most importantly, what all of my colleagues want, is to make sure that we present the best works for the public. My favorite shot was that one of Daniel Teklehaimonot sprinting to the finish line, I had the best angle for my shoot!

And my second favorite shoot was one of the CECAFA held in Eritrea. I was looking for reactions to depict the enthusiasm in the Eritrean fans and so I took a shoot of a young boy crying when the Red Sea Camels, our country's national team, lost the game. I just love that shot!

What does a camera mean to you?

My cameras, videos and pictures are my family. I live alone, but I have my paintings and endless pictures in my room that keep me cozy.

What are we to expect from you in the future?

This is a question I fear the most. But currently I am working on different video clips, and two of my films are on the way. Hopefully these movies will have a great response from the general public because I invested so much.

Oh, and on the way, I would like to thank everyone who has supported me in every way.

Thank you for your time Tesfit!