



GENERAL ABDEL FATTAH AL-BURHAN'S WORKING VISIT TO ERITREA

General Abdel Fattah al-Burhan, Chairman of Sudan's Sovereign Council, conducted a brief working visit to Eritrea.

Upon his arrival at Asmara International Airport, General Abdel Fattah al-Burhan and his entourage were accorded a warm welcome by President Isaias Afwerki.

The visit was part and parcel of the periodic consultative framework between the two sisterly countries.

Speaking to Erina, General Abdel Fattah al-Burhan said that the customary and friendly visit attested to the strong historical and people-to-people ties between

Eritrea and Sudan and formed part of the consultations between the leaderships of the two countries. He also expressed appreciation for Eritrea's consistent stance.

General Abdel Fattah al-Burhan returned home after concluding his brief working visit to Eritrea.

OUTSTANDING STUDENTS RECOGNIZED

Outstanding students in the Keren and Elaberet sub-zones of the Anseba Region who attained high scores in the national examinations were presented with awards on 1 September.

Accordingly, Rora Junior and High School in Keren city recognized 10 outstanding students who scored 90 or above in the 2025/2026 eighth-grade national examination and 14 outstanding students who attained GPAs ranging from 3.0 to 4.0 in the national school-leaving examination.

Mr. Habtom Tesfatsion, director of the school, said that over the past three years, the pass rate in the eighth-grade national examination increased from 40% to 70%, while that of the national school-leaving examination rose from 18.5% to 31.2%.

Noting that the quality of education is showing measurable improvement, Mr. Yosief Okbaselasie, head of educational facilities, said that the encouraging outcome was the result of the coordinated efforts of the school community, the public and the students.

Similarly, Awet Secondary School in Elaberet sub-zone recognized 18 outstanding students who attained

high scores in the 2025/2026 national school-leaving examination.

Indicating that students' results are improving from year to year, Mr. Amanuel Zemicael, director of the school, expressed readiness to strengthen efforts to achieve better outcomes.

Mr. Solomon Neguse, head of educational facilities in the sub-zone, on his part, called for the continued recognition and encouragement of outstanding students.

Meanwhile, twenty-seven outstanding students in Emni-Haili sub-zone who attained high scores in the national school-leaving examination were presented with awards. The awardees are members of the 38th round of national service.

Mr. Tesfay Tekeste, head of education services in the sub-zone, said that the program was aimed at motivating students and thereby enhancing the teaching and learning process. He also said that the number of students who obtained passing marks in the national examination had increased by 5% compared with the previous year.

Ms. Tirhas Fekadu, administrator of the sub-zone, congratulated the

award-winning students and called for integrated efforts on the part of students, parents and school communities to achieve better outcomes.

CENTRAL REGION SCHOOLS' CULTURAL COMPETITION CONCLUDES

The 2025/2026 academic year cultural competition among schools in the Central Region concluded on 3 September, under the theme "Culture: Fostering Values and Identity."

The year-long cultural competition involved schools from the elementary to secondary levels and featured reading and calligraphy, general knowledge, photography and painting, innovation and creativity, debating, narration, short stories, poetry, dance, music and drama.



ERITREAN COMMUNITY IN EGYPT CELEBRATES BAHTI MESKEREM



The Eritrean community in Egypt celebrated the 65th anniversary of the beginning of the armed struggle for Eritrean independence with patriotic zeal.

The celebratory event in Cairo was attended by a number of nationals and featured cultural programs reflecting the significance of Bahti Meskerem to the Eritrean people.

Speaking at the event, Mr. Aman

Abdelwasi'e, Charge d'Affaires at the Eritrean Embassy, said that 1 September, the day on which the Eritrean people began the armed struggle for independence and dignity, is one of the most significant days in the country's history. He also said that the day reminds every citizen to redouble their efforts in implementing national development programs.

Eritreans in Juba, South Sudan, also celebrated the day colorfully.



At the concluding event held at Cinema Roma, Mr. Mesfun Woldeselasie, head of administration and finance at the Ministry of Education branch in the Central Region, noted that culture reflects the aspirations and values of societies and called for nurturing committed and capable young people who adhere to noble societal values.

Mr. Solomon Barhe, head of culture, on his part, said that the program was aimed at instilling love

of country and culture in the new generation, nurturing young people who are proud of their identity, and enabling them to inherit the values and culture of their forefathers and pass them on to future generations.

Mr. Solomon also called for organizing training programs for teachers who coordinate cultural activities and for strengthening parental participation.

At the event, awards were presented to the winning schools.

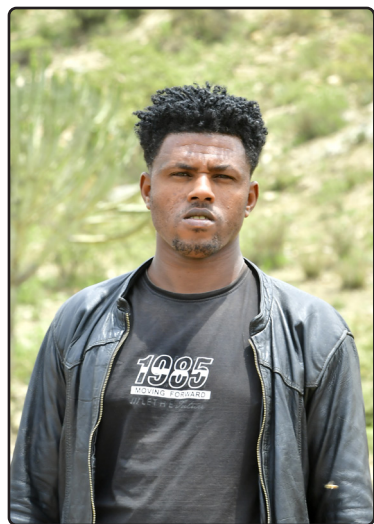


Development

From a Single Spark to a Golden Harvest: The Remarkable Journey of Sied Mohammed

By: *Habtom Tesfamichael*

On the scenic outskirts of Adi-Keyh, the administrative center of the Adi-Keyh sub-zone, lies an expansive apiary that defies the rugged appearance of the surrounding



Sied Mohammed

landscape. To an untrained eye, this stretch of land might seem ordinary, but for a visionary entrepreneur, it is a sanctuary of industry.

This is the domain of Sied Mohammed, a man whose dedication, foresight, and unwavering work ethic have turned a spark of inspiration into a thriving apicultural enterprise. Today, Sied manages a collection of over 130 modern beehives—a journey that began with a single, wild colony.

Beekeeping is far more than a business in Eritrea; it is an ancient craft woven into the nation's cultural, social, and economic fabric.

For centuries, Eritrean farmers have harvested honey, valuing it not only as a natural sweetener but for its medicinal properties and its role in traditional celebrations and religious ceremonies. Historically, however, the sector relied on traditional cylindrical hives fashioned from mud, stones, and straw. While these methods are a proud part of local heritage, they yielded limited harvests and made hive management

labor-intensive.

In recent years, the Eritrean Ministry of Agriculture (MoA) has spearheaded a strategic drive to modernize the sector. By introducing modern frame hives and promoting scientific management techniques, the MoA aims to capitalize on Eritrea's diverse microclimates. The country's topography—ranging from cool highland plateaus to

subtropical midlands and coastal plains—offers a year-round “bloom calendar,” providing bees with a continuous source of nectar. Sied Mohammed embodies this shift: a forward-thinking farmer who recognized that the “liquid gold” of his region was a resource waiting to be professionally tapped.

Sied's transformation into a master beekeeper began in 2017 while

watching a documentary on Eri-TV featuring a successful bee farmer.

“I was deeply inspired by that program,” Sied recalls. “I learned that bee farming would not only fulfill my goal of self-reliance, but that my local environment was perfectly suited for it. I knew right then that I wanted to pursue this path.”

*C*ontinued on page 8

From Social Media



Yemane G. Meskel ER @hawelti · 19h

Potemkin Party's official and affiliated mouthpieces have switched to a "broken gramophone mode" these days.

Indeed, taking their cue from PP's senior political and military leaders, they are intensifying and have ramped up, by several notches, their hysterical campaigns of disinformation and vitriol against Eritrea.

The themes remain - with minor permutations here and there - constant and boringly monotonous to essentially revolve around:

- historical revisionism to denigrate Eritrea's Statehood;
- mendaciously blaming Eritrea for the myriad internal woes of their own making; and,
- wholesale distortion of Eritrea's normative policies of regional cooperation in the Horn of Africa and the wider Middle East region.

These duplicitous political schemes are floated to camouflage and justify the agenda of reckless and destructive war that they have been contemplating for almost three years now in pursuit of, and to acquire, "sovereign access to sea" as well as project "maritime power with strategic depth in the Red Sea" in flagrant violation of international law, the UN Charter and the Constitutive Act of the African Union.

As we have underlined on various occasions before, the Potemkin Party's hollow and delusional pronouncements cannot deceive the peoples of the Horn of Africa and the international community at large.

In the event, our response remains the same as summarized in the link below: "ዘረባ ኣደጋ ሉቲ፡ ኣየውፍር ኣየሉቲ"



Yemane G. Meskel ER @hawelti · Nov 15, 2025

Potemkin Party's declared "war manifesto" seems to be morphing - through constant packaging and re-packaging - into "the aggrieved party" mode these days.

Indeed, the incessant and toxic mantra on "acquiring sovereign access to the sea by force if necessary .. the imperative to project naval power in the Red Sea.. the revisionist and blasphemous pronouncements on Eritrea's independence...etc. " that the war-mongering PP has been floating for the last two years has been temporarily turned on "mute-mode" in the past few weeks.

The transparent ploy is designed to hoodwink public opinion by rationalizing the unprovoked and reckless war that the PP has been itching to unleash against Eritrea for the past two years as a "legitimate act of self defense".

This is the gist of the long and monotonous diatribe that PP's Foreign Minister delivered at a "Foreign Policy Forum" in Addis Ababa on Thursday this week whose central theme was on "Eritrea's perennial acts of destabilization against Ethiopia".

Strange as it may sound, PP's senior officials seem to suffer from acute deficits of institutional memory - they claim they are not able "to retrieve them from Cabinet, Parliamentary and other archives". In the event and to refresh the memories of the FM and his Potemkin Party colleagues in a broad-brash and snapshot manner, we will dwell on the following indelible historical facts:

- Eritrea's three decades war of national liberation was sparked because Ethiopia unilaterally abrogated the sham Federation and annexed Eritrea in flagrant contravention of international law. The Federal Act itself was a blatant violation of Eritrea's inalienable rights of decolonization. Ethiopia's surrogate role in the original illicit act; annexation, and intermittent relapse of its expansionist and irredentist agendas were, and continue to remain, the singular causes of the periodic conflicts that have raged between the two countries.
- In a nutshell, Eritrea has invariably been on the receiving end for the costly and unnecessary conflicts that successive Ethiopian regime have and continue to unleash because they covet their neighbour's land and endowments.
- The vicious 1998-2000 border war between the two countries was unleashed by the incumbent Ethiopian regime under the putative pretext of "dispute on Badme and its environs". Although they are singing to a different tune these days, PP's senior officials - including the current Army Chief of Staff - confessed only four years ago that they were ashamed and embarrassed at the time when the Parliament accused Eritrea for aggression and declared war in May 1998 while the army had been given explicit instructions to unleash war weeks earlier. The maximalist agenda of the war went beyond regaining the "disputed territory". In the early weeks of the war, the then Deputy Foreign Minister, Tekeda Alemu, publicly announced to a gathering of the Ethiopian community in Washington that "capturing Assab" was one of the central objectives of the war. During the 3rd Offensive, the Ethiopian regime halted the US-EU facilitated negotiations in Algiers while the Ethiopian army launched a massive military assault on Assab with disastrous consequences. Ethiopia signed the Cessation of Hostilities Agreement only after, and because of, this debacle. The Moratorium on Air Strikes brokered by President Clinton in July 1998; the Technical Arrangements; the Algiers Agreement, and later the EEBC Award were violated by incumbent Ethiopian regimes because they were not sincerely committed to nurturing and consolidating good-neighbourly ties between the two countries on the basis of each other's sovereignty and territorial integrity.
- The Potemkin Party is suffering from the same irredentist malaise with its current war agenda cloaked in "sovereign access to the sea". The accusation alluding to Eritrea's visceral stance and "Isaia's doctrine" of fomenting perpetual "destabilization" of Ethiopia is too ludicrous to merit elaboration. Small Eritrea must indeed have Providential powers if it is potent enough to destabilize its much larger neighbour for decades. The truth is the wars that are raging in virtually all of Ethiopia's Regions are incubated by the regime's own flawed governance architecture.
- The FM further digresses to what has become normative among PP officials and trolls these days of disparaging Eritrea's economic endowments and growth as well as its governance architecture. Again, this is too audacious coming as it does from a country whose economy is overstressed and burdened by debilitating poverty in spite of over 84 billion US\$ of receiving international development assistance over the last three decades; periodic IMF financial bailouts; and cyclical rounds of intensive care (Food Safety nets etc.). Currently, 21.4 million Ethiopian are in need of urgent humanitarian assistance, while 68.7% are multidimensionally poor. And as mentioned above, the country is seething under spiraling conflicts that emanate from misguided governance structures that polarize society along entrenched and centrifugal ethnic cleavages.

We could go on and on.. but it would be meaningless: "ዘረባ ኣደጋ ሉቲ፡ ኣየውፍር ኣየሉቲ"፤ ልላዝኹን ኣቲ ነገሩ!

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Eritrea: Where History, Nature, and Culture Converge

Bana Negusse

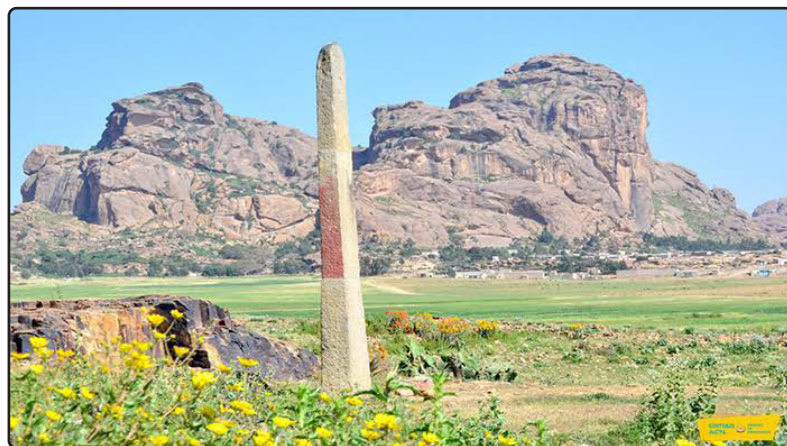
Tourism is one of the world's largest and most influential economic sectors. Each year, more than a billion tourists travel internationally, while domestic tourism continues to grow steadily. According to the World Bank, in 2024, tourism accounted for approximately 10 percent of the global economy, contributing \$US10.9 trillion to global gross domestic product (GDP). The sector supported 357 million jobs worldwide, or roughly one in every ten jobs, while international visitor spending reached approximately \$US1.9 trillion. These figures underscore tourism's importance to the global economy and its capacity to generate employment, support livelihoods, stimulate investment, and contribute to economic growth.

Beyond its economic significance, tourism can encourage the development of infrastructure and human capital, promote the conservation of natural environments, and support the preservation of cultural heritage and traditions. It can also foster greater understanding among people of different backgrounds. By creating opportunities for cultural exchange and personal encounters, tourism can broaden perspectives, reduce prejudice and harmful stereotypes, and contribute to peaceful relations among communities and nations.



At the same time, the tourism industry itself is also changing. Travellers are increasingly looking beyond conventional mass-tourism products and seeking experiences that are distinctive, culturally meaningful, nature-based, and authentic. This shift toward experience-led travel creates opportunities for destinations that can offer history, living cultures, natural environments, heritage, and genuine interaction with local communities. For countries with relatively undeveloped

tourism sectors, such changing preferences can provide an opportunity to build tourism around quality, authenticity, diversity, and sustainability rather than simply visitor numbers.



Another critical dimension of tourism is its relationship to peace. Stability and safety are prerequisites for travel, but tourism itself can also promote peace, especially at regional and community levels. Encounters between visitors and local communities can encourage mutual understanding and tolerance, while cultural exchange can help broaden perspectives and strengthen peaceful relations.

In a region that has experienced recurring conflict, political instability, and insecurity, Eritrea's relative internal stability and generally orderly environment provide an important foundation for the development of tourism. A peaceful and secure environment is essential for attracting visitors,

encouraging investment, and enabling tourists to explore a country with confidence. Eritrea's stability can therefore be regarded as an important asset in building a sustainable tourism sector and positioning the country as a distinctive destination in the Horn of Africa and the wider Red Sea region.

While Eritrea is not among the world's largest countries in terms of land area, covering close to 125,000 square kilometres, in addition to its considerable maritime territory,

it offers remarkable diversity within a relatively compact space. Its highlands, lowlands, archaeological sites, religious landmarks, wildlife, historic towns, and extensive Red Sea

coastline create a combination of attractions suited to the changing preferences of contemporary travellers. Its geographical position adds another advantage. Situated along one of the world's historic maritime crossroads and close to the Arabian Peninsula, Eritrea has the potential to serve both as a destination in its own right and as part of wider travel itineraries connecting the Horn of Africa, the Red Sea, the Gulf, and international markets.

At the heart of the country is Asmara, Eritrea's capital and its first site inscribed on the UNESCO World Heritage List. UNESCO describes Asmara as an exceptionally well-preserved example of a modernist African city, with an urban landscape developed through successive phases of planning between 1893 and 1941. Its architectural character is expressed through buildings such as the Fiat Tagliero service station, Cinema Impero, and the Central Post Office. Together, these structures form an extraordinary record of twentieth-century architecture in Africa. Yet Asmara's attraction extends beyond its architecture. Its mild climate, cafés, culinary traditions, public spaces, and distinctive social atmosphere give the city a character that is as much human as architectural.

Eritrea's historical depth extends far beyond the capital. In the southern highlands, Adi Keyih, Senafe, and the surrounding areas offer a remarkable combination of archaeology, spirituality, agriculture, and natural beauty. The ruins of Metera, or Belew-Kelew, once an important centre of settlement and trade, contain ancient obelisks, churches, castles, and other archaeological remains. Nearby are Qohaito, Tekondae, and Keskesse, while

Emba Soira dominates the surrounding landscape. The region is also associated with monasteries such as Abune Libanos, Bareknaha, and Harsa, reflecting longstanding religious traditions. Its fertile highlands support cereals, fruits, vegetables, beekeeping, and honey production, providing visitors with another dimension of Eritrea's cultural and agricultural heritage.

Another remarkable site is the shrine of Mariam Dearit, located approximately two kilometres outside Keren. At its centre is a statue of the Virgin Mary housed within the hollow trunk of a centuries-old baobab tree, believed to be around 500 years old and approximately 75 feet tall. Associated with healing and fertility, the shrine remains an important spiritual and cultural landmark. Every May 29, thousands of pilgrims gather for prayer, song, dance, and a procession around the ancient tree. The site's origins are traditionally traced to 1869, while a wartime story about Italian soldiers finding refuge inside the tree after a bomb failed to detonate has become part of its enduring local lore.

Eritrea's Red Sea coast provides an entirely different dimension of the country's tourism potential. Its long coastline, together with the islands and reefs of the Red Sea, offers opportunities for beach tourism, diving, snorkelling, boating, fishing, and nature-based travel. Official Eritrean tourism material highlights the country's extensive coastline, islands, archaeological sites, coral reefs, and marine life as major areas of tourism potential.

Massawa, with its distinctive coral-stone architecture and historic mosques, remains one of the country's most important coastal destinations. Among its notable landmarks is the Sahaba Mosque, traditionally associated with the earliest Muslim presence in the region. Offshore, the Dahlak Archipelago offers clear waters, coral reefs, marine life, traditional island communities, and archaeological remains associated with centuries of Red Sea commerce and settlement. The archipelago's combination of islands, reefs, beaches, and maritime heritage is particularly well suited to the growing international interest in nature-based and experience-led

tourism.

The marine environment is complemented by remarkable terrestrial biodiversity. Eritrea's Red Sea waters contain a rich variety of fish and coral, while mangroves and other coastal ecosystems provide important habitats. Inland, the country supports species such as the African wild ass, Nubian ibex, and Eritrean gazelle. More than 550 bird species have been recorded, alongside distinctive reptiles and amphibians, including the Eritrean side-neck turtle and the Asmara toad, both of which were once feared extinct. The forests of Filfil and Semenawi Bahri provide a striking contrast to the arid coast and lowlands, with their lush vegetation and cooler climate offering further possibilities for ecotourism and nature-based travel.

The Southern Red Sea region also contains places of considerable religious and historical significance. Edi, a coastal village, is home to the Mosque of Sherif Ali, traditionally believed to have been built around 1861 using coral stone. Nearby Miedir is associated with the arrival of early Muslim communities from Arabia and contains ancient wells, amphorae, buried structures, and other archaeological remains. Together, these sites illustrate the centuries-old movement of people, goods, beliefs, and ideas across the Red Sea, reinforcing Eritrea's place within the wider history of the Horn of Africa and the Arabian Peninsula.

Eritrea is also a land of memory. Nakfa, the mountain stronghold of the liberation struggle, remains a powerful symbol of determination and resilience, with its trenches and fortifications recalling the sacrifices of the independence struggle. Afabet, originally established as a military base during the Italian colonial period, became the site of a decisive EPLF victory in March 1988. The three-day battle significantly shifted the military balance of the liberation war and remains one of the defining episodes in Eritrea's modern history. Historian Basil Davidson described the victory as "the most significant victory for any liberation movement since the Vietnamese triumph at Dien Bien Phu." Today, Afabet

Continued on page 4



Nine Threads, One Defiant Fist: Reflecting on September 1st

By: Kidane Shimendi

Yesterday, September 1st, 2026, Eritrea colorfully celebrated the 65th anniversary of the launch of our historic armed struggle. To honor this monumental milestone, citizens at home and throughout the diaspora organized a vibrant array of events reflecting the profound national weight of the day.

My friends and I chose to mark this special occasion with a pilgrimage. We traveled to the breathtaking Mislam Dam in the village of Gergera to pay our respects before the remarkable marble statues honoring Hamid Idris Awate and his heroic comrades.

Our group was bound by a shared sense of purpose: we are all recent university graduates actively contributing to the ongoing process of nation-building. As a history graduate, I traveled alongside peers who held degrees in Biology, Mathematics, Geography, and English. On our journey to the monument, our collective curiosity ignited as we began exploring the deeper meanings embedded within the day.

When we arrived, the scene took our breath away. Standing before the statues, we inhaled the crisp, pure air as the mirror-like surface of the reservoir reflected the expansive sky. After taking a few photographs, we stood in quiet reflection before the monument to contemplate the true significance of September 1st.

As a history graduate, I took my friends back in time to anchor our journey in context. I reminded them of Eritrea's deep historical roots: the world-renowned paleoanthropological discoveries in Buya, the ancient rock art scattered across the highlands, and the legendary maritime trading hub of Adulis.

However, our history also carries deep scars. We discussed the dark eras of foreign incursions and colonial atrocities that brought famine and violence to our people. We revisited the period of Ottoman and Egyptian dominance and their legacy of subjugation. When the Italians arrived, the wounds did not heal; they simply took on a new colonial guise. Fifty years later,

British administrators replaced them, deploying "divide and rule" tactics to fracture Eritrean society along ethnic and religious lines. Following World War II, while neighboring Libya and Somalia were granted sovereignty, Eritrea was unjustly federated with Ethiopia to serve the geopolitical interests of global superpowers. When our ancestors exhausted every peaceful and legal channel to defend their federal rights, the



international community turned a deaf ear to their pleas.

Left with no alternative, the Eritrean people rose to reclaim their destiny through the ultimate sacrifice of armed resistance. On September 1st, 1961, Hamid Idris Awate fired the first shot at Mount Adal, igniting a struggle that would evolve into one of the most resilient revolutions in modern history. Thirty years of bitter, unyielding warfare culminated in our glorious liberation on May 24, 1991. September 1st was the precise moment the Eritrean people permanently refused to bow to oppression. It was never merely about a few men; it marked the birth of an unbreakable national soul.

As we stood there, our geographer pointed out a fascinating aspect of the month itself. "In our field," he explained, "September is a season of profound transition and renewal. It marks the conclusion of the summer rains, when the landscape turns lush and green, and our farmers prepare for a bountiful harvest."

He paused, then smiled. "Furthermore, September is the ninth month of the year—a numerical detail that mirrors our demographic reality. Eritrea is built upon nine distinct ethno-

linguistic groups."

He listed them with pride: Tigrinya, Tigre, Saho, Afar, Bedawyet, Bilen, Kunama, Nara, and Rashaida. While foreign powers sought to exploit our diverse languages and customs as fault lines to break our spirit, the miracle of the Eritrean revolution was turning this diversity into an impregnable fortress. In the rugged mountains of Sahel, our liberation struggle rejected

tribalism. Fighters from all nine groups bled together, shared meals, learned each other's cultural dances, and spoke each other's languages. What was intended to divide us became the iron thread that bound us together.

Listening intently, our mathematician stepped forward. "In numerology," she added, "the number nine symbolizes completion, ultimate endurance, and humanitarian purpose. For Eritrea, nine represents national wholeness. Our identity is incomplete if even a single strand is missing. Our nine groups never lost their distinct heritage; instead, they recognized that their survival depended on absolute unity."

As we marveled at how the ninth month frames our concept of "Unity in Diversity," our biologist interjected, pointing toward the clenched-fist symbol raised by the freedom fighters in the monument. Globally, the raised fist is a universal emblem of defiance and solidarity. However, she challenged us: "Can you see the number nine hidden within it?"

Initially, we focused on the physical shape of the fist and the numeric outline of a "9," assuming she was referring to its visual contour. Surprisingly, her point was far more nuanced.

When we struggled to spot it, she laughed and explained: "Consider the anatomy of the human hand. An open hand displays five fingers separated by four distinct gaps. When those fingers fold inward to form a tight, unbreakable fist, you bring together exactly five fingers and four inner joints—adding up to a perfect nine."

The poetic power of her metaphor resonated immediately. An open hand, with its isolated fingers, is fragile and easily broken one digit at a time—a metaphor for our vulnerable state prior to the revolution. But when Eritrea's nine ethnic groups made the collective choice to defend their land, they closed the gaps between them. They folded inward in total solidarity, transforming into a single, formidable fist.

The raised Eritrean fist is not a symbol of aggression; it is a monument to collective willpower and the physical embodiment of our core principles. It represents the labor of freedom fighters who carved underground hospitals, schools, and workshops out of mountain rock. It represents a people who, despite being vastly outnumbered and outgunned, relied on self-reliance to secure

their freedom.

Just as we digested this anatomical insight, our friend with the degree in English burst into laughter. Intrigued, we asked him what was so funny.

Looking at us with a bright smile, he said, "Count the letters in the word S-E-P-T-E-M-B-E-R." We counted them aloud together, and a wave of shared laughter echoed across the water. Exactly nine letters—yet another subtle nod to the theme of nine.

Ultimately, we returned home with a profound truth reaffirmed in our hearts: September 1st is far more than just a date on the calendar. It is a living milestone in our long journey toward liberty and dignity.

Throughout our history, we have demonstrated what happens when diverse communities forge a shared national identity. Through true unity in diversity, we have shown that when nine distinct threads pull together into a single, defiant fist, no force can break them. Our trip confirmed the underlying strength of Eritrea—a shared past that guarantees a bright and sovereign future.

Eritrea: where History, Nature, . . .

Continued from page 3

also reflects the country's efforts toward reconstruction, agriculture, education, healthcare, and community development.

Other parts of Eritrea add still further to this diversity. Gash Barka, often known as the country's breadbasket, highlights Eritrea's agricultural potential, while towns such as Barentu, Agordat, and Tessenei offer distinctive landscapes and cultures of the western lowlands. The National Museum in Asmara provides a broader perspective on the country's long history through its paleontological, archaeological, and ethnographic collections.

It would, however, be remiss to discuss tourism in Eritrea without mentioning the country's greatest asset: its people. Comprising nine ethnolinguistic groups and a rich mosaic of traditions, Eritrean society is remarkably diverse. Across this diversity, Eritreans are known for their warmth, hospitality, generosity, and

welcoming spirit. Sharing coffee, food, conversation, or simply a moment of companionship can become one of the most memorable aspects of a visitor's experience.

Eritrea's tourism potential therefore lies not in any single attraction, but in the combination of its history, culture, natural environment, geographic position, and people. From the modernist streets of Asmara and the ancient ruins of Metera and Qohaito to the forests of Filfil, the mountains of Nakfa and Afabet, and the waters of the Dahlak Archipelago, the country offers a remarkable journey through both natural and human history.

At a time when travellers are increasingly searching for distinctive and authentic experiences, Eritrea has an opportunity to present its own story to the world – not simply as another destination, but as a country where history, nature, culture, and people converge.

SpotLight

Afro Verse: Where Eritrean Heritage Meets Virtual Reality

Kesete Gebrehiwet

A traditional Hidmo stands quietly inside a digital village. Its walls, household utensils and surroundings are rendered in three dimensions. Outside, water flows, vegetation moves gently, mountains rise in the distance and the sounds of nature fill the virtual landscape. The sun swaps across the sky, changing the light and shadows around the village. But this is not a village that can be reached by road. It exists inside Afro Verse, an AI-powered virtual reality (VR) platform developed by three Eritrean developers that have spent nearly five years turning an idea about cultural preservation into an immersive digital experience.

The software, currently in its first demo version, was introduced to the public on 27 August at the conference hall of the National Confederation of Eritrean Workers in an inaugural event sponsored by Warsa Enterprises PLC. The gathering brought together technology professionals, cultural enthusiasts and invited guests to see the demonstration, discuss the project and offer suggestions for its next stage of development.

What emerged from the event was a picture of a project, which is still in its early stages but carries an ambition far greater than its current demo, to preserve Eritrean cultural heritage through technology.

For Mr. Naod Michael, the founder and developer of Afro Verse, an expert of Computer Generated Images (CGI) and game developer, the story began not at a technology laboratory but during a conversation with his father.

His father was explaining the traditional Hidmo house—what it looked like in earlier generations, how it was used and how its appearance and surroundings had changed over time. The conversation prompted Naod to think about how quickly cultural knowledge can disappear as lifestyles change. Thus, he wanted to document it and imagined something people could actually enter and experience rather than producing a collection of photographs or written descriptions, “That conversation with my father” became the starting point for the project, Naod explained at the event. The aim was to preserve genuine cultural elements through VR simulation, allowing people to experience aspects of traditional life rather than simply read about them.

The project was initially considered under the name “Hidmo Verse.” The developers eventually chose Afro Verse because they felt the original name was too narrow. As Mr. Mulugheta Kusmu, CEO



Afro Verse Developers

and President of Warsa Enterprises PLC, and the team discussed in the developmental process, the new name was found to reflect a much wider ambition.

The current version begins with cultural assets associated mainly with the Tigrinya ethnic group, but the developers say the ultimate goal is to include the diverse cultures and history of Eritrea. Beyond that, the name leaves room for an even broader African vision.

For now, users entering the simulated village of “Adi Hagos Sinqom” encounter a virtual community of about 800 residents. The environment includes people, mountains, wilderness, caves, animals, vegetation, rivers, nature sounds and houses. Inside the Hidmo, traditional household objects and utensils are recreated in three dimensions.

The virtual experience is designed to be interactive. Users do not merely watch the environment unfold on a screen. Wearing a VR headset, they can enter the simulated surroundings and explore them from within. That distinction was central to the developers’ presentation. A conventional documentary can show a traditional house. Afro Verse attempts to let the user walk into a virtual environment and explore everything presented there.

The software’s visual presentation is one of the most striking aspects of the demonstration. Rivers appear to flow, water splashes, vegetation fills the landscape and the changing light creates an impression of different times of a day and seasons. Reflections, rays and shadows are carefully incorporated into the environment. Static images are transformed into animated elements, requiring extensive CGI and animation work.

Michael Berhane, assistant developer of Afro Verse, and Nahom Mebrahtu, animator and visual effect artist, worked hard for the success of the project while Israel Mehari, a computer engineer and specialist

in robotics and AI, and Natnael Mulusew, CGI expert, review the project.

Natnael said the project has also become a learning experience for him. Working on the virtual reconstruction of the Hidmo has given him an opportunity to learn about a cultural environment that he had not previously understood in such depth.

Israel described the result as the product of commitment as much as technology. The work, he said, reflected the effort required to turn individual images and pieces of research into something that moves and feels real. The realism is intentional. The developers want users to feel that they are experiencing real environment rather than simply observing a computer-generated presentation.

Artificial intelligence is also incorporated into the platform through interactive features, adding another layer to the virtual experience. Yet the developers are careful to present the current software as a beginning rather than a finished



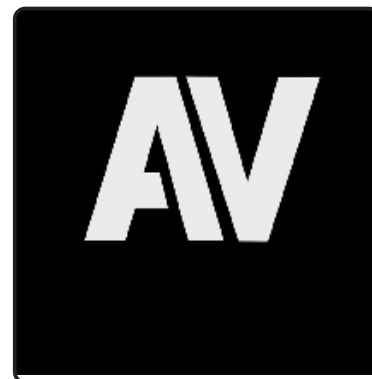
Mr. Mulugheta Kusmu

product. That became particularly clear during the discussion session following the demonstration. Participants praised the initiative but also challenged the developers to think beyond the boundaries of the current version. Several called for the inclusion of important historical and cultural sites from across Eritrea. Among the suggestions were the ancient ports of Adulis and Zula, the historic trenches of Nakfa and other sites that form part of Eritrea’s cultural and historical heritage.

Others suggested expanding the number of interactive characters. At present, two of the approximately 800 village residents are designed to undergo physical development, allowing users to experience a more dynamic form of interaction. Participants proposed that more characters should eventually be developed in this way. Another recommendation was the creation

of a guiding character—who could accompany users through the virtual environment, explain what they are seeing and respond to questions.

Language was another important issue. The current version operates primarily in English, a choice that makes the platform more accessible to international users but potentially limits its reach among local



AV png

audiences. Participants suggested incorporating Tigrinya and other Eritrean languages into future versions.

The developers welcomed the criticism. Rather than defending the demo as a finished achievement, they openly accepted the recommendations and said the comments would help shape the professional version. The plan is to expand both the scope of the cultural material and the technical capabilities of the software.

Afro Verse is intended to be an open-source platform. The developers do not envision the project as a product that belongs exclusively to its original creators. Their intention is to make the software accessible to interested developers who, with the necessary permission, can contribute to its development and expand its applications.

The team has devoted approximately four years and six months to the development process, with the broader journey stretching beyond five years when the research and preparatory work are considered. For them, the project has been as much about commitment as it has been about coding. The potential applications discussed at the event extend well beyond cultural documentation.

Abraham Mokonen, an Eritrean software engineer, IT expert and Website developer, who joined the event from the United States through Zoom, said the platform could offer Eritreans living abroad a new way to maintain a connection with their homeland. Someone thousands of kilometers away could potentially enter a virtual Eritrean village, explore traditional architecture and learn about local livelihoods without physically being there.

He also pointed to possible educational applications. Medical

students could potentially use virtual environments for simulated procedures, while engineering students could practice in virtual settings. Other disciplines could similarly use simulation to provide practical experiences that may be difficult to reproduce in the classroom.

For Mr. Mulugheta, the platform represents a foundation for possibilities yet to be explored. What has been developed, he suggested, should not be viewed simply as a cultural program. Its open-source nature means it could eventually be adapted for education, professional training, culture and other sectors.

The involvement of Warsa Enterprises has extended beyond financial sponsorship. Naod noted that Mr. Mulugheta had also served as a guide and source of support throughout the development journey.

The developers now face the challenge of turning their promising demo into the much broader platform envisioned by its supporters. The professional version is expected to incorporate recommendations raised during the inaugural event, including broader cultural and historical coverage, additional interactive features and potentially greater language accessibility.

The ambition is substantial: to document both the tangible and intangible heritage of Eritrea through VR technology. That could mean traditional houses and household objects as well as landscapes, livelihoods, oral traditions, historical places and everyday activities.

The significance of Afro Verse, therefore, may ultimately lie less in what its first version can do than in what its open-source foundation makes possible. The developers have spent years attempting to answer a simple but increasingly urgent question: how can culture be preserved in a rapidly changing world? Their answer is not a museum behind glass or a book on a shelf. It is a virtual world.

Afro Verse currently begins with a digital representation of Tigrinya cultural heritage, but its creators hope it will grow into something much larger—a platform where Eritrean history and culture can be experienced, studied and developed by generations to come. As Naod reflected at the event, passion alone is not enough. It takes commitment, perseverance and people willing to share the vision. For Afro Verse, the inaugural event may have marked not the completion of a five-year journey, but the beginning of its next chapter.

Colonnade Mining Group Er. Ltd



S.A. Building
Level 5, Room 503
Warsay Street
Asmara, Eritrea
Ph: +291 1 112210

Position DD (LF 90) & RC Drillers

Number Required: 4

Type of contract Permanent

Colonnade Mining Group (Eritrea) Limited is seeking to hire Drillers,

Duties and responsibilities:

- Set up/pack up drill site
- Operating, maintaining and monitoring drilling rigs (LF90 & Hanjin Rig) and machinery for projects
- Managing crew safety
- Control drilling speed and pressure
- Managing drilling fluid
- And maintain detailed technical logs & Preparing daily reports
- General support including handling rods and tools, mixing drill fluids, basic maintenance, completing pre-start and general safety checks, refueling vehicles and equipment, housekeeping, supplies count
- Operating non-drilling auxiliary equipment such as light vehicles, generators etc
- Communication and cohesion with others in the workplace

Qualification and experience

This role requires an individual who is detail oriented, professional, and responsible and who can work autonomously when required

- Five years of experience in a similar role preferred
- 12th grade complete
- Good Written and spoken English skills
- And computer literacy would be a significant advantage.
- Excellent communication skills
- 3rd grade driving license will be an advantage

Salary: As per the company salary scale

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 form current/ last employer
- Testimonial documents to be attached (CV, work experience credentials a copy of a national identity card etc).
- Application documents will not be returned.
- Deadline for application: 10 days from the day of published in the news paper

Please note applications will be received up to 10 days after the date of advertisement and only short listed candidates will be contacted.

To Eritrean Applicants:

Colonnade Mining Group (Eritrea) Limited, c/o 5th Floor room number 503, S.A. Building, 189 Warsay Avenue, Tiravolo, Asmara, Eritrea

Note: To none Eritrean Applicants:

Please send a copy of your application to

Aliens Employment Permit Affairs

P.O. Box 7940 Asmara, Eritrea

Specific Procurement Notice

FB Number: 06.2/03/OCBI/AfDB-DRSLP V/AED/L1-L5/YT/26
Purchaser: MINISTRY OF AGRICULTURE
Project: DROUGHT RESILIENCE AND SUSTAINABLE LIVELIHOOD
Contract title: PROGRAM (DRSLP V) - ERITREA PROGRAM
powered: Supply, installation and commissioning of solar irrigation system at 5 sites
Country: ERITREA
Loan No. / Grant No.: ADF 1201220238 and TSF 1201220239
Procurement Method: Open Competitive Bidding (International)

OCBI No: 06.2/03/OCBI/AfDB-DRSLP V/AED/L1-L5/YT/26

1. The Ministry of Agriculture of the State of Eritrea has received financing from the African Development Bank Group hereinafter called the Bank toward the cost of the DROUGHT RESILIENCE AND SUSTAINABLE LIVELIHOOD PROGRAM (DRSLP V) - ERITREA PROGRAM and intends to apply part of the proceeds toward payments under the contract¹ for the Supply, installation and commissioning of solar powered irrigation system at 5 sites.
2. The Ministry of Agriculture of the State of Eritrea now invites sealed Bids from eligible Bidders for Supply, installation, and commissioning of solar powered irrigation system at 5 sites.
3. Bidding will be conducted through the Open Competitive Bidding (International), (OCBI) method as specified in the Bank's [Procurement Framework](#) dated on 25 October, 2015 and is open to all eligible bidders as defined in the Procurement Framework.
4. Interested eligible Bidders may obtain further information from the Ministry of Agriculture of the State of Eritrea, Yacob Tesfom yacobtesfom@gmail.com and inspect the bidding document during office hours i.e. 08:00 to 15:00 hours at the address given below.
5. The bidding document in English may be received by interested eligible Bidders upon the submission of a written application to the address below.
6. Bids must be delivered to the address below on or before 10:30 a.m. 20 October 2026. Electronic Bidding will not be permitted. Late Bids will be rejected. Bids will be publicly opened in the presence of the Bidders' designated representatives and anyone who chooses to attend at the address below at 11:00 a.m. on 20 October 2026.
7. All Bids must be accompanied by a Bid Security as indicated below:

LOT No.	SITE	Bid Security Amount (USD)
1	ADI HIZBAI 1&2	11,200
2	DEBRI	11,700
3	KAMBO-ASERTE	6,500
4	LAMZA	10,800
5	ADI NEAMN	11,200

8. The address (es) referred to above is (are): Ministry of Agriculture of the State of Eritrea
Yacob Tesfom, Procurement Officer,
Head Office, Gejeret, Sawa Street, Asmara, Eritrea
P.O. Box 1048, Tel. 002911189266/002911180699, Email: yacobtesfom@gmail.com.



ASMARA MINING SHARE
COMPANY

Abo Street, No. 178, House No. 16
Gejeret, P.O. Box 10688

Tel. ++291-1-153986
Asmara, Eritrea

VACANCY

ANNOUNCEMENT

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

Senior Welding & Fabrication Trainer
Number required – (01)
Type of contract – Definite (2 Years)

Major Duties and responsibilities

- Assist the mine maintenance training coordinator to develop and implement a competency-based Welding and fabrication training system.
- Perform general training for trainee boilermakers and supervise the development of technicians and local staff.

TASK DESCRIPTION EXPANDED TO CORE PERFORMANCE AREA

- Prepare training packages, administer to all welding and fabrication tradesmen and trainees.
- Monitor development progress of technicians and ensuring compliance with established integrity guidelines.
- Compile data and maintain orderly training records of welders.
- Ability to work a 1st shift schedule and 2nd shift intermittently for business needs.
- Teach a variety of welding and fabrication technique courses with illustrative manuals and visualizations to technicians and trainees.
- Preparation of structured practical examinations with on-the-field training to ensure welders have practical experience of the various teaching experience.
- Provide industry level quality plate, structural steel, and pipe welding etc. instruction in accordance with various industry codes and regulations.
- Establish welding and fabrication apprenticeship or traineeship program for local staff to support local labor pool to source from for future business needs.

Profile: Qualifications and Experience

Formal Education, Certifications or Equivalents	• Diploma in Welding Technology or Mechanical Engineering • Diploma in Workplace Training and Assessment in Mining
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Working Experience – Nature & Length	• 8 years’ experience in large scale open-pit mines with 5 years’ experience as a boilermaker. • 4 years’ experience as a Welding & Fabrication Trainer. • Understanding of Gas Handling procedures • Gas Standards • Must possess at least one industry credential from any internationally recognized welding certification body. • Welding applications skills in highly mechanical environments. • Competency with computers and Microsoft Office Suite • Comply with all HS&E policies, procedures and instructions. This includes the correct use of safety devices and protective equipment, prompt reporting of any hazardous situations, which they cannot themselves correct, making the necessary changes to eliminate or control the hazard and report immediately any accident or injury which arises in the course of their work. • Experience working in Africa
Technical Skills	• Strong Supervisory skills. Get things done attitude. • Train and develop local staff • Plan, organize and execution skills • Understand Machine capabilities and productivities. • Valid Driver’s License
Behavioral Skills	• Safety leadership by example • Ability to work in developing countries • Ability to work under pressure with challenging targets • Commitment to deliver on agreed targets - Results oriented • Ability to multitask • Demonstrated team building and mentoring skills • Demonstrated training and people development skills • Strong interpersonal relationship-building skills and adaptability to work with people of different cultures. • Good interpersonal skills with positive attitude.

General Information and other requirements:

- **Place of Work:** AMSC Sites
- **Type of contract:** Definite Period(2 years)
- **Salary:** As per the Company salary scale

Additional requirements for Nationals:

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

- **Address: Please mail your applications to:**
Asmara Mining Share Company,
P. O. Box 10688 Asmara, Eritrea
- **Applicants shall be required to send a copy to:**
Mineral Resources Management
P.O. Box – 272
Asmara
- **Note to Eritrean applicants:**
Please send a copy of your application to
Aliens Employment Permit Affairs,
P. O. Box 7940 Asmara, Eritrea



The Multi-Talented Artist: Henok Tekle (Wari)

By: Sabrina Solomon
From Men'essey Magazine,
2026

How did your journey into acting begin?

I was fortunate to grow up around the arts. My father worked in the production and distribution of artistic works, so I frequently met artists who visited his shop. Seeing



my high energy, several of them encouraged me to give performing a try.

When I was six years old, I landed my first film role in a comedy titled Haraday (The Butcher). That was my first real screen experience, alongside my active participation in my school's cultural troupe.

While in primary school, I used to mimic our teachers. I often received punishments for doing so, but I couldn't help myself. One day, the legendary artist Efrem Fikadu caught me mimicking a teacher. Instead of scolding me, he watched my performance and recognized my potential. He began giving me poetry and stand-up scripts to practice and perform. Later, I joined an after-school arts group called Aser, working with them from 2000 to 2006.

You are widely known by your nickname "Wari." How did that name come about?

Wari was the name of an arts group established in 2006 under the umbrella of the National Union of Eritrean Youth and Students (NUEYS). At the time, the group had around 45 members, including myself. I am still not entirely sure how the name stuck with me—whether it was due to the roles I played or something else—but people have called me "Wari" ever since.

What was your role within the group?

I participated in almost every area of performance. Efrem Fikadu guided us by identifying our strengths

Comedian and actor Henok Tekle, popularly known as "Wari," is a prominent figure in the Eritrean arts and entertainment industry. Widely celebrated for his versatile roles in feature films, sitcoms, and stand-up routines, Henok has also made a name for himself as a writer, director, and television host. Over the years, he has built a strong following through his engaging interviews and entertainment shows across various media platforms.

Born in Asmara in 1993, Henok completed his secondary education in 2010. Today, he continues his artistic journey as an active member of the Commission of Sports and Culture in Asmara.

In this interview, Henok reflects on his journey, his artistic influences, and his passion for comedy and performance.

and allowing us to pursue projects we were passionate about. Through his mentorship, I expanded my skills as a host, stand-up comedian, and comic actor.

When did you decide to pursue entertainment professionally?

After returning from my 12th-grade national service training at Sawa, I began taking on independent artistic projects alongside my assigned duty post. I actively pursued comedy roles and stand-up performances whenever possible. The positive feedback I received from audiences provided a major boost to my confidence.

Since then, I have acted in numerous feature films and online projects, including a popular drama series released in 2014, as well

well as in-depth interviews with fellow artists.

Some of these productions have resonated strongly with audiences. For example, we hosted a special regional competition show in the Northern Red Sea Region to commemorate Independence Day, as well as a historic feature filmed at Mount Adal to mark the anniversary of the commencement of the Eritrean armed struggle. Currently, we produce a weekly digital program titled The Wari Show, which covers history, personal experiences, and youth talent.

Your impression and physical comedy skills are well known. How do you approach your performance style, and who inspires you?

Internationally, my biggest inspirations are Rowan Atkinson (Mr. Bean) and Martin Lawrence. Domestically, I deeply admire the work of Eritrean comedian Hagos Suzinino and the creative talent of Sandiango.

As for mimicking people, it is largely intuitive. I closely observe how people speak, move, and react, and then reproduce those traits on stage. Fortunately,

audiences enjoy the results.

What message would you like to share with young aspiring artists?

Nothing is impossible, but dreams require active effort. Dreaming while sitting idle will not take you anywhere. As young people, we must hold onto our aspirations tightly and work toward them every day. Take care of your mind, body, and spirit, and keep pushing forward to turn your goals into reality.

I would like to thank my family for their unwavering support, as well as my colleagues, supporters, and fans who have backed me throughout my career.



as several sitcoms and romantic comedies. Most recently, I have been directing and starring in a comedy series titled Samra. Alongside my acting work, hosting live programs and performing stand-up remain central to my career. I held solo stand-up shows at Cinema Roma in Asmara—first in 2015 with Genzeb (Money) and again in 2024 with Sdrabetey (My Family).

Much of your recent work appears on digital platforms like YouTube. Could you tell us about those projects?

Yes, I have created several digital shows focused on Eritrean culture, history, and talent competitions, as

From a Single Spark . . .

Continued from page 2

Sied approached the business methodically. To learn the trade from the ground up, he reached out to an experienced beekeeper in Adi-Keyh, offering his manual labor in exchange for knowledge. For several months, Sied worked as a dedicated apprentice, studying hive management, bee behavior, and the seasonal cycles of local vegetation.

Armed with this practical experience, Sied captured a migrant wild bee colony and settled them in his backyard. Demonstrating confidence in his long-term plan, he invested in several modern beehives before he even owned enough colonies to fill them. A favorable rainy season that year provided lush flora, helping his fledgling venture take off.

Initially engaged in traditional crop farming, Sied realized that beekeeping offered superior sustainability and higher profit margins with less environmental strain, prompting him to pivot entirely toward apiculture.

To build on his practical foundation, Sied sought formal technical training through the Ministry of Agriculture. The MoA courses covered advanced techniques such as queen rearing and colony splitting—a scientific method used to multiply hives by dividing a healthy, populous colony.

"I quickly expanded that first colony into five," Sied explains. "From there, it was a matter of consistency. By 2021, my count grew from 10 to 20 hives, and today, I manage over 130."

As his operation grew, Sied adopted migratory beekeeping to prevent his colonies from exhausting local nectar sources during dry periods. Moving his

hives across different ecological zones to follow flowering seasons yielded immediate results: last year, Sied harvested 25 quintals (2,500 kilograms) of honey. Thanks to his migratory strategy, he now harvests twice a year.

In the early days, Sied relied on donkeys and camels for transport. As his earnings grew, he reinvested his profits and purchased a pickup truck, allowing him to move his 130-plus hives across the region safely and efficiently.

The enterprise has also become a family effort. Sied's younger brothers have joined the business, establishing self-sufficiency by manufacturing their own modern hives rather than purchasing them from commercial vendors. This vertical integration has reduced overhead costs and allowed them to customize equipment for local bee varieties.

For Sied, the mission extends beyond personal success. By increasing local supply, he hopes to make honey more affordable for everyday consumers.

"I'm glad to see honey becoming more accessible in the market," he says. "It should be a common household staple for every Eritrean family, given its health benefits."

Sied has also diversified into selling bee colonies to aspiring beekeepers, selling approximately 50 colonies over the past year. His technical proficiency now allows him to perform the delicate task of splitting up to 15 colonies in a single night.

Through his journey from an apprentice to an established apiculturist, Sied Mohammed demonstrates how technical training, market adaptability, and sustained effort can turn local natural resources into a thriving enterprise.