



ERITREA'S MARTYRS DAY COMMEMORATED WITH PATRIOTIC ZEAL



Eritrea's Martyrs Day was commemorated with patriotic zeal by nationals inside the country and abroad.

At the commemorative event held at Asmara Martyrs Cemetery on

Saturday, President Isaias Afwerki laid a wreath in tribute to the heroic martyrs. The commemorative event commenced with a public procession from Shida Square to the Martyrs Cemetery, accompanied by a marching band.

The ceremony was attended by senior Government and PFDJ officials, Army Commanders, members of the diplomatic community, and thousands of Asmara residents.

The official ceremony, which was

broadcast live on Eri-TV and Radio Dimtsi Hafash, featured cultural and artistic performances that highlighted the day's deep meaning and the invaluable sacrifices made by the gallant freedom fighters for Eritrea's independence and national sovereignty.

Martyrs Day was also marked with patriotic zeal on 19 June by Eritrean nationals inside the country and abroad with a candlelight vigil.

The commemorative event in Asmara featured a candlelight vigil and a walkathon from Martyrs Avenue to Bahti Meskerem Square, accompanied by a marching band. The event drew thousands of Asmara residents.

Mr. Tekie Qeleta, Director General of Administration and Finance of the Central Region, noting that Eritrea's martyrs are the source

of national pride who ensured the country's independence and national sovereignty, underlined that Martyrs Day, 20 June, is a reminder for every national to support families of martyrs and live up to their expectations by redoubling efforts in the nation-building process.

The ceremony at Bahti Meskerem Square was broadcast live on Eritrean Television and Radio Dimtsi Hafash.

Martyrs Day, 20 June, was also enthusiastically commemorated nationwide with various events in remembrance of Eritrea's heroes and heroines who paid the ultimate price for independence and national sovereignty.

At exactly 1:00 p.m. on Saturday, a minute of silence was observed across the country in memory of the martyrs.

DIASPORA NATIONALS COMMEMORATE MARTYRS DAY

Eritrean nationals across the globe commemorated Martyrs Day with profound patriotic zeal, organizing a wide array of programs that reflected the deep national meaning of the day; indeed, from financial contributions to candlelight vigils and cultural presentations, the diaspora and citizens at home renewed their pledge to honor the sacrifices of the nation's fallen heroes and heroines.

Members of the Eritrean Embassy in Ethiopia and Eritrea's Permanent Representative to the African Union and Economic Commission for Africa held a commemorative event on 19 June at the embassy premises. Speaking at the event, Mr. Biniam Berhe, Chargé d'Affaires and Permanent Representative, noted that Eritrea's current stage of sovereignty and independence was achieved by foiling all forms of hostility through the heavy sacrifices of its people, and he called on all nationals to renew their pledge to fulfill the trust of the martyrs.

Similarly, in Türkiye, nationals gathered in Istanbul for a commemoration featuring a candlelight vigil and cultural presentations. Mr. Muhiedin Mohammed, Eritrea's Honorary Consul, emphasized that Martyrs Day serves as a reminder that the martyrs are the foundation of peaceful living and national pride, urging the diaspora to pass the nation's shining history on to future



generations.

Likewise, in Saudi Arabia, commemorations were held in both Jeddah and Riyadh. In Jeddah and its environs, events included candlelight vigils and cultural programs, during which nationals fulfilled their responsibility to support 1,902 martyr families and pledged to support an additional 80 families; furthermore, members of the National Union of Eritrean Women also contributed 3,105 Riyals to the National Martyrs Trust Fund. In Riyadh, meanwhile, a ceremony was held at the Eritrean Embassy premises, where Ms. Weini Gereziher, Chargé d'Affaires, and Mr. Tesfay Tekle, chairman of the Eritrean community, called on nationals to strengthen their participation in national affairs. Notably, over the past 22 years, the Riyadh community has supported over 3,580 families of martyrs,

and this year organizations and individuals pledged to support an additional 52 families and contributed 19,773 Riyals.

In the United Arab Emirates, too, nationals in Dubai and Abu Dhabi held events featuring programs depicting the meaning of Martyrs Day, with the community in Abu Dhabi contributing 4,780 Dirham toward boosting the National Martyrs Trust Fund.

Across the Atlantic, in the United States, commemorations were marked with great pride across multiple cities. In Las Vegas, for example, nationals held programs on 17 June and contributed \$33,000 to the National Martyrs Trust Fund; moreover, additional contributions were reported from Columbus and Cincinnati in Ohio, Harrisburg in Pennsylvania, Philadelphia and Oakland in California, Phoenix in

Arizona, and Seattle and its environs, where a total of \$44,758 was raised. Notably, residents of Seattle also pledged to assume responsibility for supporting 120 families of martyrs.

In Canada, as well, nationals in Toronto, Calgary, Edmonton, and Saskatoon held events where they expressed their strong conviction to strengthen participation in national affairs.

Turning to Europe, in Sweden, events were held in various cities, with a major commemoration in Stockholm on 20 June. Mr. Mohammed-Ali Mohammed-Seid, Chargé d'Affaires at the Eritrean Embassy in the Scandinavian countries, underlined that supporting families of martyrs remains one of the government's top priorities and called on nationals everywhere to intensify their efforts; consequently, a total of 106,300 Kroner was

contributed during the events.

Similarly, in Denmark, nationals in various cities commemorated the day with diverse programs and extended financial contributions in support of martyr families and the National Martyrs Trust Fund.

In France, likewise, nationals gathered in Paris and other cities, where Mr. Bereket Paulos, Chargé d'Affaires at the Eritrean Embassy, reminded attendees that Martyrs Day is a solemn occasion to pay tribute to the heroes and heroines who sacrificed their lives for independence and the safeguarding of national sovereignty, and he urged the diaspora to play their due part in supporting their families.

Similarly, in Nairobi, Kenya, nationals commemorated Martyrs Day with a walkathon, a candlelight vigil, and cultural and artistic presentations, reflecting the unity and resilience of the Eritrean community in the region.



REPORTAGE

Eritrea Pays Solemn Tribute to Its Martyrs on 20 June: A Nation Immersed in Reverence and Renewal

By: *Habtom Tesfamichael*

The atmosphere in Asmara on the morning of 20 June was one of profound, heavy silence. This silence spoke louder than words

where the entire nation — at home and in the diaspora — paused to reflect on the sacred memory of its fallen heroes and heroines.

The day's events began as early

personal grief and national pride become indistinguishable. It recalls a history scarred by barbaric and systematic atrocities under successive colonial and occupying regimes. Faced with massacres, displacement, and dehumanizing oppression, a generation rose with the resolute cry of "Embi" – "No! - refusing subjugation and choosing armed struggle to reclaim their land, identity, and future. Their sacrifice secured independence, yet the day also serves as a reminder that freedom is a fragile flower that requires constant nurturing. Successive generations continue to pay a heavy price to defend and develop the nation, proving that the spirit of the liberation struggle remains a living force.

By 7:00 a.m., the official program at the cemetery blended state protocol with deeply moving cultural performances that touched every heart present. The program opened with the song "Genshel" performed by young vocalist Mussie Kiflay. This was followed by a dramatic and emotionally charged piece titled "Mamaye" by vocalist Frehiwet Berihu. Portraying a dialogue between a mother and daughter, the song urged Eritrean mothers to remain steadfast and proud, assuring them that sons who fell for freedom now rest in paradise. Veteran artist Adem Amr Fayid then delivered "Shabel" in the Nara language, a composition by Dawud Adem Abushish that beautifully highlighted the multi-ethnic unity of the Eritrean struggle.

The artistic tributes continued with veteran poet and artist Samuel Gebreadonay's powerful poem "Rezene," which meditated on the enduring spirit and guidance of the martyrs. Tedros Mengistu performed "Degim Kisen," offering reassurance that the sacrifice was not in vain. Additional highlights included Murad Fisehay's "Shiwehadana" in Tigre. Standout performances also featured "Habene" by Binyam Solomon, "Dikti Wazo" in Saho by Abduella Omer, and "Zikri'yu Hilawe" by Isaias Saleh (Rasha). The official ceremony concluded at approximately 7:45 a.m. with the singing of the national anthem.

As thousands gathered, a gentle breeze and drizzle — described by many as a heavenly blessing — descended upon the capital, as if

as 6:00 a.m. at Bahti Meskerem Square. A massive silent march commenced, drawing a sea of people from all walks of life. Thousands of citizens, led by a rhythmic yet somber marching band, proceeded through the streets of Asmara along Liberation Avenue and Martyrs' Avenue. This was

of the deep-rooted reverence the Eritrean people hold for those who paid the ultimate price for the nation's dignity and freedom. This year's Martyrs' Day was commemorated with a majestic and solemn official ceremony at the Asmara Martyrs' Cemetery,

not merely a walk but a symbolic journey of national gratitude and remembrance. President Isaias Afwerki, accompanied by ministers, senior government and PFDJ officials, army commanders, religious leaders, diplomats accredited to Eritrea, and tens of thousands of citizens, led the procession. As marchers passed the Shida Monument, the weight of history was palpable. The column culminated at the hallowed grounds of the Asmara Martyrs' Cemetery, where President Isaias Afwerki laid a wreath at the martyrs' graves - a powerful gesture symbolizing the state's eternal debt and the renewal of the sacred oath to safeguard Eritrea's sovereignty.

In every corner of Eritrea's land - from the heights of Emba Soira to the shores of the Red Sea, from the northern peaks to the western plains - heroes rest in the soil they defended. For every Eritrean, the martyrs are not distant figures but living presences etched into daily life. June 20 is a date when



ERITREA PROFILE

Published Every
Wednesday & Saturday

Editor-In-Chief
Amanuel Mesfun

Asst. Editor-In-Chief
Sirak Habtemichael

P.O.Box: 247

Tel: 11-41-14

Fax: 12-77-49

E-mail:

eritreaprofilemoi@gmail.com

Advertisement: 12-50-13

Layout

Azmera Berhane

Betelhiem Tadese

Muna Yemane

From Social Media

Yemane G. Meskel
@hawelti

Eritrea's National Service seems to be on the spotlight again by certain quarters.

The "new interest" does not stem from some "benevolent concern" for Eritrea. On the contrary, it is floated, purely and simply, in order to weaponize it as a "convenient" whiplash or cudgel for their unwarranted and malicious policies of perennial witch-hunting and harassment.

Indeed, the logic is simple and straight forward.

Countries and international institutions that were complicit in, or that kept mum, at critical junctures of Eritrea's modern history; when its decolonization rights were compromised to mollify the overriding geopolitical interests of major powers; when they left it to its own devices during the three decades of its long and arduous liberation struggle; who relapsed to their traditional position of hostility or apathy even after independence when successive Ethiopian regimes waged illicit wars, and are still contemplating reckless agendas, of territorial irredentism.. etc. have no legal or moral authority to comment on Eritrea's defense architecture.

Truth is international partnership is, and must be, a two-way street. Those who have traditionally abandoned Eritrea during its cyclical ordeals cannot pose as "good-faith" partners to offer unsolicited "advice" on its defense architecture.

The facts are otherwise unambivalent and crystal clear:

1. First off, demobilization is not a new or novel concept to Eritrea. The GOE embarked, on its own volition, on a demobilization programme in 1992, immediately after independence, to reduce the size of the 100,000-strong army of freedom fighters by 65%. The military doctrine at the time was to maintain a small professional army of 35,000 that would be supplemented by a reserve army (National Service) for reasons of contingency in the event of some grave external threat to the nation.

2. In this perspective, National Service was introduced in the context of this military doctrine. It was and remains limited to 18 months by law. And this was the operational modality until the war of aggression that was unleashed by Ethiopia in 1998 under the false pretext of a border dispute.

3. The GOE again embarked on a much more expansive Demobilization Programme in 2001 pursuant to the signing of the Algiers Agreement. The second Demobilization Programme had various training and reinsertion components as it was also funded by Eritrea's international partners including the World Bank, the European Union and bilateral funds. More than 105,000 National Service members were demobilized in this programme that continued until 2007. But it was ultimately shelved as the Ethiopian regime continued to renege on its treaty obligations; occupy, with impunity, sovereign Eritrean territories including Badme; and further pursued a hostile policy of perpetual confrontation.

4. The mindset of the current Ethiopian regime remains, in many respects, a continuation and aggravation of the misguided and deplorable policies of aggression of its predecessors.

5. But even during these trying and difficult times, the GOE has, and continues to take, various measures to mitigate the shared burden of the National Service. The measures adopted range from introduction of new and much higher Civil Service Salary Scale to deployment of the overwhelming majority of NS members to the public sector.

6. In the event, the new smear campaign on the National Service peddled by certain quarters, and its timing, only amplify a malicious ulterior agenda that has nothing to do with the welfare of the Eritrean people and/or the pursuit of regional peace and security.

6:36 PM · Jun 23, 2026 · 3,322 Views

Continued on page 6

SpotLight

Unlocking Agricultural Potential

Bana Negusse

Agriculture and livestock production remain central to livelihoods, economic development, and food security in many parts of the world, including Eritrea. Despite the country's predominantly arid and semi-arid climate, limited rainfall, and challenging agricultural conditions, the sector continues to support a large share of the population. It serves as a cornerstone of national development. As Eritrea seeks to strengthen food security, improve productivity, and build resilience to climate change, one factor will be especially important to the sector's future success: the active engagement of its young people.

Eritrea possesses significant agricultural potential. According to estimates from the Ministry of Agriculture (MoA), the country has approximately 2.1 million hectares of land suitable for

this share is significantly higher than the global average and reflects the sector's enduring importance to economic and social wellbeing. While Eritrea's agricultural sector has historically operated below its full potential, sustained government investment and targeted interventions by the MoA have helped improve productivity, strengthen resilience, and raise overall performance. Compared with the early 1990s, levels of poverty and food insecurity are also believed to have declined considerably.

At the same time, Eritrea is a remarkably young nation. According to estimates from the National Statistics Office, nearly 40 percent of the population is under 15, while approximately 72.5 percent is under 35. These figures not only highlight Eritrea's youthful demographic profile but also point to a significant opportunity for a future demographic dividend.

country. For many low-income families, women, and pastoralist communities, livestock function as a critical asset and safety net. Meanwhile, demand for livestock

increasingly at the forefront of efforts to promote sustainability and environmental stewardship. Their active engagement in agriculture can support the wider

primary production and include agribusiness, food processing, packaging, transportation, marketing, and other value-added activities. By engaging in these



products continues to increase alongside population growth, rising incomes, and expanding urbanization. As a result, the sector's overall economic significance is expected to grow further in the years ahead.

Against this backdrop, increasing youth participation in agriculture is both an economic necessity and a strategic opportunity. Across Eritrea and around the world, young people have the potential to drive innovation, accelerate technological adoption, and introduce new approaches to agricultural production. Their familiarity with modern technologies and willingness to embrace change can facilitate the adoption of improved farming techniques, more efficient production systems, and innovative solutions to longstanding challenges. In turn, these advancements can boost productivity, strengthen food systems, and improve access to affordable, nutritious food.

Young people are also

adoption of climate-smart and environmentally responsible practices, including agroforestry, conservation agriculture, and sustainable land management. Moreover, their openness to experimentation and innovation can contribute to improved soil health, more efficient water use, biodiversity conservation, and greater resilience to climate-related shocks. As climate change continues to affect agricultural systems worldwide, the involvement of youth will become even more important in shaping adaptive and sustainable solutions.

Beyond innovation and sustainability, agriculture offers significant opportunities for employment, entrepreneurship, and income generation. Youth unemployment remains a pressing challenge in many developing countries, including Eritrea. In this context, agriculture should be viewed not only as a traditional livelihood but also as a dynamic sector with growing potential. Opportunities extend far beyond

areas, young people can create meaningful careers, increase their incomes, and contribute to broader economic growth.

Greater youth involvement can also help transform perceptions of agriculture itself. Too often, the sector is viewed as outdated or unattractive, particularly among younger generations. However, as more young people enter agriculture as entrepreneurs, innovators, and business leaders, they can help demonstrate its potential as a modern, profitable, and impactful field. Their success can inspire others to explore opportunities within the sector and encourage a new generation of agricultural professionals.

Ultimately, the future of Eritrean agriculture is inseparable from the future of its youth. The country possesses substantial agricultural resources, a growing livestock sector, and a young and energetic population capable of driving meaningful change. By investing in young people, expanding access to opportunities, and creating an enabling environment for innovation, entrepreneurship, and sustainable agricultural development, Eritrea can strengthen food security, enhance climate resilience, generate employment, and unlock new pathways for long-term growth. Empowering youth to become active participants and leaders in agriculture is therefore not merely beneficial – it is essential to realizing the nation's full potential and securing a more prosperous future for generations to come.



rain-fed agriculture and about 600,000 hectares with irrigation potential. Recent reports indicate that roughly 500,000 hectares are currently cultivated, with more than 93 percent under modified rain-fed farming supported by soil and water conservation measures, while the remainder is irrigated. Unlocking more of this potential will require continued investment, innovation, and human capital, all of which are areas in which Eritrea's youth can play a transformative role.

Today, although urbanization is gradually increasing, an estimated two-thirds of Eritreans continue to live in rural areas, where agriculture and pastoralism remain important sources of income and sustenance. Farming, livestock rearing, and fishing are believed to support the livelihoods of approximately 65-70 percent of the population. As in many African countries,

Indeed, Eritrea possesses many strengths, including abundant natural resources, rich cultural and ethnolinguistic diversity, a strategic geostrategic location, and an extensive Red Sea coastline. Yet its greatest asset remains its people, particularly its youth. Throughout Eritrea's history, young people have made invaluable contributions to the nation and continue to play an important role in its development. Their resilience, determination, and work ethic represent one of the country's most important resources and a key foundation for future progress.

Livestock production further illustrates the importance of strengthening youth participation in agriculture. Livestock are an integral component of Eritrea's agricultural economy and provide essential nutrition, income, and economic security to households across the





The Mesob: A Testament to the Artistry, Unity, and Grace of Eritrean Women

By: Kidane-Shimendi

Eritrean women are universally celebrated for their creativity, resilience, and mastery of traditional handicrafts. Among these cultural treasures, the Mesob stands supreme. It is an intricately woven, straw-and-raffia dining basket that serves a dual purpose: it is both the literal centerpiece of communal dining and a treasured work of art prominently displayed to bring color, warmth, and prestige to the Eritrean living room.

matching conical lid, it is adorned with an array of vibrant geometric patterns woven seamlessly into its structure.

Far more than a utilitarian object, the Mesob is a cultural canvas. It demonstrates the boundless patience, artistic vision, and deep love that Eritrean women pour into preserving their national heritage.

The creation of a Mesob is a meticulous, labor-intensive process that can take a skilled artisan several months or even

fronds into a pliable medium, the fibers are shredded into thin, flexible strands and soaked in water to maintain their elasticity during construction. Starting from the exact center of the circular base, the weaver uses a specialized needle to tightly bind and loop the soft strands, gradually working her way upward to the crown. The same rhythmic, coiled method is used to fashion the independent lid.

Once the structural foundation is secure, the artisan introduces dyed raffia or thread, weaving intricate geometric patterns into the body. The color palette is deeply symbolic, often mirroring the vibrant hues of the Eritrean national flag: red for sacrifice, green for fertility and agriculture, blue for the sea, and yellow for the country's mineral wealth. The sheer dexterity required to maintain perfect geometric symmetry throughout this demanding process showcases the immense skill of Eritrea's women.

The palm leaves used to craft these masterpieces grow primarily in the fertile Gash-Barka region. This geographic connection is profoundly symbolic. Just as the Mesob represents abundance, hospitality, and nourishment, Gash-Barka—endowed with expansive agricultural plains and life-giving river networks—serves as the undisputed breadbasket of Eritrea.

The Mesob beautifully mirrors the core Eritrean philosophy of "Unity in Diversity." It acts as a sacred communal table where

years to complete. Women harvest raw materials from locally grown palm leaves, known for their exceptional strength and structural durability.

To transform the rigid palm



Conical in its classic architecture, the Mesob features a wide, stable base that tapers elegantly in the middle before flaring out to its widest point at the top, where food is presented. Crowned with a beautifully



family members and guests gather in harmony. Food is placed on a large platter nestled at the top of the basket, typically layered with soft, fermented injera (flatbread) and ladled with a wide variety of spiced national dishes.

Meadī (መኣዲ), Tigre: Metaagal, Saho: Maddi, Bilen: Meddira or Gbar, Kunama: Gonta or Nada Gonta, Nara: Gaan, Bidawyet (Hadendowa): Tooda, Afar: Galadda, Rashaida (Arabic): Maida.

Eritrean women inherently embrace circular design principles across almost all foundational household domains. This curved aesthetic is echoed in the mogogo (the traditional clay oven), the injera itself, the kitcha (unleavened traditional bread), and the tsahli (the clay cooking pot).

The visual splendor of the Mesob bears a striking resemblance to the natural grace and poise of Eritrean women. Its sweeping posture—the round base narrowing in the middle, expanding at the crown, and draped with a beautifully fitting lid—evokes the image of a dignified Eritrean matriarch walking proudly in her traditional, elegantly embroidered dress.

This focus on the circle is not accidental; it implies absolute equality. When sitting around the Mesob, every family member and guest occupies an equal space, sharing the meal from a single platter regardless of age, status, or gender.

This connection is celebrated dynamically during national festivals and cultural dances, where women perform synchronized, circular movements while gracefully balancing miniature Mesob lids on their heads.

Most significantly, the Mesob anchors the time-honored cultural practice of communal dining—a tradition through which generations of Eritreans have fostered mutual respect, deep affection, and unbreakable social bonds. This practice of eating together from a single, shared platter is vibrant and alive across all nine of Eritrea's ethnic groups, each possessing its own beautiful term for this focal point of hospitality: Tigrinya:

The Mesob is far more than a woven basket; it is a monument to the spirit of Eritrea. Through its captivating geometry, its rich national colors, and the nourishing meals served from its crown, it reflects the generosity, intellect, and love of the women who craft it. It is a magnificent testament to a national heritage engraved with beauty. Let us all honor, celebrate, and preserve the brilliant artistic legacy of Eritrea's women.



OPINION

Where Is Your Legacy?

By: Ermias Solomon

A person cannot be understood merely by looking at their face. If human beings were judged only by their spoken words, many would remain forever misunderstood—for within silence, countless untold secrets reside.

Likewise, within the physical and

in the sanctuary of our hearts. Today, our hearts belong entirely to them—not to ourselves. Yet, it was not for a single calendar day of remembrance that they sacrificed themselves; they gave their lives so that they might dwell in our consciousness every single day.

Can a human heart ever be an

collective inheritance left by our freedom fighters. Its price was a complete, all-encompassing sacrifice. Sovereignty is also a legacy—the prize of generations who inherited and protected it.

Those who struggled to secure independence and those who dedicated their youth to safeguarding the nation were entrusted with a mission so immense that they were asked to give more than seemed humanly possible. Yet, they never hesitated to offer their lives for the soil they loved.

No obstacle they encountered on this earth was deemed too great. No matter how heavy a hardship may be, the absolute maximum it can take from you is your physical life. If you are entirely prepared to surrender that life, then the hardship shrinks into a small stone, and you transform into the mountain.

The fruits of this ideological steadfastness have proven to be beyond measure. A nation was born. A sovereign state was secured. Today, standing in a country that was won by life and preserved by life, it is both a noble and a profoundly difficult task to evaluate our own roles in the present.

Therefore, to realize their

ultimate aspirations, we must never allow ourselves to say, “We are tired.” For what is our daily exhaustion compared to theirs? They accomplished something infinitely grander. We must not complain, “There are difficulties.” For what difficulties do we truly face

across this nation sleeps free from the anxieties of hunger and poverty; the day when the public’s health is robustly protected; the day when every village drinks clean, accessible water; the day when our arid land turns vibrant green and is clothed with agricultural beauty; the day



emotional scars borne by thousands of our people lie endless, unwritten epics. A historian is never greater than the history he chronicles. A towering skyscraper possesses no strength greater than the bedrock upon which it rests. In the natural world, the roots buried deep beneath the dark earth possess a substance and structural power far greater than the trunk that rises above the surface, no matter how mighty it appears to the eye.

Human beings are inherently precious simply because they exist. Yet, during our brief walk on Earth, we are inevitably measured by our contributions. Because these contributions are unequal, the honor we receive is unequal as well.

Some people do well for you during pleasant times, and you offer them your transient thanks. Others stand firmly beside you during seasons of severe hardship, and therefore, you remember and respect them forever. But what can you possibly do for those who deliberately surrendered their very lives so that you might live in freedom?

Gratitude alone is but a tiny, inadequate fragment of what they deserve, and remembrance is merely a grain of sand compared to the majesty of their names. Although nothing in the human lexicon can truly match their deeds, the only act that approaches parity is fulfilling the sacred promise they entrusted to us.

Today, we gather to remember the martyrs who deserve to live eternally

adequate vessel for those who gave us life itself? We are human, and because we are human, we are prone to forget; because we are ordinary, we are easily distracted by the mundane anxieties of daily life.

But our martyrs transcended ordinary humanity. Had they acted as ordinary people, they would have pursued ordinary human desires—comfort, safety, and self-preservation. Instead, we all stand beneath the shadow of their greatness. It is their spirit that we breathe, and it is upon their bones that we walk.

Our central question remains: “Where is your legacy?”

Some individuals leave behind a legacy known only to themselves. Others leave a legacy witnessed by only a few and serving a narrow circle. The destructive individual, however, does not merely fail to leave a legacy—they actively dismantle the heritage left by others.

There are people whose legacy is material wealth. There are those whose legacy is social honor. Some leave their mark through money, while others leave it through the timeless inheritance of knowledge and wisdom.

But the greatest among them is the one who leaves a legacy by sacrificing his own life. Because language lacks a word to describe them, we call them “human beings.” Yet, to call someone whose legacy is the literal freedom of a nation merely a “person” feels entirely insufficient. Freedom itself is a legacy—the



compared to the trials of Sahel? If we consistently remember the hardships they endured, our own modern struggles will instantly seem small.

When we compare our current legacy with that of our martyrs, the brilliance of their sacrifice shines like the midday sun—because freedom is light. Our own legacy, however, is still waiting to catch fire.

when Eritrea, in every structural aspect, becomes a fully developed, prosperous, and self-reliant nation

That is the day when we, the generation of independence, will finally look at the horizon and say: “This is our legacy.” And only then, with clean hands and fulfilled promises, shall we confidently pass our torch to our children.

The day when every citizen

Glory to our Martyrs.

LOCAL NEWS

COMMEMORATIVE EVENTS AND POPULAR CAMPAIGNS IN CONNECTION WITH MARTYRS DAY

Commemorative events and popular campaigns in connection with 20 June, Martyrs Day, have been carried out by various Government institutions, regions, national associations, and cooperative associations.

Accordingly, members of the Ministry of Agriculture’s central office organized a commemorative event featuring a candlelight vigil and cultural programs that conveyed the day’s deep meaning. Mr. Arefaine Berhe, the Minister of Agriculture, and other Ministry officials attended the program.

Members of the PFDJ central office also conducted a popular campaign on tree cultivation and environmental sanitation in the Biet-Gergis area on 16 June.

The coordinator of the liberation fighters’ associations also organized a walkathon and a commemorative event in

connection with Martyrs Day on 20 June.

Gen. Filipos Woldeyohannes, Chief of Staff of the Eritrean Defense Forces, and other senior Government and PFDJ officials attended the walkathon program.

Martyrs Day, 20 June, was also commemorated with commemorative events and popular campaigns in the Gash Barka Region.

The event in Barentu featured cultural and artistic performances that conveyed the day’s deep

meaning and the heavy sacrifices made for independence and the safeguarding of national sovereignty.

Environmental sanitation popular campaigns were also carried out at the Martyrs Cemeteries in Barentu and Golij, with the participation of members of the Defense Forces.

According to Mr. Gebremichael Mengisteab, head of social services in the Golij sub-zone, 140,000 Nakfa and 500 quintals of grain have been provided to the families of martyrs in the sub-zone.



SpotLight

Martyrs' Day: The Price of Freedom and the Responsibility of the Living

Kidanemariam Feday

Every nation possesses defining moments that shape its character, determine its destiny, and establish the values upon which future generations build. For Eritrea, the sacrifice of its martyrs stands as the most profound of these defining foundations. The sovereignty, dignity, and independence of Eritreans were secured through decades of struggle and the sacrifice of tens of thousands of women and men who placed the future of their nation above their own lives.

Martyrs' Day carries profound historical weight and national meaning. Its legacy is rooted in a history marked by prolonged conflict, international political complexities and inactions which contributed to the prolonged suffering of the Eritrean people. The scale of sacrifices touches every Eritrean family in one form or another. This widespread impact is one of the reasons Martyrs' Day is not only a commemorative event but also a national moment of reflection.

On this solemn occasion, we honor our martyrs who sacrificed their lives so that Eritrea could emerge as a free, sovereign, and dignified nation. Their sacrifice secured the right of the Eritrean people to determine their own future and chart their own course in a turbulent international environment. For every Eritrean, Martyrs' Day serves as a reminder that national achievements are earned through sacrifice, preserved through vigilance, and strengthened through responsible leadership.

Between 1977 and 1988 alone, eight successive Ethiopian military offensives sought to destroy the liberation struggle and extinguish the aspirations of the Eritrean people. Massive troop deployments, heavy artillery, aerial bombardments, helicopter assaults, foreign advisers and coordinated military operations were employed in repeated attempts to overwhelm the liberation movement.

Yet history demonstrates that

military superiority does not prevail over national conviction. What ultimately sustained the struggle was not weaponry, but the determination of a people united by a common purpose. The struggle became a collective national endeavor in which sacrifice was shared across generations and social classes. This experience offers a timeless lesson for every nation: sovereignty rests not solely on military strength but on unity, resilience, social cohesion, and the willingness of citizens to place the national interest above individual gain.

Our martyrs were mostly young women and men with personal aspirations, emotions, and relationships. Yet, in a defining moment of their lives, they chose what they believed to be a higher duty: the service of their nation under difficult and dangerous conditions. Their decision was shaped by conviction, responsibility, and a shared vision of national liberation and dignity.

One of those countless martyrs' stories is that of my sister, Hiwet Feday, whose name means "Life" reflecting her character. She was compassionate, thoughtful with a strong appreciation for reading and an ambition to become a teacher. In 1978, Hiwet left her studies and joined the Eritrean People's Liberation Front (EPLF), committing herself to the national struggle. For five years Hiwet served alongside her comrades, enduring the hardships and dangers of the liberation struggle. In 1983, she was martyred at Sheka, Halhal. Like countless Eritrean families, we watched a loved one join the liberation front knowing that she might never return. Her story is deeply personal, yet it represents an entire generation that sacrificed its youth, its dreams, and, ultimately, its lives so that Eritrea could live in freedom and dignity. The story of our martyrs is a story of human commitment, courage, and an extraordinary willingness to sacrifice personal aspirations for a national vision.

A nation can never fully repay the

debt it owes to its martyrs. Yet it can honor that debt through action. One of the most meaningful expressions of national gratitude has been the



continued government commitment and support extended to martyrs' families. Equally significant is the culture of solidarity demonstrated by members of the Eritrean Defense Forces, local communities, and volunteers who assist martyrs' families by working on their farms and giving other forms of practical support. The Eritrean diaspora has likewise been playing an important role in sustaining this commitment. Through financial contributions, community initiatives, commemorative events, and advocacy, Eritreans abroad continue to strengthen the bond between national memory and responsibility. These collective efforts offer an important lesson. National unity is strengthened when remembrance is translated into practical support, social cohesion, and shared responsibility.

A lot has been done to preserve the historical memory of Eritrea's martyrs. Across Eritrea, martyrs' cemeteries and parks stand as visible reminders of the sacrifices that have secured the nation's freedom. Books have been published and songs and films produced to that effect. Yet preserving memory requires active and continuous stewardship of history. Veterans, eye witnesses and family members possess invaluable knowledge about martyrs that are worth preserving. If that knowledge is not collected systematically, as the years pass, it risks being lost forever. It is important to always remember that every untold story represents a missing chapter in the nation's collective memory. This challenge carries important implications for policymakers, educators, scholars, and research and documentation centers. Preserving historical memory is more than an act of remembrance; it is an investment in national continuity. Therefore, oral histories should continue to

be recorded; personal testimonies documented; photographs, letters, archives, and historical records preserved and made accessible for

future generations.

Martyrs' Day carries a profound educational purpose. It reminds younger generations that citizenship involves both rights and responsibilities, calling upon them to pursue knowledge, strengthen national cohesion, contribute to their communities, and uphold the values

that guided those who sacrificed for the nation. The responsibility of the present generation is to strengthen the values and national unity that independence made possible. The lesson of Martyrs' Day is clear: sovereignty must be safeguarded, national unity must be nurtured, and historical memory must be preserved.

Martyrs' Day entrusted us with a nation that won its independence through extraordinary courage, resilience, selflessness and sacrifice. Our martyrs secured free Eritrea; our responsibility is to preserve its unity, strengthen its sovereignty, and build upon the foundations they laid. The greatest tribute is offered to our martyrs by ensuring that future generations inherit a nation worthy of the sacrifices that made its existence possible. In this way, the legacy of Eritrea's martyrs will continue to live not only in memory but in the character, purpose, and achievements of the nation they helped create. Glory to Eritrea's Martyrs.

Eritrea Pays Solemn Tribute . . .

Continued from page 2

nature itself bore witness to the sanctity of the occasion. The environment seemed to join the mourning. For veterans and families, the day evoked a whirlwind of memories. What feels like "60 seconds of silence" encompasses thirty years of heroism, pain, ultimate victory, and the sacrifices to safeguard the nation's sovereignty.

The commemorations extended beyond the morning of 20 June. On the evening of 19 June, tens of thousands of residents and students participated in a massive candlelight vigil. Starting from City Park near Martyrs' Avenue, the procession, accompanied by a marching band and patriotic songs, moved along Liberation Avenue before reaching Bahti Meskerem Square by around 7:40 p.m. Flickering candles illuminated the night, symbolizing the enduring light of freedom the martyrs brought to the land.

In the days leading up to Martyrs' Day, nationwide communal labor campaigns saw government institutions, national associations, students, and residents engaged in cleaning drives and tree-planting at the Martyrs' Cemetery, Martyrs' Park, and other sites. Spiritual observances further united the nation: a requiem prayer was held at Debre-Sahle St. Michael Church, and Du'a prayers took place at Al-

Khulafa Al-Rashidun Mosque.

Mr. Tekie Keleta, Head of Administration and Finance in the Central Region, addressed participants at the evening candle vigil ceremony. He underscored that Eritrea's peace and sovereignty were secured through the blood of its finest sons and daughters. He called for renewed national unity, support for martyrs' families, and continued dedication to development and nation-building.

Martyrs' Day is far more than remembrance — it is a profound renewal of vows. Parents mourn children, comrades recall fallen friends, and a new generation inherits the torch. Tears of pride mix with resolve for action. The enemy's cannons never crushed the resilience of the Eritrean revolution; instead, those trials forged the refined, unbreakable "secret power" of a people eternally committed to the oath of their martyrs.

As the final notes of the national anthem faded on 20 June, the message lingered clearly: June 20 is the anchor of Eritrean identity. It is a day of heavy hearts yet unyielding pride, where a united nation stands together — grateful, vigilant, and forward-looking — ensuring that the legacy of those who gave everything continues to guide the path toward a prosperous, sovereign, and dignified future.





Bisha Mining Share Company
P.O. Box 4276
Asmara
Eritrea
Tel: (+291) 1124941
Fax: (+291) 1124941
www.bishamining.com

Bisha Mining Share Company is inviting applicants for the following positions

2.Position: Rig Operator

Department: Processing and Underground Operations

Section: Asheli Underground

Number required: One (01)

Primary Purpose

- Responsible for operating the mechanized drill rig machine for the purpose of development blasting, stope blasting and support following a design pattern as given by the technical department.

TASK DESCRIPTION EXPANDED TO CORE PERFORMANCE AREAS

Operating the machine

- Accountable for proper operation and utilization of the machine
- Operates mobile drilling machine to drill blastholes horizontally in underground mine
- Operates mobile drilling machine to drill blastholes Vertically or inclined in underground mine
- Training local drillers
- Accountable for each drilled face advance.
- Responsible for lashing and tramming blasted material to designated dump site
- Responsible for works related to service installation, timbering, and other duties as assigned by operations superintendent and shift supervisor.

Health & safety of Others

- Observes normal Mining Safety Regulations
- Measures undercutting with steel rod to determine depth of undercut and location of holes to be drilled.

Controls and Checks

- Marks hole locations for stopping and support long hole drilling
- Marks hole locations and boundaries of cut on ribs and face

Housekeeping

- Plan & coordinate pumping systems, sumps, and infrastructure; working with consultant.

Health, Safety and Environment

- Drive the health, safety and environment standards/policy awareness and practice in the Department to ensure compliance.
- Facilitate Stop look assess and manage (SLAM), Visible felt leadership (VFL), Planned task observation (PTO) training.

Unique requirements/other information

- Effective team member.
- Adhering to all other assignments that are given that are lawful and fair
- The candidate must be Physically and Medically fit.

Qualifications:	Knowledge and Experience
<ul style="list-style-type: none"> Drill Rig trade certification or equivalent Blasting license Holder Valid driver's license First Aid certificate 	<ul style="list-style-type: none"> 5 years as a long Hole and development driller in an underground mine environment Experience in underground hard rock mining is essential. Experience with Siton DL4 /DW 02 Will be advantageous. Experience with Sandvik DD421/DL421 or similar is desirable. Experience with Epiroc boomer M2C Jumbo Drilling and meshing with the above-mentioned machines will is a must. Experience on other underground drill rigs and hand drills like jack hammer.
Technical Skills	Behavioral Skills
<ul style="list-style-type: none"> Ability to assess risk and diagnostically gather information. Attention to detail and planning skills. Results orientated 	<ul style="list-style-type: none"> Ability to work under pressure. Excellent teamwork skills. Self-starter Drive and enthusiasm Developmental orientated Passion for accuracy and perfection in delivery

General Information and other requirements:

- Place of Work:** Bisha.
- Salary:** As per Company salary scale.
- Type of Contract:** Indefinite

Additional requirements for Nationals:

- Having fulfilled his/her National Service obligation and provided 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 will 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 Eritrean applicants:

Please send a copy of your application to:

- Aliens Employment permits Affairs,
P. O. Box 7940
Asmara, Eritrea.
- Mineral Resources Management
P. O. Box 272 Asmara, Eritrea

Notice

Here given the public the members **Ghenet Import and Export p.l.co** on their extra ordinary meeting held on June 08, 2026 pursuant to art.9 of the articles of association and relevant articles of the commercial code of Eritrea the shareholders of the company representing at least ¾ members agreed to be registered new trade name Ghenet metal work for the manufacturing licensee registered the name of company. B.Henok Uqubazghi Kahsay and Nazriet Uqubazghi Kahsay are appointed to be the managers and run the affairs of the company jointly and or severally for unlimited period of period of time.

Ghenet Import and Export p.l.co



Alliance Française
Asmara - Eritrea

Alliance française d'Asmara would like to announce the summer french course for adults, adolescents and children. For adults, class starts on 8th of July and for adolescents and children, class starts on 11th of July. Registration has already begun.

Our Adress is close to May tesfa school, next to Arobana restaurant. For more information n° tel 122605 / 115270



Hajayat Mendal: A Cultural Powerhouse and Inspiration for the Next Generation

By: Milka Teklom

Many people recognize you today as a versatile, multi-talented artist. Can you take us back to the very beginning of your journey?

I joined the Eritrean struggle for independence toward the end



of 1976 when I was very young. It was a defining era of immense sacrifice, but also one of profound personal discovery. Initially, I was assigned to Brigade 70, where I served for a long time as a frontline “barefoot doctor” after completing an intensive first aid course.

Later, I was reassigned to the EPLF’s arts and crafts department, working with pottery, weaving, and traditional quilting. Those early years taught me radical discipline and resourcefulness. We quickly understood that we were not just fighting a war with conventional weapons; we were defending our right to exist through culture, art, and the unyielding spirit of our people. When I was eventually transferred to the performing arts department, my journey as a singer, songwriter, and dancer truly blossomed. I realized that art could be a potent weapon—a shield of hope and unity.

What was it like to transition from the battlefield to the stage?

It was both incredibly challenging and deeply liberating. On the battlefield, you carry the heavy, literal weight of survival from one moment to the next. On the stage, you carry the weight of representation. I felt a profound responsibility to give an authentic voice to the complex emotions of our people and my fellow Tegadelti (freedom fighters).

Hajayat Mendal is a name that resonates deeply across Eritrea’s cultural landscape. Celebrated as a singer, poet, dancer, instrumentalist, and, most recently, a television scriptwriter, she is a master class in resilience, creative defiance, and devotion to national heritage. From her early days on the front lines of the independence struggle to her current role as a guardian of tradition, Hajayat embodies the spirit of a woman determined to inspire youth to protect their identity and language. In this Q&A, she reflects on her remarkable path.

Singing and dancing became our mechanism to heal, to celebrate, and to remind ourselves exactly what we were risking our lives

for. Every performance was a fierce declaration to the enemy: we are alive, we are proud, and we will endure.

Following the achievement of independence in 1991, how did your artistic career evolve?

After liberation, I joined the Sibrite Cultural Group, an institution I proudly remain a part of to this day. Sibrite became my second family. Through our collective work, we have been able to preserve and share the unique ancestral traditions of Eritrea with audiences across the country and around the globe. Our performances are not merely entertainment; they are a form of living education. We want to show the world that Eritrea’s multi-ethnic culture is rich, distinct, and unequivocally worth preserving.

This year, a major script you penned was broadcast on national television (Eri-TV). Tell us about this milestone and the story behind it.

Fourteen years ago, I wrote a story based on true events. It was a narrative that waited patiently for over a decade for its right moment to be produced. The movie centers on the traditional coming-of-age ritual of the Bilen ethnic group, known as Shingali. This sacred ceremony marks a young man’s transition from childhood into mature adulthood,

filled with deep community symbolism and traditional rites.

The film is specifically set during the brutal era of the occupying Derg regime, showcasing how difficult it was for young men to fulfill this cultural obligation. The occupying Ethiopian soldiers viewed any organized gathering of young Eritrean men with immense suspicion and hostility, often opening fire on celebrations under the assumption that they were insurgent meetings.

Because of this constant danger, many Bilen families reluctantly canceled their children’s ceremonies. However, any man who did not pass through the Shingali was mocked and denied adult recognition by society. My script explores that agonizing cultural conundrum. Seeing it finally broadcast on television was an incredibly emotional milestone for me. It wasn’t just my story; it was the documented struggle of my people.

What ultimately inspired you to write a screenplay centered specifically on the Shingali tradition?

My ultimate inspiration came from observing the youth at Sawa. I see Sawa as the modern evolution of our historical coming-of-age tradition—a contemporary national Shingali. In my script, I wanted to draw a conceptual line connecting the ancestral ritual with the modern service of today’s generation.

Growing up surrounded by Bilen customs, I knew that Shingali is far more than a party; it is an intensive lesson in foundational identity. It teaches young people exactly who they are, where they come from, and the core moral values they are expected to carry forward. Writing this was my way of telling the next generation: never lose sight of your roots.

We understand you are already hard at work on a second screenplay. What can you share about this upcoming project?

Yes, I am currently in the final development stages of my second

script. We are currently scouting for the perfect historical settings to begin filming. This project will continue to aggressively explore themes of national identity, historical memory, and the unbreakable resilience of our people. Stories possess immense power; they shape how we think. My long-term goal is to write screenplays that move beyond pure entertainment to serve as permanent archives of our national heritage.

You have worn so many distinct hats throughout your life— medic, artisan, singer, poet, dancer, and now scriptwriter. How do you view your identity today?

Today, I see myself primarily as a bridge. A bridge spanning the past and the future, connecting ancient tradition with modern life, and passing the torch between generations. I am proud of the various roles I have played on the field and the stage, but I am far more proud of the generational impact they leave behind. I do not view myself merely as a

greatest impact an artist can have is inspiring the generation that comes next.

What final message would you like to impart to the younger generation of Eritreans?

My message is simple and uncompromising: be deeply proud of your country, protect your national sovereignty, and never allow the Bilen language and traditions to fade. Our heritage is our ultimate shield. In a rapidly changing, globalized world, it is incredibly easy to lose your footing and forget who you are. But if you hold fast to your traditions, you can never be lost.

Any closing thoughts or acknowledgments you would like to share?

I want to express my profound gratitude to the people of Ferhiene, the beautiful village where we shot my first film. The community, especially Aba Kebri, were our greatest cheerleaders. They eagerly served as background extras, provided



conventional artist; I see myself as a custodian of our culture.

What has been the most deeply rewarding aspect of this lifelong journey?

Without a doubt, the most rewarding part is seeing the spark of recognition in the eyes of our young people when they connect with their history. When I see the youth singing our traditional songs, practicing our dances, or speaking our native languages with fierce pride, I feel completely fulfilled. True art is never about chasing fame or personal recognition; it is strictly about impact. And the

our cast and production crew with every facility imaginable, and supported our daily logistics throughout our entire stay.

Finally, I want to thank my husband for unlocking my voice as a writer. He was the very first person to push me to write, originally demanding that I express my love to him through handwritten poetry. That intimate exercise blossomed into the creative writing career I possess today.

Thank you so much for your time, Hajayat, and we wish you the absolute best of luck on your upcoming cinematic projects!