

Eritrea: He/ንሱ is in a state of extreme weakness but the Eritrean Right Wing Gathers Momentum

Thanks to external and internal pressures, the Eritrean dictator is with his escape doors that lead to death and escape. Because of this the moment advises that the cruelest dictator, Iseiyas Efewerqi, is in his last chapter of his reign. But what really remains mystery is what will happen when one man rules cease to exist.

It is inconceivable that a peaceful transfer of power will take place owing to his persistency (ጽንዖት) in denying the truth. In any case, the current political climate is helping **Eritrean Right Wing** (አርትራዊ የማን-ክንፊ) excessively to replace the Eritrean dictatorship. In other words, in the absence of **left wing politics** (አታ ፖሊቲካ ናይ ጸጋም), the military dictatorship is shrinking and the **Eritrean Right Wing politics** is growing. But Eritrean political future must be with left and right. This is something that has a huge need for the health of Eritrean politics.

It is not secret that Eritrean people became two opposing magnets by being for and against dictatorship. In consequence of this Eritrea is paying the price of disunity more than that was in the time of federation with Ethiopia.

In the time of federation people were separated into two groups with completely opposite opinions. About this dark time, if we get a chance, we can look at the newspapers of that time to understand how hot and dangerous the debate was. In those democratic battle grounds Eritrean intellectuals were fighting resolutely to raise political awareness of the people in order to understand the hidden agendas of the king. And they won by wide margins.

After his defeat what did the king do? He threw the Eritrean intellectuals into disarray by arresting, killing ..., of these it is enough if we remember, after seven killing attempts, the flight of father Woldeab Woldemariam from Eritrea to Sudan on 25.8.1953. He was employed, during the British administration in Eritrea, as executive editor of the first regular newspaper in Tigriyna *nay Ertra sämunawi gazetta* 'Eritrean Weekly News'.



The goal of a large number of criminal acts did not stop. What the king has done is also gnawing away (to gnaw= ገሳ) Eritrea and its people today in the 21st century. So the criminal acts of the Eritrean dictator, Iseiyas Efewerqi it is not unprecedented. As before Eritrean opposite opinions are forced to leave their Eritrean home land in order to take refuges somewhere. But the dictator didn't let them go away empty without his divide and rule policy. With this the dictator has really an empire on which the sun never sets.

With divide and rule policy there is nothing out of control the whole world is under his viewfinder because where there are two or three or ... Eritreans emigrants he is there to extort money, to spy ... Owing to this true Eritrean Diaspora movements for change are paralyzed by dissent (ባእሲ /ጸርዲ/ ምኑት) between them, thereby preventing them from uniting in opposition. This situation makes Eritreans very far away from

making **common front** than any time in their history. Here we don't blame only the Eritrean dictatorship but also the Eritrean right-wing tendency.

Let us admit that the Eritrean right-wing politics is not normal because it is always with barriers that do not accept diversities especially in regards to left wing tendency or politics. Zero tolerance was and is its best solution. So it is no wonder that it is always without right politics that has the potentials to unite Eritrea. And I hope that this article sends a wave.

So, Eritrean politics is badly hit not only by the divide and rule policy of Iseayas Efewerqi but also by the Eritrean right-wing politics or movements. Here I want to underline one thing; in this people's struggle against dictatorship in Eritrea, there is no visible **left-wing** (ጸጋም-ክንፊ) movement in or outside Eritrea. What we have is a **right-wing** (የማን-ክንፊ) politics or movements with blended politics and befuddled ideas. Here there is a question. Can right-wing politics be an instrument in advancing progressive social change in Eritrea? With this kind of politics can Eritrea be guided in the right direction? Are we really going to see the desired change with this politic that has no good records?

According to tradition, the Leftists (ጸጋማውያን) are the agents (ገበርቲ/አገንቲ) of change, and the Rightists (የማናውያን) are the agents of order (እዝዚ/ስርዓት). The definitions of Left and Right have changed over time, and depend on country and party. But, in order to have clear perspective, **Left-wingers** will include (ይራቾቾ) the anarchists, anti-capitalists, anti-imperialists, believers in civil rights, communists, democratic socialists, egalitarians, feminists, greens, left-liberations, progressives, secular, social democrats and social liberals, socialists etc. **And right-wingers** will include the capitalists, conservatives, fascists, imperialists, monarchists, nationalists, neoconservatives, neoliberals, racists, reactionaries, religious fundamentalists, right-liberations, social authoritarians, and traditionalist.

The **left-right** political spectrum (ስፕክትሩም/መንፈስ) is a system of classifying political positions (ፖሊቲካው መቻምጦ), ideologies (አደአሎኔ), and parties (ፓርቲቲ). **Left-wing** politics and **right-wing** politics are often presented as opposed, although a particular individual or group may take a **left-wing** stance (መቻምጦ/ናብራ/አንገባብራ) on one matter and a **right-wing** stance on another.

What is the historical relationship between the Eritrean people and left-wing politics? It has deep roots. There are people who still live more or less under (according to Marx) primitive communal system like the people of Cunama, Baria, Saho, Afar ... So the Eritrean people have nothing to do with capitalism or right-wing politics because by nature they are socialists or communists. But this traditional value still remains unknown to the Eritrean people because the teaching and propaganda that favors the right-wing politics made it weak and worthless. But today this ends. We all stand for it. ኩልልና ንሕና ኢና ምእንቲኡ.

The young Eritrean generation, to be specific, the Eritrean Diaspora, has no clue about either **"wing"**. They are not ideologically motivated activists. Their world is empty words and broken promises. They are just a foot-soldier of right-wing ideology. I hope that this article to effect change.

It is better to remember the special Diaspora right-wing political phenomenon that blew in Europe in 2014. The creator of this politics was the late quack doctor Tewelde Tesfamariam (Weddi Vacaro). With this politics the guy came from nowhere in search a position. And he had no problem to arrive where he wanted thanks to the website that became available. And this will continue as long as (ከሳብ ናብ መእስ) there is no **grassroots organized progressive movement**.

Weddi Vacaro took the occasion when the old Diaspora right-wing politics was running out of ammunitions that is after the propaganda techniques that were extracting from meeting after meeting, conference after conference, and the demonstration after demonstrations outmoded. Members who are not ideologically motivated activists took no time to change a boss. All this is because the right-wing politics has no hint of **grassroots movement-building**.

Let us shed some light on the production of the meetings, conferences, demonstrations ... Asmara, Addis Ababa ... are always present behind these gatherings. This is not news because where there is no grassroots movement-building there is always this.

So when Weddi Vacaro came with his worthless political ideas for many was way out of the mess produced by the right-wing movement. But the events went from bad to worse because no politics can mend the damaged hopes except left-wing movement that corresponds to our history. So these young guys who are born socialist (or communists, or leftists) must not be cheated. We must let them live and die as socialist like their forefathers.

One day Weddi Vacaro came to the city where I live and he gave a lecture of hours for more than 200 people that ended I have to say with a sign a riot. I was among his rally (ከተት) because I was invited to give a lecture for thirty minutes that concerns Tigriyna tongue. But this was not realized because the Baito/ባይቶ that was controlled by him was one man show and devoid of democracy. And there was no one who can take all available measures to make sure participants rights are respected.

What struck me the most deeply was shower of applauses for the inaccurate words, broken sentences and naturally empty words of the lecture that we were consuming for more than 5 hours without any break. But I thanked it because it taught me the need of a tough democratic fight to have a real reformed democratic *Baito*, because without such action we are going to lose all our old democratic institutions and values.

To come to an end I doubt if Eritrea has ever seen any guy like Wedi Vacaro who represents the right wing politics. But for sure it hasn't seen any left-wing party that stand for social equality. This encourages the right-winger to snatch rights of people. But if with the presence of left-winger it may be a different story.

In connection with incorrect word or words of Tigriyna; Weddi Vacaro is not the only man in Eritrea but all the Eritrean community is with old fashion of speaking and writing. There are reasons for this but we will talk only about these two:

a) Tigriyna is not a language for leaning and progress

It is wild, twisted, inaccessible and unfit to literature. Its users don't know its verbs and how many tenses have. It is created by peasants and shepherds for their particular activists round 700 years ago. Today it doesn't serve them let alone scholars. In fact it is a dead language because our forefathers have already said, more than a century ago, 'Tigriyna is born in Seraye, sick in Akkeleguzai and buried in Hamasien.'

But it can serve for the whole of the society if it is reformed. My works of modern dictionaries of the Tigriyna language prove this.

Here is an example of two tenses/ክልተተ ግዛያት, present and past of verb ነበረ = to be and its pp (past participle) ነበር = been. This is also an example that helps to understand my work of dictionaries.

ፕረሰንተ/ት ጊዜ Present Tense	
I am አነ እየ	We are ንሕና ኢና
You are ንስሰኻ ኢኻ ንስሰኺ ኢኺ	You are ንስሰኻትኩም ኢኹም ንስሰኻትኩን ኢኹን
He/She/It is ንስሱ እየ ንስሳ ኢያ	They are ንስሳቶም እየም ንስሳተን ኢየን

ሕሉፍ ጊዜ Past Tense	
I was አነ ነበረ/ነበርኩ	We were ንሕና ነበርና/ነበርና
You were ንስሰኻ ነበርካ/ነበርካ ንስሰኺ ነበርኪ/ ነበርኪ	You were ንስሰኻትኩም ነበርኩም/ ነበርኩም ንስሰኻትኩን ነበርኩን/ነበርኩን
He/She/It was ንስሱ ነበረ/ነበረ ንስሳ ነበረ/ነበረት	They were ንስሳቶም ነበረም/ነበረ ንስሳተን ነበረን/ነበረ

Make no mistake! ነበረ/to be is a verb, but ነበረ/was is a singular a third person past tense form. e.g.

- 1) to be not to be = ነበረ አይነበረን
- 2) He was a teacher. = ንስሱ ነበረ ሓደ መምህር.
 - Subject: he ገባሪ: ንስሱ
 - Verb: was ግብሪ/ቨርብ: ነበረ
 - Object: a teacher ኦብጀክት/አቕላ: ሓደ መምህር

Dear readers, if you understand the conjugation of the verb ነበረ, by now you know how to conjugate all Tigriyna verbs because all have the same way of conjugation. Congratulation!

b) Who are Tigriyna teachers?

Our Tigriyna teachers are Mass media/ማስስ መድያ —whether written, **broadcast**, or spoken. This includes **television, radio, advertising**, movies, the **Internet**, newspapers, **magazines**, and so forth. These are influenced by the speech, words, writings, politics and culture of one man the Eritrean

dictator Iseyas Efewerqi, in Tigriyna: ኢሳይያስ ኣፈወርቂ? Until now he didn't learn how to spell correctly the name of his father because it is spelled ኣፈወርቂ instead of ኢፈወርቂ. But let us enlarge this by seeing his text.

“መግለጺ ማኒስትሪ ጉዳያት ወጸኢ
ዋሽንግተን፡ ነዚ ናይ ጸሮና ዓንዳሪ መጥቃዕቲ ጥራይ ዘይኩን፡ ንዝሰፍሐ መጥቃዕቲ፡ ወያነ ኣጽዋራቲ ናብ ዶባት ኤርትራ ከጸግዕ ዝገበረቶ ምድፍፋኣ፡ ኣይተሰወረናን። ኣብ ዝግብእ ኣጋጣሚ ሓቂታቱ ከግለጽ’ዩ።
እቲ ሓቂ እዚ እናኹን፡ ንብዓት ሓርገጽ ጸረር ንምባል ያኣ፡ ‘ክልቲኦም ወገናት ኪሕየቡ (ወይ restrain ከርእዩ)’ ዝዓይነቱ መግለጺ ኣፈኛ’ቲ ሰርዓት፡ ከብዲ የጥሃት’ውን ከምዘይበልዕ ከፍለጥ ይግባእ።

ኣስመራ
17 ሰኔ 2016” ([Haddas Ertra 17062016.pdf](#))

What our dictator writes and speaks, if I may say so, is not scientific. If this is the case it is unlikely that his students know the position of subject, verb ... in a sentence. And it will be a strange thing to talk with them about the rule of a grammar, spellings, why Tigriyna sentence ends with 4 points instead of one ... etc. In fact his students compose uglier Tigriyna sentence than him.

From the above text, here is the latest word with its meaning in English: **ከሕየቡ(ወይ restrain ከርእዩ)** for mass media.

But the term to restrain in Tigriyna is *ዐገተ/ገትኣ/ዐንቀጸ* and restrained *ዕገት/ግቱእ/ዕንቁጸ*. e.g.

They were restrained ንሰሳቶም ነበሩ ዕገታት/ግቱኣት/ዕንቁጸት

Like this, the dictator was teaching and we were learning for more than 40 years. This shows that our minds are full of weeds (ጸህያይ). Nobody denies that these play as the causes of our misunderstanding, disagreements and regress. But I am really happy that my works play against this.

Eyob Ghebreziabhier Bein
eyebright@bluewin.ch
Gizie-Lewti.com
Swiss
July 02., 2016