

Stop the civil war and the disappearance of Eritrea through unity

Second appeal to the Eritrean diaspora community, individuals, associations, press organs, etc., for unity to avoid civil war and the disappearance of Eritrea from the map after Isaias Afwerki

HOW AFFECTED WE ARE BY THE DIVIDE AND RULE POLICY

One thing that makes Eritrea live and go forward is the unity of its people. The destiny of Eritrea without unity is to fall off the map. Let me speak clearly. In Eritrea there is no unity among the Eritrean people. The unity that Eritrea had and of which it is very proud and well known in the world, is consumed by the divide and rule policy that began in 1991 because the dictatorship machine cannot last even for twenty-four hours without doing this dirty work. This suggests that Eritreans must rise to form a new unity of the Eritrean people before it is too late.

We must carefully evaluate what we are doing. For example, the number of Eritrean opposition movements are increasing more and more due to new emerging and old divisions. This testifies to the fact that we are not building the unity that will save Eritrea. We are in this position not only of the dictatorial spies who are among us, but also that we as a community have not yet made a cultural revolution that erases that culture of dictatorship and restores and renews our own.

So, restoring our broken unity comes before anything we intend to do. We Eritrean people, with less than four million inhabitants, are the most divided people on earth due to the divide and conquer policy that has been devastating Eritrea for decades. In this period in which politics cultivates division and destroys unity, the Eritrean family is the most affected by this policy. We are in an era where not only a neighbor is corrupted to spy spies of his neighbor but also the husband spies on the wife and vice versa. But this does not arise from a vacuum, it is only the continuation of the experiences of thousands of fighters of the EPLF and Eritrean mass organizations during the war of independence from 1970 to 1991 such as Isaias Afwerki at helm.

As an example, the husband spies on the wife and vice versa I would like to talk about the case of the ex-freedom fighter Senait Debesai. She was a mother like all Eritreans but one day, on November 15, 2003, she was taken by the dictatorial government and no one knows where she is like her brother Irmias Debeai and others thousands in prisons. It is believed that her husband, a loyal spy to the dictator Isaias Afwerki, is behind her mysterious disappearance. Therefore, her case can represent or speak of the entire terrible condition of Eritrean families. This leads us to say that if a husband spies for his wife or vice versa, one half of the Eritrean citizens are spies of the Eritrean dictatorship. In short, the dictatorial policy that wants to ensure that the Eritrean family is no longer a fundamental institution in our society has accomplished its mission in a way that is very difficult to understand on the

day of Senait's arrest. But we must not forget that Eritrea and its people had already learned the loss of purpose of Eritrea's thirty-year struggle for independence, 1961-1991, after the illegal imprisonment of the G-15 in September 2001. For this and other reason, we can say without any doubt that today's Eritrean family has become not a source of social stability but a source of conflict and disharmony. We must know that situations like this and other similar ones are wells from which the dictatorship gets its strength.

What is worse is that the crime that Eritrea and its people face every day is fading and disappearing unrecorded thanks to Iseias' long stay in power. But be careful, his long stay in power has two missions. The first is to ensure that the current crimes against humanity he commits are not seen, heard, and recorded. And the second is to make his father's crimes, committed on the generation that passed at the time of the federation of Eritrea and Ethiopia, unattainable. In summary, the Iseias dictatorship has made the Eritrean people worthless inhabitants in every sense. And there is no change regarding the position of the successful spy dictator towards the Eritrean people. It seems sufficient if we record this: "Isaias Afwerki hates his people, says a US diplomat' on 27.12.2022. "

THE NEED TO KNOW OURSELVES IS CRUCIAL

And let me add this, we are also in the list of the least educated people on earth thanks to the dictatorship we have. For example, we still must learn to write correctly "ሰብደቲ" and its plural form "አንስቲ" (woman pl form women in English), "ሕዝቢ" its plural form "አሕዛብ" (people, peoples in English). The school that teaches what a verb is in our local languages, is yet to come. As an example, here is the base verb "ከሐሰ". A verb base form is what appears in dictionary entries. A base verb, like base verb "ከሐሰ" is a stem ቃንጭ in Tigriyna. This is what my works of dictionaries testify. So, let us see the base verb "ከሐሰ" and its nine different forms ሞልክዓት in Tigdriyna. But it does not mean that all the different forms of the base verb "ከሐሰ" are included here. For example, its present tense form, e.g. አነ እከእሕስ, paste tense form ንስሳ ከሐሰት ወይ ንስሱ ከሐሰ, ... its imperative form ክሐስ... etc.

<p>1. ከሐሰ (kehese): to satisfy: A base verb, also known as the plain form, simple form, or stem, is the simplest form of a verb. It exists without any special endings or suffixes and appears in dictionary entries. The base form serves as the foundation for various verb tenses and uses. E.g. ከሐሰ ወይ ፈደዩ ወይ አሐጉሰ (ተሐግጉሰ) እቶም ዓማዊል to satisfy a customer</p>	<p>4. ተኸሐሐሰ (tekehehese): to try or test each other •e.g.: The students decided to try their knowledge by taking a challenging quiz. እቶም ተመሀሮ ወስሰኑ ናይ አቐምመጠ ናብ እታ ፈተና እተን ናቶም ፍልጠታት እንና ሞልለኹ ናብ ሓደ አሽግጋሪ ቍዝ.</p>	<p>7. ከሐሰ (kehesi): name of the agent• e.g.: The artist, as the creator, strives to bring satisfaction to the audience through their work. እቲ አርቲስታ, ከም ፈጣሪ, ይጽዕር ናይ ጸረ ካሕሳ ናብ ጉብኩሊኮ ብ እቲ ናርደእሱ ስራሕ.</p>
<p>2. ተኸሐሰ (tekehehese): passive form of the base verb ከሐሰ; : e.g.: The customer was satisfied with the excellent service. እት ዓሚል እዩ ክሐስ/ ሕግጉስ ናይ እቲ ድንቄ አገልግሎት.</p>	<p>5. ክሐስ (k'hus): past participle of the base verb ከሐሰ; •e.g.: Having completed the project, they felt satisfied with their accomplishment. ድሕረ ትሙም (ተመመ) እቲ ፕሮጀክት,</p>	<p>8. ምክሐስ (mekh'has): noun form, paying the fine• e.g.: He faced the consequences of his actions by obediently and regretfully paying the fine. ንስሱ ገምበረ እተን ሳዕቤናት ናይ እተን ናቱ</p>

	ንስሳቶም ተሰምምዎም ክሉሳት ናይ እቲ ርኹብ ፍሬ.	ግብረታት እንና ዐደዮ ብእዝተዝ እውን ምስ ሓዘን እታ ሙልታ/ደናብ.
3. አኸሐሰ (eqehese): causative form of the base verb ከሐሰ ; e.g.: The chef's special dish will cause customers to be satisfied. እቲ ስፕሻል ሸሓኒ ናይ እቲ ሸፍ ይመልስ እቲ ዓሚል ሕግጉስ.	6. ካሕሳ (kahsa): noun of action (n. act.): satisfaction• e.g.: The successful completion of the marathon brought a sense of satisfaction to the runners. እቲ ብጹሕ መወደዳእታ ናይ እታ ማራቶና አምጸአ ሓደ ሕዋስ ናይ ታሕጓስ ናብ እቶም ጎዮይቲ.	9. ተኸሐሲ (tekehesi): Who receives the fine, Chi riceve l'amenda in Italian• e.g.: The clerk at the municipal office is the one who receives the fine from violators. እቲ ክለርክ ናይ እቲ ሙኒሺፓል ኦፍፊሽዮ ኢዩ ናብ ተቐብቦለ እታ ሙልታ/ደናብ ካብ እቶም አፍረስቲ.
In summary. 1. ከሐሰ: means to satisfy 2. ተኸሐሰ: passive form 3. አኸሐሰ: causative form	4. ተኸሐሐሰ: to try or test each other 5. ክሉስ: past participle 6. ካሕሳ: n. act.: satisfaction	7. ተኸሐሐሰ: to try or test each other 8. ክሉስ: past participle 9. ካሕሳ: n. act.: satisfaction

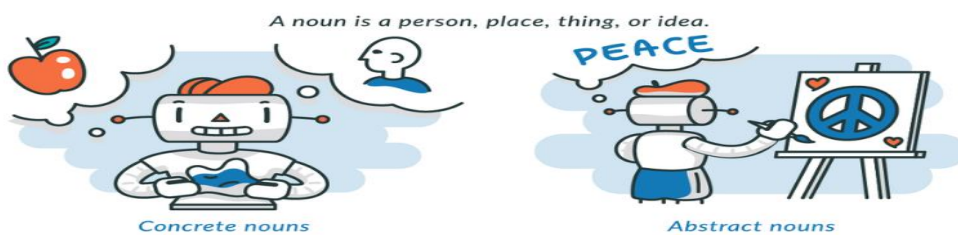
IT IS NOT TOO LATE TO LEARN AND TO TEACH



Let us talk about **concrete** and **abstract** nouns.

...Things such as **tree, car, book, spear**/ኩናት, **drum/ክበሮ, peg**/መትከል/ ሸኸል etc. are concrete nouns. Concrete is something that you can experience with your five senses: smell, touch, sight, hearing, or taste. The five senses of the human body are ራእይ vision-, ሰሚዕ hearing - ገሢሥ touch - ጥዲም taste, and አጼንዎ smell in Ge'ez/ግዕዝ (ገዘ) language.

... But abstract things are such as **happiness, friendship, number, knowledge, war**/ ውግግእ, **peace/ሰላም, principle/መጀምመርያ/ታ**.... They are things that cannot be directly perceived by our senses. Europeans learn this at third grade. But in Eritrea we have a dictator yet to learn this. The worst thing is that he is the only language teacher in Eritrea since he came to power almost half a century ago.



As sons and daughters of peasants we know that the following agricultural tools: መትከል' (a noun derived from the base verb 'ተኸለ' and synonyms of 'ሸኸል' — this term is a noun derived from the base verb 'ሸኸለ') both **peg** in English, are concrete nouns. E.g. አይትቁም አብኡ ከመ ሓደ መትከል/ሸኸል! Do not stand there like a peg!

But the Eritrean people is taught that መትከል means principle in English. But we have already seen that the term principle is an abstract noun. E.g. the basic principles of Christianity = እቶም መሰረታውያን መጀምመርያታት ናይ ክርስትንና.

Similarly, 'መደብ' (synonyms of 'ንእዲ'), which refers to where peasants sleep, translates to the abstract term 'program' in English. Additionally, the term 'ኩናት' and its synonyms, namely 'ሕልላስ,' 'ስንግል,' 'ጭማራ,' and 'ጋዝ,' translate to 'spear' in English but are commonly interpreted as 'war.' But the worst confusion that exists among us is that we simply do not know that we do not know. Of course, we do not say "I will fix the world order" like the brutal Eritrean dictator who not only rules Eritrea without

the rule of law, but also writes and speaks without grammatical rules. Although he has monopolized the media since day one, he has yet to learn what the word order in the Tigriyna sentence is. His writing and his speech do not know whether the subject, verb or object comes first in the construction of the Tigriyna sentence. Putting it all together, we have really tarnished (ዝዑግ/ዕሽሹሽ) all our values, including our culture, morals, duty, wisdom, etc.

As an example, here is the headline of an article in his corrupt newspaper Heddas/ሐድዳስ Eritrea.

“ኮሌጅ ሕክምናን ስነ-ፍልጠት ጥዕናን አሮታ፡ 252 ተመሃሮ ብዲግራን ዲፕሎማን አመራሮች” [ሐዳስ ኤርትራ, መበል 33 ዓመት ቁ.63 ሰንበት 12 ሕዳር 2023 - ገጽ 1, ዋጋ 2.00 ናቕፋ]

From the context ትሕድርቲ of the sentence, let us try to talk about just three terms: ስነ, አመራሮች, and መበል. Before we go further, let us know that መበል means አንስተይቲ ህበይ female monkey in English. This is an insult to who we are. But it is the source of strength for the successful spy Isaias Afwerki.

1. The Tigriyna term ስነ, is ሥነ in Ge'ez. And the term ሥነ is one of the forms of the term ሥን. The term ሥን is derived from base verb ሠነየ [in Tig ሠን-ነ-የ, in Am ሠነየ]. ሥን Ge'ez term, typically masculine but occasionally feminine. It is used to describe various aspects related to beauty, form, and goodness. E.g. ወላዴ ሥን ♦ ወላዲ/ወላዲት ናይ ጽብባቕ ወይ ጽብቡቕንነት, ማመት in Tigriyna.
2. "አመራሮች"; መን አመራሮች? ገብረ አመራሮች. እንታይ ገብረ አመራሮች? ገብረ አመራሮች ሐንቲ ሐድዳስ ቤት. Can we say this in another way? Yes, እታ ሐድዳስ ቤት ነበረት ምርርቕቲ ብ ገብረ/the new house was wished or desired by Ghebre. We have the terms "አመራሮች" and "ምርርቕቲ". Where do these two Tigriyna terms derive from? In short, the Tigriyna term "ምርርቕቲ" is the base verb of the two terms in question. "ምርርቕቲ" translates to "to wish" in English and "augurare" in Italian. For example, "I wish you a Merry Christmas" translates to "ኣነ እምርርቕካ ጽብቡቕ ልደት" in Tigriyna and "Ti auguro Buon Natale" in Italian. What about the term "አምመራቕ"? This term is the accusative derived form of the base verb "ምርርቕቲ" and means to bless or to wish in English and fare benedire or augurare in Italian. So, when we use the word "ምርርቕቲ", both in its infinitive and in its other forms, it always expresses a desire or a hope that something will happen or be true as the sentence above shows. So, the group of words, that is "ኮሌጅ ሕክምናን ስነ-ፍልጠት ጥዕናን አሮታ፡ 252 ተመሃሮ ብዲግራን ዲፕሎማን አመራሮች", they are just group words without any sense. Eritrean school that writes according to the rule of grammar, just like the following is coming.
20 አረትራዊያን ተመሀሮ ረጅብም ወይ ኣክከናዊናም ሐደ ሐለቓ ዲፕሎማ ኣብ ሆተል ማናጀመንት ከብ ከረን ኮለጂ. 20 Eritrean students obtained a higher diploma in hotel management from Keren College. 20 studenti eritrei hanno conseguito un diploma superiore in gestione alberghiera presso il Keren College.
3. መብበል (መብ በል) -th in English. E.g. መብበል ዓስሰርተ ሐምምሽተ fifteenth in English.

“ሕቡራት ንረትዕ ከፋላት ንነቕዕ/ “ UNITED WE WIN DIVIDED WE LOSE”

The phrase suggests that there is strength and victory in the unity with which the Eritrean diaspora can bring about a change for the better in our troubled country Eritrea. When we talk about unity of the Eritrean diaspora what does it literally mean? Simply put, it means that to put together the knowledge, wisdom, skill, experience, strength, resources, and vision of the Eritrean diaspora and make them to lead and work to establish a popular government in Eritrea of course by weeping out one-man rule in all sense for example not only its hardware but also its software such as its dirty mafia culture. When I speak of this fused unity, I am aware of the weak Eritrean unity that gave a chance to the reign of

dictatorship that is now consuming Eritrea and its people. This advises to any of us not to repeat the same mistake in making unity in Eritrea. And it is always wise to remember that Eritrea, the land where people prefer to live, has become hell on earth due to the lack of unity of its few citizens. But we hope that the unity of the Eritrean community in the diaspora will pave the way for the arrival of a person like Nelson Rolihlahla Mandela of South Africa who united South Africans, who numbered around 40.6 million people, with the power of democracy.

WHAT CAN OUR UNITY IMMEDIATELY OFFER US?

The genuine unity of the Eritrean community in the diaspora will play a vital role in impacting for the better the unity of the Eritrean people not only outside their home but also at home, which is where we come from. But the first to benefit from this first step of unity is the Eritrean community in diaspora itself. Immediate one international conference will be the opening of the long mission that builds our national unity step by step. Of course, the following could be part of what the international Eritrean community in diaspora conference produces. As we see, they are meant to build the community by itself, for itself and to itself. Let us have a look.

1. Leaders or representatives who make decisions on the behalf of the Eritrean community in diaspora will be elected or appointed.
2. In a similar vein, the establishment of a committee comprising Eritrean lawyers dedicated to safeguarding the rights of the Eritrean diaspora is proposed. While articulating the precise operational details of this committee may be challenging, its primary objective would be to meticulously document significant events confronting the community. An illustrative instance is the unfortunate demise of two peace-loving Eritreans in Israel, a tragic incident that merits comprehensive documentation. This underscores the necessity for the community to adopt a contemporary, rather than a traditional, approach in its endeavours. This modern approach entails not only scrutinizing past occurrences but also strategizing for the future and fortifying the community's preparedness to counter potential challenges. For instance, in anticipating the possibility of the Eritrean dictator orchestrating further harm, the committee can serve as a valuable resource for acquiring accurate information. Empowered by such information, the community can effectively mobilize and defend itself against potential threats, fostering a proactive stance in addressing the concerns of its members.
3. We all know that the Eritrean community in diaspora has not yet developed its own politics. In general line, the Eritrean diaspora community speaks or says what the Eritrean dictatorship wants it to speak or say thanks to the spies well inserted in its blood vessels. This testifies to the fact that the mind or spirit of the Eritrean community in diaspora is still under the control of the Eritrean dictatorship. But the unity we propose will not only end this slavery, but will also ensure that the community begins its own politics by studying its own norms, values, history, and

customs. And it will begin to address many community-specific issues from a professional perspective. For example, the loss of life of Eritrean migrants in deserts, seas, etc. still waiting to see a professional approach.

4. To launch a magazine that upgrade our understanding, shapes our thoughts and ideas. And more important to let the people write an article, poem, fable, etc. As we know the art of writing has the power to inspire and inform, shaping the thoughts and ideas of those who read it. In short, the aim will be over time, to unlearn the outdated theories and to embrace new knowledge with which Eritrea can rebuilt.

ድር ብደብር, አንበሳ ይአስር [መላስ እቶም ስልኪታት ይሐብሩ, ይክሉ አምጽአ ብርሃን አለክትረሲትይ

WHEN THE WIRES JOIN TOGETHER, THEY CAN BRING LIGHT ELECTRICITY

In conclusion, I would like to use the popular Amharic saying, “ድር ብደብር, አንበሳ ይአስር,” its literal translation “United Threads Can Arrest a Lion” in English, but I want to use it as above. It is the second of our first proverb that points all together to the unity to which the appeal invokes. The intention is just to highlight the importance of unity as much as possible. In summary, embracing unity while understanding the ego’s role allows us to navigate life with wisdom, compassion, and a broader perspective. United Eritrea can transform the high and low lands of Eritrea into honey and milk over time. But to be there, unity must begin right now only in our minds, but also in reality. But we must be very clear with the unity that we intend to do. As our country is under the dictatorial rule for decades, we are a people that have a country with no institution that speaks one term of democracy let alone an institution that stands for democracy. In other words, like us sons and daughters of farmers, we know very well what and how to do with ropes, for example tying wood, loads, etc. thanks to the experiences derived from generation to generation. But we still must learn how to unite people using the governance of democracy as a rope. This is because our country is deserted of any institution that teaches us how to bind people to the governance of democracy. This is a testament to the challenges our unity faces in taking root. But I hope that the suffering we have experienced so far gives us wisdom and strength and that Switzerland hosts our first unity meeting to save our nation, Eritrea.

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