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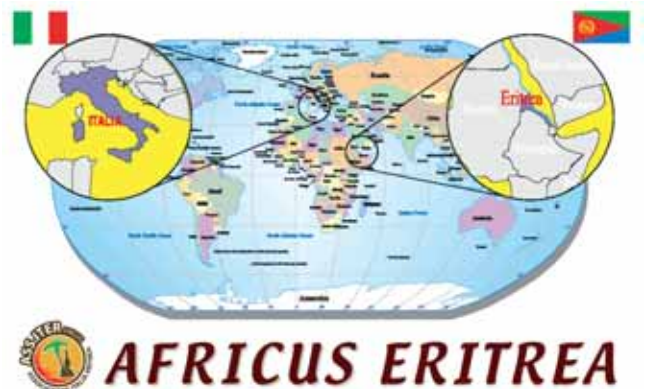
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# EDITORIALE

*di Lidia Corbezzolo*

Carissimi Amici e carissime Amiche

Siamo on line con il nuovo sito [www.assiter.org](http://www.assiter.org).

Per la realizzazione del sito ringrazio Roberta Manocchio che con passione e professionalità ci ha aiutato ad aprire questa finestra sul mondo: auguriamoci la realizzazione di tanti progetti, auguriamoci la pace nei paesi tormentati dalla guerra, auguriamoci progresso per la nostra amata Eritrea.

Il progetto “Il Denden Cresce” è sostenuto dal Comitato 10 decimi della Wind: visitate il blog <http://blog.10decimi.org>.

Do il benvenuto ai nuovi collaboratori dell'Associazione: Luca Donadei, Lorenzo Odino, asmarino come me, e Michelangelo Ciminale.

Lorenzo gestirà il FB Italia & Eritrea e cercherà di coinvolgere asmarini e non ad abbracciare con noi l'Eritrea; Michelangelo sarà al mio fianco nella stesura di Africus Eritrea, Michelangelo è un giovane antropologo che ha già visitato con noi l'Eritrea a marzo 2012 e ci ha regalato l'emozione di tutte le belle foto scattate ai bambini del Denden.

Luca Donadei, presentazione personale: ciao, sono Luca, ho 36 anni e sono laureato in Scienze Politiche...oltre ad avere una ricca collezione di diplomi e certificati post laurea! Ho acquisito esperienze lavorative in organizzazioni internazionali ed onlus occupandomi, in particolare, di project cycle managment e fund raising. Attualmente, dopo aver avviato una mia ditta individuale, ho coronato il mio sogno di diventare editore e dirigo la Fuoco Edizioni, specializzata in narrativa e saggistica.

E certamente un benvenuto all'ing. Renato Cialona anche lui asmarino, non nuovo collaboratore, ma già impegnato con noi nella realizzazione dell'asilo Denden; e al generale Ferrara da molti anni al nostro fianco.

Siamo un bel gruppo, affiatato e diversificato con tanta energia positiva: il lavoro che ci attende è tanto ma tutti insieme faremo un ottimo lavoro.

# HOTLINE COUNSELING: A RELIABLE ALTERNATIVE

by *Daniel Semere*



**N**owadays the scope of things we have to deal in our life has increased to an unprecedented magnitude that we often refer our world as complex. This complexity of the world

has engendered the complexity of the problems we are dealing with that it is almost unviable to define, explain or even address the issues from one direction and give a single solution. Hence we are saying that problems or issues that have to be addressed in our life, individually or communally, are multidimensional and multifaceted and differ with factors like society and culture, development, gender, economy, background, age and etc.

This in turn has lead to the sophistication of and comprehensive methods and techniques to deal with these complex problems. And hence, different activities ranging from campaigns of raising awareness to providing education and services, have been applied all over the world to address the issues from various angles. One such way which strife to alleviate the problem and which has been applied everywhere is the employment of hotline counseling service. Hotlines are phone numbers that any person can call for counseling, references and help with all kinds of problems. They are operated all over the world to help people dealing with a wide variety of issues, including depression, social problems, sexual and emotional problems, suicide, drugs and alcohol, domestic violence and abuse, and etc.

In Eritrea hotline-counseling service is a recent phenomenon, which only began in 2004 under the auspices of NUEYS in collaboration with

ESMG and a Canadian Psychiatrist, Julie Picard who voluntarily gave training in hotline counseling to the pioneer members. Therefore it can fairly be said that it is in its nascent stage. However, a humble beginning has become an important tool in the overall endeavor to help raise and develop a healthy and confident youth. By the above argument the nature of problems facing our youth has also become increasingly complex. Youth all over the world are suffering from the rapid transformation and progress of things and events and are inundated with innumerable challenges emanating from the need to cope up with the new developments. And since the youth have natural proclivity to be like their time, it's then no wonder that most are suffering from many challenges. Suffice to say that the time of simple life is no more and our youth are confronted with economic, national, emotional, psychological, and sexual and many other challenges which most of the time are interdependent. It is then from this conviction that the NUEYS acknowledged the need to open a window to help the youth to ease their burden through counseling by lending ears for the despair they might have.

The hotline counseling service of NUEYS is dedicated to give advice to all kinds of problems the youth might have. But the main target of the service according to Ms. Azieb Gebrai coordinator of the hotline service in NUEYS, is to render help to youth between 14 and 35 though anyone can get help from it if need be. As in elsewhere the trend in our country is also that people in adolescent are susceptible to confusion as they experience new development physically and mentally and also meet the real world for the first time and it is here that help is most required. That's why most of the clients

are between the ages of 19 to 24. But beside suggesting or connecting people with where to get help it performs an important role in just listening to people who just need an understanding ear.

What makes the hotline different from other counseling service is that it is conducted through telephone and hence the confidentiality of the person is completely intact. In a society like ours where issues, like for instance emotional and sexual discussion does not get due encouragement this service can fill the gap where people can discuss anything they want freely. Especially females, which have been subjected to much suppression from the society, have found this service as a good alternative and become the most beneficiaries. Hence for problems of such kind that people will not feel comfortable to talk about, hotline has become an effective and important medium. If we consider the type of issues that, according to Ms. Azieb, are frequently raised by clients, they seem to be of the above kind, which among them are STDs, Sex and sexuality, relationship, marriage and divorce. It can safely be concluded therefore, the NUEYS' hotline is by all means imperative.

The hotline is operated by permanent members and volunteers who are concerned community members from different educational background, especially psychology, Sociology, or health assistances. They give service for 12 hours a day starting from 8 am up to 8 pm. These volunteers are first given a selection test with which they are assessed and chosen. They are also given short training on telephone coun-

seling techniques and methods of providing social service information, ethics, family reproductive health, gender, life-skill and self-esteem. This is done in collaboration with the Ministry of Health and Ministry of Education. On job courses and trainings are also given in every 1<sup>st</sup> and 3<sup>rd</sup> quarters of a year.

The hotline service has really become one area through which the NUEYS is being appreciated by youth, Ms. Azieb states. Even Eritrean youth from abroad, for instances Israel and Switzerland has found it useful and hence became beneficiaries. However, she went on to say, it is not without limitation as it is setting out to extend its activities. As the data from the quarterly report of the health project of NUEYS suggests, most of the beneficiaries of this service are from Zoba Maekel. This, it is believed is due to lack of easy accessibility of telephone service in others. Hence, attempts to encourage clients outside the capital is being made one of which is to ensure free call service for hotline. This is one of the future plans that the Health Project is working on. Beside this the distribution of offices branch in each Zoba is also another major project that is postulated to be achieved in the near future.

Finally, though the hotline service is in infant stage the trend from its activities seems to suggest that it is bound to contribute much toward alleviating the challenges facing our youth. And so it will only be to the benefit of our youth that assistance and attention should be give to it by government and other concerned bodies, so that our youth can call 12 42 56 when ever there is a need to.

Daniel Semere, is a researcher at Research and Documentation Center, he is also a columnist in Eritrean profile.

# CELEBRATING ERITREAN NEW YEAR...

by *Meron Abraba*



**Y**esterday, Eritreans celebrated *Kidus Yohannes*, aka Geez New Year. Over the years I have come across many foreigners who used to get confused about the fact that we cele-

brated two New Years: one in September and another with the rest of the world in January. So I would explain to them how Eritreans, who officially stuck to the Gregorian calendar (GC), also resorted (usually the elders) to the Julian calendar for traditional and religious holidays and that because of the latter the year begun in the month of September.

The celebration of this New Year dates back decades to the early settlers in the area. Reasons for celebrating this new beginning in September is said to have biblical implications: in the Old Testament, it is believed that the new season after the great floods begun with the month of September.

Similarly, in the Eritrean context, especially in the rural areas, September is also the beginning of a sunny weather in which crops are gathered and harvested, after toiling all summer. It's also during this month that flowers blossom after heavy rains. Therefore, this new beginning is jovially celebrated. During such time, most of the pastoralists that had left with their livestock return home at the beginning of this month.

In the old times, it was also an opportunity for the men to look for a bride and for the women to present their beauty. It is also the time that young boys acknowledge their adulthood because being chosen to leave for the meadows

proves a boy's maturity.

Generally, this New Year is considered as a fresh beginning and remains to this date the most important of the Eritrean traditional holidays.

The Geez New Year, or Kidus Yohannes as it is commonly called, is a religious festival honouring John the Baptist and entails a range of vibrant activities.

The days leading up to the big event, young girls go out in the streets with their little drums singing laudatory songs to passers-by who in return give them some money. That's more or less like fundraising – only this is at the traditional level. Particularly in the rural Eritrea, the girls, with the money collected, supposedly buy decorations to make themselves more beautiful for the New Year.

At dusk on the eve of the day, the streets are filled with smoke (or its smell) from the burning torches, made of bundles of dry leaves and thick wood sticks that children carry around the neighbourhood chanting "Hoye Hoye."

Growing as kids, we would get restless until it got dark so we could light our torches and run along the street.

Tradition has it that you lay the burning torch on the ground and make people cross it three times, wishing for blessed and prosperous returns of the day. Once they cross three times, people are supposed to give the children small tips.

After we had made a round in our block and make as many people as we could find cross our torches we would make our way back home, where the family gathers in the compound, and have our grandmother sing traditional songs pertaining to the occasion.

Such traditions make up an important part of the rich Eritrean cultural heritage. Even today, as I listen to the songs on the radio or televi-



sion, my mind goes back to those smoke-filled evenings that we, as children, would eagerly await.

Watching the television yesterday, the ceremony marking the holiday, live from the town of Senafe, I couldn't help admiring how the women, young and old, were dressed in their traditional attires and decorated for the occasion, singing different melodious songs: just like what their ancestors used to do during such holidays. Not much has changed in the rituals and the decorations worn by the women, and men for that matter.

I was happy, to say the least, that despite the advancement in technology and civilization our traditional holidays are celebrated in the same manner as it used to be years ago. And this is one of the few things that globalization will never affect.

## Why the Damera bonfire?

The Meskel celebration includes the burning of a large bonfire, or *Damera*. Revolving around the Damera celebrations is an interesting story, one that has always impressed me as a young boy.

Legend has it that Queen Eleni of the fourth century, mother of Emperor Constantine, reportedly found the remains of the True Cross, where Jesus Christ was crucified, by following smoke as it descended to earth.

Apparently, she had this revealed to her in a dream. She was told to make a bonfire and that the smoke would show her where the true cross was buried. So she ordered the people of Jerusalem to bring wood and make a huge pile. After adding frankincense to it, the bonfire was lit and the smoke rose high up to the sky and returned to the ground, exactly to the spot where the Cross had been buried.

She then lit a huge fire on a hill to tell her son the news of her discovery. Originally, she is said to have set off to Jerusalem in search of the Cross following the miraculous victory of her son in a battle after he saw the sign of the cross and the words "in hoc signo vinces" (Latin for in this sign you will win) written in the sky.

And so every year as Meskel is celebrated, a huge bonfire topped with a sign of cross and wrapped with white cloth, decorated with daisies, is set ready to be set ablaze. Before it burns, colorfully dressed priests and deacons chant hymns blessing the bonfire.

The direction the bonfire falls after burning is traditionally taken as a sign of what to expect the year to come. Eritreans have good prospects if it fell towards east; because if it does it is a good omen, predicting prosperity and good harvests after the rainy season.

Afterwards, charcoal from the remains of the fire is collected and used by the faithful to mark their foreheads with the shape of a cross.







Meron Abraha, is journalist and web chief editor for Shaebia.org.

# IMPERATIVE INITIATIVE: THE NEED TO ENCOURAGING OUR FEMALE STUDENTS

by *Daniel Semere*



It could be ironically noted that for a very long time the data have been available to support the relation between a variety of crucial development indicators and the education of girls. This ranges from the reduction in infant mortality, fertility, health and especially the incidence of AIDS; to improvements in the economy, development and environment. And the positive effects increase with every additional year a girl stays in school. When all the benefits are taken into account, educating girls yields a higher rate of return than any other investment that can be made particularly in the developing countries. However, the current economic and policy situation, combined with socio-cultural factors, threaten any real advances in the education of women and girls in these countries.

A recent UNESCO report on progress toward Education for All (EFA) in 121 countries shows that, while 90% have completed EFA Plans, only 10% have budgeted the resources necessary to meet EFA goals. This, the report states, is basically because commitment to providing this most basic level of material education has yet to be fulfilled by the leaders of the world. Indeed, the half-hearted commitment to education in general and to girls' and women's education specifically, can be attributed to the lack of both a vision for the future and the inspiration to achieve it. As it stands 60% of the 113 million illiterate children in the world are female. Three-quarters of the children not in school are girls, leaving 25% of the world's girls not in school.

This picture gets much gloomier when it comes

to our part of the world. Nineteen sub-Saharan African countries have female literacy rates below 30 per cent and less than half of 6-11 year old girls are estimated to be in school. These negative trends persist, despite the overwhelming evidence that investing in female education has a high return, in greater earning ability for families, reduced fertility and infant mortality, and increased levels of public health, whose interplay has been the major cause of suffering in the continent. As a result many have suggested that Africa has failed to develop in the way it could have, given the resources directed at it, because it left out an important sector. This is simply because, as many researches have shown, no country has sustained consistent economic growth even without a significant nation-wide literacy rate. In addition to economic stability, education promotes peace, as well as cultural tolerance and understanding that could have contributed for the stability of Africa.

In Eritrea, due to colonization, the people have been deprived of a proper educational service for a long time till independence. Hence, the endeavor to uplift the nation in every sector now has basically the issue of education at its heart. And by its nature the issue is very complex and enormous that it needs to be dealt promptly. Towards this end the things that have to be addressed are multi dimensional. One of its issues, however, is ensuring the full participation of girls in education. And one way to contribute toward this effort has been tackling gender biases in the education, training, and employment consistently in order to give women new opportunities for achievement. Young women need role models to motivate them and must be given a usable education and



skills to play meaningful roles in society. That is where the service of the Zagre Educational Excellence Awards comes to be handy, in encouraging and inspiring female students to further achievement.

For the past six years the Zagre Academic Excellence Award has been awarded for students with high score in the national matriculation exam. Here it is worth mentioning that in the beginning the number of female students that were eligible for the award was very nominal. Over the coming years however the number has shown exponential growth to the point where now, as Minister of Education Mr. Semere Russom said, affirmative action or positive discrimination is no longer needed. Female students can now compete with and do as well as male students. Indeed the nowadays contributions of women to the sciences and the arts, no matter how small that might be, provide evidence that, given opportunity, girls and women have the intellectual capacity to improve substantively the human condition. Our work here should be providing the conducive environment and opportunity and motivation in education for female students.

There is no doubt that the Zagre Academic Excellence Award has played an instrumental role in producing female role models, and indeed the progress registered owes itself to the role of motivation as it is instrumental in inspiring students academically. And of course as the experiences of some countries suggest women's access to tertiary education has made them even better educated than men. However, the work should also be extended in to other training programs that are needed to help women

develop their technical competence and enables them to be better informed, better infiltrate the political and economic structures and help them gain the maximum competence and means.

In Eritrea females constitute a little more than half of the population, making them a formidable force in any task revolving the nation. This has been proved in the struggle for independence where women played a decisive role as they constituted a considerable portion of the movement. We always say that our foremost resource is our human resource and hence the statement should inevitably consider females, if it is going to have any meaning. There will be no point in talking about development while marginalizing half of our invaluable resources as any development scheme directly or indirectly is affected by the level of the mobilization of our girls and women. Galvanizing them in to the overall task of the nation could only be effective by providing them with equal opportunities and empowering them for greater accomplishment that would be in the interest of the nation. And in today's era this should mean highly qualified female citizens equipped with knowledge. That's why it becomes a must to promote females in education towards the needs of the nation. And that is also why the Zagre Academic Excellence Award an imperative initiative in encouraging our female students.



Daniel Semere, is a researcher at Research and Documentation Center, he is also a columnist in Eritrean profile.

# ERITREA: A CULTURAL RAIN BOW

by Ghebretsaie Damr



Unity and diversity are the two commonly raised words around discussions about plural societies. Alas the two words have proved to be anti-thesis of each other in quite many issues

needless to mention in political and economic struggles. And no where else it seemed to be so true other than in third world countries where western media, politicians and journalists have done a superb job in portraying the history, politics and indeed the daily life of 3rd world and African societies in particular as marred by civil war, functionalism and mal-administration. And sadly diversity (nature's beauty as biologists would like to call it) is always blamed for bringing about those misfortunes. Where unity appeared on the horizon of discussion it is always raised as an

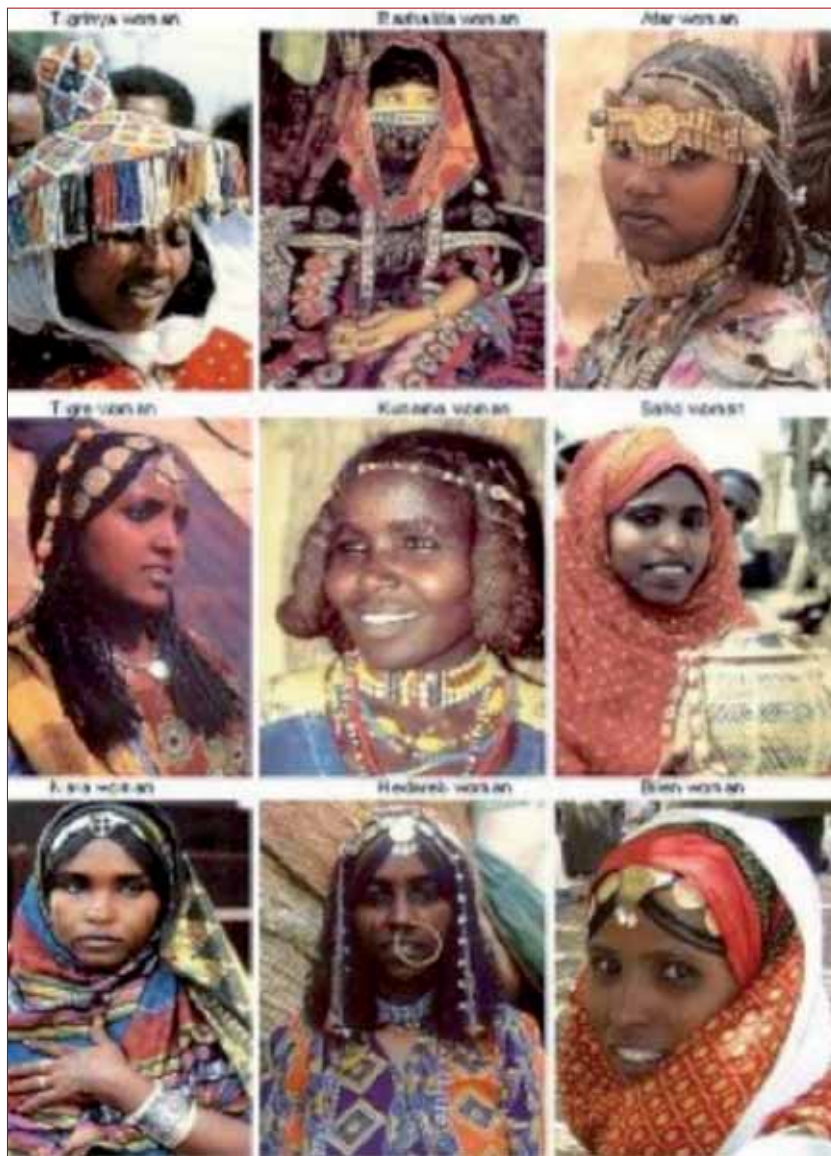
impossible miracle or a political rhetoric.

Disregarding this categorical reality, in Eritrea unity and diversity seem to be synonyms rather than a mutually exclusive possibility. Pluralism, ethno-linguistic and religious, is Eritrea's social pinnacle. In a country where nine ethno-linguistic groups and two of the oldest and powerful monolithic religions have being living side by side in harmony, diversity seems to embody the definition biologists gave it. One would be dazzled to know that in a country with this kind of intertwined social making, there has never occurred any faith-triggered or ethnic based conflict that has left a scar in the relationship of the communities.

Apparently this is an Eritrean experience and reality. Eritrea is the making of nine ethno-linguistic communities, which predominantly follow the two mainstream religions; Christianity and Islam. As a result of centuries long cross-ethnic and religious fusion, the Eritrean society have developed a complex inter-communal kinship ties. These overlapping ethnic ties cut across apparent social and political barriers. This fact is clearly revealed in the confessional realm of the society as it is in its genealogical trees. The two main factors of identity and affiliation— religion and language— are widely shared by the communities.

In Eritrea it is not unusual to find people who follow two different religions but swore in the same ancestor, and people who speak two different languages but follow the same religion or vice versa. In some sections of the society, especially among the Mensa, Saho and the Bilen, Islam and





Christianity are shared by a people with common language, history, culture and ethnic origin. For instance, the Mensa' speaks the Tigre language and claim to have one ancestor but they believe in two different religions- Islam and Christianity. Likewise, the Bilen have a more intertwined community where by some of them speak the Bilen language and are Moslems, while some of them speak the same language but are Christians and all share a common ancestor. The same is to the Saho. The Erob-a big family within the Saho ethnic group — follows Christianity, while the rest are followers of Islam and all speak the Saho language. Religion and language are elements that are difficult to identify with one ethnic or religious community in Eritrea. This centuries-old cross ethnic and religious

interaction and the inter-ethnic and intra-ethnic migrations they had experienced, has helped the Eritrean ethno linguistic communities to develop an intricate maze of relationship that cut across their inherent differences. No wonder rituals, ceremonies, dressing and eating habits and many other values and norms overlap as do the settlement and grazing practices of the communities.

Yet the best part of these multifaceted culture lei some where else. Conflict is the most natural phenomenon in human relationship. How they are managed determines the difference of their outcome. That in turn depends on the institutions any society develops to handle any kind of relationship. The peculiar nature of the Eritrean society has helped it to develop very sophisticated institutions, which sustained stability, order and peace of the society through out its history. The Eritrean society prides it self with one of Africa's only written customary laws.

This peculiar social make up and coherence is indeed the secret that leis behind Eritrea's resilience during its match against the odds history have put in its way to become a nation- state and sovereign political entity. Needless to argue that this cultural and social diversity will play an important role in making Eritrea's future one promising safety, stability and success and Eritrea a better place for tourists, investors and also political alliances looking for reliable friendships.



Ghebretinsae Damir, is a junior researcher at Asmara's Research and Documentation Center.

# THE CATHEDRAL STAIRS

by Dejen Kidane



When we talk about Asmara one of the most immediate picture that come in to our mind is cathedral and the Harnet avenue. The Cathedral of Asmara stands tall in the busy street of Harnet. The cathedral has an outdoor stairs that lead from the main street to the main door of the church. No matter what religion age and nationality the Cathedral stairs hosts people to sit and enjoy the calmness of our beautiful city. Sitting at the cathedral stairs give you an amazing feeling about the beautiful city and its people. You can see the calm movement of people and the smile that never fades. You find yourself asking, is it the people or is it the city that gives the charm to the peaceful night? From

the stairs you can see people of different age and of different outfit. A high diversity but amazingly a whole unified unique image.

In the summertime Asmara will enjoy the rip of beles, streets clean from the rain wash, and the flock of Eritreans from diaspora or in short Erisporas . I guess that is why Erisporas are nicknamed “Beles” because they come at the same season. Visitors from diaspora give more warmth and diversity in Asmara. You can spot Erisporas from their outfit and the plastic bottle of water they carry in their hands. The cathedral stairs at this time will be filled with Erisporas from across the globe gathered in groups and in pairs chatting and getting familiar with their home city.

In my college years, I had the habit visiting the cathedral stairs and use the place for contemplation. I have noticed certain familiar activities which never changed every year in the summer time. There are young Eritreans from Diaspora and Asmara teasing and laughing, old people with their kids, tourists as well as Indian teachers calmly sitting and chatting while they enjoy the peace of Asmara. Kids will climb up and down the stairs on their parents watch; they are beautiful site as well. There are these disturbing and sometimes sweet kids who sell gums and tissues; always with a gum in their mouth and insisting in asking you to buy for them. There are also people rushing to find their way to the last bus despite the bus is more than full. Cathedral is a place of many appointments and accidental reunion of friends; it is a place where many stories of “A boy meets a girl” begin. It is a source of many memories in the heart of many Eritreans. Although most of the time I prefer to keep my silence and try to enjoy the night alone, I would now and then try to make a conversation with different people from Diaspora. And in my confrontation I have

found different people with different attitude and habit in enjoying their vacation. I differentiate them in three groups, the fun, the quiet and the inspired.

The fun groups are mostly youths of my own age but completely different in fashion of cloths and manner of speech. They are not only from Diaspora but also youths from Asmara who are difficult to tell if they are from Asmara or not by their fashion; you can only spot them by the American Accent they try to make. I want to believe I can make conversation with anyone no matter what classes of age and status. However in this situation I find myself struggling to make a sense on whatever I am saying. I feel like I am in a generation gap within my own generation. What is that the anthropologists call -"Cultural Shock"? Of course I don't want to sound mean and a conservative youth to them I try to make conversation using some of the hip hop artists and songs I know; which

they comment as outdated. In the beginning these youths would gather and socialize with those they know but eventually they would all make a bigger circle of friends from different places.

And there are this type of visitors usually alone, not socializing but simply steel and seem to expect something to happen. When I try to speak to them how they are enjoying the vacation I find out they are not doing anything expect meeting relatives and visited massawa. I was shocked when one lad asked me, "what exciting thing is there in Asmara, I feel like a routine." I screamed a "WHAT!" on his face. Are you kidding what can't you do in Asmara if you want to have fun? He smiled in an embarrassing way but in an interested look to get the answer. I didn't know what to say and how to say it; but I had to say it.

"Ok! First of all people are the great treasure in this city, look around you and though humble these people look they have a lot of story, to tell and teach. Go and talk to them you will find amazing stories that give life a full meaning. You will get enlightenment of art and virtue. You can be friend with any one you found. It is not mean, to introduce yourself to a stranger in Eritrea. Second thing is the beauty of our city. Asmara got a charm, have you seen the morning of Asmara? Well if you haven't seen the morning in Asmara and you have never been in Asmara. The cleanliness and the smell of peace, gives a man what it needs to pass the day happy. How about architect and history? It is funny how people say Asmara does not have a big museum. Asmara itself is a big museum everywhere there is historical sites. Start from the Italian designed Eritrean sweated buildings. Go visit the garrison in Kachew, it is an expressive art with the title "the power of spirit" it is the spiritual strength of Eritreans that turned all the material strength of the oppressors to ashes. Visiting the mariam gibi, where thousands of Eritreans where held prisoners and killed, enlightens you 'silence can really





talk'; The Eritreans' silence gives a message "you might break our leg but we will never kneel down." Visiting the architectural sites in Eritrea with history that goes back to tens of thousands years tells you that Eritrea might be a new nation but have old history of civilization. It is not only the history but Asmara is a place where you can enjoy the moment as it is. You can have fun as long as the night lasts and walk the streets like you are in your own room." After hearing my suggestions he commented that there ought to be tour guides and many advertisements of tourism. I offered him a tour the next day and fetched two bikes to move around the city; the result was amazing.



In contrast there are also youths who would try to know more about Eritrea and its people. They come now and then with stories and their camera full with pictures. They already enrolled in an organization to support on different causes and all of them with a plan to come back to Eritrea for good and work. For them being an Eritrean is connecting with the people and land and making a meaning out of it. I remember a girl who graduated in journal-

ism and visited the ministry of information. She told me her amazement on the development and she plans to revisit this time with some new ideas and materials. Being an Eritrean doesn't mean having a necklace and ring of Eritrea, glowing with fashions of Eritrean flag, eating Eritrean meal and dancing in Festivals. It is much more than that. Learning about the Eritrean people History and culture makes you closer and feel the core of your identity. There are many Eritreans inspired by what they learned in their vocation and it is expressed on their face, on their speech and on their work. The cathedral stairs is always full with people and never lonely. People make appointment

there, discuss some family and school matters. Youths would laugh and make fun on each other. There is laughter that never ends. Some starts their romantic adventure in the cathedral stairs. Eritreans from different places meet in cathedral stairs and amid their socializing they would find someone that melts their heart. The intimacy level will rise day by day and when it is time to leave it is always hugs and tears. How amazing is our unity and how powerful. It is the vision of many Eritreans that one day Eritrean from across the world would come to Eritrea

with different knowledge, skill and capital to make Eritrea a great nation enriched with culture diversity.

# SUMMER AT ITS PEAK IN ASMARA

*Photos by Nahom Haile*





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# 5X MILLE

*Hai uno strumento unico per promuovere il diritto all'educazione e alla salute per i bambini e i giovani dell'Eritrea destina il 5 x mille dell'IRPEF alla nostra Associazione. Il 5 x mille non sostituisce l'8 x mille (destinato alle confessioni religiose) e non è un costo aggiuntivo per il contribuente. E' una quota di imposte a cui lo Stato rinuncia per destinarla alle organizzazioni no-profit per sostenere le loro attività. Trasforma la denuncia dei redditi in una dichiarazione di solidarietà per i bambini e i giovani dell'Eritrea*



**Ecco come fare: Firma nel riquadro della dichiarazione dedicato alle organizzazioni Non Lucrative, riporta sotto la firma il codice fiscale dell'ASSOCIAZIONE ITALIA ERITREA ONLUS C.F. 96 10 45 30 587**

Foto by: Saad Amlan - Graphic by: [www.resolution.com](http://www.resolution.com)





Foto Lusci