

An appeal to all Eritreans in the diaspora to abandon all affiliations

ሐደ ልምማኖ ናብ ኩልሎም አሪትራውያን ናይ እታ ዲያስፖራ ናብ ጠንጠነ ኩልሎ ስምረት

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A call to all Eritreans in the Diaspora to abandon membership not only of belonging to the Eritrean dictatorship but also to others who oppose it to establish a new Eritrean Democratic Unity Party Abroad (EDUPA) which prevents the bloodshed

ሐንቲ ልምማኖ ናብ ኩልሎም አሪትራውያን ናይ እታ ዲያስፖራ ናብ ሐደገ እታ አባልነት አይኮነን በይኑ ናብ እታ ምግብባእ ናብ እታ ዲትታቱራ አሪትራ ግን ከዓ ናብ ካልኣት ዝ ይቃወሙ ምእንቲ ሰርዖ ሐደ ሐድዲስ አሪትራዊ ደሞክራቲክ ሕብረት ፓርቲ ኣብ ጎደቦ (ጉደቦ) (አደሕፓጎ) ምእንቲ አግለሰ ክዕወት ናይ ደም

Eritrean dictator Isaias Afewerki, who rules Eritrea with the policy of divide and rule, has been at the helm since 1973. Thus, we can say with great certainty that he is in the last chapter of his life. This means that the Eritrean civil war that will come after his death is approaching. And Eritrea, which has been heavily drenched (እልኸቲ) in the fuel of divide and rule politics for more than half a century, there is no doubt that not only her wounds (አቕሰልቲ) but also her scars (በሰላታት) will catch fire more easily than anyone can imagine. I'm just saying that the spark of conflict we saw between the Eritrean diaspora of those who were for and against the dictatorial government of Eritrea added to the sharp and bitter domestic one will be a whole other story. As we all know, the one-man government policy has made it very difficult for others to even find a rental house in the capital city Asmara because of who and where they are from. Worse still, many civilians who support the regime, perhaps only from one province, are armed in secret. These and others lead us to say that Eritrea is on the verge of witnessing a civil war worse than the battles that took place between Ekkeleguzai-Seraye, in 1852 and Hazega-Zeazega, in 1876, both well supported by the divide and conquer policy.

Of these two bloody battles, I would like to shed some light on cause and effect of that of Ekkeleguzai-Seraye. Ekkeleguzai, the democratic federation, had been defeated and subjected to the yoke of Wube/ወቢ in the battle of Belesa in 1844. Later Wube the feudal leader did everything possible to obliterate (ደምሰሰ) the democratic system of Ekkeleguzai. One of his intentions was to disintegrate (ሰባበረ) Ekkeleguzai. For this he decided that Tedrer and Meretta cajeh, two districts of Ekkeleguzai, were part of the province of Seraye. Because of this and others, a bloody battle between sister provinces took place in April 1852 near the village of Addi Cheleto, Seraye. The death toll was 1200. And 20 villages were set on fire. Thus, these two battles, of E-S and H-Z without mentioning the others, suggest to Eritreans not only not to repeat the black stories that have eaten many lives and wealth, but also to make sure that an Eritrean rat (አሪትራዊ አንጭዋ) does not die after the dictator because of his legacy divide and conquer.

To come to the conclusion, I strongly believe that the Eritrean Democratic Unity Party will save Eritrea not only from the causes and effects of the dictatorial regime, but also put Eritrea under the rule of law that keeps it going. This can happen by learning who we are, i.e. by learning about our history, traditional democracy, culture and so on. As we see, the health of our unity as a community that allows us to live together is in danger. For this reason, the time has come to start washing and drying our homeland from the dirty, poisonous and deadly (መጥቃት) culture of dictatorship. In other words, the culture of one-man rule, which has made us only taxpayers, slave soldiers, banging a drum, singing a song, dancing, waving a flag in his honor, must see its end not tomorrow but right Now. Eritreans fought from 1961 to 1991, not to be disunited or ruled by a man with his divide and rule policy worse than Wube's, but to be highly educated, advanced, united, strong, ... more than before.

Best regards/ ሕሩይት ሰላምታታት,
Sewwit.org
24.6.2023

Footnote

Wube Haile Maryam of Semien,^[note 1] (1799-1867), also called by his title [Dejazmach Wube](#), **Webé**; his name is also given in European sources as “**Ubie**”.^[1] Wube was one of the major figures of 19th century Ethiopia, during the closing decades of the [Zemene Mesafint](#) (lit: *Era of the princes*) a period of regional lords vying for power, prestige and territory amid a weakened authority of the emperors.



Wube Haile Maryam of Semien
(1799-1867)

The regional ruler and [Dejazmach](#) of his [hereditary](#) province of [Semien](#), and later as the conqueror and non-Tigrean ruler of the [Tigray Province](#) and other coastal territories in what is now part of central [Eritrea](#).^[2] Wube is remembered in Eritrea and Tigray for barbarous military raids.^{[3][1]} A major claimant to the Ethiopian throne during his era, Wube was defeated and imprisoned in 1855 by another contender [Kassa Hailu](#), the future emperor Tewodros II. Some sources date Wube's defeat as the end of Ethiopia's [Zemene Mesafint](#).^[4] [From

Wikipedia, the free encyclopedia]

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For What Reasons Do Eritreans Mourn?

In discussing how the Eritrean dictatorship has celebrated its supposed martyr's day of June 20 in 2023, it is important to recognize the range of emotions and perspectives among the Eritrean people. While the regime's tactics may aim to evoke pain in an attempt to hold hostage the people and country that plays in its favor, the various factors that contribute to the feelings of the Eritrean population are worth considering. Here are some points to address:

Loss of their children: The policy of divide and conquer employed by the dictatorship has undoubtedly caused immense grief among Eritrean families who have lost loved ones. It is a tragedy (ጥፋሕት) that deserves recognition and empathy the way Eritrea and its people want it, not the way the dictatorship wants it.

Loss of the goal (አተገና) of their children: The dictatorship's contempt (ጎፅቅጉ) for the aspirations and dreams of the Eritrean people in general and the youth in particular is discouraging. Many Eritreans may mourn not only the loss of their children, but also the unfulfilled potential and opportunities that have been stifled under the regime of one-man rule.

Challenging living conditions: Eritreans have faced difficult circumstances, including limited freedoms, economic challenges, and a lack of basic amenities. These conditions contribute to a sense of discontent and hardship, prompting sorrow among the population.

Miscellaneous concerns (ፍሉያት ሐልዮታት): It is crucial to acknowledge that there may be other grievances, both explicitly mentioned and not, which could contribute to the sorrow felt by Eritreans. Each individual's experience and perspective are unique, and their sorrow may stem from a combination of personal and collective struggles.

By considering these points, we can provide a more comprehensive understanding of the complex emotions and challenges faced by the Eritrean people under the dictatorship. It is essential to approach the topic with sensitivity and respect for the experiences of those affected.

Sewwit.org
23.6.2023

18.6.2023

Speaking of Eritrean involvement in the Sudan war: 'The cat never leaves his habit'.

እንና ተዛረብኩ ናይ እታ ሱታፌ ናይ አሪትራ አብ እታ ውግግእ ናይ ሱዳን: 'እቲ ድምሙ አይይሐድግን ከትቶ እቲ ናቱ ግብረ ቀደሙ'.

19.7.2023

For Eritrea and its people, remembering the martyrs at all times is a national duty. But this only happens after the purpose for which it drives them to give their lives has been respected. As we see now Eritrea has turned into one big prison due to the rule of one man who joined the Eritrean struggle for independence with some hidden reason. So, what Eritrea, the great prison, presented today as martyrs' day, obviously representing the dictator's divide and rule policy, is just false. And I hope the genuine prepared from Eritrea and its people will come soon.

20.6. 2023

If the Eritrean dictator, Isaias Afwerki, wants to make Eritrea the hub of the economy without the rule of law, where has he been these last thirty years? Are we not missing the point that the man who does not represent Eritreans and their beloved country Eritrea can make any change except one thing that will make his divide and rule policy live long? Why don't the expelled Eritrean entrepreneurs, obviously without mentioning the thousand Eritreans in prison and in exile, have an impact on what we are talking about? I hope we are not attempting to give some sort of credit to a man who has hijacked Eritrean independence.

22.6.2023

Eritreans know that, thanks to their experience of over half a century, the Eritrean dictator never shares correct information with others because he has no culture to produce it. This lets us know that he is incapable of producing correct information not only for others but also for himself.

22.6.2023

Most of the Eritrean diaspora serving the one-man rule in Eritrea are those who speak and write Tigriyna of extremely low level. This testifies to what kind of culture they have. But I hope their children grow up to be highly educated people who stand up for the rule of law not only in Eritrea but also everywhere.