

Our 5-year plan aims to construct a school and a meeting hall in our remote countryside village.

እቲ ናትና 5-ዓመት ፕላን/ሐሳብ ይጥምት ናብ ነደቕ ሐንቲ ስኩኦላ እውን ሐደ ዋዕላ አድዳራሽ አብ እቲ ናትና ርሑቕ ገጠር ዓድዲ



Whatever our five-year plan that leads to a bright future requires, it will be addressed. / ማንም ነገር ናትና 5-ፕላን ዝ ትመርሖ ናብ ሐደ ብሩህ ፋቲሮ ትውክከስ, ይመጽእ ግምቡር (ገምበር) ወይ ትውጁዕ (ተዋጅዐ).

Our villages, whether founded during the Axumite kingdom or after its fall, deserve a chance for improvement. However, real change, especially in our case, never comes without the establishment of proper institutions¹ such as schools and meeting halls. These two public² institutions play a crucial role in shaping the trajectory³ of the village. Therefore, it is the duty of the villagers to be the vanguards of this plan.

Our five-year plan will be accompanied by solar panel⁴s. This signifies that the school and the meeting hall will not only have electricity but will also be connected to the Internet. In short, we will strive⁵ to make the activities of these two institutions a roadmap for future generations."

The new school we are constructing will feature classrooms, a library, and other necessary facilities suitable for an elementary school. The number of classrooms will be determined by the village's population. In addition to the mentioned classrooms, there will be additional rooms for various purposes, such as First aid room (ሐንቲ መጀምመርያ ሐገዝ/ረድኤት, Meat Shop (ስጋ ዕዳጋ), and Solar Bakery or Solar Oven (ጸሐያዊ መጎጎ), Among these, the Solar Bakery and Meat Shop are expected to be the main consumers of solar energy (ጸሐያዊ አነርጅርያ/ ሓይሊ/ ውዕዮት).

The school, along with its football, basketball, and volleyball fields, will provide numerous benefits for the students, making it a vital asset for the future of the village."

Furthermore, the benefits the village gains from a **meeting hall** are indescribable. Traditionally, village meetings often took place under the shade of a big tree. During these occasions, villagers discussed various issues, including social problems that require collective efforts to solve, economic matters, division of land/ዋረዳ (a word that has unknown root), children's educational opportunities, road repairing and leveling, village security (ዓድዲ ርግጽንነት), pasturing/ምጽሓብ and more. However, with the introduction of a meeting hall, the activities of village meetings are expected to increase significantly. The meeting hall will serve as a new community hub⁶ without being affected by climate, rain, etc. Thanks to solar panels, it will have electricity and be connected to the internet. It will feature a computer for recording vital events such as births, marriages, and deaths of the inhabitants. Additionally, a short biography of each individual will be documented. As a novel initiative, it will also serve as a space where women's seclusion concerns will be addressed by women for women.

How will the realization of the 5-year plan unfold⁷? Understanding it is straightforward. By the close of 2021, the global Eritrean refugee and asylum seeker count exceeded 580,000, comprising 12% of the total population. Among them, 37,000 Eritreans have sought refuge in Europe, while approximately 31,000 have found shelter in the United States as of December 31, 2023. In Australia, the 2016 census documented 4,303 individuals born in Eritrea.

Originating from Eritrean villages such as ዓድዲ-ንፋስ, ዓድዲ ኦብዑር, and ዓድዲጼል in Hamasien, Ekkeleguzai, and Seraye, these individuals represent the ambassadors of their respective villages. They possess the potential to mobilize funds essential for fulfilling the five-year plan's objectives within the stipulated time frame.

It is evident that some Eritrean villages lack such ambassadors abroad, leaving their concerns unaddressed and contributing to significant disparities. This situation is deemed unacceptable by genuine change-makers. Drawing a parallel, we can glean⁸ insights from the enduring "Eritrean 2% Diaspora Tax," persisting for nearly half a century. In 2011, a UN resolution condemned this tax, alleging Eritrea's use of funds to destabilize the Horn of Africa. If a destabilizing policy can persist, there seems to be no rationale for discontinuing a 5-year plan designed to bring stability and balance.

How does the "Eritrean 2% Diaspora Tax" collect money illegally from its victims?

- 1. Let's consider the monthly income of an Eritrean refugee dishwasher in the USA, which is \$1,000. The 2% Diaspora Tax would amount to \$20 per month, totalling \$240 annually.**
- 2. Now, let's take the example of an Eritrean refugee dishwasher in Europe with a monthly income of €1,000. The 2% Diaspora Tax would be €20 per month, resulting in an annual payment of €240.**

As an additional example, considering the minimum living income in Switzerland ranging from CHF 2,000 to 4,000 per month for a single person, let's assume a monthly salary of €3,000 for an Eritrean refugee in Switzerland. The 2% Diaspora Tax would accumulate on the income loss of one person as follows:

Year	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	7th Year	8th Year	9th Year
Euros	€720	€1,440	€2,880	€5,760	€11,520	€23,040	€46,080	€86,160	€172,320

These calculations highlight the escalating financial burden imposed by the 2% Diaspora Tax on Eritrean refugees over the years.

Available document on the Internet says “ The Eritrean 2% Diaspora Tax, also known as the Recovery and Rehabilitation Tax, began its collection in 1995. Now let us discover how much an Eritrean refugee worker paid so far.

In 10 Years	In 20 Years	In 30-Years	In 40 Years	In 50 Years
Paid €344,640	Paid €689,280	Paid €1,033,920	Paid €1,378,560	Paid €1,723,200

Paid €1,723,200 = \$ 1'855'197.12

In alignment with the principles of the five-year plan, an ambassador is defined as someone dedicated to comprehending the challenges facing their village and actively working towards their resolution. The initial task for each ambassador involves identifying and connecting with counterparts representing their village, engaging in responsible and constructive discussions about the five-year plan. It is imperative to emphasize that discussions conducted democratically and with sophistication yield outstanding outcomes.

The essence of the five-year village plan lies in fostering encounters marked by democratic ideals and elegant dialogue. In discussions pertaining to the survival or demise of a village, there is no room for undemocratic expressions. Every conversation should be steeped in the ethos (መንፈስ) of education and the sagacity of words, recognizing that the power to effect positive change lies in the exchange of informed and thoughtful ideas.

1. institutions ¹ ኢስቲቱዝዮኒ/istituzioni/ ስርዓታት (ሰርዐ)	3. trajectory ³ መንገድዲ, ፍኖት (ግዕዝ)	6. community hub ⁶ ማእከል/ቸንትሮ ናይ እቲ ዓድዲ
2. public ² ፑብሊክ pubblica (feminine), ፑብሊክ pubblico (masculine) ሕዝባዊ, ደሳ	4. solar panel ⁴ s ጸሐይዊ ሰሌዳ.	7. to unfold ⁷ ተናገረ, ገለጸ
	5. to strive ⁵ ጸወረ, ሒሽበለ, ህርድግበለ	8. to glean ⁸ ቀርረመ

School and meeting hall designs that align with our 5-year plan aim to construct a school and a meeting hall.

While we see the constructions or designs of the school and assembly hall below, let us start with that of a 2-story school. / ንጀምራ ምስ እታ ንድቃ/ ህንጻ ናይ ሓንቲ 2 ምድረቤት ስኮላ /Cominciamo con la costruzione o progettazione di Una scuola.

The construction project of the school leads us to say that the real school we are going to build will have different colours. It is wonderful thing that we are planning to establish an elementary school in a remote peasant's village. Education is a fundamental right and a key factor in the development of any community. Establishing a school in a remote area can have a significant impact on the lives of the children and the community as a whole. It can help to

break the cycle of poverty, provide access to education, and create opportunities for the children to learn and grow. Education can also help to improve health outcomes, reduce child labor, and promote gender equality. By providing education to children in remote areas, we can help to build a brighter future for them and their communities. I wish you all the best in your efforts to establish the school and hope that it will be a great success!

Ma-son-ry tools መግባረታት ምእንቲ ንድቀት Strumenti per muratura



A 2-floor village school ሐንቲ 2 ምድሪቤት ዓድዲ ስኮላ Una scuola di villaggio a 2 piani



Architecture Terms ተርጫኒ ወይ ቃላት ናይ ንድቀት Termini di architettura

Gutter in English ቀስቀስ (ቀስቀስ)/ግሮንዳያ in Tigriyna, grondaia in Italian



Rainwater harvesting barrel picture/ ዝናብማይ ምዕቛር በርሚል ስእሊ

The following are rainwater harvesting barrel pictures. እዞም ሰዓብቲ እዮም ዝናብማይ ምዕቛር በርሚል ኣሳእል ምቀስቀስ (ቀስቀስ) Immagini di barili per la raccolta dell'acqua
The objective is to try to satisfy the school's water needs as much as possible.



Solar panel/ ጸሓይዊ ሉሕ: the solar panel will be placed on the top of the school roof/ ስኮላ ናሕሲ as we see below. A solar panel is a device that converts sunlight into electricity by using photovoltaic cells. These panels can be found on rooftops, in fields, and even on some cars. In summary, solar panels focus on converting sunlight into electricity,



Here is the picture of the sweet schoolroom that the village expects to possess. Like many, I was a student and teacher. With two elements I was the author of the ups and downs of my life.





I think that the relationship that exists between a student and a book is the same that exists between a sea and a fish. If we take Eritrean children as fish, we can say without hesitation that in Eritrea they grow up without a lake in which they can swim. But all this will have to end in a very elegant way. This can happen when each of the Eritrean parents who are members of the Eritrean refugee community keeps all the used books purchased for their children and delivers them to the village they come from. After this favorable event, Eritrean children will be able to drink and swim. I hope that the people's government that replaces the dictatorship will open a house for used books from abroad at Asmara airport. While studying: "Don't give up hope in English and ኢትዮጵያን ተስፋክሙ in ግዕዝ".



Introducing children to computers is an essential step in today's digital age. It is very difficult to imagine the satisfaction of a rural Eritrean village when it sees its children at the following image levels.



Sports activity^{1*} (pl. activity)/ ከፖርት ኣክቲቪታ (pl. ኣክቲቪታት/Activity activity (pl. activity).

In every sense Eritreans were born to be football, basketball, and volleyball players. But this skill requires good training and a good diet to move forward.



አክቲቪታ (pl. አክቲቪታት/ ማለት ስሕለት (ሰሐለ), ሓይሊ, ውዕዮት. E.g. ንስሳ ኢያ ምልእቲ ናይ ኢ/ስ/ሓ/ው.



We have seen different school activities but they are not yet finished. Remain First aid room (ሓንቲ መጀምመርያ ሓገዝ/ረድኤት, Meat Shop (ስጋ ዕዳጋ), and Solar Bakery or Solar Oven (ጸሐይዊ መጎጎ).

First aid room ሓንቲ መጀምመርያ ሓገዝ/ረድኤት

First-aid room will take care of injured children, the elderly, childbirth and snakebite/
መጀምመርያ ሓገዝ ትወስድ ፈዕራ ናይ እቶም ቊሱላት ቈልዑ, ናይ እቶም ሽማግልላታት, ናይ እቲ ሕርሲ እውን ናይ እቲ ነኽሲ ናይ ተመን.



Meat Shop/ ስጋ ዕዳጋ, and essential tools for meat cutting

In the Eritrean village, like many traditionalist communities worldwide, families continue to rely on age-old methods to preserve meat due to the absence of modern amenities (አገልግሎት) such as refrigerators. The act of slaughtering animals is deeply woven into the fabric of our customs, beliefs, and various events like holidays, parties, weddings, and funeral banquets (ተዝካሮ). This practice, however, raises concerns about hygiene and the sheer (total) quantity of animals slaughtered daily in the absence of proper storage.

The village's reliance on traditional methods serves as a poignant reminder of the challenges faced by communities without access (መእተዊ) to modern conveniences. Despite these obstacles, there is optimism for change on the horizon. The mention of a five-year plan sparks hopes that improvements in infrastructure and living conditions will positively impact the lives of these families and pave the way for a more hygienic and sustainable future.



Solar Bakery or Solar Oven /ጸሐይ መግባቢ

Aplan to Build a Bakery in a Countryside Where is no Electricity

Solar Bakery: Establish a solar-powered bakery where bread and other baked goods can be produced and sold. Use solar ovens to bake bread, cakes, and pastries. The bakery can provide employment opportunities for villagers and contribute to economic empowerment. At the top of the list of productions will be the traditional production of bread which has evolved over the centuries. These are:

1. ሀንዛ	6. ምልሶ doubled bread	11. እንጌራ
2. ሐለሽ mixed	7. ስራንና	12. ጎጎ
3. ሐሽሽ (ሐሽሽወ) (ዘባንቡር)	8. ቂጫጫ/focaccia	13. ጣይታ
4. ሕምባሽ	9. ታተይና	14. ጭልልታ (ጭልለቾ)
5. ሕብስቲ/ጎብስቲ	10. ብርኩትታ	15. ፒዛ/ pizza

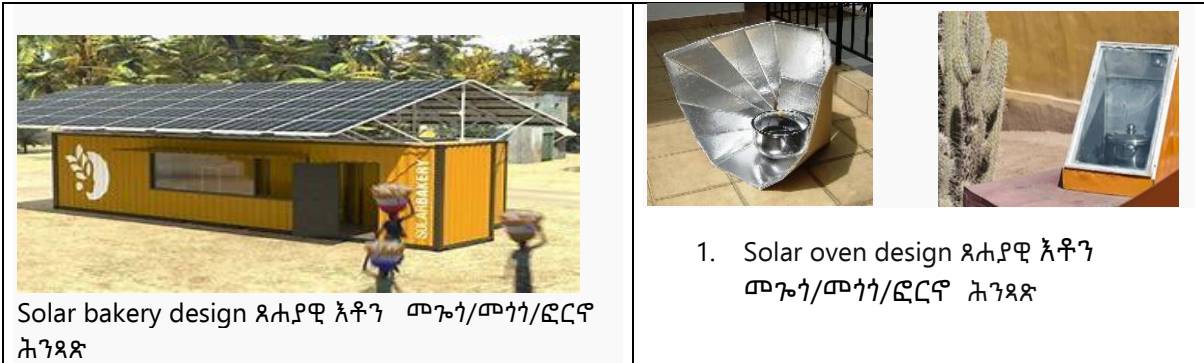


Bakery Tools እቶን/መጎጎ መግባቢታት



Let's explore the difference between **solar ovens** and **solar bakeries**:

<p>Solar Bakeries: ጸሐያዊ እቶን/መጠን/መገኘት/ፎርኖ</p> <p>Definition: Solar bakeries are larger-scale setups that use solar energy for baking bread, pastries, and other baked goods.</p> <p>Design: They generally have an open design, consisting of reflective panels that direct sunlight and heat toward a central area.</p> <p>Functionality: Solar cookers in bakeries focus sunlight onto baking trays or ovens. The heat generated allows for baking.</p> <p>Usage/ፈጣኛ: Solar bakeries are specifically designed for commercial baking operations.</p> <p>Advantages:</p> <p>Sustainability: They reduce reliance/ምምርኮስ on conventional energy sources.</p> <p>Preservation of Ingredients: Gentle grilling or baking in solar cookers preserves the nutrition of ingredients.</p> <p>Limitations:</p> <p>Sun Dependency: Like solar ovens, they require sunny conditions.</p> <p>Heat Loss: Solar cookers lose heat quickly if the sun disappears behind clouds.</p> <p>Limited to Baking and Warming: Solar bakeries are primarily used for baking and warming food or boiling water.</p>	<p>Solar Ovens: ጸሐያዊ እቶን/መጠን/መገኘት/ፎርኖ</p> <p>Definition: Solar ovens are insulated boxes that capture heat from the sun and use it to cook food.</p> <p>Design: They typically have a closed design, resembling a box or container.</p> <p>Functionality: Solar ovens direct sunlight into a cooking space, where the trapped heat gathers. They require reflective materials (such as mirrors, polished metal, or aluminum foil) to focus light. The heat is retained inside the oven or cooking vessel, similar to the greenhouse effect.</p> <p>Usage: Solar ovens are great for baking and slow cooking. They work well for vegetarian dishes and are suitable for off-the-grid cooking in isolated communities.</p> <p>Advantages:</p> <p>Economic: DIY solar ovens can be made with everyday items, reducing cooking fuel costs.</p> <p>Safety: They operate without electricity, making them useful for survival situations.</p> <p>Limitations:</p> <p>Sun Dependency: Most solar ovens won't function at night or on overcast days.</p> <p>Cooking Time: Cooking times vary based on sun exposure.</p> <p>Not Ideal for Time-Sensitive Items: Temperature fluctuations make them unreliable for baking cookies, for example ¹²³.</p>



Meeting hall designs/ዋዕላ ኣድዳራሽ ሕንጻጽ: Progettazione sala riunioni

The design of the meeting hall should reflect the architectural essence of how the village constructs its homes. However, embracing modern architecture is not an exclusionary principle. On the contrary, it is preferable that the design seamlessly integrates both antiquity and modernity. As discussed earlier, the village hall serves as a focal point for addressing various community issues. Now, in the transition from the shade of the trees to a modern hall, this invaluable culture gains recognition, respect, and continuity.

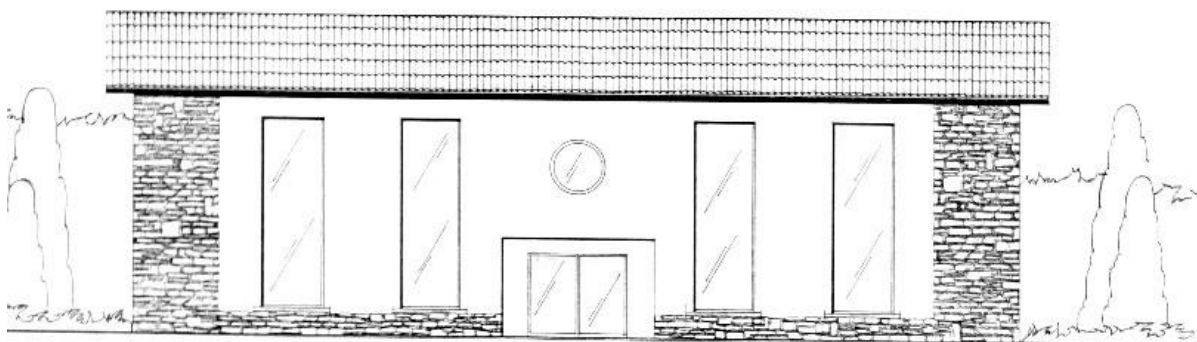
However, when we speak of preserving ancient traditions, it's essential to approach it with care. Preserving continuity doesn't imply closing the doors of the meeting hall to new activities. Without incorporating these contemporary elements, the richness of ancient traditions may stagnate. Hence, it becomes imperative for the meeting hall to open its doors to a diverse range of activities as part of its forward-thinking strategy.

Here are some suggestions for the diverse utilization of the village hall:

1. **Community Library or Reading Room:** Transform the hall into a community library or reading room, providing access to books, newspapers, and educational materials.
2. **Cultural Events and Celebrations:** The hall can be used for cultural events, ceremonies, and celebrations, such as weddings, festivals, and traditional dances.
3. **Religious Gatherings:** Host religious gatherings, including worship services, prayer meetings, and other spiritual activities.
4. **Educational Programs:** Organize educational programs, workshops, or classes in the village hall to promote literacy, health, and other essential skills.
5. **Health Clinics:** Health professionals can utilize the hall to conduct health clinics, offering medical services, vaccinations, and health education to the community.
6. **Entertainment and Recreation:** Make the hall a venue for recreational activities, including sports events, film nights, and other entertainment programs.

7. **Agricultural Meetings:** Allow farmers and agricultural groups to use the hall for meetings to discuss farming techniques, market access, and other agricultural-related issues.
8. **Craft and Skills Training:** Facilitate workshops for vocational training or skill development, encompassing traditional crafts or modern trades, within the village hall.

External part of the hall ወጻኢ ወገን ናይ እቲ ዋዕላ ኣድዳራሽ Parte esterna della sala



Interior of the hall ውስጣዊ ናይ እቲ ዋዕላ ኣድዳራሽ Interno della sala



Examples of hall activities ኣብገነት ናይ ኣድዳራሽ ኣካተሺታ Esempi di attività in sala

<p>Topic: locusts እቲ ተማ: ኣምበጣ</p>	<p>Topic: erosion እቲ ተማ: ፍግሪ (ፈገገ)</p>	<p>a meal ሓንቲ መኣዲ</p>	<p>Playing chess ተጻውተ ችስስ</p>
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It's great to hear that you want to help the peasants in your area. Designing a hall that can serve as a gathering place for the community is a noble idea. Here are some suggestions that might help you:

1. **Location:** Choose a location that is easily accessible to the community members. It should be close to the village or town center, and easily reachable by foot or bicycle.

2. **Design:** The hall should be designed to accommodate the needs of the community. Solar panel ጸሐይን ስሌዳ, it is important to ensure that the hall has plenty of natural light and ventilation. You could consider using locally available materials such as bamboo, mud, or thatch to construct the hall. The roof should be designed to provide shade and protection from the rain.
3. **Size:** The size of the hall should be determined based on the number of people who will be using it. You could consider building a hall that can accommodate up to 100 people. This would be sufficient for most community gatherings.
4. **Furniture:** The hall should be furnished with tables and chairs that are easy to move around. You could consider using locally available materials such as bamboo or wood to construct the furniture.
5. **Activities:** The hall can be used for a variety of activities such as community meetings, cultural events, and educational programs. You could consider organizing workshops on topics such as health, hygiene, and agriculture.
6. **Maintenance:** It is important to ensure that the hall is well-maintained. You could consider forming a committee of community members who can take responsibility ^{1*} for the maintenance of the hall.
7. **The history of Baito**, now **Baito-Hall/ባይቶ-አድዳራሽ**, was and will continue to be a place where farmers zealously learn and preserve their values such as customs, governance, economics, politics, peace, and war, etc.

8. :◇:

So, can we say that the era of meeting under a tree (see the image below), which began centuries ago, is coming to an end, and a new era of meeting in a hall (see the picture below) is beginning?



:◇:

Sad to say/ሕዙን ናብ በለ, on February 11, 2024, UNESCO and other international institutions reported that open defecation ክፋት ምሕራሽ (ሐርክ) is the only option for 67% of Eritreans. Our five-year plan must get rid of this problem by importing public toilets, containers that will later become public toilets, and encouraging villages to build public toilets/ፑብሊክ/ደሳ ቶይለትስ as the last picture we see below.



Here is also another deeply rooted and unproductive issue that must be addressed and replaced by justice. **It** is well known that the Abyssinian village is not yet a good friend of children. For this and other reasons, children are still waiting to see their rights respected and well managed, free from ruthless punishments and the ban on participating or listening to the so-called "elders' speech". We are very happy to announce that such anti-democratic and harmful elements have no place in the new meeting hall. Any villager, regardless of age, gender, religion, or beliefs, as a member of the community, is free to participate and contribute what he/she can. Not only that, a person who is not a member of the village, but who wants to know how different issues are addressed during the meeting to find solutions, etc., has the right to participate. And we must not forget the seating capacity of the hall matters. It is just like the Eritrean bus which has rules about what, why and how it does it. The images below show a bad culture to abandon and a good culture to follow. / እተን ሰጻሊታ ትሕቲ ኣርጻያ (ረኣዩ) ሓንቲ ክፍእቲ ኩሉቱራ ናብ ሓደገ እውን ሓንቲ ጽብብቕቲ ኩልቱራ ናብ ተኸትተለ.



In conclusion, our five-year plan aims to construct a school and meeting hall in our remote country village, constituting a grassroots movement initiative. It is designed to be of the people, by the people, and for the people, (ናይ እቲ ሕዝቢ, ብእቲ ሕዝቢ እውን ምእንቲ እቲ ሕዝቢ) emphasizing the right of everyone to either accept or reject it. The success of the plan hinges/ ይምርኮስ on the maturity of individual responsibility^{2*}. Unlike dictatorial plans, such as the longstanding "2% Eritrean diaspora tax" since 1995, our approach does not rely on coercion/ኣይሊ. Instead, it relies on collective support, and its implementation is not enforced by punitive measures.



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1* activity (pl. activity)/ noun ከፖርት ኣክቲቪታ (pl. ኣክቲቪታት/Activity activity (pl. activity). E.g. outdoor activities ግዳምማዕጾ ኣክቲቪታ attività all'aria aperta. **1.** Activity is a situation in which a lot of things are happening. **2.** An activity is something that you spend time doing.

2* responsibility ፈዓራ, ሰሃሮ, ጥንቃቕ, ህርኪተ, ረከፖንሳቢሊታ FEMININE NOUN responsabilità ♦ E.g. to take on the responsibility for ወሰደ እታ ፈዓራ, ሰሃሮ, ጥንቃቕ, ህርኪተ, ረከፖንሳቢሊታ ናይ assumersi la responsabilità di ♦ Learning activities- Learning experiences -Assessment ♦ ኣክቲቪታ ናይ ምህሮ-ልማድ ናይ ምህሮ- ገምገማ ♦ Attività di apprendimento- Esperienze di apprendimento-Valutazione.