



Manifesto in English - Eritrean Bright Future Movement

Introduction

The Eritrean Bright Future Movement takes the actual historical development of the country and the people of Eritrea and their values as the foundation and central pillar of its struggle. Its main cornerstone political belief is civic nationalism. This belief stems from the combined social values and resources of Eritrea and the Eritrean people. The ancient heritage of the State and its people, its modern identity is the basis of its civic identity. By building a civic democratic Eritrea with the participation of its entire people, Eritrean citizens struggle to achieve their unshakable rights and freedoms in their civic modern country.

The Eritrean people have different cultures and complementary languages. We also believe that in history, one race has never been a ruler and another race a slave. We fight to pass on this culture to the next generation with the addition of modern laws and constitutions.

The primary goal of this brochure is to ensure that members And supporters of the Eritrean Bright Future Movement worldwide are aligned with the vision, objectives, and core principles of the movement. It aims to foster unity and a shared understanding among all members. Therefore, efforts will be made to distribute the brochure to every member. Branches in all countries are responsible for distributing it directly to their members. In cases where physical distribution is not feasible, electronic copies should be sent via email so that members can either print them or produce copies locally within their countries.

Eritrean Brighter Future Movement Manifesto

- 1.** The people of Eritrea, have their own history and identity, strengths and . weaknesses, culture and traditions, and governance. But because of successive colonial rulers and the EPLF, they were completely destroyed. As our present situation shows, we have fallen as a society.
- 2.** Due to external and internal crimes and conspiracies committed since 1890, Eritrea's existence is in question today.

3. Although there are many forces involved in the political process that has lasted for more than half a century, the main leader of all the crimes that have been committed and are being committed in Eritrea is the E.P.L.F.
4. The Eritrean revolution began in the 1960s. No matter the disadvantages and disadvantages in its inception brought forth, the people paid a price. Despite these challenges, the people took part in it—whether driven by deep emotional conviction or a sense of compulsion. resilience and unwavering commitment to securing a better future for their nation.
5. The EPLF, as its history and organizational structure indicate, is against the political forces of Eritrea. ***With the lords of Ethiopia, it had nothing more than a rivalry for power.*** Neither the Haile Selassie government nor the Derg were the EPLFF's primary enemies. It is often believed by many Eritreans that this was the case, yet the facts present a different reality. There is no need to dissect each piece of evidence individually, for today, no one remains unaware of the EPLF.
6. There is no doubt that the EPLF has been organized against the people of Eritrea from the beginning. So now, as the EPLF themselves say, the ***EPLF today is more than a party and a government: it is an identity and a nationalism.***
7. This means that the country of our ancestors has been destroyed and replaced by the country of the EPLF. In other words, we have been moving towards a politics that means being against the EPLF means being against Eritrea.
8. Sadly, this politics—"being against EPLF is considered as being against Eritrea and its people.", has been the common view of both opposition camps and supporters. This political narration has been guiding both the opposition camps and Eritrea as well. Paradoxically, we have been fighting against the EPLF while being led by the EPLF.
9. Since the people of Eritrea have adopted the culture of the EPLF, attacking the EPLF has been viewed as attacking the armed struggle, its people, and history and this created a situation of protectionism. As a result of this, we've been witnessing strong opposition and bullies from various quarters, especially from the cadres of the regime and its few cronies.

10. Because the EPLF are leading the political landscape themselves, when the crimes they were committing are analyzed, they try to justify it in self-defence and defiance by saying that the Jebha(ELF) was committing the same crimes.

11. The ELF (JGB) in 1981; because of its own weaknesses and due to the nature of anti all human beings, hostile and violent conspiracies of the EPLF, it has been expelled from the struggle after being defeated and physically is a non-existent front. So like all those defeated politicians, political movements and forces , we leave it to historians and legal experts to properly study and document it and legal decisions be made about it.

12. *Nevertheless, EPLF, from the beginning until now, is a force structured against the people, identity, Eritrea, and Eritreans.* The strategies that EPLF had been, was, and still is using against Eritreans are all of an enemy's or at least alien to Eritreans.

13. We have come to a conclusion that EPLF was and still is, as of today, "The Enemy Of The People Of Eritrea.". ***Therefore, EPLF is fundamentally against all societal values.***

14. Today, the people of Eritrea are completely subjugated to their enemy, the EPLF and It is a people, whose values have been taken away and who are living in fearful oppression.

15. The cadres and leaders of the EPLF who claim to be part of the "opposition camp" and who stay up late to convince us by attempting to normalize the situation that it is a common phenomenon in most countries that have gone through revolutions. Let the revolution period, with all its wrongdoings, be left for the people to judge it, 34 years in the so-called "freedom": it is enough to dismiss this argument of oppressors by pointing out the years of dispersing the people, and exploiting the nation's natural resources.

16. The EPLF has shaped the current generation to be cowardly and possess a low self-concept. Ironically, they are the ones who have undermined the identity and culture that should have been passed down, yet they accuse the younger generation of failing to align with it. They go so far as to claim that the "Revolutionary Generation" fulfilled its duty, while the present generation is "cowardly and undedicated." At every opportunity, they criticize and accuse the new generation. However, to destroy the fatherland and erode the identity, culture, and values of our ancestors should not be considered a national duty.

17. *The Eritrean youth however, unlike what the enemy-Shaebia tries to portray it, has defeated* to all systematically orchestrated educational, economical, social values, and religions invasion, escaping from slavery and the execution of the regime, and by defeating death after crossing the Sahara desert, is committed in rescuing their people who are below living and above the dead, alike the revolutionary generation, they do not fight against each other, and do not point the barrel of gun at their own brothers.

18. The people of Eritrea have gone through colonialism. The Italian colony was a bitter and most racist one. However, there is no historical record that suggests whether Italy or other colonial powers for that matter, were ruling the people of Eritrea by denying food and water. Those who took part in the armed struggle were born and raised during the colonial periods. And this means that our forefathers were able to give birth and raise their children. Some of these revolutionary fighters were able to get educational opportunities during the colonial periods. With the exception of those taken advantage of who were not literate, most of the leaders of these bandits went to join the revolution from universities. Right now during E.P.L.F's ruling time, there is no single Eritrean, who will be able to build life, get children and raise their children inside Eritrea.

19. The origin and foundation of the EPLF, as we all know, is mischaracterized as if it belonged to "highlanders" only. The political conspiracy it used in its establishment was "Muslims have slaughtered us", "Jebha belongs to Muslims"- cheap political tactic.

20. If EPLF was of the "Highlands", it would have only discriminated and committed violence against the "Lowlanders". In practice, however, the crimes committed against the Highlanders are not different from the ones against the Lowlanders.

21. Because it is easier for a brutalized and frightened people to believe anything, the E.P.L.F's polarizing tactics embraced it and is now in a situation where there is no social trust and clashes against one another. On the contrary, though, their number one enemy is EPLF only.

22. The world and most of the people of Eritrea know and talk about the G-15. But the atrocities and oppression of the young servicemen and women, and other citizens who died in undergrounds and trenches, are only known to their families.

23.ERI-TV and Dimtsi-Hafash have never remembered/mentioned these children, women and youth who are now being thrown out and slaughtered across borders. Because their main goal is to destroy the people of Eritrea. Instead, they reported that “illegal Sub Saharan African migrants drowned in the Mediterranean Sea.”. And the regime has refused, to this very day, to let the corps of the victims get buried in their respective places of origin in Eritrea.

24. We also see the sly tactics of trying to distinguish between the EPLF and the PFDJ. ***But there is no difference between the EPLF and/PFDJ.*** If there is, as in between, it will be as such like differences between a snake and a python. Those who make speeches on the difference between the EPLF and the PFDJ are politicians, who were members of the EPLF, and try to do that not different than in an attempt of self defense.

25. We have a clear response to those who claim, "To characterize the EPLF in this way would be dangerous to the state of Eritrea, its people, and history, and the people will neither accept it nor understand it." Who exactly are "the people"? And am I not one of them? These are questions they must ask of their own consciences. The greatest threat to Eritrea's revolutionary history is the EPLF itself. The people must fight not only for its history, but for its survival and future existence.

26. The EPLF lacks confidence in the people of Eritrea, viewing them as unfaithful. This reflects a fascist political stance, one that seeks to impose an identity on the people, forcing them to be Eritrean and live as Eritreans, against their will.

27. There are individuals and groups who are critics of the Armed struggle who say that “The Eritrean revolution was not fundamentally right. and of many in its journey, due to different personal views and opinions, individuals, groups and forces, the revolution was unable to accommodate, and instead committed crimes against them and killed them from time to time. So in the case of our country, there are various individuals and forces who have a number of ideas Comments and ideals that might benefit the public. To put their opinion in practice and achieve their goals, and unless they use any coercive approach, or pursue any illegal actions, as long as they do no harm to our people, their opinion should not be considered a crime.

28. *The Eritrean revolution is right because one says it is "right" and wrong because another says it is "wrong"; It doesn't have to be that way.* First of all, any citizen of the Eritrean has the right to freely express their opinion on the revolution or Eritrean history. He/she has to provide evidence for their opinion. Whether the opinion is acceptable or rejectable, it is their opinion.

29. For those individuals and groups who have an opinion that “ The armed struggle was wrong from the beginning.”, ***regardless of their views on the past, they must have full rights to participate in the struggle.***

30. If it is all about to protect the legacy of the revolutions, it then means lengthening the suffering of the people of Eritrea.

31. We must fight for our human and civil rights. Beyond that, the struggle is for our country, which is the cause of the origin of the revolution, not just for the sake of protecting the revolution or sweet talk about it.

32. The people are above all. So this ridiculous attempt to make the people as the guardians of history and propaganda, in Eritrean politics must be rejected. If history were worth boasting about, it would be worth it for the fighters of EPLF.

33. As we have pointed out above, the EPLF had no interest in the independence of Eritrea. EPLF, as its historical organizational structure tells, first it was against the fighters, then against the political parties of Eritrea, against the public associations, against the trade unions, against the intellectuals, and in short, completely against the people.

34. *In 1991, the people of Eritrea had already been defeated.* In 1991, EPLF had put it under its control to all legal and social institutions, especially to those people who live in diaspora.

35. As we have pointed above, EPLF was organized against the people; in its 20 year life span, it had already forced the people to go off the rails of their political landscape. In 1991 the people of Eritrea fell under the full rule of their bitter enemy-EPLF. And this date was a transition from an external colonial rule into a domestic oppressive regime.



36. Therefore, **May 24, 1991**, was a date that primarily benefited the EPLF and disadvantaged the people of Eritrea. However, due to the lack of political awareness among the Eritrean people, they had already accepted this date as the most sacred and recognized the illegal front as the legitimate government. We hereby declare that the EPLF is illegitimate.

37. It should be called that 24 May is for EPLF not for the people of Eritrea, and attempting to assert the other way around should be illogical and unacceptable, because all what we are going through right now took place when the regime succeeded on that date. A regime that does not respect a citizen, holidays that are not codified or approved by the law; if there are people who are ready to celebrate such holidays, it would mean supporting the regime and living under enslavement. **EPLF's flag is not the people's legally official flag**. Those individuals and groups who claim that "the Eritrean revolution has not always been right" .If the struggle is to protect the values of the revolution, the EPLF itself has it. So there is no reason to fight. The values of the revolution served only the EPLF.

38. June 20 is the EPLF's, not ours. However, those who have lost their lives during the armed struggle, and are still missing for various reasons , those citizens of ours who are alive, when we build a constitutionally based national assembly in a stable country, all these issues will be determined by law.

39. We must fight for our human and civil rights. Beyond that, the struggle is for our country, which is the cause of the origin of the revolution, not just for the sake of the revolution's history.

40. EPLF is not a legit Eritrea's government. EPLF is a thief(fascist) that occupies Eritrea by all means. This means, it did not come to power through the blessings of Eritrea's traditional norms, nor did it ascend to power through democratic election.



ERITREAN BRIGHT FUTURE MOVEMENT

41. To those of us-the citizens, who have a firm standing point that “**EPLF is not a legit government**”; institutions should be built to represent us, especially

- A. Mass media platforms
- B. Civic social service providing institutions
- C. Women association
- D. Human rights watch association
- E. Aids associations etc.

42. We believe that all Eritreans, indiscriminately, have been the victims and that they have been brutalized and oppressed by the EPLF.

43. Today, absolute rejection is warranted for anyone who sympathizes with the EPLF, most especially its cadres and leaders. Moreover, those who live comfortably in the diaspora, sending their children to school while remaining indifferent to our people's devastation, and **who support the regime in any manner, are to be regarded as part of the enemy(regime).**

44. We will represent and advocate for our people who are fleeing Eritrea.

➤ When they apply for asylum in the country of their entry and are asked to bring any proof of identity from their country, they again fall into the trap of EPLF; we will assist them with getting their burdens relieved in that regard. Solutions for incoming citizens.

➤ We will work diligently on matters pertaining to Eritrean refugees who have secured the rights for their family reunification, and yet they are being asked in order for their family members who live in different African nations to join them ‘They must get Eritrean Passport’, which pushes them into the trap of EPLF.

➤ We will dedicate our most attention and capacities to our citizens, who live in different refugee camps.

➤ We will strive to overcome the challenges of the Sahara and the sea Eritreans face in cooperation with the international community, particularly the African and European communities.

***Note:** The manifesto dated 2016 was amended in 2021. As the legal and political context may change over time, adjustments to the manifesto will be made to reflect the current circumstances.*

Eritrean Bright Future Movement.

Our Future is Bright !

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