

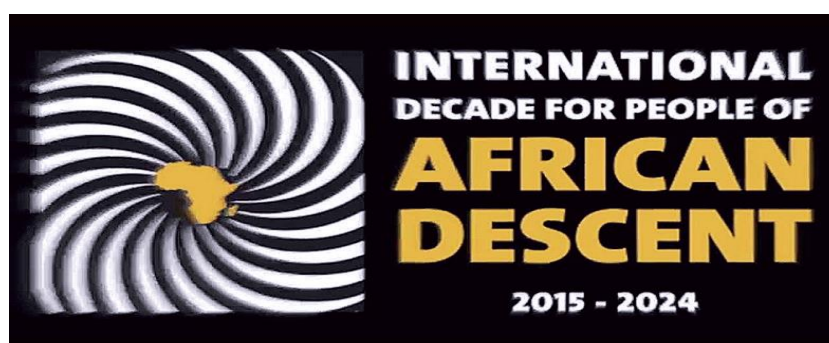
**The International Civil Society
Rotterdam Roundtable Report, March 19-20, 2016**

***Commemorating the 15th Anniversary
of the Adoption of the Durban
Declaration and Programme of Action***



***Implementing the UN Decade for People of African Descent
2015-2024***

**STATEMENTS, AGREEMENTS, CONCLUSIONS, and
RECOMMENDATIONS**



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PREFACE

Presented in the following pages are the outcomes of the recently International Roundtable on March 19th and 20th 2016 in Rotterdam, The Netherlands. This International Roundtable the first to commemorate 15 years of the Durban process, that was linked to the Decade for people of African descent was organised by civil society NGO's and initiated by the Global Coalition for the Implementation of the UN Decade for People of African Descent. It was organised in close cooperation with: LPS (National Platform Dutch Slavery Past, This includes The African European Women's Movement "Sophiedela"); Tiye International; CC_IDPAD (Global Coalition International Decade for People of African Descent); PANAFSTRAG (Pan African Strategic and Policy Group); ENGOCCAR (European NGO Consultative Council on Afrikan Reparations); PADU (Pan African Diaspora Union); Durban+15 (Civil Society Coordination & Monitoring Working Group); WARN (World Against Racism Network); ATI (Afro Atlantic Theologies & Treaties Institute); Ebukhosini Solutions, South Africa and was supported by people and organisations of good will with who their experiences from before, after and until to date, the UN WCAR (UN World Conference Against Racism, Racial Discrimination, Xenophobia and related Intolerance) was shared.

The focus

The Roundtable reviewed what was achieved over the past 15 years until to date regarding the world wide implementation of the DDPA (Durban Declaration and Program of Action). Written Reports of the global state of the first year of the implementation of the UN Decade for People of African Descent and of the implementation of the DDPA came from several regions: South America/Caribbean/Latin/Central America, North America, Europe and the African continent. People of African descent from these regions were all represented during the Roundtable. The majority of the Participants were from the international arena. These includes, High level Cadres & (Youth) Leaders of Civil Society, Pan African, Reparation & Women's Movement, Academics, Individual Experts & Students. A delegation of ACP (African Caribbean and Pacific) society Young African Diaspora Professionals were amongst the participants. On a Youth Research Survey that took place, responses came from: The Netherlands, Nigeria, Belgium, Uganda, Luxemburg, Namibia, United States of America, South Africa, United Kingdom, Zimbabwe, Italy, Guadeloupe and France.

Speakers

The main speakers were: **Baba Amani Olubanjo Buntu**: Coordinator Youth Caucus & NGO Forum during the WCAR. Executive Director of Ebukhosini Solutions, South Africa; **Dr. Barryl A. Biekman**: Steering Committee Member Global Coalition for the International Decade for People of African Descent/ DDPA & Decade Coordination Monitoring & Working Group EU/NL; **Dr. Doudou Diene**: Former UN Special Rapporteur on Racism, Racial Discrimination and Xenophobia; **Mr. Kali Akuno**; Co-Director of Cooperation Jackson; Coordinator of the Jackson Human Rights Institute and member of the Malcolm X Grassroots Movement; **Mr. Ajamu Baraka**; Former Director of US Human Rights Network, Steering Committee Global Coalition for the International Decade for People of African Descent. **Ms. Manbo Dowoti Désir**: Chairperson, NGO Committee for the Elimination of Racism, Afrophobia & Colorism; Founder & Sare, The AfroAtlantic Theologies & Treaties Institute/ATI; **Ms. Line Hilgros** (Makeda): President of MIR - the International Mouvement for Reparation in Guadeloupe - & Member of the African Union African Diaspora Sub regional Council (SRDC); **Ms. Esther Stanford-Xosei**: Vice Chair of the Pan-African Reparations Coalition In Europe & Member of the European NGO Consultative Council on Afrikan Reparations. Further: statements were delivered by **Ms. Namhla Gigaba**, on behalf of ambassador H.E. V, Koloane; **Mrs. Mireille Fanon-Mendès-France**, Chair of the UN Working Group of Experts of People of African Descent; **Mr. Jan Lönn**: Secretary, World Against Racism Network (WARN)

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and Secretary General, International Youth and Student Movement for the United Nations (ISMUN) Secretary, World Against Racism Network and **Mr. Hilary Muhammad** from the Nation of Islam.

Words of thanks

To all who have made the Roundtable possible we would like to say many thanks for your well-done cooperation and your positive spirit to realise productive effects.

Special words of thanks goes to: **Baba Amani Olubanjo Buntu** for his assistance by the developing of the program and coordination of the Youth Research Service; **Ms. Mavis Biekman** and crew for their assistance at the front office. We thank all the other participants from all the different corner of the Global that they have joined hand together to make this important Roundtable a success. It was the first Roundtable organised by the Civil Society that commemorate the importance of the UN Durban Anti-Racism Conference that was held in Durban South Africa fifteenth years ago.

Thank you all

On behalf of the *Cooperated Organisations of the Roundtable*:
Dr. Barryl A. Biekman

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1. REFERENCES

This year 2016 (August-September) we mark the fifteenth year after the UN World Conference Against Racism, Racial Discrimination, Xenophobia and related Intolerance (WCAR) that was held in Durban South Africa in 2001 and the adoption of the UN Durban Declaration and Program of Action (DDPA). This WCAR, was critical for building a united platform for Africans in the diaspora and on the continent who were once prevented from forming bonds of unity, as they assembled around key issues in an unprecedented short amount of time, from the tip of The Cape, through the Caribbean, Europe, North and South America, and the Asia-Oceania region. For the first time, Africans and People of African Descent joined forces with people and countries globally to demand that all governments declare the trans-Atlantic slave trade, slavery and colonialism as “crimes against humanity”.

The DDPA are historic. It acknowledge[d] that . . . the transatlantic slave trade. . . [is] among the major source and manifestations of racism” and that . . . Africans and People of African Descent. . . continue to be victims of [its] consequences. (Item 13, p. 16 (2001)¹. The Declaration goes on to recognize colonialism has led to racial discrimination against Africans and People of African Descent, the consequences of which must be prevented. (Item 14, p. 16 (2001). The Declaration expressed a commitment to Africans and People of African Descent, including the eradication of all forms of racism, racial intolerance, xenophobia and other intolerance faced by African and People of African Descent (Item 32 to Item 35, p. 21-22 (2001).

The Declaration is accompanied by a very specific Programme of Action (POA), of which Item 4 through Item 14 are specifically directed at Africans and People of African Descent. These items among other things called for states to take affirmative and positive initiatives in communities of primarily African Descendant, to ensure access to education and the inclusion of the history of African Descendant, to take steps to remove obstacles that prevent the full participation of People of African Descent, to ensure full and effective access to the justice system. (Item 4 to item 14, p. 48-51 (2001). The POA also called for the United Nations and other international institutions to, among other things develop capacity building programs in communities of Africans and People of African Descent. Though this goal was successfully achieved on some basic levels, history now begs some questions from us: have governments shown any signs of commitment since the WCAR Durban 2001 to eradicate all multiple forms of racism and provide reparations for damages done and the effects of the crimes and racism that People of African Descent face until to date? Why is the DDPA suppressed? Why is the UN information on the DDPA so weak? Why are governments, even after the Durban Review 2009 and The UN International Year for People of African Descent 2011 and after the start of the international Decade for People of African Descent not implementing the DDPA and giving it wide publicity? Taken into consideration that the adoption by the General Assembly of the Programme of Activities for the Decade was a great achievement by the United Nations as well the Civil Society Global African Family.

¹ WCAR Declaration and Program of Action (2002); General issues; Sources, causes, forms and contemporary manifestations of racism, racial discrimination, xenophobia and related intolerance. United Nations Department of Public Information New York 2002

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The Global Coalition for the implementation of the UN Decade for People of African Descents played an active role when the Intergovernmental Working Group on the Effective Implementation of the DDPA of the UN Human Rights Council in Geneva developed and negotiated the Programme of Activities for the Decade that was finally adopted by the UN General Assembly in November 2014. As active participants in the process that led to the adoption of the Programme of Activities we recognize the Programme of Activities for the Decade as an important achievement and continues to be in the lead for its full implementation. We would like to repeat here that this Decade was only needed to realise political will for the implementation of the DDPA.

SATURDAY 19th MARCH

2. INTRODUCTION BY THE MODERATOR

Baba Amani Olubanjo Buntu

Ceremony: Tribute to the Fallen

Baba Buntu coordinated an invocation to honour Afrikan ancestors who had played an important, yet often unnoticed, role in the struggle for justice. The ceremonial prayer was dedicated to everyday (s)heroes who were abducted, assassinated, caged, lynched and tortured. Guided by the term “freedom” in three languages (“inkululeko” in isiZulu, “uhuru” in kiSwahili and “ominira” in Yoruba), a spiritual pathway connecting ancient, recent and present political history was created in order to pay homage to unsung liberation (s)heroes and to ask their blessings for the Roundtable. The audience was invited to mention the names of Ancestors in their own family history who had contributed to the struggle. He start by *Lighting candles with the aim to bring light into the dark world commemorating the spirits, remembering the unknown and forgotten not-mentioned fallen; remembering the Ancient, to go deep into our mental state to call forth our innate freedom; For the sake of the fight for freedom; to centre ourselves around building of freedom; to recover and return to the original African Genius based in the spirit of UBUNTU: “I am because We are, We are because I am”; ASHÉ = Calling something into being IGULLEGO, UHURU (Kiswahili). OMINIRA (Yoruba), AFURACA (Africa's original name).*

Ms. Mavis Biekman brought in Dutch perspective by paying tribute to “the fallen foot soldiers during Dutch colonization and enslavement of Afrikan people [...] including victims of neo-colonization in former Dutch colonies”. She also called the spirit of Kodjo Kwaku (Albert August Balsemshof) who died during his involvement in a protest demonstration against Black Pete organised by the Black Pete movement and Mr Henriques who lost his life due to police brutality.

After this session Baba Buntu presented the Program and after done that he introduced **Mr. Gary Aikman of Wi Masanga**, who deliver a statement whereby he gave a short introduction of the his organisation Wi Masanga after a words of welcome to the audience.

3. SESSION 1: WELCOME, OPENING REMARKS & STATEMENTS

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3.1 Opening Remarks, by *Mrs. Namhla Gigaba* on behalf of H.E. V.B. Koloane, Ambassador of the Republic of South Africa, Mrs Namhla in her statement she focussed on the importance and significance of the UN Durban World Conference. She reminds participants that the Durban Conference was one of the important UN conferences that focus on the sufferings of the world wide African Family as consequences of deeply rooted racism and violence on African people. For the first time in history, she emphasized, that the trans-Atlantic slave trade was condemned by the UN Member States. After than she informed participants about the anti-racism policy of the South African Government; about the instruments that has been implemented by the South African Government to combat racism. In closing Mrs Namhla congratulate the organisers of the Roundtable with the initiative to commemorate the Durban Conference.

3.2 Set The Tone Empowerment Statement by *Dr. Barryl A. Biekman*,
The Global Coalition was established to provide global peoples activism and support for implementation of the International Decade for the period 2015-2024 based on the principles of Recognition, Justice and Development. It is an International network of dedicated Pan Africanist and other people of good will. The Global Coalition was established in 2011 and continues the work of the Durban +10 Coalition, which followed the High Level meeting of the UN General Assembly to commemorate the Tenth Anniversary of the adoption of the Durban Declaration and Programme of Action Plan (DDPA) in 2001. The initial coalition was instrumental in securing the decision by the UN General Assembly to start preparations for the International Decade. The Coalition includes the main civil society actors and organisations that:

- * campaigned for the convening of the World Conference Against Racism in 2001,
- * contributed to its success,
- * consistently participated in all international follow up activities and mechanisms in the UN Human Rights system,
- * moved ahead in many dimensions towards the proclamation of the Decade.

Amongst the stakeholders are organisations who organised and mobilized the civil society forum for the Durban Review Conference in 2009.

Family, we are here today for two reasons. One is the UN Decade for People of Africa Descent. The other one is the commemoration of the fifteenth year after the UN World Conference Against Racism, Racial Discrimination, Xenophobia and related Intolerance (WCAR).

I would like to bring in memory that three UN world conferences against racism have been organised by the United Nations. The first one in 1978; the second one in 1983; the third one: as was mention before : the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance (WCAR) in Durban/South Africa from 31 August to 8 September 2001. Drawing the lesson of the two first which failed to defeat racism, the WCAR took great care to identify a pragmatic programme of action and recommended an efficient monitoring in the follow up, based on the launching of National Action Plan against Racism.

Prior to the WCAR in August and September, 2001 over the 700 community based organizations met for a week in the Durban Soccer Stadium. Some groups were small in terms of membership, and some huge; some were officially registered NGOs within their respective countries, and some were makeshift and bootstrap oriented operations. The primary objective of the

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meetings was to allow organizations to network, state their missions, describe their track records at getting things done, and basically to speak in their authentic voices and to tell their own stories to a worldwide audience. Through tent-talks, press conferences, TV interviews, panel discussions, meetings with students, and daily news coverage of the triumphs and foibles of such a large undertaking, all those objectives were met. The Durban 400 documentary (Iman Drammeh Institute) speaks 'part of books'. The secondary objective of the meetings was to realize an Interim Executive Council and produce a written document of issues, aims, principles and approaches toward higher ground that could be used as a reference point for the 155-nation heads of state, foreign ministers, and ambassadors who were meeting during the WCAR's second week (2007: pg.49)². The Durban Declaration and Program of Action (DDPA) constituted the most comprehensive international framework against racism. It provided a profound analysis of the historical roots of modern racism as it emerged from the Trans-Atlantic Slave Trade with lasting consequences for a significant proportion of the world's population who are people of African descent and constitute today's global African Diaspora. Issues of critical importance to Africans and African Descendants were also highlighted in the declarations and plans of action adopted by the NGO Forum³ and the International Youth Summit⁴, prior to the WCAR inter-governmental conference.

One of the outcomes of the Durban WCAR is the acknowledgement that: [...] slavery and the slave trade, including the transatlantic slave trade, were appalling tragedies in the history of humanity not only because of their abhorrent barbarism but also in terms of their magnitude, organized nature and especially their negation of the essence of the victims, and further acknowledge that slavery and the slave trade are a crime against humanity and should always have been so, especially the transatlantic slave trade and are among the major sources and manifestations of racism, racial discrimination, xenophobia and related intolerance and that Africans and people of African descent, Asians and people of Asian descent and indigenous peoples were victims of these acts and continue to be victims of their consequences[...] (2002: Art.13, pg.16)⁵.

Another outcome is the acknowledgement that [...] combating racism, racial discrimination, xenophobia and related intolerance is a primary responsibility of States. It therefore encourages States to develop or elaborate national action plans to promote diversity, equality, equity, social justice, equality of opportunity and the participation of all. Through, among other things, affirmative or positive actions and strategies, these plans should aim at creating conditions for all to participate effectively in decision-making and realize civil, cultural,

² PanAfstrag Report of the Pan African Roundtable on Durban plus 5, held in Addis Ababa/Ethiopia, 18-20 April 2007

³ United Nations NGO FORUM South Africa 2001 World Conference Against Racism 03 September 2001

⁴ Executive Summary of International Youth Summit Declaration and Plan of Action 2001: UNITED TO COMBAT RACISM: A YOUTH VISION

⁵ WCAR Declaration and Program of Action (2002); General issues; Sources, causes, forms and contemporary manifestations of racism, racial discrimination, xenophobia and related intolerance. United Nations Department of Public Information New York 2002

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economic, political and social rights in all spheres of life on the basis of non-discrimination[...] (2002: Art.99; pg. 82)⁶.

Further the DDPA recognizes that the [...] historical injustices have undeniably contributed to the poverty, underdevelopment, marginalization, social exclusion, economic disparities, instability and insecurity that affect many people in different parts of the world, in particular in developing countries. It recognizes the need to develop programmes for the social and economic development of these societies and the Diaspora, within the framework of a new partnership based on the spirit of solidarity and mutual respect [...] (2002: Art. 158; pg. 103)⁷ in several areas of concern. It was strongly reaffirmed in the light of a pressing requirement of justice that [...]victims of human rights violations resulting from racism, racial discrimination, xenophobia and related intolerance, especially in the light of their vulnerable situation socially, culturally and economically, should be assured of having access to justice, including legal assistance where appropriate, and effective and appropriate protection and remedies, including the right to seek just and adequate reparation or satisfaction for any damage suffered as a result of such discrimination[...](2002: Art. 104; pg. 39)⁸.

It is a general notion that the tragedy of 911 and subsequent “war on terror” influenced the continuation and worldwide attention of the extraordinary accomplishments of the Durban conference. Within the United Nations it is usual to schedule meetings for reviewing the declarations and proposals coming out of UN conferences. The Durban Review after several attempts and negotiations was adopted to take place for April 2009. It must be understood here that without an active lobby everything that was achieved at UN WCAR in 2001 was to be lost and forgotten like many other important initiatives and visions to restore African dignity, pride and equality. For example in the context of Reparations. In April 1993 as following of the first Conference on Reparations in Lagos in 1990, the OAU (AU) with its Reparations Commission made a Proclamation on Reparations in Abuja (Abuja Proclamation of 1993). In addition, in August 2001 the UN Sub Commission on the Promotion and Protection of Human Rights adopted unanimously the resolution on recognition of responsibility and reparation for massive and flagrant violations of human rights which constituted crimes against humanity that took place during slavery and the colonial period (2007: pg.10)⁹. In 2013 CARICOM member States, including some non-member States in the Caribbean have joint forces to plea for apologies for genocide among the indigenous People and for Reparations for Transatlantic

⁶ WCAR Declaration and Program of Action (2002); United Nations Department of Public Information New York 2002; art. 99: Action-oriented policies and action plans, including affirmative action to ensure non-discrimination, in particular as regards access to social services, employment, housing, education, health care, etc.

⁷ WCAR Declaration and Program of Action (2002); United Nations Department of Public Information New York 2002; art. 158, section IV. Provision of effective remedies, recourse, redress, and other measures at the national, regional and international levels provisions of effective remedies

⁸ WCAR Declaration and Program of Action (2002); United Nations Department of Public Information New York 2002; art. 158, section IV. Provision of effective remedies, recourse, redress, and other measures at the national, regional and international levels provisions of effective remedies

⁹ PanAfstrag Report on the Pan African Roundtable on Durban plus 5, held in Addis Ababa/Ethiopia, 18-20 April 2007.

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Slave Trade and Slavery and for the deceptive breach of contract of indentured labourers, from the ex-colonial countries. The CARICOM Reparations Agenda is based on a Reparatory Justice Program. In the same way we African people in Europe joint forces to plea for Reparations for the Maangamizi on Africa and African people.

The adoption by the UN General Assembly (UNGA) to declare 2015-2024 as the International Decade for People of African Descent¹⁰ is the direct result of the Durban follow up process and the insistence by People of African Descent with institutional support of the UN Working Group of Experts on People of African descent, the UN African Group and the CERD. For People of African Descent there can be no other basis for the Decade but the centrality of and full implementation of the DDPA as the core of the program for the Decade. That was exactly my recommendation during my statement at the launching of the Decade on December 10, 2014. The synergy between the Decade and the intensification of the global implementation of the DDPA must be made full use of, and go hand in hand. The Decade can play an instrumental role in making the alarming situation of People of African Descent visible worldwide and alert against the worsened Afrophobia¹¹. The Decade must be recognized as the “Reparations Decade” which it must become in order to live up to its theme of “Recognition, Justice, and Development”. It can become a framework to address the concentration of misery and disadvantages which people of African descent face everywhere they live: poverty, racial discrimination and lack of access to human rights, high rates of unemployment and imprisonment, vulnerability to violence and lack of access to justice, lack of access to education-healthcare-housing, multiple forms of discrimination, and political and economic marginalization and stigmatization. It can become a genuine contribution to the realization of Human Rights for all – but only if political will is demonstrated. The negotiations within the UN (sessions Intergovernmental Working group and the Human Rights Council earlier this year) has already demonstrated that there is no political will for the integration of Reparations in the Decade Draft Program of Action. We are the ones who have to urge the politicians in our countries to demonstrate their political will by concrete actions towards fully implementation of the DDPA and the affiliated resolutions (outcomes: Durban Review 2009; UNGA High Level Panel 2011). The DDPA can use as an instrument to realize the Reparation Agenda. This because of the elements of the DDPA whereby it has been acknowledged that slavery, the slave trade, including the trans-Atlantic slave trade and colonialism are crimes against humanity. It recognizes that victims should be assured of having access to justice [...] the right to seek just and adequate reparation or satisfaction for any damage suffered as a result of such discrimination [...]. I therefore welcome the participation of the Dutch government during our event today. Moreover because of the fact that the government is the first as member of the UN to listen to the voices of the People and act according to the issues of concerns that they bring on the table. I wish everybody a successful event.

¹⁰ PanAfstrag Report on the Pan African Roundtable on Durban plus 5, held in Addis Ababa/Ethiopia, 18-20 April 2007.

¹¹ This is the special form of discrimination against People of African Descent as recognized by the Human Rights Council in its resolution 21/33, 28 September 2012.

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3.3 Dr. Doudou Diène

Placing the Durban Declaration and Programme of Action (DDPA) at the centre of action against racism.

Dr. Doudou Diène in his statement mentioned several key issues of what communities need to do and to achieve. The international community of African descents must unite because the reality now is that we are so divided on so many levels and in so many ways. That means gather the community in each country; mobilize the community; organize our efforts within the community.

Each government- state should publically express support for the Decade as they have signed for on the United nations-level. This as a proof of moral solemn engagement. The government must respect the civil society of African descent who are in the leadership to organize the community and leave the behaviour of conquer and rule behind. The government must provide resources to the civil society of African descents to organize, financial and logistical facilities such as spaces to meet with each other. The government should engage in, promote and mobilize the civil society of African descent on a national level, both on the governmental level and on the community level at the same time. As proof of their commitment, the government must be actively engaged to give resources to the United Nations to internationally coordinate, monitor and strengthen activities for the sake of the civic society of African descent.

The international Decade for People of African descent is not about black people as non-white people use to call it is clearly about People of African descent. We must really free ourselves of colourism. Be clear: we are not talking about black people but about African people. Otherwise we will lose sight of our own diversity. The Decade for Peoples of African descent should also clearly be a national cause from the grassroots to bottom-up. The identity being African-Descendants. At the other side we must engage with other 'minority' groups getting out of the ghetto of society and reach out based on commonalities. We need to document the fight of our communities, intellectually, politically, artistically, in short, our legacy as part of the national and international history. We need to address ethical reparations; promoting moral reparation: addressing historical reparation and recovering the facts such as documenting the factual numbers of lives lost over the centuries of enslavement and colonialism, we need to document these as crimes against humanity and paint the full picture. We need to do research and using oral history through songs, stories. In Rome there's a great repository of our history within the Vatican. In Switzerland, in the Netherlands, as a basis for our claims to reparations. In closing: we need to focus on educational reparations by re- writing educational material. We need to focus on economic reparations clearly denoting the enslavement trade as the source of enrichment of the Western world and the poverty of Africa at the same time.

4. SESSION 2: STATEMENTS

4.1 Mr. Ajamu Baraka

Escalating global racism - challenges and human rights perspectives

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Mr. Ajamu Baraka, spoke of the need of forming a global coalition/network and address all issues around African-descendants in a global collective manner since the situation/ state of affairs for People of African Descent is dire on a worldwide scale.

There is a great need and sense of urgency to form a global collective scope of African- centred societies...

4.2 Ms. Manbo Dowoti Désir

Spiritual Liberation, Justice, and the Memorials of the AfroAtlantic World

Ms. Manbo Dowoti Désir brought to the attention that we should realize that we are victims and are victimized. Throughout her experience she is all the more aware of the scope of the systemic denial of our dignity in all aspects of life. The denial is being perpetrated throughout the ages by others who defining our spiritual world. We should be aware of the fact that this denial of African Spirituality for instance has been set in the Codes Noirs/ the Black Codes: every colonial power has been setting a set of Black Codes to define African Spirituality and derogate our lives... breaking the fighting spirit...

African Spirituality in the Maafa has been redirected from robbing our identities in all aspects of life focusing on survival... for instance before embarking on the slave-ships, the slave-traders /colonizers making the enslaved circle a certain monument a few times in order to forget their names, identity, knowledge, culture in order to break the African Spirit and reduce the enslaved to chattel... making them to pass through doors of no return... and when debarking were led to another 'door' marking their enslavement status.

The African Spirituality under the enslavement circumstances became directed toward survival and 'to stay' thereby forgetting the original properties and forces of African Spirituality to free and liberate ourselves... In the meanwhile the enslavers/colonizers made their dominance more than obvious/visible through their many monuments depicting their 'supremacy/dominance'.

She explained that when she sought ways to heal, she embarked on a world journey to document the sacred places and monuments of African descendants... these are documented in her book *Goud Kase Goud*.

4.3 Mrs. Mireille Fanon Mendes-Franz

Mrs. Mireille fanon Mendes-Franz her contribution was about the State of Affairs whereby she focused on the 1) European Union where the focus is Recognition rather than Reparations on a political level. 2) Afrophobia. She explained that the term has been recognized as a legal term and is already in use. 3) Intersectionality of the various forms of racism that pervade the lives of people. Further she brought awareness in the context of the UN Declaration¹² on Race and in perspective of the EU treaty of Amsterdam and Maastricht.

¹² https://www.un.org/en/genocideprevention/documents/atrocitiy-crimes/Doc.11_declaration%20on%20race%20and%20racial%20prejudice.pdf

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4.4 Mr. Jan Lonn

60 years of UN against racism from apartheid to the DDPA and challenges ahead for its implementation.

Mr. Jan Lonn 70 years of UN action against racism: from apartheid to the DDPA and beyond.

Mr. Jan Lonn gave a fact packed overview of the United Nations efforts against racism since the founding of the UN. He pointed out that already the first session of the UN General Assembly in 1946, 70 years ago adopted by consensus a resolution sponsored by an African country, stating that it was in the higher interest of humanity to combat racism and racial discrimination.

The struggle against apartheid became the central focus for the UN efforts against racism all the time until the final abolition of the apartheid system. It was closely linked to the struggle for freedom for the Portuguese colonies and Namibia. The UN campaign against apartheid represented an exceptional effort by the international community and was conducted in close partnership with anti-apartheid movements and global civil society. The UN General Assembly established a Special Committee Against Apartheid and within the UN secretariat a Center Against Apartheid. Two world conferences were held. It was a long struggle to convince Western States to join in opposing Apartheid with concrete actions, but some major states never joined. The state of Israel even developed cooperation with South Africa for the production of nuclear weapons.

After the end of Apartheid we were told that the struggle against racism had been won and the item on racism should be removed from the UN agenda. There would be no new world conferences. Anti-racism democratic civil society did not accept this. Members of the World Against Racism Network are proud to have spearheaded the advocacy towards the Commission on Human Rights, the ECOSOC and the General Assembly for the decision to be taken to hold the 3rd World Conference Against Racism in Durban, South Africa in September, 2001.

As we know the 2001 World Conference produced the historic Durban Declaration and Programme of Action which continue to be valid and guides the work against racism. In the UN there was appointed as follow up a Group of Eminent Independent Experts to advise on the implementation of the DDPA, an Intergovernmental Working Group on the Effective Implementation of the DDPA and the Working Group of Experts on People of African Descent.

Regrettably the efforts of committed NGOs to celebrate and uphold the DDPA was never welcomed or supported by the UN offices concerned. We recall how the Civil Society Forum for the Durban Review Conference in 2009 was boycotted by the OHCHR. However it was from that Civil Society Forum that the efforts for commemorating the 10th Anniversary of the DDPA at a high level at the UN General Assembly was launched.

Despite all the hostile campaigning against the 10th anniversary of the DDPA a short but strong political declaration reaffirming the DDPA was adopted by the high level meeting of the General Assembly.

From the Durban +10 Coalition which organised a three day conference the campaign for the International Decade for People of African Descent was launched. Finally the Programme of Activities for the International Decade was negotiated in Geneva and adopted by the General Assembly in 2014. The International Decade started in 2015 with little publicity and we are still waiting for the UN to publish the Programme of Activities in an easily available brochure form.

The two opening paragraphs of the Programme of Activities for the International Decade are particularly important as they clarify the political basis of the Decade as integral to the full and effective

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implementation of the DDPA and require the participation of the entire society in its realization, and cannot be achieved by people of African descent alone and in isolation. He referred to the themes of the Decade for Peoples of African descent namely Recognition, Justice and Development and also gave an extensive analysis of the role of Sweden and Denmark in the enslavement of African people. He made an important connection between Sweden and the Republic of Suriname and pointed to the role of the plantation owning Dahlberg family whose slave Baron became one of the important resistance leaders in Suriname, among others.

SUNDAY 20th MARCH

5. SESSION 3:

5.1 **Drs. Tunahan Kuzu**, Member of the Second Chamber of the Dutch Parliament. (written contribution)

Thank you for given me the opportunity to tell you about my vision for The Netherlands and the way we should look at integration and acceptance. My name is Tunahan Kuzu and I am the party leader of DENK, a new political party which focusses on justice, equality and the eradication of the double standard in the Netherlands. Since the arrival of immigrant workers in the 60's and 70's a lot of different visions on integration and acceptance in the Netherlands have taken course. I will spare you a trip down memory lane. What is important, is the fact that after a long history of migration to the Netherlands, our country is still unable to deal with the changes properly. This is due to the fact that even though we are now dealing with the children and grandchildren of these migrant workers, people who were born and raised in the Netherlands, who go to school here, work here or in any other way contribute to society in general.. The government and society at large still focus on the integration part. Why we ask ourselves, haven't these people contributed to our country? Haven't their parents contributed? Are their children not going to contribute? Why do we keep focussing on integration? Why don't we focus on the acceptance part? My party DENK has put acceptance on the agenda. Because we believe integration is done. People are contributing. People are doing their part. We believe the biggest problem in this process is the acceptance part. Because, you cannot integrate into a concrete wall. You cannot integrate into a society that is not accepting of who you are. That is why DENK is a firm believer of putting the focus on acceptance rather than integration.

Acceptation is a process which involves acknowledgement, justice and development. Acknowledgement in a sense that we acknowledge the different backgrounds we have in this country. That we are all free to embrace our heritage, our differences. But also, acknowledging our painful history as a former calorisor. A well-known quote of philosopher Spinoza is "if you want the present to be different of the past, then study the past." This quote is significant for the relation between The Netherlands and our (former) colonies. Because, events that happened in the past –for instance the transatlantic slave trade-stand in the way of a better understanding and relation nowadays.

Our government is excellent in pointing out past and present mistakes of other countries, but they seem to systematically forget about their own wrong doings. For instance, our government appeals to the Suriname government to research their past and to be accountable for that. Which is a good cause. But, what does our government do about their own past and accountability? Last spring we had a debate about the former colony Suriname. We demanded from our government that sincere apologies would

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be made for the century and a half of degrading and dehumanisation of part of our human species which our government has taken part in. Instead of offering his humble apologies, our Minister of Foreign Affairs chose to accuse me of playing political games.

A well-known Surinamese saying goes: “You see the splinter in my eye, but you don’t see the plank in your own eyes.” We are still not acknowledging our part in the transatlantic slavery. This also becomes painfully clear in a UN report which was published last year. A lot of people, in The Netherlands but also in our former colonies, suffer because of this. DENK is saddened by this. We should take lessons out of our crimes against humanity in order to strengthen our humanity. We understand it is a sensitive matter. We understand it is a process. However, how long will this process take? Last year the King and the Prime Minister did not attend the memorial of the abolishment of slavery. This is not at all contributing to the process. How serious does our government take this memorial?

How is it possible that our King was cutting ribbons in Heerd on the first of July, while the memorial was taking place in Amsterdam? How is it possible that our parliament would rather vote on laws and amendments during the memorial, instead of attending it? How is it possible that The Netherlands – which is a frontrunner on a lot of areas: religious freedom, gay rights, science- has not apologized for their part in the transatlantic slave trade yet? Let us be one of the first European powers to apologize for our part in the transatlantic slave trade. Let one of the last to abolish slavery be one of the first to start to set things straight. The Netherlands have dehumanized Africans by trading them, by treating them like cattle, like less than humans. Our Golden Age was made of gold, by the wealth which was collected over the bloody backs of our fellow countrymen. Why haven’t our King and our Prime Minister made any apologies yet? This is something a civilized country should do if it made so many victims? If it has blood on its hands? Let’s give the people who are still dealing with the lack of acknowledgement that which is rightfully theirs. Let’s give them acknowledgement of their pain.

Because, imagine this. How would it be to live with a name that originates from that period in time. A name that is derivative of the name of the slave owner. A name that tells a lot about how the slave owner perceived your great grandparents? Long time ago? People are still walking around with these names! People are still confronted with this awful past! In July 2014 UN advisors visited our country. They also noted that there is an appalling lack of awareness about that part of our history. The UN notes that there is insufficient attention for this matter at our schools. Which we addressed at a debate about schooling last week. In our schools’ curriculum there is not a lot of attention given to slavery. And, in the small part it is addressed, it is addressed as a matter of trade instead of a matter of racism. We stated this during the debate but got displeased reactions of our fellow parliament members.

DENK also came up with some ideas to raise awareness. For instance we would like to change the old Ministry of Colonies into a museum. This old Ministry is part of the buildings the Dutch parliament is housed in. Our parliament receives hundreds of thousands of schools and other interested parties as visitors every year. Why not seize the opportunity to use such a tainted building to educate visitors about that our darkest hours?

In order to get to the acknowledgement. To get to the acceptance. Raising awareness and improving education on this subject is vital. Another area in which the political side of things is failing is justice. Justice is a very important part of the system, even though nowadays we see more and more mishaps in that department. For instance ethnic profiling which -when occurring long enough- undermines the authority of our police force. That double standard is just one example. Another is besides acknowledging, serving the same treatment for important dates. On 4 May we have a memorial day for

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all those people who lost their lives during World War 2. On 5 May we celebrate our freedom. Those memorials receive 130 times the amount in subsidy that the memorial of slavery gets. Our country spends 7 times the amount the slavery memorial gets for the national entrance of Sinterklaas and his black pete's. Seven times! We as a country would rather insult people of African descent than we would subsidize the memorial for people of African descent.

5.2 Mr. Kali Akuno

Making the International Decade for People of African Descent Real.

Mr. Kali Akuno mentioned the fact that all present must focus on how to re-engage and reconnect our people in the challenge of Reparations. How we effectively use the resolutions of the Durban Declaration to implement them. Thus far the cart has been scanned before the horse...When considering the state of affairs as to Reparations by the CARICOM; the focus is on governments, not by the grassroots movements for the sake of the peoples. He is for a fundamental direction the mass people. The commitment is rather determined by the former/neo- colonial powers such being the case in the Netherlands and France and their influence in the Caribbean.... the CARICOM- member states should move beyond the rhetoric and direct towards actions.... being pressed to do so by active grassroots movements....It is vital that we must rely on our own resources and on our unity... We must develop a World Social Forum of Decade for Peoples of African Descent The grassroots movements in USA and Europe should recognize and work with Africa and African people. He then delivered as part of the recommendation many points on what in his view should realise. For efficiency reasons that part has been integrated in paragraph 8.2.5 in perspective of the Global Coalition for the International Decade for People of African Descent consists of the follow: Core Programmatic Agreements.

6. SESSION 4: Time for Reparations

6.1 Ms. Line Hilgros

Reparations from a France Colonisation point of view. What can we learn from the Reparation Movement in France, the French Caribbean Countries and Haiti?

The translated (from French to English) can download via this <https://app.box.com/s/ptya36y38f5ydd3tmxrxoz5advlwukfblink>

6.2 Ms. Esther Stanford-Xosei

Justice: Reparations, Education Mobilization & Gender

The meaning, complexity, goals, diversity of strategies for effecting and securing reparatory justice was highlighted in the presentations from various representatives and activists across the African Diaspora.

Ms. Esther Stanford-Xosei emphasized, in recognition of the Chinweizu definition of reparations as holistic repairs¹³ and the 2005 UN Framework on a Right to a Remedy and Reparations for Victims of Gross Violations of International Human Rights Law and Serious Violations of

¹³ <http://ncobra.org/resources/pdf/Chinweizu-ReparationsandANewGlobalOrder1.pdf>

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International Humanitarian Law, the importance reparations is not just being about financial compensation¹⁴. She reiterated that receiving the financial component of reparations will be meaningful only if it serves the holistic purpose and strengthens the integral whole of African people's self-repair process. That being said, the ultimate goal of such an intergenerational self-repair process was acknowledged to be the re-establishment of African people's sense of peoplehood and nationhood. This aspect of recognising that people of African descent are an oppressed group on the basis of their African ancestry and histories of enslavement, colonisation and dispossession resulting in the denial and usurpation of national self-determination is also inferred in the Programmes of Action for the Decade of People of African Descent. It was concluded that reparations ultimately must also be about nation-building and restoration of African people's sovereignty and self-determination. This was not considered to be just a priority for those with African nationalist sentiments in the Diaspora, but also a necessity for Africans on the Continent of Africa, who have also been denied their rights to self-determination especially post-the institution of European country borders which divided and separated indigenous African nationalities at the Berlin Conference of 1884-85 which carved up Africa for the benefit of European imperial interests.

It was further emphasized that comprehensive reparations popular educational programs and initiatives are essential for building the capacity of civil society organisations and interest groups to advocate on their own behalf and in their own best interests as members and representatives of various African heritage national and ethnic communities in the Diaspora. Accordingly, it was reiterated that the claims and case of reparations for Africans and people of African Descent is based on the principle of intergenerational justice and therefore has transgenerational, transnational and intercultural dimensions. Ms. Esther Stanford stressed that equal recognition should be given to reparations organising not just in English speaking territories, but also to those reparations campaigning efforts which were being led by people of African heritage in regions and countries that had been colonised by other European nations.

The importance of participatory approaches to reparations was emphasized and the primacy of civil society in mobilising the African Diaspora in support of reparations and in the design, development, implementation and evaluation of reparations processes and programs of action. It was reiterated that African civil society were an essential constituency whose own programmes on reparations should be recognised, respected and engaged with in relation to existing to the overtures to European governments by statist and 'reparations as development' approaches such as that of the CARICOM.

The necessity for self-determined, democratic and inclusive representation of the African Diaspora and recognition of social movement and non-governmental organisations and special interest groups who have been campaigning and organising to effect and secure reparatory justice were also highlighted. It was emphasized that there should also be greater recognition of the fact that reparations organisers and their various constituents comprise an International Social Movement and not just a campaign, which in itself consists of much regional, national diversity as well as class contradictions. Echoing the sentiments of Professors Aiyetoro & Davis (2010), in their paper *Historic and Modern Social Movements for Reparations: The National*

¹⁴ Law Resolution 2005/35, UN Doc. E/CN.4/2005/L.48

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Coalition for Reparations in America (N'COBRA) and Its Antecedents, it was acknowledged that: "...part of the largely untold history of reparations is the struggle not only for reparations itself, but also the struggle between distinct Black classes over strategies for citizenship and the right to envision the racial future."¹⁵

Notwithstanding the above, the need to locate reparations strategizing, organisation and mobilisation within a global and Pan-African framework was also recognised. In this regard, the proceedings and outcomes of *the First Conference on Reparations for Slavery, Colonisation and Neocolonisation* organised by the Group of Eminent Persons under the auspices of then then Organisation of African Unity (OAU) which took place in Abuja, Nigeria, 1993 was acknowledged as setting an important foundational framework especially in relation to recognising and incorporating the goals and aspirations of Africans on the continent in regards to reparations. It was acknowledged that despite the legitimacy of the calls for reparations and the unitary nature of the cause, members of the Global African Nation-in-Formation have, in the main, been working in isolation of each other in regions of our displacement, instead of unifying the struggle for reparations with African reparations constituencies and *communities of resistance* on the continent of Africa. Despite state interventions arising from the pressure coming from the International Social Movement for African Reparations (ISMAR) 'from below', up until very recently, there has been very little co-ordinated grassroots action around the call for reparations. However, it was pointed out that is now happening and specific interventions in this regard such as the 1st August 'Afrikan Emancipation Day Reparations March' which takes place in the UK, and the various solidarity actions around the world, were highlighted as being one example of a grassroots approach to building principled unity for reparations amongst African civil society in the Diaspora with a special emphasis on reaching out to reparations forces and constituencies on the ground in Africa.¹⁶ It was strongly asserted that there could be no true reparatory justice without Africa and our people on the Continent of Africa!¹⁷

7. Questions and Answers of the two days

Mr. Hillary Muhammed of the Nation of Islam UK, referred to Reparations and remarked that if politicians are dependent on donors/ subsidies of them, they can always be influenced and the donors can actually call the shots and to pull the plugs... therefore a strong grassroots movement is needed... for example: in the case of Haiti, under great pressure of a strong grassroots civic society, Aristide had to apply for reparations and he payed dearly for this... He **made** the suggestion that in order to work on Reparations there should be an elected grassroots council who will work 24/7 to further advocate for actual reparations.

Mr. Kali Akuno: in order to establish such a Council, political and ideological differences should be first cleared and resolved. The African Union should play a role in this process. Thus far only trade unions, as an example of mass- movements, have proven to be able to mobilize masses. National movements should address the issues of the grassroots. He agrees with Hillary Mohammed that there is a need for

¹⁵ http://lawrepository.ualr.edu/cgi/viewcontent.cgi?article=1021&context=faculty_scholarship

¹⁶ <http://stopthemaangamizi.com/2016/01/31/international-call-to-participate-in-the-1st-august-emancipation-day-march-2016/>

¹⁷ <http://www.shaka.mistral.co.uk/abujaProclamation.htm>

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a central body to raise the issues in the respective countries and international institutions/ organisations. CARICOM needs to be seriously involved in this process of advocating and implementing the Durban Declaration from an objective into a goal.

Ms. Manbo Dowoti Désir: what is needed is:

- 1) International recognition of African Descendants worldwide to be a unity.
- 2) For the sake of commitment, we should find out who is where.
- 3) We should make use of technology to communicate and stay in touch about relevant issues.
- 4) the mass-movements needs to also take place on social media.

Mr. Ajamu Baraka: what is needed is

- 1) To check the strategies and structures of the existing bodies
- 2) What are the political consequences/ implications when applying the chosen strategies and structures?.

Dr. Doudou Diène: repeats the key points of his statement what this communities need to do / achieve:

- 1) The international community of African descendants must unite... because the reality now is that we are so divided on so many levels and in so many ways.
 - A) We must gather the community in each country.
 - B) We must mobilize the community.
 - C) We must organize our efforts within the community.
- 2) Each government-state should publically express support for the Decade as they have signed for on the United nations-level. This should be proof of moral solemn engagement...
- 3) The government must invite the civil society of African descent to organize themselves in a structured way. I'm very confident on how Dr. Biekman is using all opportunities to mobilize and organise the community in the Netherlands, in Europe and on Global level. This Roundtable is a part of the civil society engagement. But there are more examples to embrace.
- 4) The government must provide resources to the civil society of African descents to organize, financial and logistical facilities such as spaces to meet.
- 5) The government should engage in, promote and mobilize the civic society of African descent on a regional level, both on the governmental level and on the community level at the same time.
- 6) As proof of their commitment, the government must be actively engaged to give resources to the United Nations to internationally coordinate, monitor and strengthen activities for the sake of the civil society of African descent

Ms. Mavis Biekman: noted that being financially dependent of the government is a debilitating factor because they can decide for you. Therefore it is very important that we as Africans and in diaspora support each other instead to fight each other.

Mr. Ajamu Baraka: some countries in Latin-America have a long history of government involvement / support in the political struggle. We have to find ways for strategical bonds.

Ms. Manbo Dowoti Désir: we already give the government our money via taxes... as part of reparations, we should...

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- 1) Be able to demand funds...
- 2) Be able to get tax debasements...
- 3) Get tax exemptions...
- 4) Establish student loans...

Mr. Justin, representative of Nation of Islam UK, noted that we need to understand the needs for support within the community we represent because the masses are not interested in politics... the masses experience real issues such as the school-to-prison pipeline.

Mrs. Drs. Hellen Felter, TYE Netherlands: we should be keenly aware of the fact that we live here in the Netherlands which is an expert on racism. Apartheid is not only a Dutch word but also a Dutch concept. The Dutch government is very good in the divide and conquer strategies. The grassroots movement in the Netherlands only think of Reparations as receiving money. We should be very clear what we mean by Reparation and be able to communicate this in common language.

Mr. Glenn Heart: how should we define and describe ourselves what is it to be of African Descent.... it is very important to share this and pass it on through education. Reparations is about money... an international front of civil society of African descent united for reparations is needed... because now there are some 14 groups that fight/ call for reparations yet they are very fragmented...

Mr. Ajamu Baraka: the question also is: what do we do to publicise information about the decade?

- 1) Awareness about identity and knowledge of self as a means to boost/empower self-esteem?
- 2) How to organize and address Afrophobia and Xenophobia?
- 3) The objectives of the Decade should also be directed towards education, political education... the decade's objective needs to be directed to dismantle coloniality.

Dr. Barryl Biekman respond by using the situation in the Netherlands as an example to talk about the process of mobilisation and the hindrances. Not only from the side of the government but from the side of our own people; the African family. What we are facing too is the situation whereby academics chose to work with each other. What is not bad. Bad is it when they are separate themselves from the mass movement. Further she mentioned the process that make happened that an European Reparation Commission could see the light while we had already PARCOE in Europe. She mentioned problems with the documents in the sense that the government does not translate the documents that regards the DDPA and the Decade into the Dutch language so that everybody can understand why there is for instance an UN Decade for people of African descent.

Near all respondents after Dr. Biekman responded that they face similar circumstances and hindrances in their country. **Mr Guido**: supports the facts.

Mr. Adolf from Ivory Coast, living in Luxembourg, didn't know anything about the Reparation's movement. He notes that African leaders tend to follow the agenda set up by the Western

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world.... he will go back and share the knowledge he acquired here with as many youth as possible..

Mr. Kevin Roberson, independent journalist, notes that White supremacy runs rampant in the Dutch media world... as 98 % of the journalists in the Netherlands are white, there will be no coverage of anything pertaining the Decade.

Mr. Justin: without education, we won't be able to inform and empower our people.... We need to have/own our own newspapers, internet and other forms of media...

Baba Buntu on a question from **Abaysa Azarya:** We should clearly identify our Blackness as being African descent... Unity has been challenged...In the Reparations and African-centred education there should be no exclusion...

Ms. Mambo Desir on a question from **Abaysa Azarya:** We have to stay well, strong, healthy.... in Geneva; we need to document our extremely personal stories... we need to document what we feel, think, speak and act... write it down as a means for healing ... for becoming whole again...

Ms. Line Hilgros; since Durban after 15 years in France, Guadeloupe, Guyana was determined by the Codes Noirs/ the Black Codes... the claims for removing / replacing negative names in public places... what is of hindrance is that the Memorial Act should be changed as part of reparations....

8. SESSION 5: Conclusions & Agreements

8.1. General conclusions

- We note with concern that the achievements made at the WCAR, largely have been overlooked, marginalized and ignored by states around the world; Racism continue to affect people across the globe on all levels of existence, and the DDPA has not been effectively used to combat this;
- We appreciate the support given by African states and countries in the African Diaspora for the International Decade for People of African Descent 2015-2024 and urge states to intensify their support for the Decade, for Reparations and for all efforts to combat racism in ways that progressively transform the life situations of African people globally;
- We see the need to streamline all issues mentioned in this document to be inclusive of youth and both genders – in ways that ensure balanced representation and attention on all levels;
- We acknowledge the need for meeting spaces specifically for African youth but insist that youth must also be included in all processes in order to have meaningful impact.

8.1.1 On Afrophobia

is a term that has been adopted as part of fighting the deep rooted and accelerating racism against People of African Descent. The use of this term is enshrined in Human Rights Council

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resolution 21/33 of 28 September, 2012¹⁸. According to the Human Rights Council "It deplored the special form of discrimination faced by people of African descent". The restoration of this Afrophobia term in the UN Human Rights system is a matter of great importance to ensure recognition of the plight of people of African descent. We say "restore" because the term existed before within the UN in the form of "Negrophobia", a term far older than for instance "Anti-Semitism". It disappeared without replacement for the only reason that anything included the word or antonym, "Negro", had become out-dated. Additionally, the word was abused to dehumanise African People. Fortunately, we have made progress to get recognition for the term Afrophobia as a result of the advocacy of members of our Coalition and the support of the Working Group of Expert on People of African Descent. The term was also included in one of the resolutions of the Human Rights Council. In 2015, the High Commissioner for Human Rights, Prince Said, started to use the term in his statements. Regrettably the EU Group has consistently objected to the term Afrophobia and demonstrated its dissatisfaction with the High Commissioner on Human Rights use of the term, claiming that it could be a "dangerous" marker.

A key objective of the UN Decade for People of African Descent is to fight all multiple forms of racism, institutional discrimination, xenophobia, apartheid and related intolerance towards Africans and People of African Descent. In order to effectively combat Afrophobia it is important that we define what must be understood by this term or articulate how we operationalise this term so that together with our national governments we can effectively tackle the multiple form of the horrible crime against African People. We observe with great satisfaction the term is now being used by many people of African descent globally. But it is important to have consensus about the conceptual framework of the term. That is the reason why in the Netherlands the Decade Coordination Working Group organised a consultation Roundtable as well as online consultations to reflect and deepen the research covered by the conceptual framework of Afrophobia. The exercise has resulted in a long list of issues that in the opinion of the respondents, reflecting the conceptual framework of Afrophobia. The advice to the Dutch government was to support a scientific research to reach consensus about the conceptual framework of the term on basis of what sustainable policies and effective measures can be developed towards the implementation of the Decade programme of activities in the spirit of its theme, Recognition, Justice and Development. Nevertheless we as a community have, to take the lead in formulating the issues that we want to be part of the conceptual framework respective implementable and enforceable policies.

8.1.2 On Reparations

- We recognised the importance of incorporating an intersectional and gendered approach to the design, development, implementation and evaluation of reparations processes and programmes was reiterated. This includes in the determination of what is considered to be a reparations issue and the salience of developing projects and initiatives which seek to repair and provide remedies for the ongoing gendered, sexual

¹⁸ In the report of the WGPAD from its twelfth session adopted on 26 April 2013 the WGPAD affirmed that "The recognition by the Human Rights Council in its resolution 21/33 of the term "Afrophobia", as had been recommended by the Working Group, requires an active and systematic follow-up in order to assure the full implementation of this important assertion of the special and unique form of discrimination faced by people of African descent and assuring its equal use with analogous terms that are used to address the stigmatization and prejudice against ethnic, religious and other vulnerable groups."

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and reproductive violations and assaults on African women and men's dignity that are occurring today. It is important to challenge the perception and construction of African/Diaspora intellectual leadership as male and to explore women's contributions to African/Diaspora thought, political mobilisation, creative work, political theory and reparations politics. It was acknowledged that women of African heritage women have a long, rich history of producing unique ideas about race, gender reparations and the importance of intersectional perspectives in addressing the continuing negative impacts of enslavement, colonisation, neocolonisation and their shared legacies. It was emphasized that gendered approaches were not just for the benefit of women but also men and it was stressed that ensuring we incorporated a gendered approach was everyone's responsibility, not just that of women. The imperative of learning and teaching about the contribution of women activists.

- We acknowledged the various structures, including the various reparations commissions, which have been established across the African Diaspora to organise and mobilise people of African descent. It was however, pointed out that the International Social Movement for African Reparations (ISMAR), like all social movements has its own politics and questions were raised about whether all such structures have truly been set up in an inclusive manner, giving due recognition to previous organising structures and leadership efforts of African Diaspora civil societies. At the same time, the importance of institutional repairs as a form of self-reparations or self-repairs was recognised. In this regard, we acknowledge in some instances, there is a need to develop other forms of organisation to meet African people's varied needs and aspirations where there are gaps or incapacities in pre-existing structures. In this regard, the efforts of one of the cooperating organisational formations, the ENGOCCAR, (Europe-Wide NGO Consultative Council For Afrikan Reparations) was acknowledged given the fact that it predates the various commissions and was set up in recognition of the long-standing tradition of autonomous African social movement organisational development, mobilisation and organising forms in Europe. ENGOCCAR is an educational, advocacy and lobbying network in Europe for the global promotion of positive action to advance, effect and secure African Reparatory Justice. ENGOCCAR's campaign to establish Commissions of Enquiry for Truth & Reparatory Justice within European countries was highlighted. It was also recognised that there are a plethora of reparations litigation, administrative, social movement-building strategies that are taking place to help strengthen and build the movement for reparations and move campaigning efforts along.

8.2. Recommendations

8.2.1. On Afrophobia

1. WE call for continued – and intensified – attention to understand and eliminate racism, with special focus on discriminatory and exclusionary practices against African descent and immigrants within education, health, media, internet/cyber-racism, reproductive health, economic exploitation and marginalization, law, policing, border controls, policy making, gender and other fields of inter-sectionality;
2. WE firmly believe that a functional understanding of racism against African people must be based on the experiences of African people themselves; and by this we advocate for

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- recognition that there are particular forms of multi-tiered discrimination which continues to dehumanize African people specifically;
3. WE call for particular attention to – and the resolution of – the multiple effects of racism on African descendant communities; especially socio-political effects related to white supremacy, Eurocentric hegemony and Arab-led exploitation, manifesting through political manipulation, “tribalism”, Black-on-Black violence, spiritual stigmatization, breakdown of African family structures and escalating violence within the homes and communities of African descendants;
 4. WE insist that the children and youth of the global African community must be taught awareness and practical skills to deal with and combat racist experiences, for their inalienable right to self-determination and emancipation.
 5. WE insist that the term Afrophobia should receive consensus recognition in the UN and the High Commissioner’s use of it welcomed.

8.2.2 On Reparations

The following recommendations were offered in terms of building a gender just reparations movement:

1. The need to amplify women's voices, ideas and experiences within the International Social Movement for African Reparations (ISMAR)
2. The importance of connect with women scholar-activists in reparations groups, organisations, movements and communities of resistance
3. The necessity for conducting research into the contribution of women activists in particular as well as grassroots activists in general.
4. The imperative of learning and teaching about the contribution of women activists.
5. Implementation of relevant guidance from the report *What Happened to the Women* on women’s agency in the articulation of reparations mechanisms and in the design of reparations programs.¹⁹
6. Assuming a multi-pronged approach towards reparations which include establishing financial institution to prepare for and manage financial affairs; ethical; moral; scientific, environmental and educational reparations.
7. Where circumstances permit, to take direct legal action towards the state parties engaged in recidivist actions that continue to oppress people of African and the human, cultural and civil rights.

The following recommendations were offered by the Youth & Young Professionals

8. WE call for education of Africans around the issue of Reparations, since it is, by many, misunderstood to only include monetary compensation;
9. WE suggest that integral to Reparations must be the implementation of programs of African-centered education, political consciousness, health (physical, mental and spiritual), repatriation, empowerment, gender, leadership and capacitation;

¹⁹ https://s3.amazonaws.com/ssrc-cdn1/crmuploads/new_publication_3/%7BD6D99C02-EA4A-DE11-AFAC-001CC477EC70%7D.pdf pp.339-346.

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10. WE insist that integral to Reparations must be regulations that reduce and cease domination of external forces (or internal entities who work for them), especially within the economies of countries in Africa, the Caribbean and South/Latin America;
11. WE recommend that integral to Reparations must be to seek redress for atrocities - enslavement, expropriation and colonial exploitation – committed by European, Western and Arab states, corporations and actors; Reparations means “redress –please state in what form?
12. WE encourage all African communities and organizations to observe Africa Emancipation Day on 1st of August.

8.2.3 The Decade for People of African Descent 2015-2024

1. WE see the Decade as a platform to create awareness, implement training programs and set in motion practical solutions to demand and create justice for African descendants across the world; with specific attention to, racial profiling and stereotypes judicial discrimination, political prisoners, economic sanctions, trafficking, miseducation and misinformation in institutions of learning, invisibility and other matters of injustice;
2. Member States should at the heads of state and government level present the Durban Declaration and Programme of Action and the Decade Programme to their peoples as they have adopted it at the UN;
3. The decision by many NGOs to recognise the International Decade as the “Reparations Decade” should be welcomed and acted on;
4. The reduced, neglected and/or misappropriated resources for work against racism in the OHCHR should be restored and the Decade receive promised resources;
5. The Human Rights Council should hold a full day meeting on the 15th anniversary of the Decade at its September session at a high level followed by a full day meeting at the UN General Assembly. We call for unity between all African people; on the continent and in the Diaspora; we are one people and we oppose all attempts to keep us divided. The African Union African Diaspora Declaration and Program of Action (2012) is an excellent instrument to take into consideration while dealing with the DDPA and the implementation of the Decade, as well as, the African Union Agenda 2063; The Africa Union Women's Decade Declaration (10-20); The Post 15 (MDG/SDG) and Post 20 (Beijing) Agenda;
6. WE call for unity between all African people; on the continent and in the Diaspora; we are one people and we oppose all attempts to keep us divided. The African Union African Diaspora Declaration and Program of Action (2012) is an excellent instrument to take into consideration while dealing with the DDPA and the implementation of the Decade, as well as, the African Union Agenda 2063; The Africa Union Women's Decade Declaration (10-20); The Post 15 (MDG/SDG) and Post 20 (Beijing) Agenda.

Recommendations from the Youth

7. WE want the Decade to be a vehicle of support for – and cooperation between – youth and student movements in the Pan-African world that stand up for justice, decolonization and the right to education;
8. WE recognize that the Decade is linked to international, government-related processes, and that many young Africans see this as a limitation, since state processes often are

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founded on exclusionary, imperial and racist practices. We state that if the Decade is to be meaningful to the broader African community, it must be developed and managed (as members of civil society) on our own terms.

8.2.4 African (descent) Youth Development

1. WE encourage all stakeholders with a genuine interest for global African empowerment to prioritize youth access to programs with focus on intra-African trade, skills development, entrepreneurship, indigenous knowledge, financing, mentorship, history, cultural knowledge, exchange programs, languages and other capacities;
2. WE encourage all stakeholders with a genuine interest for global African empowerment to give specific focus to understanding and resolving crises concerning migration, refugees, poverty, unemployment, statelessness, civil unrest and other challenges affecting young Africans;
3. WE encourage all stakeholders with a genuine interest for global African empowerment to contribute to greater awareness about – and decolonial strategies to combat – strategies of white supremacy, oppression, domination, subjugation, cultural genocide, social injustice and economic exploitation exercised, explicitly or implicitly, by non-African interests, including European/Western, Arab, Chinese and other powers;
4. WE encourage all stakeholders with a genuine interest for global African empowerment to establish inter-generational working groups, where African youth and Elders mutually support and learn from each other (example: young people need mentorship and guidance from elders people, and elders can learn about use of new technologies and solutions from young people).

8.2.5 In perspective of the Global Coalition for the International Decade for People of African Descent consists of the follow: Core Programmatic Agreements

1. We call on all the progressive forces of civil society and the social movement to recognize the International Decade for People of African Descent as the “Reparations Decade”, with the understanding the our movements and the will of the people shall utilize the Decade to more concretely define what we mean by reparations and how we want to see them implemented. ... to concretely articulate the specificities of reparations at our respective a nation, regional and international levels.
2. We call for all the progressive forces of civil society and the social movements to demand the following of the respective nation-states where they are situated and/or focusing on holding accountable:
 - a. That each and every government issue a letter of commitment to support the International Decade and implement the programs and activities related to it.
 - b. That each and every government engage the forces of civil society and social movements representing people of African descent in their respective countries in a democratic process that enables people of African descent to determine the program and activities for the Decade in said country.
 - c. That each and every government create a budget to support the implementation of the Decade and associative programs, as determined nationally, regionally and internationally, and to provide additional resources, both human and physical, to realize its implementation.

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- d. That each and every government makes a commitment and public effort to mobilize their allies to support and promote the International Decade.
- e. That each and every government make the commitment to hold the United Nations accountable for fulfilling its obligations to the International Decade.
3. We call on the United Nations to create recognize People of African Descent as a “major group” within the international system and to create a Permanent Forum for People of African Descent to address systemic issues confronting this group throughout the world.
4. We call on all governments formally recognize via their legal instruments, the Transatlantic, and other slave trades of people of African descent, as crimes against humanity. And to pass the equivalent of Taubira’s Law as France and Senegal have done.
5. We call on the creation and enforcement of laws that target Afrophobic practices and acts, as they unduly violate the human rights and civil liberties of people of African descent and that mechanism for enforcing these laws and penalizing perpetrators of racism, racial discrimination, xenophobia and other forms of intolerance be instituted at all levels of government.
6. We call on all members’ states, progressive forces of civil society and social movements to collect and disaggregated data that enables the quantification and qualification of statistical evidence of acts of Afrophobia, racism, racial discrimination and xenophobia across all sections as they effect people of African descent.
7. We call on all the progressive forces of civil society and the social movements to join the Global Coalition in calling for five (5) major international convergences on the International Decade over the course of the next five (5) years: 2016 North America (Montreal, Canada at the WSF August 9th – 14th), 2017 Caribbean (Location and Date TBA), 2018 South America (Location and Date TBA), 2019 Europe (Location and Date TBA), and 2020 Africa (Location and Date TBA). The purpose of these gatherings will be sharpen our collective programmatic focus, build consensus on our demands, define and refine our strategies and work plans, and to reflect upon and assess our collective practice to continually improve upon it.

Supplementary

We support the call for an International Coordinating Summit on Reparations lead by the social movements, but inclusive of governments supportive of the reparations demands on the governments of Europe and North America. Mindful of elements or actions well underway in the Caribbean and Latin America – NO?

We further support the call for an International Coordinating Committee and Central Staff to advance the demand(s) for Reparations and other activities that impact full realization the goals of the Decade, including but not limited to its theme of, Recognition, Justice and Development.