



INTERNATIONAL COALITION
FOR PEOPLE OF AFRICAN DESCENT

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Position Paper: On the Restitution of the Debt of the Independence of the Republic of Haiti: Challenges and Prospects

The question of the restitution of the Haitian independence debt is not a well-known issue by the population for different reasons. First, pedagogical material does not teach about this sad side of the history of the country that collapsed the



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economy of this young republic almost twenty years after its independence. Second, some people who are part of the Haitian intellectual elite has a very particular attachment to France. It looks very Francophile; they behave like foreigners living on Haitian soil and have no relationship with the rest of the population. For them, the restitution of the independence debt is not an important issue since, according to their opinion, it was the Haitian authorities of that time that made a bad negotiation with the French then.

In Haiti, those who speak about the independence debt are people who dare and reject conformism and preconceived ideas. The Francophile and the West elite think that it is necessary to kick out the populists or people of the left from society by any means, by making people believe through the media that they are spraying problems like the castaños of the colonial times. When commemorating the bicentennial of independence (2004), in front of the Haitian National Pantheon Museum, President Jean Bertrand Aristide awakened the memory of the debt of Independence, in a ceremony on April 7th, 2003¹. He demanded for "restitution and reparation", and he claimed an amount of \$21.7 billion of dollars² that France should return to the Haitian economy.

The restitution of the independence debt is a national, regional, and global struggle because colonization was an immoral, racist, and discriminatory act that had serious consequences for all the victims of this injustice. As for Haitian society, it is doubly the victim of this injustice. First, a slave system denatured its population and then the colonizer forced it to pay 150 million francs, so that the independence of the country could be recognized by a colonial power defeated on the battlefield in Vertières on November 18th, 1803.

The payment of this debt is catastrophic for Haitian people, and it has completely changed the social, the political, and above all, the economic landscape of the country. Furthermore, it destroyed all the efforts of the fathers of independence. Symbolically, it was the colonization of the new republic in another form, a kind of financial neocolonialism, since it forced the country to go into debt until 1946, and since then, the country has been drowning in debt without being able to get out. Due to this reality, Haiti cannot feed its children or build schools that can guide citizens towards the path of progress.

Nowadays, the Haitian population lives in a very complicated socio-political and economic situation which is a legacy of the colony and the debt of independence. How can the return of that money be made possible to the Haitian economy? Does France have the courage to stand up to its slave-owning and colonial memory? These questions guide our reflection throughout the debate.

Midson JEAN BATARD

¹ Symbolic date in the Haitian collective imagination. It marks the death of Toussaint Louverture, one of the founding fathers of the Republic of Haiti.

² Haiti claims 21.7 billion dollars from France https://www.lemonde.fr/archives/article/2003/04/07/haiti-reclame-21-7-milliards-de-dollars-a-la-france_315970_1819218.html



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Position Paper on the Protection of Ancestral or Traditional Knowledge of People of African descent

The protection of traditional knowledge and cultural and artistic heritage constitutes of the specific rights that Afro-descendant people should have enshrined in international law, according to General Recommendation 34 of the Committee on the Elimination of Racial Discrimination CERD, adopted at its 79th session on September 8th, 2011. According to CERD:

From anthropology, "traditional" or "ancestral" knowledge is a set of knowledge that ethnic communities have preserved as part of their intangible heritage. It is a multi-epistemic collection of collective character; therefore, its appropriation is communal in accordance with the ethnic group to which it belongs. This collective character makes knowledge a cultural and life heritage of Afro-descendants. But it cannot be forgotten that in the same way that ancestral knowledge is a heritage, its application is relevant to the benefit of all humanity, that is, a contribution of the local communities that own it to the development of living beings and the harmony of the earth. This character of universal benefit of the ancestral knowledge must allow it to contribute to the benefit and well-being of the communities that own it. The benefit is collective and integral and must respond to raise the quality of life and living standards of the communities. The incentives obtained from the benefit and universal circulation of knowledge should be based on the autonomous decisions determined by the communities through their internal mechanisms of regulation, control, and organization.

How to protect the ancestral knowledge of Afro-descendant peoples?

The development and protection of the ancestral knowledge of Afro-descendant communities and peoples should be a recognition of their collective rights, as enshrined in Article 8J of the Biodiversity Convention and Andean Decision 391 of 1996 and other international norms and conventions that support the rights of cultural collectivities and ethnically minority peoples of the world.

Protection strategies.

Despite the existence of international norms to protect the ancestral knowledge of the communities, it is considered that the protection of ancestral knowledge is possible to the extent that the States recognize and guarantee the right to collective ownership of the territory as a constitutional guarantee for the communities to exercise their cultural domain. Another strategy for the development and protection of ancestral knowledge is to the extent that these communities reaffirm their ethnic condition, develop their worldview and identity, and strengthen their ethno-educational and productive systems. Likewise, the development and protection of ancestral knowledge is achieved to the extent that Afro-descendants raise their living standards and quality of life, have access to their natural, genetic and biodiverse resources, have a guarantee of food security and are stimulated in their sustainable technological and productive potential. It is recommended that the right to the protection of ancestral knowledge, cultural heritage and genetic resources of Afro-descendants will be included in the draft rights of Afro-descendant peoples.



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A Transformative Approach to Reparatory Justice

We of the ICPAD propose a different approach in our push for reparatory justice. A perspective that recognizes the state and international bodies' role in maintaining a system that further marginalizes the historically disenfranchised people. Therefore, we undertake reparations from a decolonial pan-African approach. We are working with the *constructive view* in our advocacy for reparative justice. It is an approach bent on transforming from an unequal and unethical world status to developing a new world (Táiwò, 2022).

Our approach to reparatory justice is beyond financial recompense; it recognizes the need for transformative changes to better the lives of people of African descent globally. We can observe the role institutional racism plays locally, regionally and internationally when dealing with the causes, impacts and solutions to global disasters. For instance, one of the leading causes of climate change is the violent process of capitalism, which is dependent on the exploitation of natural resources and the dehumanization of the working class (but more specifically, people of African descent). Therefore, in engaging and advocating for reparatory justice, climate change is part of that decolonial new worldmaking.

We propose an approach for reparatory justice that recognizes the state and international bodies' role in perpetuating and sustaining systems that further marginalize historically disenfranchised people. Take for example South Africa; it is a country with one of the highest levels of income inequality in the world, reflected by its having one of the highest Gini coefficients in the world at 63. The Gini Coefficient is a measure used to identify how wealth is distributed among individuals and households. A score of 0 reflects "perfect equality" while a score of 100 represents "total inequality". The high level of inequality can be attributed to South Africa's colonial history. After colonization by European powers and the establishment of apartheid laws, South Africans were systematically oppressed, denied access to resources, and prevented from pursuing self-deterministic activities that would have enabled the building of wealth and the creation of a society where all people have a say in what happens to and in their lives.

In the context of the United States, Professor William Darity Jr. and A Kirsten Mullen consider reparations as a vehicle in addressing the immense Black-White wealth disparity that has resulted from centuries of accrued economic disadvantage brought on by slavery, racially biased public policies and restricting the self-deterministic behaviours of American Descendants of Slavery (Darity, 2020). Many early estimates for the damages of slavery only calculate in terms of extracted labour and discount the psychological trauma, restriction of freedom, or the subsequent issues such as accelerated mortality and morbidity. The range measurements of the cost of slavery in the United States vary from \$33.4 billion - \$7 quadrillion (Darity et al, 2022).



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In moving forward, due to the varied nature of the experiences of People of African Descent within each locality, we advocate that the constructive view and “new worldmaking” emphasize input from those of the impacted communities in their localities. We recommend that the PFPAD establish the grounds to have an international reparations committee to work with each distinctive region in its particular context.

[The Pan-African Council \(PAC\)](#) is the premier global leadership and strategic development organization committed to advancing and uniting Africa and her Diaspora through international cooperation in the political, economic, and social spheres.

Chevy Eugene

Position Paper on the Rights of LGBTQ+ Africans & Afro Descendants

Introduction

United Nations member states purport to uphold human rights norms including the International Bill of Rights, the Vienna Declaration 1993, and the Durban Declaration and Plan of Action 2001. Nonetheless many LGBTQ+ African and African Diaspora sub cultural individuals and communities remain marginalized and excluded from universal human rights, globally. Notably, “the Bahamas is the only country of the 12 Caribbean countries in the British Commonwealth that has repealed homophobic legislation inherited from the colonial metropole. Despite British colonial satellites in the Caribbean gaining independence in the 20th century, these outdated laws which date back to 1861 have been retained by states and exclude some people of African descent from universal human rights. They contribute to intersectional individuals of African ancestry’s criminalisation, marginalization, and exclusion, e.g., in former British Caribbean colonies such as Jamaica, Guyana, and Trinidad and Tobago. Similarly, LGBTQ+ individuals in many African Union states are criminalized, marginalized, and excluded from universal human rights because of outdated colonial legislation, some of which have been recently updated to further criminalisation and socioeconomic exclusion of these sub-cultural minorities . For example, in AU states where sharia law such as Nigeria, LGBT+ individuals can face severe punishment including the possibility of death sentence, because of their sexual orientation and/or gender identity. It therefore remains imperative despite religious, cultural, and political mores and norms, that the PFPAD promotes and protects universal human rights, inclusive of LGBTQ+ African indigenes and members of the African diaspora. We therefore recommend the Zero Draft Declaration on Fundamental Rights of People of African Descent is inclusive of individuals of African ancestry affected by intersectionality and give examples where this can be achieved. This relates to Item 5 on the Agenda for the “2nd Session of the PFPAD.

Advocating an inclusive Declaration on Fundamental Rights of People of African Descent

To begin with, *Article 3* of the Zero Draft affirms equality and non-discrimination for all human beings. *“Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.”* Empirical evidence highlights people of African descent are generally marginalized, and intersectional LGBTQ+ individuals of African descent face further



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marginalization from social, economic, and cultural rights as well as civil and political rights, e.g., in aforementioned Commonwealth states. In that regard, state parties' precedents in transposing existing international human rights norms into domestic legislation have failed to realize universal human rights equally, generally, and globally in accordance with the Vienna Declaration 1993 and indeed the Durban Declaration and Plan of Action 2001. *The Draft Declaration can discourage inequality in individuals' access to human rights by making specific mention of this sub cultural minority.* This is in accordance with the 2030 Agenda for Sustainable Development, which includes goals and targets for the inclusion and participation of marginalized sub-cultural minorities, and indicators to monitor that this is achieved by state parties.

Secondly, *Article 5* of the Zero Draft affirms the right of people of African descent to exercise, without discrimination, the full spectrum of rights, including, Art. 5 (g) which affirms "the right to full, equal and effective participation in public and political affairs without discrimination, in accordance with international human rights law." The empirical evidence shows existing international norms have failed to protect the universal human rights of intersectional LGBTQ+ individuals including their rights to health, education, housing, equal justice before the law, and indeed the fundamental right to life in some instances, because of their sexual orientation and/or gender identity. Moreover, *Art.5 (i)* affirms "People of African descent have the right to a life free of violence and the right to physical and mental integrity, health, liberty and security of the person." In that regard, the empirical evidence shows that LGBTQ+ Africans disproportionately experience physical violence, as well as verbal, and psychological abuse which in some instances is state sanctioned. *The Draft Declaration offers opportunities to protect the human rights of this sub cultural minority, e.g., by making specific mention of our marginalization from universal human rights, globally. Collection of fully disaggregated equality data, in accordance with SDG 17.18 of the 2030 Agenda for Sustainable Development, facilitates UN mechanisms and civil society's monitoring of human rights violations that criminalizes and marginalizes LGBTQ+ communities, e.g. where this is sanctioned by state parties.*

Thirdly, Article 6 (e) of the Zero Draft affirms State parties should (...) "Provide effective protection for people of African descent, and review and repeal all laws that have a discriminatory effect on people of African descent facing multiple, aggravated or intersecting forms of discrimination." This is in accordance with SDG 16 of the 2030 Agenda for Sustainable Development which promotes peaceful and inclusive societies which provide justice for all. Notably SDG Target 16.b advocates state parties promote and enforce non-discriminatory laws and policies for sustainable development". *It is therefore imperative that the Draft Declaration explicitly advocates state parties repeal of discriminatory laws that criminalize and exclude intersectional LGBTQ+ African individuals from equality before the law, in order to be fair and just.*

Conclusion & Recommendations

The Draft Declaration on Fundamental Rights of People of African Descent offers opportunities for policy development to claim reparatory justice, reparations, and restitution including healing from intergenerational trauma as a consequence of the TTEA and colonialism. It is a fallacy to disregard inequality and discrimination in access to human rights which is a daily reality for many Africans and people of African ancestry globally. My recommendations are therefore that,



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- A) The Draft Declaration includes articles that discourage inequality in individuals' access to human rights, making specific mention to sexual orientation and gender identity, in order to be inclusive.
- B) The Draft Declaration affirms and advocates protection of human rights of LGBTQ+, Africans, e.g., by making specific mention to our marginalization from universal human rights, globally.
- C) The Draft Declaration should explicitly advocate repeal of discriminatory laws that criminalize and exclude intersectional LGBTQ+ Africans from equality before the law, in order to be fair and just.

H. B. Adédiran Olaiya, M.A.

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Position Paper - Afro-descendant Youth's Right to Life and Life with Dignity

Issue: The serious and widespread human rights violation to life, liberty, and security of person for Afro-descendant youth around the world is a matter that is long overdue to be acknowledged, addressed, and rectified in international forums, as governments continue to ignore, minimize, and even dismiss the relentless killing and early mortality of Afro-descendant youth. The statistical and qualitative data of this human rights violation shows that this is undeniably a global crisis. Cases of preventable, and sometimes intentional, deaths include: the killing of a Afro-descendant youth every 23 minutes in Brazil, the rate of Afro-descendant youth homicides in the United States, child mortality rates being twice as high for Indigenous peoples in Australia than other groups, and 48% of the world's childhood mortalities occurring in Sub-Saharan Africa alone.³

As significant as it is to push for the right to life for Afro-Descendant youth, it must be coupled with the push for the right for Afro-descendant youth to live with dignity. Life without dignity has justified the historic and present mistreatment of Afro-

³ Sharon D. Jones-Eversley et al., "Premature Deaths of Young Black Males in the United States," *Journal of Black Studies* 51, no. 3 (January 3, 2020): 251–72, <https://doi.org/10.1177/0021934719895999>; Nada Hassanein Usa Today, "Black Teens, Youth More Likely to Be Killed after Incarceration, Study Finds," *USA TODAY*, December 23, 2021, <https://www.usatoday.com/story/news/health/2021/12/23/black-youth-more-likely-killed-after-incarceration-study-finds/8997608002/>; "Forum Reports Black Genocide in Brazil to UN," Agência Brasil, December 3, 2017, <https://agenciabrasil.ebc.com.br/en/direitos-humanos/noticia/2017-12/forum-reports-black-genocide-brazil-un>; "Child Mortality | Closing The Gap," n.d., <https://ctgreport.niaa.gov.au/child-mortality>; <https://data.unicef.org/topic/child-survival/child-and-youth-mortality-age-5-24/>;



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descendant youth (and Afro-descendant peoples) worldwide, as governments have diminished the value of Afro-descendant youths' lives, dehumanized them, desensitized their deaths, and upheld the systems that were built to prevent their pursuit of happiness, freedom, justice, and equality.⁴ Although this should have to go without saying, Afro-descendant youth should be able to live a quality life without hindrance.⁵

Recommendations: It is imperative that the United Nations: publicly and explicitly acknowledge the needless killing and mortality rate of Afro-descendant youth, urge states to take responsibility for their involvement to this epidemic within and without their state, and create solutions at an international level, in collaboration with governments and civil society. We also suggest states proactively address the cause of these human rights violations, which are often rooted in structural racism, police and state violence, migrant issues, quality health care access, economic development (or stagnation), etc.

Furthermore, just as the PFPAD should not be a forum on Afro-descendant people but consist OF Afro-descendant people, such is the case with issues that affect Afro-descendant youth and their rights. As is stated by Status of African Youth Report, "If youth are not politically engaged, they are more likely to feel disenfranchised and frustrated. Long-term disengagement of youth can negatively impact the social cohesion of communities as well as their peace and security".⁶

We should strive toward political participation that truly reflects the entire Diaspora, including at the PFPAD. Youth should be in the position to exercise their rights through active involvement and participation in governance, policy making, and community engagement. We suggest, in order to allow greater accessibility for youth to PFPAD and to increase youth engagement, that resources be made available for common barriers to youth participation, such as financial resources, offering a list of organizations that are willing to assist youth to get involved through civil society, mentorship availability, etc.

Furthermore, we suggest open support by the Forum of the current body for youth through the International Civil Society Working Group Youth-Sub Committee of the UN PFPAD, and support for them to create a forum within PFPAD specifically for youth and youth issues, that can be presented at future forums through their appointment of a youth member on the PFPAD.

QADIRA MUHAMMAD

ICSWG Youth Sub-Committee for PFPAD and the [International Youth Leadership Institute \(IYLI\)](#)

⁴ Such cases include the effects of racial profiling of Black youth in Mexico ("Sobre El Perfilamiento Racial En México," n.d. <https://contextual.mx/contenido/sobre-el-perfilamiento-racial-en-mxico>), lack of financial and occupational prospects for youth in Chad (Africa at LSE. "Insecurity around Lake Chad is fuelled by the exclusion and grievances of its youth," March 23, 2023. <https://blogs.lse.ac.uk/africaatlse/2023/03/23/insecurity-around-lake-chad-is-fuelled-by-the-exclusion-and-grievances-of-its-youth/>).

⁵ See the following publication to read more about the effect of racial discrimination on youth: "Rights Denied," UNICEF, November 1, 2022, <https://www.unicef.org/reports/rights-denied-discrimination-children>.

⁶ Sydney Perlotto and African Union, "Africa's Future: Youth and the Data Defining Their Lives," *Population Reference Bureau*, September 2019, <https://www.prb.org/wp-content/uploads/2019/10/Status-of-African-Youth-SPEC.pdf>.



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Position Paper: BLOOD AT THE ROOT: VIOLENCE BY THE STATE

As the United Nations Expert Mechanism to Advance Racial Justice and Equality in Law (EMLER) visits the United States, Brazil, Sweden, and other countries in the world, it is evident, by testimony from impacted individuals of the African Diaspora, that structural and systemic racism exists and thrives within all the institutions we seek for remedy through justice. As quoted in American Police Crimes Against African Women and Women of Color, Randall Kennedy, author, and American Law professor at Harvard University states, *“Deliberately withholding protection against criminality (or conduct that should be deemed criminal) is one of the most destructive forms of oppression that has been visited upon African Americans.”*

As mothers and fathers, husbands, and wives cry over the bullet-ridden bodies of their loved ones; and as beaten, raped, incarcerated and torture survivors beg for change, we must realize that only revolutionary reconstruction at the Nation State level will end Afrophobic violence perpetuated by police and “deputized” vigilantes.

Therefore, we are asking the Permanent Forum of People of African Descent (PFAD) to conduct full and complete investigations into the assassinations, murders and political exiles of the following individuals. If, the PFAD determines that it cannot investigate these deaths, we ask that it determine which UN mechanism would be best suited to handle our request, and that the PFAD follow through with that mechanism until a proper investigation is submitted for its review.

It is our expectation that after the investigations are completed, or reviewed, by the PFAD that it will submit a statement to the Nation State, where the victim resided, demanding full accountability and reparatory justice for the actions taken on its doorsteps against these victims of African descent.

Marielle Francisco da Silva – Marielle Franco



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Assassinated 14 March 2018 Rio de Janeiro, Brazil

Brazilian Councilwoman Marielle was a staunch fighter for [women's, LGBT](#) rights and against police violence in the favelas. After speaking at *Jovens Negras Movendo Estruturas* (Young Black Women Moving [Power] Structures, [she and her driver were gunned down](#) while sitting in her vehicle.

Demand: Thorough investigation into the Brazilian government's collusion.

Foto: Mayara Donaria

Eleanora Fagan – Billie Holiday

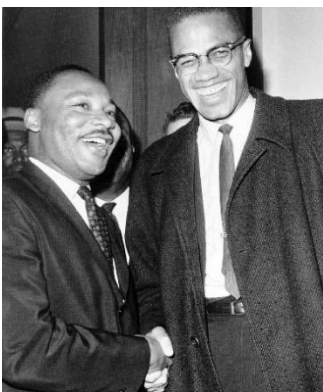


Tortured and Assassinated 17 July 1959, Metropolitan Hospital, East Harlem, NYC, USA

[Billie's refusal](#) to submit to the racist practices of her day made her a target of the United States government. She is considered one of the first, and directly involved, [assassinations](#) carried out by the United States in its "War on Drugs." There is sufficient evidence to prove that the US Government shackled Billie to a hospital bed, a guard was stationed at her door, friends were not allowed to visit, all her gifts of flowers, cards, and well wishes were taken from her room, and she was refused life sustaining medication. Billie is quoted as saying "They are going to kill me." They begin, Head of the Federal Bureau of Narcotics, and extreme racist, Harry Anslinger who assigned Federal Bureau Agent Jimmy Fletcher to indict her on drug charges.

Demand: Full and complete disclosure of the United States Government's assassination of Billie Holiday

COINTELPRO



"The FBI began [COINTELPRO](#) —short for a Counterintelligence program —in 1956 to disrupt the activities of the [Communist Party](#) of the United States. In the 1960s, it was expanded to include a number of other domestic groups such as the Ku Klux Klan, the Socialist Workers Party, and the Black Panther Party. All COINTELPRO operations ended [in 1971](#). Although limited in scope (about 2/10 of 1% of the FBI 's workload over a 15-year period), COINTELPRO was later rightfully criticized by Congress and the American people for abridging first amendment rights and for other reasons." (Vault.fbi.gov)

Beyond "abridging first amendment rights" COINTELPRO is alleged to be responsible for the assassinations of Martin Luther King Jr. (MLK), Malcolm X and Fred Hampton Sr., as well as numerous political prisoners of the Civil Rights War.



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Demand: Full and complete investigation of the assassinations of MLK, Malcolm X, Fred Hampton Sr. and other political prisoners of War, as well as Paul Robeson, Angela Davis, and other Black Communist party members, and [present day harassment by the United States](#)

Government including against UHURU and all protestors. Determination that COINTELPRO was a structure of the Cold War.

Assata Olugbala Shakur – JoAnne Deborah Byron



Tortured, Prisoner of War in Political Asylum 1984 – Present

Identified as a Political Prisoner as early as October 1973 by [Angela Davis](#), Black Panther and Black Liberation Army member, [Assata](#) was arrested and convicted of a crime she could not have committed based on forensic evidence. Placed in a men's prison, solitary confinement for 21 months, and forced to immediately surrender her newborn to the USA upon her birth in prison, Assata testifies to being beaten, refused medical attention, and sexually assaulted while imprisoned. Granted political asylum after escaping these horrendous conditions, New Jersey police still threaten to kidnap her. Although in asylum from 1984 to present, Assata was the first woman added to the [FBI's Most Wanted Terrorist](#) list as Joanne Deborah Chesimard with a \$2 million reward in 2013, 40 years after the fateful incident.

Demand: Full and complete forensic investigation into the incident on the night of 02 May 1973



Emmett Louis Till

Kidnapped, Tortured and Lynched 28 August 1955

Perhaps the murder that started the Civil Rights War, [Emmett Till](#) was a young man from Chicago caught in the Jim Crow racist practices of Amerikkka's deep South. Even after the full confession of the perpetrators the USA was not willing to thoroughly investigate one of the most horrific lynchings in the history of America. With a search warrant for his accuser's arrest, [sitting in plain sight](#), the US Government forced family, allies, and friends to find evidence to indict the killers at the federal level.

Demand: The posthumous federal indictment of Carolyn Bryant for the kidnapping, torture and lynching of Emmett Till, and a written apology to Mamie and Emmett Till's remaining family for the US Government's role in their torture and trauma by denying them justice for Emmett's lynching.

CONCLUSION

"Southern trees bear a strange fruit, Blood on the leaves and [blood at the root](#)" [Strange Fruit](#), Abel Meeropol



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“Many uneven and unfair structures of systemic racism seem to have mutated into forms even stronger and more difficult to dismantle. And making it all worse is the inability or unwillingness of too many of our political leaders and institutions to address matters of race –or to address it in an honest, nuanced, and constructive fashion, giving all of the raw histories, complexities, and emotions that it engenders. Tom C. W. Lin, [The Capitalist and the Activist: Corporate Social Activism and the New Business of Change](#)

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Position Paper: Cultural Genocide Against People of African Descent / Ancestry

The genocidal impact of systemic anti-Black racism is perpetuated across US and global institutions from the privatized prison industrial complex, discriminatory corporate policies and practices, and mis-education systems, directly linking to joblessness, homelessness, and the lack of adequate physical and mental health care. We are on a trajectory to extermination if the world does not eradicate systemic and structural racism.

These systems are interdependent and mutually reinforce the dehumanization of African descendants from the US to Africa and the Diaspora. Historical and current attempts to erase the rich cultural heritage of African ancestry is a strategy which devalues a people and their contributions to the entire world and society, while supporting white supremacy.

African American history, though mandated, is not taught in the public schools in many US states. Scholar Molefi Asante recently noted that despite many universities in Africa, none are African universities, as they all teach a Eurocentric curriculum and worldview. The origins of civilization are misappropriated and misattributed to European culture, as opposed to teaching about the genius of ancient and current African cultures. And the truth of the Maafa – the holocaust of African enslavement -- (trafficking, forced bondage, terror, torture and breeding) are denied. This is directly connected to the social outcomes we see today.

The deficit view of African culture is entrenched in schooling and the racist media. It feeds hatred, self-hatred and discrimination, and the hopelessness a marginalized population may display as community violence amid crushing poverty, state violence, and relentless dehumanization. The resulting systemic racial discrimination allows the ruling class to deny that African peoples have rich, shared, cultural roots while punishing our expressions of those very deep cultural memories. White domination of the education system omits the contributions, scholarship, and accomplishments of Black people from history books, the performing arts, and the mainstream media, promoting European norms which distorts and mis-educates, criminalizes melanin, and perpetuates fear and racism. This dehumanizes people of African ancestry as inferior, less than human as the US Constitution proposed, and supports the current racist, genocidal status quo.



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Recommendations

1) We urge the UN to request that nation states fully respect the unique and valuable historic heritage and contributions of People of African descent / ancestry by supporting an increase in funding more Black Educators, Artists, African Centered Curriculum, African American and Diaspora History (before enslavement, and since) for all Students, and community control of Schools, Museums, and Cultural Centers.

2) 60 yrs ago *Brown vs. Board of Education* cost Black teachers jobs, yet schools are just as segregated today. We demand reparations of funding and protection for African Centered Schools from pre-K-12 all the way through Historically Black Colleges and Universities (HBCUs) and Black-led Black Studies Departments. When Chicago closed 50-100 Black schools, a who's who of African Heroes and Sheroes' names, artwork, legacies, and images were deleted. These schools are / were cultural centers and the community's heartbeat. To close them is criminal, and genocidal.

3) Stop Pimping the culture - and poisoning African descendant children's minds. White corporate-owned media governed by the Federal Communications Commission such as Clear Channel and national radio station Co. Crawford Broadcasting are waging an audio war on Afrikan Youth. The main themes of the music are: materialism, misogyny, alcohol abuse, drug abuse and peddling, strip clubs, violence and murder. Nearly 80% of the songs broadcast on these monopoly networks to Afrikan teen targeted audiences refer to our women as ho*s and bi*ches! Research found the Clear Channel Radio programming to a predominantly European audience will play one song referencing violence for every 50 songs with violent lyrics for the Afrikan Youth targeted station. A 50/1 ratio of violence on Clear Channels station targeting Afrikan Youth in the Chicago market. Equally disparaging data showed broadcasts promoting sexually aggressive behavior had a 25/1 ratio of obscene sexual references on Clear Channels stations targeting Afrikan Youth as compared to European Youth. Notably, legendary poet/activist [Mutabaruka](#), has made the same critique of recent shifts in Jamaican music, harming society.

Several movements have been organizing and mobilizing throughout the country to combat this audio attack on the Afrikan community including the "Just Do Better " Campaign, Rage Against The Ratchet in Philadelphia, and the Clear The Airwaves Project in Chicago. We believe the content and frequency of the violent, obscene music that is being played on these stations has a direct psychological impact on the amount of negativity and violence occurring in the Afrikan Community of the Chicagoland area, nation and now influencing the globe -- promoting self-hatred, murder, disrespect, sexual assaults, and abuse of our women. An investigation on an international level is necessary to properly address this lethal attack on African descendants' human rights and very lives in the U.S.

We Charge Cultural Genocide

People of African descent / Ancestry are facing extermination if the UN and World do not join us quickly in intervening to affirm our humanity by protecting and ensuring our economic, social and cultural rights. The US must ratify this treaty.

Vickie Casanova-Willis



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Position paper: Forced migrations and Human Rights

From the Implementation Team of the Decade in Spain and the International Coalition of People of African Descent we continue to denounce the serious human rights violations against African people on the southern borders of Spain, Ceuta and Melilla.

Since 2014, at least 24,144 people have been reported missing in the Mediterranean Sea, the deadliest migration route today.

Tens of thousands of forced migrants crossing the Mediterranean Sea by boat from North Africa to the EU seeking international protection meet their deaths at sea, making it Europe's graveyard.

On June 24, 37 people from Sudan and Chad seeking protection lost their lives at the Melilla fence as a result of the lethal, violent and disproportionate actions of the law enforcement agencies of both: Spain and Morocco. Another 64 are still missing, the people who were returned to Morocco are still detained in jail. We watched as Moroccan and Spanish police beat dying victims to the ground instead of offering help.

Almost a year later, there has been no investigation, and Interior Minister Fernando Grande Marlaska has refused to appear before the European Commission. We continue to see how violence increases in the forces of order in Spain in a particular way and in general in other border contexts in Latin America, in the Darien jungle where citizens from Haïti in need of protection, and other african countries are being brutalized with total impunity, and how the people, governments and responsible administrations refuse to acknowledge the facts. The lack of investigation and impunity are a clear manifestation of structural and institutional racism.

RECOMMENDATIONS:

1. Reparatory justice also implies investigation, the cessation of impunity and the immediate cessation of the militarization of borders: States create a threat (people in human mobility, seeking international protection) to respond to said threat with violence, trampling on the humanity of African citizens, as well as the international instruments of protection that must be applied.
2. The response in the application of the Temporary Protection Directive with refugees from Ukraine shows that the EU and the world is capable, if there is political will, to implement a fair international protection and migration system that guarantees equal treatment and non-discriminatory for forced migrants seeking refuge, regardless of their race and ethnicity and in compliance with international human rights law. The EU is also complicit in promoting the externalization of borders in regions where systematic human rights violations are committed against Africans on the move.
3. Structural racism is killing us at borders, at sea, in the streets, we have to dismantle it. May this space be a space not only for reflection but also for action against all the racist structures that oppress us.



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