



in cooperation with the
**Europe Pan African Forum for People of
African Descent
(EPAF-PAD) and
the AUADS 6th Region High Council
Europe (AUADS-Europe)**

**Declared 2026 as the Year of the
Durban Declaration and Program of Action
Under the title
2026 YEAR DURBAN PLUS 25**

As result of the Pan African Roots Synergy Roundtable that was organized
on May 24, 2025 in Berlin, Germany
on the occasion of the celebration of:
62 years African Liberation Day;
13 years African Union African Diaspora 6th Region Declaration and
the commemoration of 140 anniversary of the Berlin Africa Conference.

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Germany, Berlin, May, 24, 2025

The Outcome Document to accompany the EPAF-PAD Berlin Declaration

The Background of the Declaration

2026 (August-September) will mark the 25th anniversaries of 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 to 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”. Time to evaluate, mobilize, organize, to reflect and educate, commemorate and celebrate and plan for the future.

Mandate

The mandate has been given to EPAD-PAD Chapter Berlin being the Central Secretariat in Europe to organize, mobilize and manage the expected results with regards to the Year. This includes the Program of Action, not in a vacuum, but in cooperation with Global Coalitions for the implementation of the Durban Declaration and Program of Action (DDPA 2001) and the UN International Decade for People of African Descent (IDPAD 2025-2034). The main objective is to realize a Campaign with the main objective of promoting political will to implement the DDPA in connection with the success of the IDPAD and to raise awareness of the significance of the DDPA, the Repair Program and the struggle against Afrophobia and fight for Afrophilia.

The Program

The Roundtable started with a formal libation that was led by honourable **Elder June Lewis**¹ by poured water on to the earth and called on the Ancestors of those present, to be with us in the moment. To guide us, be with us as we meet to discuss and make our decisions. Our forward journey will be tough, many obstacles that we face, with the ancestors with us, our journey will be easier.

Welcome Session

Welcome remarks by Moderator **Dr. Amina Tall**²

Dr. Tall started with reference to the historical importance of May 25th Day for Africa and its People in general and Global perspective. "This date, which is considered as Africa Day, is, like all important celebrations, a moment not only of joy, but also of pride, reflection and meditation. We are delighted We are gathered to remember, the wrong that was done in Berlin by the European leaders, a century ago. To have you as guests: your presence adds immense value to our event. Thank you for coming.

My African Brothers and Sisters, today we commemorate the establishment, on May 25, 1963, of the Organization of African Unity (OAU). It will be exactly 62 years to the day. At the 1972 event, Walter Rodney proclaimed that Black unity must be international because we live on every continent, through no choice of our own.... We identify with the African people of the African continent. We are an African people. And when we make this identification, we have no illusions about the fact that this is a very revolutionary initiative; it is a rejection of every other form of identification which some "whites" have asked us to accept. Historically, when we were taken as slaves, we were dehumanized, and converted from people into things! In the literature of slavery, an African is referred to as a piece of property. The struggle is universal because the system of oppression is universal. It is international and Black unity must be

¹ EPAF-PAD Delegate Chapter UK; United Kingdom Co-Chair of the IDPAD (Coalition)

² Member of the Management Board at PAWLO-Masoso e.V., a Pan-African women's organisation; member of the Berlin Women's Advisory Council and international networks for the protection of women's rights and improving gender equality in research and science; delegate on the Committee for the Environment, Nature, Green Spaces and Climate in the Mitte district

international because we are the world's most authentic international people: we live on every continent, through no choice of our own. We are saying "victory is certain" because we are the future, even perhaps most exploited and oppressed and must, of necessity, be the repository of freedom. Let me draw your attention to something which western universities and libraries practice: go into their libraries and check, you will find all entries listed".

Dr. Tall then congratulated EPAF-PAD and the AUADS 6th Region High Council Europe with the organization of this Day: "As a Delegate living in Germany, I'm proud with our website³, she said, and gave some advices as far concern the list of languages: "I have noticed that both African languages used there like Yoruba and Igbo are mostly spoken in Nigeria and in my opinion not representative of Africa as a continent. My mother tongue -Fulfulde-, for example, is in 3rd place behind Hausa (85 million speakers in 2021) and Swahili (80 million) in the whole of Africa. With at least 50 million people, it is the largest original nomadic ethnic group in the world, living in over 25 countries in West, Central and East Africa. Before the colonization of Africa, the kings of the Fulbe ruled over an area that was larger than the territories of Spain, France, Germany and Poland combined. In addition, there is "Bambara" with 30 million people in 10 countries".

After she introduced the Program of the Day, she announced the Roundtable as opened. "We have today an exciting lineup of activities ahead, so let's dive right in and make this event a memorable one."

The Opening session

Opening remarks by **Dr. Yonas Endrias⁴**

Dr. Endrias during his Opening remarks shared his views with regards to the three topics:

1. his involvement since the Durban Conference in 2001, before and after the WCAR;
2. his experience in the fight against Afrophobia in Germany;

³ www.epafpad.org

⁴ Coordinator Human Rights Education Development. Manager Volkshochschule (vhs) Berlin and the Black Adult Education Center Berlin. Delegate of the Europe Pan African Forum for People of African Descent, Chapter: Germany.

3. the Effect of the Berlin 1884 conference.

He repeated what he once said that we have to remind ourselves about the process, negotiations and whatsoever that lead to the adoption of the DDPA. Germany and all other UN Member States in Europe must be reminded that they voted in 2002 to adopt the DDPA at the General Assembly after the world conference. They must be reminded that the DDPA is the core of the IDPAD. Dr. Endrias referred to the statement on Reparations by Mrs. Esther Xosei (UK 2019) that “It is time that we as Africans and People of African Descent reclaim our power to address the issues impacting on our communities. We have to show concrete leadership in Europe in demonstrating the best strategies for implementing this International Decade. This means taking responsibility by way of stewardship in formulating the policy and programmatic changes we wish to see in exercising our rights to as a way of strengthening our rights as people of African descent, locally, nationally in full implementation of the IDPAD. We have to bring the youth, elders and all generations in between together, utilizing our community strengths and assets to compel supportive action from governments on a local, regional and national level”. 6th years later it looks like as if the time has stand still, despite the several UN mechanisms and resolutions to raise awareness and Political Will and we are here today to discuss the follow up process to successfully close the year of the Second IDPAD in 2034. We have to find solutions to overcome. We have to stay alert because there are still forces that want to kill the DDPA.

Set the Tone Address *by Dr. Barryl Biekman*⁵

Dr. Biekman in a detailed format, shared information about the importance of the DDPA, the connection with the African Union (AU), article 3Q Constitution and, the AU 6th Region Diaspora Declaration that we are celebrating to today and the connection with the UN IDPAD. She started by given information about the Background of the WCAR starting with the first and second WCAR, the Abuja Conference in 1993 and the deliberations with regards to the transformation of the AU in (July, 9, 2002) from the OAU (May 25, 1963); the 2004 establishment of the AU Pan-African Parliament and the AU ECOSOC. She advised to study the DDPA as if it is the Holy Bible, the most action-

⁵ HRH Princess of the Kingdom of Kush; Chair of the African Union African Diaspora Sixth Region High Council and co-founder of the Europe Pan African Forum PAD; Chair of the National Platform Dutch Slaverypast an associated member of the CARICOM Reparation Commission.

oriented document of the UN.

“The DDPA acknowledge[d] that . . . the Trans-Atlantic 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). 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 Program of Action (POA), of which items 4 through Item 14 are specifically directed at Africans and People of African Descent. These items among other things called for Member 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 forms of multiple racism, to be specific Afrophobia, (the term that referred to the specific form of multiple racism against African People)? In this regard she referred to the UN calls on Member States to promote effective actions and provide resources, reparations, compensatory measures, among other actions, at regional, national and international levels, which is in addition to paragraph 100 of the Declaration, in which UN Member States "recognize and deplore the untold suffering and harm inflicted on millions of men, women and children as a result of slavery, the Trans-Atlantic Slave Trade, apartheid, genocide and tragedies that have occurred, further noting that some States have already taken the initiative to apologize and repair, when appropriate, the serious and massive violations committed". The Paragraphs 165 and 166 under Remedies, Reparations, Compensation, are even important. And by recognizing during this Roundtable and reaffirming the DDPA as our guiding Declaration, we in fact can show all who until to date are demonizing the DDPA, that we

Africans in Europe in the heart of the former perpetrators, will not let anybody on our behalf boycott the implementation of the DDPA.

Why is the DDPA suppressed?

Why are governments, even after the Durban Review in 2009 and The UN International Year for People of African Descent in 2011 and after the start of the first IDPAD did not implement the DDPA and give it wide publicity? Many not even launched the DDPA? In the Netherlands Dr Barryl Biekman translated the IDPAD from English to the Dutch language. In 2001 we fought for the translation of the DDPA in the Dutch language.

Dr. Biekman: “In her foreword to the Declaration and Program of Action, Mrs. Mary Robinson, the former High Commissioner of the United Nations Commission for Human Rights, wrote that the Declaration with the Program of Action is a road-map that indicates the steps to be taken to put an end to racism racial discrimination, xenophobia and related intolerance and to prevent future occurrence. She went on to say that if pursued with energy and goodwill by all actors-states, the UN National institutions, intergovernmental organizations and non-governmental organizations this anti-discrimination agenda can bring hope and change to the lives of the millions of human beings in the world who are victims of racial discrimination and intolerance”. Let us continue to walk these talks.

Follow-up Sessions: Afrophobia as the heart of Racism against African People

Under the Tittle **Patronymic names, matriarchy, and the ongoing effects of colonialism on societies, cultures and structures in formerly colonized areas and as consequences of Ethnocide,**

Speaker ***Dr. Amina Tall***

Dr. Tall shared some interesting evidences about the heart of Afrophobia. She used several examples as evidence that Afrophobia still exists. A term that goes deeper into

the matter of Anti-Black Racism, she argued by using some specific elements of her scientific study on the strategies that was used to change the surnames all over the world that was given to the African enslaved ancestors when slavery was abolished. In addition, matriarchy worldwide and the ongoing effects of colonialism on societies, cultures and structures in formerly colonized areas need to be scrutinized. The film "Bonnarien" (means Good-for-nothing) is not just about French Guyana, but about the requests for name changes of patronyms worldwide. People generally feel very uncomfortable with surnames that one of their ancestors was given when slavery was abolished. Then there are the relationships with matriarchy worldwide and the ongoing effects of colonialism on societies, cultures and structures in formerly colonized areas. She highly recommends that all Pan-Africanist, Scholars, Scientist and Activists for Reparatory Justice must have seen the Film that has won many awards. What is the story behind the film⁶: In 1848, when France abolished slavery, French officers renamed former enslaved who had identification numbers. They were prohibited from using existing French names and were given names of plants, objects, places, or even the first names of former slave owners. To humiliate them, they were also given racist names such as Bonnarien (Good-for-nothing), Crétinoir (Stupid black), Grosses-Fesses (Bigbutt), and Trouabal (Shooting hole). Today, some people still bear those names, particularly in French Guyana. This film is inspired by this history. Dr. Tall's research shows that people in generally feel very uncomfortable with surnames that one of their ancestors was given when slavery was abolished. Then there are the relationships with matriarchy worldwide and the ongoing effects of colonialism on societies, cultures and structures in formerly colonized areas. Dr. Tall continued to explain that "Bonnarien" in the film realizes that she is not "no good" and allows herself to be more confident and true to herself. The film stems from anger, but carries a message of hope and strength. There is a hope that it will address post-colonialism and highlight this repressed moment of history, especially in a time of rising Afrophobia and related intolerance. Bonnarien, is about identity through different contexts, characters, and sets. Since the film is inspired by real events, hearing real testimonies from different audiences and meeting other experts at the European level like today will permit to discover new insights they bring to the film. Ethnocide refers to the attempt

⁶ Source: <https://fameshortsfilmfestival.com/film/bonnarien/>

to destroy the cultural identity of a particular ethnic group without killing its members, as would be the case with genocide. According to Wikipedia, ethnocide (also cultural genocide), or denationalization refers to the attempt to destroy the cultural identity of a particular ethnic group without, however, killing its members, as would be the case in genocide. This is achieved by banning and/or destroying the respective language, culture, religion, economic system and form of rule of the ethnic group in question. Instead of the old identity, a new cultural identity is imposed on those affected under threats and repression. The reason for such efforts is usually a racist feeling of superiority of dominant societies towards minorities of other origins. One of the aims is to accelerate the assimilation of the minority society into the majority society by abolishing cultural characteristics. A patronymic is any name derived from the name of a male ancestor. A matronymic is the same thing but for a female ancestor. Matriliney is the tracing of kinship through the female line and it may correlate with a social system in which people identify with their matriline, their mother's lineage. A matriline is a line of descent from a female ancestor to a descendant of either gender in which the individuals in all intervening generations are mothers. In a matrilineal descent system, individuals belong to the same descent group as their mothers. This is in contrast to the currently more popular pattern of patrilineal descent from which a family name is usually derived. Some cultures have not the same rules. If a culture has these then to not discriminate it combines both; that is, the matriline and the patriline are both given in each child's birth record like in Ethiopia. Lobis in Burkina Faso or the Bororo people of Brazil and Bolivia and even in Niger or some clans in Benin or Ghana for example live in matrilineal clans. Father-line surnames originated partly to identify individuals clearly were adopted partly for administrative reasons. In the 1979 Convention on the Elimination of Discrimination Against Women (CEDAW) the UN holds the view, in item (g) of its Article 16, that women and men, and specifically wife and husband, have the same rights to choose a "family name" as well as a "profession" and an "occupation". These three rights are a part of the document's list of rights related to gender equality meant to ensure women have equal opportunities to men. However, they signed but not yet ratified this UN Convention. Anyway, our work is intersectional and inclusive so that we are also committed to the well-being of everyone but also help in creating an egalitarian world where everyone can thrive. I'm aware that this information may mean a new chapter in the struggle for reparatory justice.

The decision that followed after the discussion was to put more emphasis on the adopted EPAC-PAD structure as far concern the implementation of the scientific committees on national level. Dr. Tall said that she is aware of the fact that scientist in the Americas and the Caribbean are more focused on the studies of the scholars in their region. It is a missed opportunity not to orient oneself on studies by scholars and Pan-Africanists in the Europe Region. This must change and sees it as an important task for EPAF-PAD.

The Germany experience

Speaker ***Dr. Yonas Endrias***

Dr. Endrias shared information with regards to three topics: the effect of the Berlin Conference in 1884; his achievements since the Durban Conference in 2001, before and after the WCAR and his experience in the fight against racism and Afrophobia in Germany. He referred to the role of Germany in Namibia and Kenya, the Herero and Mau Mau Cases. How Africans were also victims during the Europe War II and the Holocaust specific and the lack of recognition in the sense of Reparatory Justice. He spoke about Germany's migration policies in a Country that host the largest population in Europe, what became an example to follow in other European Countries. Dr. Endrias asked attention for the effects of Climate Change in Africa Countries. Dr. Endrias continued to say that by the 1st of January 2026, 25 years after the adoption of the DDPA, it must be clear for all the United Nation Member States that time for denial of the rights of People of African Descent to recognition, reparatory justice and development is over. With regards to the Berlin Conference initiated by, Otto von Bismarck, he reminded the audience that 1885, 140 years ago the Berlin Conference divided us and it is time that we unite and show the will to follow-up. For this reason, Dr. Yonas accepted the nomination of Berlin be the Lead in Europe with regards to the Year 2026 as the Year of the DDPA.

**Beyond the Crisis: African Emancipation and the Revolution
of Everyday Life centers on Captain Ibrahim Traoré of
Burkina Faso, who at 34, boldly confronts neocolonial
domination through conviction and Pan-African solidarity.
The answer to the Berlin Conference 1884-1885?**

Speaker ***Abdel Amine Mohammed***

In a world where an empire still speaks in drone strikes and debt traps, Captain' Ibrahim Traoré stands...undaunted. At just 34, he faces down the machinery of global power not with silence, but with conviction. He reminds us that dignity is not granted by the West; it is reclaimed by the people. While others bow to pressure, he raises the flag of Pan-Africanism high, refusing to let Burkina Faso be a pawn in neocolonial games. He is not just resisting; he is reimagining what African sovereignty looks like. And through his courage, he is telling every African: We do not have to ask permission to be free. But then, people take him for a genius, somebody "ahead of his time." Just like Kwame Nkrumah, Sékou Touré, Thomas Sankara...before him. They were all not born into the future — they moved toward the future. They were not abstract visionaries or utopian dreamers, who promise some utopian future to their people. They were rather grounded, clear-sighted, deeply rational individuals who simply understood the truth, the harsh conditions and realities their people are living in for many centuries. They saw what had been done to their people. And they understood — with sober clarity — what liberation and sovereignty would require. If these same men had been leaders in the Western world, no one would have labelled them revolutionaries. They would have been called pragmatic, strategic, intelligent, etc. But because they come from Africa, their common sense was treated like rebellion. Their rationality was met with violence. Why? Because to be an African leader in the 1960s, 70s, or even today, and to speak to imperial system and act with political clarity — that alone was enough to be branded dangerous by the West. These men didn't predict the future — it was the West that refused to move forward. Time itself was being held back, particularly in Africa. While the world turned, colonial powers kept Africa frozen. Not just metaphorically, but forcibly: through coups, assassinations, puppet regimes, and economic warfare. Europe and America arrested Africa's evolution and locked it in the past. What was 1960 for Lumumba was still 1860 for Belgium. The colonizers held Africa hostage, not only with bullets and tanks, but with debt traps, lopsided trade deals, and IMF "experts" posing as saviours. When soldiers couldn't be sent, consultants in "suite and tie" come with fake smiles.

So, no — leaders like Lumumba and Nkrumah were not exceptional minds of some imagined future. They were the normal product of a free, decolonized mind. And the fact that such clarity was criminalized tells you everything about the world order. When you kill such leaders, you don't just kill a man. You kill the futures he might have made

possible. You bury generations unborn under the weight of what could have been — futures stolen before they were ever lived. The brilliance of Lumumba or the discipline of Nkrumah were no accidents. They were expressions of what any healthy society could and should be. Mother Africa should have been allowed to thrive. But it wasn't allowed to. The conditions that allow normalcy to flourish were deliberately destroyed. And that's not just a crime of the past. We're living in the consequences today. The war in Congo today still echoes from the moment they murdered Lumumba. They didn't just eliminate a man — they assassinated an idea. And by killing the idea, they tried to kill the belief in that idea. They planted doubt across generations. That's psychological warfare across time. Because if you can convince people that justice is impossible — that dignity is naïve — you don't need to conquer them physically. They will stay conquered in their own minds. When we speak of Nkrumah, Lumumba, and Sankara, we're not talking about superheroes. We're talking about what should be ordinary. We're talking about the baseline of dignity, of leadership, of responsibility. Their dreams were not utopian — they just wanted their countries (and Africa as a whole) to function normally. But normal was not allowed. It had to be destroyed. Back then, the West had the relative power to keep Africa in chains. That power is now fading. And this is where we must speak of Ibrahim Traoré.

Burkina Faso — the land of upright people — has again produced a man of principle. First, they gave us Thomas Sankara, whose light was extinguished before it could reach its full blaze. Today, they give us Ibrahim Traoré — not a replica, but a continuation. A leader forged by fire — by war, betrayal, and colonial sabotage. And yet, he stands tall. Traoré isn't simply leading a country. He's confronting an entire system of domination. Most coups on the continent have just swapped one neocolonial agent for another. But not this one. Traoré is dismantling the system itself. He understands that security doesn't come from begging for French troops. He knows that sovereignty is meaningless under the watch of Western economic dictates. He recognizes that you cannot rent liberation from the outside — you must reclaim it from within. Traoré is not only resisting foreign militias — he is resisting Western-backed systems of predation. Every meeting with a Western diplomat is a battlefield, not different from a guerrilla warfare, it's just more polite. Smiles across the table mask knives behind the back. And yes, they have tried to kill him. At least twenty attempts on his life. Coups have been plotted, again and again.

Threats have been made. Propaganda machines are running. They fear him. Because what he represents is bigger than Burkina Faso. He is a rupture in the system. A refusal to obey. A leader choosing multipolarity, cooperation without submission, trade without exploitation. His policies — from gold nationalization to food sovereignty — are not just economic plans. They are declarations of civilizational dignity...hard earned emancipation. Today, Burkina Faso stands not just as a nation but as a symbol. And Traoré — whether you see him as a revolutionary, a believer, or a statesman — stands as one of the most important figures of our time. He's not perfect. No leader is. But the power he challenges, the system he defies — that is what makes his leadership historic. If the world doesn't rally behind leaders like him — who are willing to fight, not just speak — then we leave the fate of the global South to the same old wolves. Burkina Faso isn't just fighting for itself. It is fighting for all of us. And if Africa is allowed to finally enter the present, the whole world will be better for it. So let the West tremble. Let their towers shake. Let the systems of control and exploitation start to crack. Because our future is not theirs to dictate. Our future — if we're brave enough — belongs to US! So, let's end this in the words of our beloved Thomas Sankara: “La patrie où la mort, nous vaincrons!” – “Homeland or death, we shall overcome! “

The Netherlands Experience

Dr. Barryl Biekman

started by saying that the biggest issue that we have to overcome is the disunity amongst us as Global African People in Diaspora. Concluding observations has shown that this is an issue that we have to deal with in all corners of the Global and sectors of society. We have to find solutions that works, taken into consideration the international human right of freedom of speech and to establish organisations and institutions. But as we sit here today, we must be honest to ourselves that the disunity is an issue that hinders us to succeed in our Global Missions. That is one of the reasons why we cannot be successful in the short term. The problem arises within all sectors of societies, institutions and member states on national, regional and local level; the African Union and its organs; within the United Nations and institutionalised mechanism; the European and Caricom context. There was a time when the National Platform Dutch Slavery Past, the AUADS 6th Region Facilitators Working Group in the Netherlands and

the IDPAD Monitoring Working Group were the only Coordinating Bodies in the Netherlands on the issues it represented that there was unity. Some were trying to sabotage but that was an issue that we could overcome. But as soon the governments interfered and made financial means available, you saw the organizations and foundations rise like mushrooms from the ground and begin to demonize the existing organisations. Many communities started to claim their own space.

“On July the 1st, the Day of the commemoration of the Dutch slavery past and tribute to the African ancestors at the National Slavery Monument in Amsterdam, various groups demanded their participation to lay a wreath. We have also seen this state of affairs in recent years in the context of the AU 6th Region Diaspora Integration Process. Because of the different providers of Funds and Philanthropic institutions, people have also become more eager. Under the guise of the common good, they are unabashedly promoting their own interest. These are behaviours that we haven't yet found the answer to. In Europe we established the EPAF-PAD with the aim to unite the voices of the African People on several issues of concern with regards to the Reparation Compensation Agenda. Until to date I do not have any reasons to doubt that we will not succeeding in the productive results. On several issues we have shown our passion and dedication in finding solutions that works. For instance, the use of terms like Afrophobia or Afriphobia and Maangamizi.”

Afrophobia 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 resolution 21/33 of 28 September, 2012. 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 outdated. Additionally, the word was abused to dehumanize African People. Fortunately, we have made progress to get recognition for the term Afrophobia as a result of the advocacy of members of African Coalitions in Europe amongst others and with 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 IDPAD is to fight all forms of multiple 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 operationalize 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 organized from 2014 consultation roundtables 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 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 Program of activities in the spirit of its theme, Recognition, Justice and Development. She stressed that both the Program of Activities of the IDPAD and the DDPA must be fully and simultaneously implemented. " In the minutes that rest Dr. Biekman spoke about the process since 2013 to implement the IDPAD in the Netherlands and agreed to develop a template that will be used in the EPAF-PAD member states.

The importance of civil society engagement

Speaker ***Ms. Bridget Ohabuche***⁷

shared her experience as Young APAF-PAD Delegate with participants. She started by

⁷ EPAF-PAD Delegate Chapter Italy; member of the Afrofeminist collective Nwanyi and the Association of Sub-Saharan African Women and II Generation in Turin

honoring the Elders from whom she has learned a lot and praise Dr. Biekman for her guidance, coaching and leadership. Ms Ohabuche emphasizing the importance of the voices of the Civil Society, their engagement in the process of Reparatory Justice and the mobilization in the decision-making processes. The Year must be a podium for all who are committed to the mission of the Year on Europe level and the other Regions. All who committed to the mission of realizing the political will to implement the DDPA. She emphasized, the development of Information and Education Programs for beginners and gradulators with the aim knowledge sharing and capacity building about the DDPA. Reparatory justice is vital for addressing the historical injustices of slavery and colonialism that continue to affect People of African Descent, that is why we cannot leave the people at the grassroots level behind. It is our duty to develop mobilization strategies. She continued, that African Civil Society organizations play a critical role in advocating for equity, holding governments accountable, and promoting social transformation across Europe. These groups mobilize communities, push for policy reforms, and ensure African voices are included in the reparations discussions. International bodies, such as the United Nations, African Union, CARICOM, and the European Union, provide institutional frameworks supporting civil society involvement. Mechanisms like ECOSOC consultative status, UN Democracy Fund grants, and AU Civil Society initiatives help amplify advocacy efforts. These are information to educate the People about the mechanisms that has developed for their rights to speak. “The Europe Pan-African Forum for People of African Descent leads initiatives like the Europe Pan African Coalition on Reparatory Justice, emphasizing reparatory justice, anti-racism, and policy engagement. In Europe we are the EURO-AFRI-COM. Our mission is to advance the DDPA, demanding justice from European states. She then after shared her experience with participants about her first attendance at the UN during the CERD session in April. She shared all the inputs that has been produced to support the work of the Permanent Forum for People of African Descent, the Working Group of Experts on People of African Descent, the CERD and in the Context of the African Justice Year. She mentioned the inputs during the London Pan African Congress on 125 Year after and during the Side Event during Permanent Forum Session on Land Rights and Law. She recalled that on the list of EPAF-PAD Chapter Italy is the organising of a Roundtable on the role of Vatican City in the enslavement of our People.

During the deliberations, participants were convinced that the implementation of the Second IDPAD 2025-2034 would only benefit from the full Political Will of the United Nations Member States on regional, national and local level. It is therefore the time to come in Action, not in a vacuum but with the intention to mobilise Global Support for the adoption of the Year 2026 as DDPA. The all-over mission is to campaign for the full implementation of the DDPA and the Programme of Activities of the Second Decade (2025-2034) in accordance with the principles of Recognition, Justice and Development.

During the brainstorming sessions, participants also considered the legal anchoring of the grounds of race, ethnicity and nationality in Article 1 of the various constitutions. The ensuing discussion has made it clear why some countries have not included these grounds in question in their constitution. Germany for instance did not include Race as a ground in article 1. He explained the historical background of this decision.

Closing session

Dr. Yonas Endrias

As the Coordinator of the Berlin EPAF-PAD Chapter thanked the participants the speakers and in particular Dr. Tall for her chairwomanship and Dr. Biekman for her Leadership.

He thanked for the trust in the EPAF-PAD Chapter Germany and the mandate to nominate our Chapter as the Central Coordination Point for the Durban Plus 25th Process. By “1st of January 2026, it must be clear for all the United Nation Member States and related institutions that time for denial of the DDPA is over.

With regards to the Berlin Conference initiated by Otto von Bismarck, he reminded participants that 1885, 140 years ago, the Berlin Conference “divided us, divided Africa, took our land and its resources it is time that we unite and take back what belong to us, dignity and bringing back the sense of belonging. We have now to show the will to follow-up a Campaign to reach the Goal, the Goal of unity.... the proposal to declare 2026 as the Year of the DDPA I experience as a logical step towards a Global Campaign to start in the Europe Region for the full recognition of the DDPA. The Year must be a Mass Movement as it was in 2001”.

He then declared the Roundtable as closed.