

# **REPORT**

# African Diaspora Conference in the Americas

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# **Foreword**

It is with an unwavering sense of purpose that we present this Report of the First Conference of the African Diaspora in the Americas, a historic milestone held in Salvador, Bahia, on 29–31 August 2024. This event went beyond being a simple gathering, establishing itself as an act of political affirmation, an exercise in memory, and a decisive step in the reconfiguration of global governance.

The choice of Salvador, the city with the largest Black population outside the African continent, was laden with profound symbolism. The capital of Bahia welcomed the voices of sisters and brothers from Brazil, the Americas and the Caribbean, giving concrete form to the concept of *Amefricanidade* and reaffirming Brazil as a strategic part of the African Sixth Region. The tone of the discussions was permeated by a spirit of renewed Pan-Africanism, demonstrating that the experiences of the Brazilian Diaspora resonate with, and find solidarity in, the trajectories of resistance throughout the Americas.

The Conference fulfilled its fundamental role of listening, establishing an unprecedented and comprehensive dialogue between the vanguard of the Black Movement, leaders of traditional communities, intellectuals, and representatives of civil society and the State from various nations. Holding this event on Brazilian soil, the first outside the African continent, represents a recognition by the African Union of Brazil's strategic importance. This event represented one of the key engagements with civil society, laying the groundwork for the Pan-African Congress and reinforcing Brazil's historic and unbreakable connection with the mother continent.









This spirit of unity and interconnectedness is the very essence of the African philosophy of *Ubuntu*: "I am because we are." The Conference was the practical manifestation of this principle, in which the recognition of the other's humanity strengthens our own, and the struggle for equality and justice in one country propels the struggle across the entire continent.

The successful holding of this Conference honors the Brazilian State, which has demonstrated its unwavering commitment to the agenda of racial equality. Acting in coordination with several other ministries, the Government of the State of Bahia and institutional partners, the Ministry of Racial Equality (MIR) succeeded in promoting an environment of dialogue and cooperation that transcended borders. Within MIR, there is a firm conviction that its mission is to transform the reality of the most vulnerable, ensuring that the Black population, quilombola communities and traditional peoples occupy spaces of power and decision-making.

The Conference of the African Diaspora in the Americas is an expression of Afrofuturism in its most powerful form: it is the act of cultivating memory, acknowledging the past and, at the same time, building a future in which our humanity is fully recognized.

The Report that follows provides a detailed synthesis of the entire process, including the Thematic Dialogues on Memory, Reconstruction, Restitution and Reparation, and Pan-Africanism. The document culminates in the Letter of Recommendations of the African Diaspora, the main political legacy of this meeting, intended to inform the 9th Pan-African Congress and to guide public policies on reparative justice throughout the world.

The letter representing the official position of the African Diaspora was formally presented to the African Union and the Government of Togo during the governmental session of the Conference held on 31 August 2024. Documented as a reference instrument, this Charter will be incorporated into the discussions and agendas of the 9th Pan-African Congress, contributing essential recommendations and perspectives of Afro-descendant populations. May this Report serve as a beacon, inspiring all to walk together, for our unity is our greatest strength.









#### Anielle Franco

Minister of Racial Equality

Government of the Federative Republic of Brazil

# Foreword

It is with great honor that we present the Report of the Conference of the African Diaspora in the Americas, held in Salvador from 29 to 31 August 2024. This document synthesizes the debates, deliberations and follow-up measures produced in a historic meeting which, for the first time, took place outside the African continent and, in a structured manner, incorporated the substantive consultation of the African Diaspora in the Americas into the preparatory cycle of the 9th Pan-African Congress.

Salvador, marked by its profound African ancestry and recognized as hosting the largest Black population outside the continent, was the ideal symbolic and political setting for this Conference. By hosting it, Bahia reaffirms its identity and its role as a strategic territory for international dialogue on racial equality, justice, historical reparation and cooperation between African peoples and their diasporas.

Organized in partnership between the Government of Brazil, the African Union, the Government of Togo and the Government of the State of Bahia, with the active participation of local governments, universities, social movements and civil society organizations, the Conference consolidated a plural environment committed to agendas that are essential to contemporary Pan-Africanism, including memory, reparation, restitution, economic development, culture, scientific innovation and human rights.

For the State of Bahia, through SEPROMI – the Secretariat for the Promotion of Racial Equality and of Traditional Peoples and Communities of the Government of Bahia, taking part in this process as a strategic partner constitutes an institutional milestone. Our State remains committed to









promoting public policies that recognize the centrality of the Black population in the formation of Brazil and contribute to the permanent struggle against racism, strengthening alliances and advancing a global agenda of reparation, dignity and shared development.

This Report underscores that the Conference constitutes a decisive step towards the 9th Pan-African Congress, to be held in Lomé, Togo, in December 2025. The contributions gathered here nourish the renewal of Pan-Africanism and reflect on the role of Africa and the Diaspora in transforming multilateral institutions and in building joint strategies for the future.

# Ângela Guimarães

Secretary for the Promotion of Racial Equality and of Traditional Peoples and Communities

Government of the State of Bahia









# 1. Introduction



Source: Agencia Brasil – available at: <a href="https://agenciabrasil.ebc.com.br/direitos-humanos/noticia/2024-08/conferencia-da-diaspora-africana-nas-americas-debate-pan-africanismo">https://agenciabrasil.ebc.com.br/direitos-humanos/noticia/2024-08/conferencia-da-diaspora-africana-nas-americas-debate-pan-africanismo</a>

The Conference of the African Diaspora in the Americas, held in Salvador, Bahia, Brazil, on 29 and 31 August 2024, brought together representatives of governments, the African Union, international organizations, intellectuals, leaders of Black movements, traditional peoples and communities, artists, and civil society organizations from the Americas and African countries.

Conceived as a preparatory stage for the 9th Pan-African Congress, to be held in Lomé, Togo, in December 2025, the Conference aimed to consolidate a common political agenda for the African Diaspora in the Americas, aligned with the axes of Pan-Africanism, memory,









reconstruction, reparation, and restitution promoted by the African Union. The 9th Congress, whose theme is "Renewal of Pan-Africanism and the Role of Africa in Global Governance: Mobilizing Resources and Reinventing Ourselves for Action", will have the Conference as one of its preparatory events.

The Conference has become established as a historic milestone: it is the first official preparatory conference of the Pan-African Congress that seeks to strengthen the position of the Diaspora as the Sixth Region of the African Union and to amplify its voice in global debates. This Conference constitutes a strategic action within the framework of the "Decade of African Roots and the African Diaspora" (2021–2031).

The event resulted from a partnership between the African Union, the Government of Togo, the Federal Government of Brazil and the Government of the State of Bahia. It also benefited from the institutional support of the Federal University of Bahia (UFBA) and the Brazil Africa Institute (IBRAF). Within the Federal Government, the organization and execution of the Conference involved extensive coordination among the Ministries of Racial Equality, Foreign Affairs, Culture, the Palmares Cultural Foundation, Human Rights and Citizenship, Agrarian Development and Family Farming, as well as the team from the Presidential Communications Secretariat.

As the country with the largest Black population outside Africa, and with two decades of institutionalized policies to promote racial equality, Brazil was chosen by the High Ministerial Committee of the African Union on the Decade of African Roots and the African Diaspora, chaired by Togo, to host the meeting of the Sixth Region, which comprises the African Diaspora in the Americas and the Caribbean. The African Diaspora in the Americas is estimated at 200 million people (United Nations High









Commissioner for Refugees – UNHCR/ACNUR), of whom around 113 million live in Brazil.

Over two days of discussions, central issues for Black and Afrodiasporic populations were addressed, such as historical and contemporary reparations for colonialism and slavery, policies on memory and the restitution of cultural property, South–South economic and educational cooperation, and the strengthening of the institutional participation of the Diaspora in decision-making processes.

As a result, the Conference produced a Letter of Recommendations addressed to the African Union and to the States of the Americas, containing concrete proposals in the fields of education, culture, development, political participation, and the protection of traditional peoples and communities, intended to inform the debates of the Pan-African Congress and to guide public policies aimed at racial equality and reparative justice.

The global vision of the Conference was articulated by Brazil's Minister of Racial Equality, Anielle Franco, at the inaugural session in Salvador, when she described it as "a significant international space for promoting the exchange of policies on memory and reparation and for advancing discussions on the importance of historical truth in repairing the harm caused by slavery." This perspective guided the debates, with a focus on building an agenda for reparative justice and strengthening transatlantic ties.

This report provides an overview of the Conference, detailing its objectives, structure, participants and the theoretical foundations of the discussions, as well as the analysis of its outcomes and the presentation of the "Letter of Recommendations", which constitutes the main political legacy of the meeting.









# 2. Objectives, Participants, and Thematic Pillars

The Conference of the African Diaspora in the Americas sought to foster dialogue between diverse civil society actors and governmental representatives. The structure of the event was designed so that, on 29 and 30 August, civil society could gather for in-depth discussions, culminating in the preparation of a cohesive document to be presented to the Pan-African Congress.



Source: Federal Government archives

The Conference aimed to broaden the pathways for the renewal and expansion of Pan-Africanist debates, connecting the agendas of the African









continent to the context of the Diaspora. The main expected outcome was the submission of the "Letter of Recommendations" to the High Ministerial Committee of the African Union, expressing the position of the Sixth Region on the themes of the Decade of African Roots and the African Diaspora.

The profile of participants reflected the diversity of the Diaspora. More than 50 delegations from African countries and from the Americas were present, bringing together experts, researchers, cultural figures, leading voices from social movements, and representatives from the public and private sectors. This plurality of voices ensured that the debates were multifaceted and closely connected to the realities experienced by Afrodescendant people in this diasporic context.

The structure of the event was organized to ensure interaction among participants over two days dedicated to civil society:

- 29 August (Federal University of Bahia and Historic Centre): The first day began with an institutional opening ceremony at the Federal University of Bahia (UFBA), followed by thematic dialogues that introduced the four pillars of the Conference. The afternoon was devoted to cultural activities in the Historic Centre of Salvador, providing an immersion in Afro-Brazilian heritage.
- 30 August (Wish Hotel Bahia): The second day constituted the core of the deliberations. Participants divided into thematic break-out sessions to deepen the debates and formulate proposals. The day concluded with a plenary session for the adoption of the Letter of Recommendations, followed by the closing ceremony of the Civil Society Conference.
- 31 August (Bahia Convention Center): The third day brought together government delegations from around 50 representations. This governmental segment of the Conference was the occasion for the formal









delivery of the Conference's Charter of Recommendations of the Diaspora to representatives of the African Union and the Government of Togo.



Source: Federal Government archives

# **Thematic Pillars**

The deliberations of the Conference on the African Diaspora in the Americas were structured around four interconnected thematic pillars that guided the dialogue: Pan-Africanism, Memory, Reconstruction, and Reparation and Restitution. These themes were conceived in a logical sequence: Pan-Africanism as the ideological framework; Memory as the act of recovering identity; Reconstruction as the project of material transformation; and Reparation as the mechanism of justice to enable this transformation. Together, they provided a robust analytical framework for the elaboration of policy recommendations, addressing the historical,









cultural, political, and economic dimensions that shape the contemporary Afro-diasporic experience.

To better ground the debate on the Conference themes, teams were formed with researchers from the African Union and Brazilian universities to develop guiding texts. The guiding texts, by theme, from the four Roundtables held at the Conference are presented below:

# **BREAK-OUT SESSION I - PAN-AFRICANISM**

**Prepared by:** Dr. Gnaka Lagoke (Lincoln University, PA) and Dr. Richard Santos (Federal University of Southern Bahia)

Peoples of African ancestry developed and consolidated a spirit of racial solidarity and unity birthed out of the common experience they endured under similar systems of White Supremacy based on dehumanization, exploitation, expropriation and dispossession, such as slavery, colonialism, segregation, apartheid, neo-colonialism and neo-liberalism. The notion of racial solidarity took the name of Pan-Africanism around the first Pan-African conference organized by Henry Sylvester Williams in London in 1900. The main aim of Pan-Africanism, which is an idea, a concept, a political ideology, a movement, a process, is the restoration of the cultural, political, economic and social sovereignty of Africa and its peoples. Its values are freedom, justice, unity, pride, and dignity.

The idea of the Pan-African consciousness was present in the struggles to end slavery, colonialism and apartheid. It was present in the construction of the Quilombos in Brazil, in the Haitian Revolution, in the revolts of Maroons and in the resilience of the underground railroads. It was also present in three currents in force in the 18th and 19th centuries, which shaped the process of unity and freedom of peoples of African ancestry. These currents are the Back to Africa Movement, with the creations of Sierra Leone and Liberia for returning freed slaves respectively by Britain and the United States, Ethiopianism (movement about independent, black-led churches)









and Pan-Negroism. Pan-Africanism as an articulated and structured 20th century process and phenomenon is a confluence of these three currents.

The critical examination of Pan-Africanism shows that the movement experienced credence through incremental stages. Pan-African gatherings were labeled under specific names by their respective organizers who each time took the movement to an ascending stage. Henry Sylvester Williams was one of those who coined and popularized the word "Pan-Africanism". He organized the first Pan-African conference in London in 1900.

W.E.B. Du Bois was one of the earliest theoreticians of the framework. He organized five Pan-African congresses, 1919, 1921, 1923, 1927 and 1945, all in western cities. The last one (1945) took place in Manchester and was rightly dubbed the Manchester Congress. George Padmore, seconded by Kwame Nkrumah, was its chief architect. Its focus was on the decolonization of Africa. It was a militant reaction of Pan-Africanists, who felt an indignation, when Italy invaded in 1935 Ethiopia, the unconquered. Marcus Garvey, the greatest champion of the Back to Africa Movement in the 20th century, was the one who transformed the Pan-African movement into a mass movement, with his organization, the Universal Negro Improvement Association (UNIA), which claimed hundreds of chapters across the globe.

Kwame Nkrumah who led Ghana to independence in 1957 took Pan-Africanism to the state level. He was the first African leader to make Pan-Africanism the foundation of his governance. During the 1958 Accra conferences (the Conference of Independent African States and the All-African Peoples Conferences), Pan-Africanism became a multiracial ideology. So did the notions of African personality and African community, associated with the phenomenon. Tunis (Tunisia) and Cairo (Egypt) respectively hosted the two iterations of that series respectively in 1960 and 1961. The notion of Black Power embodied by independent Ghana was transformed into a movement and a battle cry in the United States of America, and which touched both the continent of Africa and the Caribbean.









Dissenting approaches expressed by African leaders about the Cold War, the doctrinal opposition between socialism/communism and capitalism, the war in Algeria, and the Congo crisis further divided the African political elite who formed groups according to their ideological affinities. To compromise, they met in Addis Ababa and created on May 25, 1963, the Organization of African Unity (OAU). Pan-Africanism thus reached the heights of the continent. The OAU vowed to support the fight for decolonization, the dismantling of apartheid and committed to fulfill its mission through regional economic integration.

There is a need to renew Pan-Africanism considering the challenges and demands of the 21st century. This renewal is linked to, for example, the inclusion of the Minoritized Majority in the case of Brazil, the struggle for reparations, the reaffirmation of the sovereignty of African countries, in the face of global geopolitical disputes and the persistence of neocolonial practices, and combatting police brutality against people of African Descent. It is also linked to the Ubuntu Philosophy of interdependence and unity, connecting the African continent and the Americas, promoting self-discovery, the reclaiming of humanity, memory restoration and integrated development of Africa and its peoples. Through the following draft recommendations, we aim to renew and reaffirm Pan-Africanism enriched with the Pan-African concept of the Ubuntu philosophy:

# **Draft Recommendation 1**

- Strengthen around the Ubuntu philosophy Pan-Africanism in the 21st century, characterized by the recognition of the cultural, spiritual and linguistic unity and circularity between African peoples and the Diaspora, made up of their emigrated communities and populations of African origin living in countries on other continents;

# **Draft Recommendation 2**

- Mainstream the ideals of Pan-Africanism and the Ubuntu philosophy in efforts to seek reparations and to reform international institutions and policy making within states by increasing the representation of African countries in









international organizations and fora and coordinating positions between African and Afro-diasporic countries on topics of common interest in these fora and organizations.

#### **BREAK-OUT SESSION II - MEMORY**

**Prepared by**: Dr. Sheila Walker (Global African Diaspora), Dr. Helena Theodoro (Federal University of Rio de Janeiro – UFRJ) and Dr. Thula Pires (Pontifical Catholic University of Rio de Janeiro – PUC-Rio)

Many of us have been taught, and some of us have believed, that our African ancestors brought nothing with them to contribute to the foreign lands in which they found themselves west, east, and north of the continent, mostly, but not always, as a result of being enslaved. Like so much else that we have been taught, that is not true. Africans brought to the Diaspora rich memories of home that they recreated against fierce opposition from colonizers. They innovated cultural forms based on African memories that we have inherited and are perpetuating, knowingly and deliberately, or not.

In thinking of memories, we need to consider those that have been forgotten and need to be revived and shared for us to better understand ourselves and our relationships with each other. An example is the African names that have remained, with their significance usually unacknowledged, on the Pacific coast of South America and even in the North of the United States. These memories are encoded in a complex patchwork quilt of multiple African origins that exist throughout the Diaspora. To live beyond individual minds, memories must be shared and manifested in collectively practiced cultural forms. We must learn to decode and recognize them as dynamic elements of our everyday lives, as well as of our special commemorations, an interesting term that tells us so much.

To speak of Pan-African memories we need to go beyond the Atlantic. The African Diaspora is present in unexpected regions in the world, which is illustrated, for example, by the Zar spiritual system in the Persian Gulf, which









is of East African origin. An essential issue in the Diaspora is the synergy established between Africans and other Africans. Explanations about religious syncretism involving Yoruba Orishas and Catholic saints in Bahia seemed to ignore that the first cultural fusions would have been a synergy between Africans and other Africans, not with Europeans.

How can we operationalize African/African Diasporan memories for Pan-African purposes for the 21st century and beyond as our ancestors did in the past in creating cultural forms that still determine our behaviors today? Bob Marley from Jamaica sang in the late 20th century, based on inspiration from equally Jamaican Marcus Mosiah Garvey in the early 20th century: Emancipate yourself from mental slavery, (others can free our bodies,) none but ourselves can free our minds.

Since African memories provide the basis of African Diasporan cultural creativity, Diasporans and Africans need to know basics about Africa as a foundation of a Pan-African consciousness. Africa is the continent of origin of all modern human beings, homo (and surely femina) sapiens, based on the latest findings of paleontologists, geneticists, and linguists. Africa is also the most diverse continent genetically, culturally, and linguistically. We must distinguish between ethnic groups and language families. Bantu, for instance, is not an ethnic group, but a language family that includes about 1000 languages, some of which have dialects.

To understand the Diaspora and know how to identify what we see, we must know which Africans found themselves in which parts of the Diaspora and created which new cultural forms reflecting their African origins. In Bahia in Brazil, such specific African origins are evident in the named Yoruba, Jeje, and Angola spiritual nations. The slavevoyages.com data base, using records from more than 35,000 trips of ships bringing enslaved Africans to ports in the Americas, is the indispensable source for knowing which Africans were taken from where in Africa to where in the Atlantic World.

Afro-Cuban poet Nicolás Guillén wrote: "Without knowing each other, we will recognize each other." Knowing our own culture gives us a foundation









for recognizing commonalities, similarities, connections with other Africans and Afrodescendants based on our common roots. We may not immediately recognize what we have in common because it may take different forms in different places. Nor will we always immediately realize what we need to learn or have learned from each other. Our behaviors sometimes only make sense when we know their African origins.

The enslavement and colonization of people of African origin of the past 2000 years had the result of making us a global people. As such we need an equally global Pan-African consciousness, Ubuntu worldview, and collective identity for the 21st century, a consciousness and identity connected across worldwide geographies by multiple African memories made manifest in cultural forms that characterize planetary civilization. We get to know ourselves and each other by researching, writing, declaring, and making known to ourselves and others our own narratives about ourselves.

#### **Draft Recommendation 1**

- Strengthen academic, educational, cultural and political dialogue and organize fora devoted to the understanding and celebration of the shared history of African and African Diasporan populations;

# **Draft Recommendation 2**

- Increase public and private international resources for funding research and initiatives to preserve and disseminate knowledge of Pan-African history and memory, in particular the connections between the Diaspora and the African continent, with an emphasis on the influence of specific ethnic and linguistic groups.

# **BREAK-OUT SESSION III - RECONSTRUCTION**

**Prepared by**: Dr. Miriam Reis (UNILAB – Brazil) and Yolian Ogbu (New York University)

The Sankofa adinkra teaches that it is necessary to know the past to better build the future. This is an exercise that calls for a counter-colonial









method of understanding the African continent and its Diaspora, defending the people's right to memory. Confluence – a cosmogonic understanding that memory and subjectivities are inscribed in a spiral of beginning, middle and beginning again – allows the activation of collective, community memories, which instrumentalize subjects as authors of their own stories. These memories, which update pre-colonial technologies and histories, allow the construction of multi, inter, and transdisciplinary knowledge, which question the methods, paradigms and even the language of Western academia, provoking other perspectives to elaborate development policies for African citizens from the continent and the Diaspora.

The exercise of remembering, of knowing the past is also an element of the fight for justice. Forgetting colonial and slave violence means weakening the demand for reparation. The condition of underdevelopment of many nations is still a consequence of the looting of technologies, intelligence and natural and economic resources perpetrated by colonial metropolises for centuries. As Du Bois has already stated, it will still take time to understand the physical, economic and moral effects of the systematic trade of human beings undertaken by European civilization for more than four hundred years. It is necessary to demand responsibility from countries that developed from the exploitation of peoples and nations that promote actions to restore the dignity of these peoples, with debt amnesty, technology transfer, financing to improve human development indices.

Another stage of reconstruction that is important to add is connecting the material conditions of those in the African Diaspora to those on the African continent. This requires a reconceptualization of the pan-African movement within the political economy structures and global racial capitalism at large, considering the different operators of segregation that marked the countries crossed by the colonial experience.

Amidst the evolution of globalization and the emergence of neocolonialism, neoliberal ideological hegemony spread across African peoples and crushed movements for self-determination and political









consciousness. Neoliberal western-based scholarship focuses on internal corruption schemes and state mismanagement of public services as the primary factor for the oppression of African masses from Brazil to Congo, Haiti to Sudan. Such narratives overlook the enduring history of capitalist exploitation on the African continent, particularly through colonialism, and its lasting structural impacts on economic and political institutions today.

From an afro-centric perspective, we must re-establish a theory of underdevelopment targeting a particular class-based analysis of African peoples globally. In the same way that history has shown us the rise of a transnational capitalist class (TCC) in the 20th century, we must also discuss the counter to this: an international working-class movement of Africans, Diaspora and beyond. The hegemonic influence of TCC, dedicated to safeguarding and expanding global capitalism, has effectively subjugated states as subordinate entities to the global ruling class.

Thus, African masses across the world find themselves at the bottom of the totem pole time and time again. This dynamic in particularly notable in the "green energy transition" debate. Capitalists are reconstructing processes of labor exploitation in order to maintain unsustainable extraction and degradation of the earth amidst the devastating impacts of climate change.

Reconstruction cannot simply be seen in a decolonial cultural sense but as a fundamental transformation of the state and the global economy. As climate conditions worsen, intensified political and social crises follow. We are witnessing the spread of the most barbaric forms of class rule, as imperialist powers fight amongst themselves for continued control of African resources, labor, and land.

The fight against racism needs to be intersectional and must consider gender, class and race, especially when women are at the base of the social pyramids.

In order to break the longstanding exploitative relations in a movement for a free, just world, we recommend that:









#### **Draft Recommendation 1**

- At the 9th Pan-African Congress, sustainable development policies that provide for reconstruction strategies for nations affected by predatory capitalism should include: the restructuring of energy systems through the development of safe, renewable sources; the efficient production of food and programs to combat hunger and food insecurity; and expanded health strategies that take into account the epidemiological specificities of diverse countries and enable actions aimed at the prevention and eradication of diseases.

# **Draft Recommendation 2**

- Strengthen international cooperation on educational and academic initiatives dedicated to the ties between the African continent and the Diaspora, as well as on projects and initiatives to promote gender equality and equitable access to health care and housing.

# **BREAK-OUT SESSION IV - RESTITUTION AND REPARATION**

**Prepared by**: Dr. Barryl A. Biekman and Dr. Jardelina Bispo do Nascimento (UNEB – Brazil)

We propose that the Conference of the African Diaspora in the Americas and the subsequent 9th Pan-African Congress in Togo be assertive in theoretical and practical proposals on the themes of Reparation, Restitution, in the fight against Afrophobia, racism, new forms of exploitation and vulnerability/mortality of Africans and people of African descent. From the Ubuntu perspective, we defend the emancipation and union of all people, especially people from the African Diaspora, strengthening in the political, economic, cultural, educational areas, etc., in horizontal cooperation, mutual help between all countries and continents.

The Durban Declaration and its Program of Action (UN 2001) raise general questions about the causes, forms and contemporary manifestations of racism, racial discrimination, xenophobia and related intolerance.









Paragraph 13 of the Durban Declaration recognized slavery and the slave trade, including the transatlantic slave trade, as great tragedies in human history, not only as an abominable barbarism, in terms of its magnitude and organized nature but especially, by its denial of the victims' human essence. The aforementioned article 13 recognized such acts as a crime against humanity. The Durban Declaration Program of Action calls on UN 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 slave trade, the transatlantic 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".

Observing the Basic Principles and Guidelines on the Right to Remedy and Reparation for Victims of Human Rights Violations (UN Resolution 60/147, of December 16, 2005), we highlight the theme of Restitution with a dimension of Reparation, one of the objects of that Resolution. Concepts include repatriation, compensation, satisfaction, rehabilitation, and non-repetition.

The Report on Reparations for Transatlantic Slavery in the Americas and the Caribbean of June 8, 2023 (Brattle Group Report/2023), prepared by scholars from different areas such as history, law and economics, deals with reparations to groups and people affected by effect of transatlantic slavery, highlights social and economic inequalities on the American Continent and the Caribbean and suggests compensatory measures of reparation, historical recognition and social justice. The 2023 Brattle Group Report and the Accra Proclamation for the same year are references to discuss compensatory and reparation measures. In the same sense, the productions of the EU High Level Group on combating racism, xenophobia and other forms of intolerance









can be cited and Biekman's productions (2023) in the context of the Expert meeting- Afrophobia development of contemporary action perspective for a concept from the past.

It is also worth mentioning the African Charter on Human and Peoples' Rights (1981), which establishes principles for Human Rights and African peoples; The World Conference Against Racism and Racial Discrimination, Xenophobia and Related Intolerance, which highlights confronting the consequences of colonialism, reparations and overcoming historical inequalities. The Nairobi Declaration (2002), which addressed racism and discrimination, proposing reparations for the descendants of victims of slavery and colonialism. The African Union's Agenda 2063, which consists of a strategic plan for the economic and social development of Africa with the objective of promoting social and historical justice due to the consequences of colonialism and slavery.

Considering that reparation is a compensatory process for historical injustices arising from the period of slavery and colonization, and that systemic discrimination continues to affect Afro-descendant and African populations, it is recommended that:

# **Draft Recommendation 1**

- Create reparation funds financed by governments and institutions that have historically benefited from the exploitation of African people, for the restitution of cultural assets, natural resources and other heritage that were destroyed or unfairly taken from Africans and their descendants, with the creation of an Observatory of Material and Intangible Heritage, to restitute the damages caused by colonialism;

# **Draft Recommendation 2**

- Through international and national funds, promote the economic development, education and health of Africans and people of African descent, combating institutional racism and Afrophobia and promoting racial equity for people in vulnerable situations, both in African countries, as in the Diaspora;









# **Draft Recommendation 3**

- Create Cooperation Networks, research and partnerships between institutions and communities in different countries on the African continents and the Diaspora to share and produce research, knowledge, resources and development strategies guided by the Ubuntu philosophy, with schools, universities, governmental and non-governmental organizations directed by people of African Descent who can promote education, research and leadership in their countries.









# 3. Conference Profile and Methodology



Source: Federal Government archives

The methodology adopted for the Conference of the African Diaspora in the Americas combined plenary sessions and thematic break-out session in a participatory format. Structured as a civil society conference on 29 and 30 August 2024, in Salvador, the event brought together around 200 participants, including specialists and researchers, leading figures from Afro-diasporic culture and the arts, key representatives of social movements, and representatives of the public and private sectors from Brazil, the Americas, the Caribbean and African countries.

The program was organized in line with the guidelines and thematic axes defined by the African Union for the preparatory process of the 9th Pan-African Congress, combining meaningful consultation of civil society









and the systematization of proposals around the themes of Pan-Africanism, memory, reconstruction, reparation and restitution.

As set out in the Conference's Letter of Recommendations, the proceedings reaffirm the Durban Declaration and Program of Action (2001), the International Decade for People of African Descent (2015–2024) and the Decade of African Roots and the African Diaspora (2021–2031) and highlight the Ubuntu philosophy and Pan-Africanism as central references for the process.

The collective development of the content took place primarily through discussions organized into four thematic working groups: Pan-Africanism, Reconstruction, Memory, and Reparation and Restitution, coordinated by academic and social movement leaders designated for each axis. As part of their preparation, participants were invited to read the background papers on the core themes of the Conference, available in section 2 of this Report. In these Break-out sessions, participants presented contributions, engaged in collective debate, and ensured the systematic recording of proposals, which were subsequently consolidated in the Conference's Letter of Recommendations.

At the close of the Conference, the methodology provided for the public presentation of the Letter of Recommendations in a plenary session, with the preamble read by the Executive Secretariat of the Ministry of Racial Equality and representatives of each thematic group participating in the reading of the recommendations, thereby reinforcing the collective nature of this formulation process.









# 3.1 Summary of the Opening Ceremony



Source: Federal Government archives

The Conference of the African Diaspora in the Americas opened on 29 August 2024 at the Rectory of the Federal University of Bahia (UFBA), in Salvador, with an opening ceremony that brought together artistic expression and memory. The program began with a performance by dancer Tânia Bispo and musician Gilberto Gil Santiago, featuring the choreography "Linha Ancestral" (Ancestral Line): a bodily dialogue inspired by the symbolic worldview of ritual dances linked to the world of African and Indigenous ancestry," underscoring the centrality of African and Indigenous ancestrality to the meaning of the gathering.









The official table included the Rector of UFBA, Paulo Miguez; the Minister of Human Rights and Citizenship, Silvio Almeida; the Ministers Margareth Menezes, of Culture, and Anielle Franco, of Racial Equality; and Robert Dussey, Minister of Foreign Affairs, Cooperation and African Integration of Togo, among other authorities. Opening his remarks, Rector Paulo Miguez expressed gratitude for the commitment to hosting the event of the African Diaspora in Brazil, in Salvador, and emphasized that the Conference strengthens the connection between Africa and its diasporas around the world. He explained that the event is part of the preparatory process for the Ninth Pan-African Congress, to be held in November in Lomé, Togo, and highlighted Salvador's role as an important space of the Diaspora in the Americas.

He further underlined UFBA's role in promoting citizenship, as demonstrated by its commitment to organizing the Conference in partnership with the state and federal governments, and mentioned the negotiation of a cooperation agreement with the Ministry of Foreign Affairs aimed at fostering closer ties with Africa through scientific calls for proposals, academic programs, and the mobility of Brazilian and African students. He concluded by stressing that it is necessary to actively reflect on relations with the African continent so that we may act in harmony with what we are: the Sixth African Region, a fundamental part of strengthening Pan-Africanism in all regions of the world.

The Secretary for the Promotion of Racial Equality and of Traditional Peoples and Communities of Bahia (SEPROMI), Ângela Guimarães, was visibly moved upon returning to the university where she had completed her undergraduate studies, recalling a popular occupation that took place at UFBA some twenty years earlier, during which affirmative action measures grounded in the Pan-African agenda were adopted. She stressed









that Salvador is a fitting setting for the Conference due to the city's many expressions of Black culture, which have earned it the title of *Roma Negra* ("Black Rome"), and recalled previous gatherings held in the Bahian capital, such as the Second World Conference on the Tradition of the Orixás and Culture (1983), the Second Conference of Intellectuals from Africa and the Diaspora (2006), the Second Global Conference of Black Nationalities (2015) and the Bahia–Africa International Colloquium (2023).

She emphasized that the event seeks to promote Pan-Africanism, preserve collective memory and advance the agenda of historical reparations, "charting a path toward a future of equality" anchored in ancestrality. She stressed that recovering memory is a political act and affirmed that the peoples of the Diaspora represent a viable alternative for global development, bearing tremendous potential for the construction of a shared future. She highlighted the concept of Amefricanidade (Amefricanity) as an invitation to recognize and value the identity of the African Diaspora in the Americas and its contribution to the Pan-Africanist movement. She noted that Pan-Africanism is not a static idea, but one that evolves in response to contemporary needs and challenges, including new forms of colonialism associated with economic models, cultural patterns and global policies that marginalize the African continent and its diasporas. In this context, she reinforced Brazil's strategic role, as the country with the largest Black population outside Africa, in promoting policies that acknowledge African contributions, and she cited as an example the Brazilian proposal for Sustainable Development Goal 18 (SDG 18), submitted to the United Nations with the potential to strengthen the sustainable development agenda worldwide.

The President of the Brazil-Africa Institute (IBRAF), João Bosco Monte, stated that it was a privilege for the Institute to take part in the









Conference and described the experience accumulated over the organization's fifteen years of existence, during which he has participated in discussions on the Diaspora in different countries and had the opportunity to visit 46 countries, highlighting the impact of the feelings these peoples hold toward Brazil. He underscored the importance of the exchange of knowledge between Brazil and Africa, mentioning as an example a group of young Africans who have been coming to Cruz das Almas, in the *Recôncavo* region of Bahia, to receive training in the cassava production chain. He stressed the value of sharing experiences among different people brought together around a common ideal and affirmed that, together, "we move faster."

In his remarks, the Minister of Human Rights and Citizenship, Silvio Almeida, emphasized that, historically, the notion of the African Diaspora is directly linked to the memory of colonialism, slavery and the transatlantic trafficking of Black people, pointing to the need to reframe this legacy. He noted that Brazil has deeply inherited African customs and traditions and stated that ancestrality is a lesson in learning. He stressed that the future depends on the construction of a global alliance in which Africa and its diasporas are fully included, and he pointed out that the Conference was not organized only for Brazil and Africa, but for all diasporas, in every country, constituting an opportunity to build the future on the basis of the memory of where we come from. He underlined that the Ministry of Human Rights and Citizenship is responsible for memory policies, since it is through collective memory that the meaning of humanity is contested, and this meaning is the result of a historical process.

The Minister of Culture of Brazil, Margareth Menezes, expressed her gratitude for the opportunity to host the Conference of the Diasporas for the first time in Salvador, a city she described as a living symbol of Afro-









diasporic resistance and culture, and highlighted the significance of this choice for Afro-descendant populations, associating the moment with the emergence of a new paradigm in history centered on reparation. She noted that the Conference creates space for the development of ideas aimed at building a better world and emphasized that President Lula, together with ministers such as Anielle Franco, Marina Silva, Luciana Santos and Silvio Almeida, recognizes the political importance of the positions they hold in government, particularly for Afro-descendant peoples and for the safeguarding of national culture. She stressed that, within the Ministry of Culture, the Afro-diasporic nature of Brazil is understood both as a bridge for closer ties with the African continent and as a tool for confronting the inequalities produced by colonialism, which has historically curtailed the rights of African peoples and their descendants. She reaffirmed the view that culture is the greatest asset for restoring equality and recalled that, during the Decade of African Roots and the African Diaspora (2021–2031), culture was placed back at the center of the struggle for freedom and equity, since it is through artistic and cultural expressions — poetry, literature, education, theatre, visual arts, dance, music — that Pan-Africanism presents itself to the world.

The Minister of Racial Equality, Anielle Franco, recalled her personal history as the sister of Marielle Franco, emphasizing the pride she takes in her trajectory as a Black woman from the Northeast, of humble and favela origins, and underscoring the role of education as the main instrument in the struggle against oppression. She acknowledged the difficulties faced by Black populations on the American side of the Diaspora and stated that "the Black movement is the vanguard of this country," as it makes it possible to understand the past and to envision both the present and the future. She recounted that, in the face of the assassination of her sister and of leaders









such as Mãe Bernadete, she chose to transform mourning into struggle, understanding such crimes as messages intended to affirm the disposability of Black lives. She stressed, however, that these acts of violence drive the reinvention and strengthening of the collective mission. She highlighted the importance of looking toward the future without losing sight of memory, recognizing the historic mission to occupy spaces of power and decision-making that have been systematically denied to Black women and men.

She further reinforced the importance of the re-establishment of the Ministry of Racial Equality as a means of preventing Black lives from continuing to be taken and opportunities from continuing to be denied, and she cited a reflection by Professor Fátima Lima on the role of Black women in "giving birth" not only to sons and daughters, but also to opportunities, dreams and public policies. She stressed the need to build a political project for the country that effectively represents the Black population and ensures the presence and permanence of Black people in decision-making spaces, opening doors for future generations. She also emphasized that the gathering seeks to strengthen African roots around the world, to establish broad dialogue between the State and civil society in countries of the African Union and the Americas, and to foster debates, listening processes and forms of coordination that can lead to bilateral and multilateral agreements capable of strengthening economic, social and cultural relations between the African continent, the Americas and Brazil.

The Minister of Foreign Affairs, Cooperation and African Integration of Togo, Robert Dussey, expressed his gratitude for the event and stated that, for him, the movement was reborn on 29 August 2024. He presented the Conference as an opportunity to "find a light" after centuries in which Black people were placed in a dehumanized position and declared that this is the moment to say "enough." He criticized the way in which the African









continent is frequently portrayed by the global media as backward and defined solely by poverty and misery, pointing to this image as the result of propaganda by those who seek to prevent the continent's advancement.

In addressing the restitution of African property and wealth, he employed the metaphor of a thief who breaks into a house, takes the belongings and, when the owner tries to recover them, the owner is told that they must ask the thief for permission — likening this situation to the contemporary requirement that Africans "request" the return of what was taken from them. He stated that the unity of civil society around issues such as memory and restitution generates fear among those who usurped the continent's goods and argued that this wealth must be returned, as it does not belong to the colonizers. In closing, he stressed the need to strengthen direct connections between Africa and Brazil, including the creation of a direct flight between the African continent and Brazil, so as to avoid dependence on routes that pass-through Europe or the United States to reach South America.

The opening ceremony sought to underscore the tone of the Conference as a space in which art, memory, ancestrality, human rights, development and Pan-Africanism are brought to the center of the debate by government authorities, academics and civil society leaders. In different ways, the statements framed the African Diaspora in the Americas as part of the "Sixth Region" of Africa and highlighted its role in building a common future based on reparation, justice and cooperation between Africa and its diasporas.

Later, 29 August, thematic dialogues were held on the four core themes of the Conference. The following section presents a summary of the approaches taken in these Dialogues.









## 3.2 Thematic dialogues



Source: Federal Government archives

### 3.2.1 Theme: Memory

Rapporteur: Sanandra Andrade and Jorgia Machado

**Speaker:** Professor Helena Theodoro (Federal University of Rio de Janeiro

-Brazil).

In the Thematic Dialogues on Memory, Professor Helena Theodoro highlighted the emotion of being in Salvador and the importance of that moment as an encounter with African spirituality, which is central to the identity and memory of the Black community. She criticized the narrative that Black people did not bring their own contributions and the idea that they would be "blank slates", contrasting this view with the African perspective according to which all people possess *Orí* and are also their own









ancestors, which allows for the presence of memories of situations not directly experienced.

She distinguished this conception from Judeo-Christian thought associated with operant conditioning, which leads to the repetition of acts that are turned into memory. She explained that, for African communities, memory encompasses both the ancestral dimension and the memory acquired over the course of life, and she referred to the challenges of activism within academic spaces. To illustrate this, she revisited the experience of Queen Nzinga of Angola who, upon recognizing the presence of ancestor worship within the Catholic Church, used baptism and lay brotherhoods to combine Catholic elements and African traditions, contributing to the establishment of spaces for ancestral worship such as Casa Branca. In conclusion, she emphasized the importance of knowing the history and cultural creativity of the Black population, as evidenced in expressions such as bumba-meu-boi, a popular Afro-Brazilian folk performance, and samba de roda, a traditional circle samba, as well as in cuisine, in which cooking is understood as "giving life to what is dead", underscoring that valuing these memories is essential to understanding the identity and contributions of the Black community in Brazil and worldwide.

#### 3.2.2 Theme: Reconstruction

Rapporteurs: Bruna Andrade and Victor Alessandry

Speaker: Professor Wlamyra Albuquerque (Historian and Professor at the

Federal University of Bahia - UFBA)

In the Thematic Dialogues on Reconstruction, historian and professor Wlamyra Albuquerque stated that reconstruction should be a global imperative, guided both by those who came before and by those yet to come. She emphasized the importance of African and Brazilian cosmologies









in confronting colonialism, noting that Brazil, in terms of its Black population, is as large as Africa. She presented reconstruction as the reinvention of African peoples, understood as building and rebuilding forms of protagonism in the world and reinventing ways of achieving prominence. She suggested the development of public policies aimed at environmental sustainability, linking this agenda to the struggle against predatory capitalism and neocolonialism.

She further stressed the need for national projects that promote gender equality and the capacity for technological reinvention between Africa and its diasporas, advocating for a new plan that addresses what is fundamental in the relationship between the diasporas and the African continent, going beyond symbolic, affective, and religious dimensions to include exchanges and programs that foster social and cultural interaction among peoples. In her assessment, the pro-Africa programs of the Lula government have supported exchanges between Brazilian and African students and specialists. She considered it vital to conduct a census on the impact of African students in Brazilian universities on the reconstruction of vectors of technological invention, in a future scenario marked by colonial disputes and by the increasing military power of former dominant colonial powers.

## 3.2.3 Theme: Restitution and Reparation

Rapporteurs: Rômulo Bittencourt and Busayo Alatishe

**Speaker:** Epsy Campbell (Former Vice President of Costa Rica)

In the Thematic Dialogue on Restitution and Reparation, former Vice President of Costa Rica Epsy Campbell began her intervention by greeting all those present, including those performing cleaning and backstage work, which are often carried out by Black people, whom she referred to as "our









people". She stated that speaking about restitution is part of Africa and that the community needs to recognize who it is and remember the ancestors who made the presence of Black people today possible. She stressed that Africans and their descendants in the Diaspora have been subjected to the same atrocities and to systematic exclusion, in a context in which young Afro-descendants are killed in the streets and make up most of the prison population. She observed that "to be born Afro-descendant in Latin America is practically the same as being born poor", since many Black women work as domestic workers and are disproportionately affected by violence, prostitution, and incarceration.

She further emphasized the need to advance reparations for Afrodescendants, particularly Black women, grounded in the development of a sense of pride in descending from people who resisted European barbarity. She underscored the importance of Black diasporic thought for transforming African realities, including confronting global racism and systemic discrimination, and stressed that understanding the past is a precondition for healing intergenerational traumas and restoring the dignity of systematically excluded groups.

In her remarks, she cited as an example of systemic racism the ways in which technology can perpetuate exclusion through algorithms and reiterated that it is time to demand reparations, recognizing the strength and resilience that Blackness offers in the struggle for justice. She praised the current generation of Afro-descendants, which she described as the "generation of light", for its understanding of its responsibility to transform reality and its capacity to "move the world", as demonstrated by the mobilizations that followed the murder of George Floyd, a victim of police violence in the United States. For Epsy, one form of reparation is to harness the capacities of Black youth with influence on social media to instill Pan-









African consciousness, to use art as a source of cultural resilience, and to reflect on how we want future generations to see Afro-descendants. She emphasized the importance of the Black community continuing to question it as a means of healing, recognizing religiosity and culture as expressions of resilience.

She concluded by stating that Black peoples have always acted based on the Ubuntu principle, grounded in care and equity, which places Black people, especially women, on an equal footing with white men. She stressed that the Black community is entitled to dignity and that it is a collective responsibility to deliver to new generations a world they deserve, to be built jointly by Africa and its diasporas, without the overexploitation of material and human resources, moving toward a world "where every child who is born will have the right to education, housing and dignity."

### 3.2.4 Theme: Pan-Africanism

Rapporteurs: Olusola Rozalyn and Bruno Glória

**Speakers:** Professor Gnaka Lagoke and Richard Santos

In the Thematic Dialogue on Pan-Africanism, Professor Gnaka Lagoke began his remarks by congratulating and praising Brazil and the city of Salvador as fundamental spaces for the development of Pan-Africanism, not only because of their historical importance, but also because the Brazilian people serve as a representation and point of reference on all continents. He argued that Pan-Africanism must be incorporated into the political perspectives of African countries and of the countries that make up the African Diaspora. He recognized the central role of youth in advancing Pan-Africanism and in its historic struggle for the rights of Black people, emphasizing that debate, without action, is not sufficient to achieve the goals of this agenda. He further stressed that Pan-Africanism must be a









constant practice, inherent to African peoples and their descendants within and beyond the continent, with struggles for equity, freedom, and dignity being carried out and strengthened daily in all social spheres.



Source: Federal Government archives

Richard Santos began his remarks by greeting those present and describing the event as a catalyst for strengthening struggles against racism in Brazil, in Salvador, and around the world. He turned his speaking time into a call to all those who yearn for justice, referring to his book "Maioria Minorizada" (Minoritized Majority), in which he proposes the unity of all peoples of the Diaspora so that Pan-Africanism may gain strength beyond congresses and be disseminated across all educational and social spheres. He stressed that schools, universities, and public and private enterprises need to understand what Diaspora and Pan-Africanism are, so that future generations may inherit a more just and humane world. In closing, he congratulated Diaspora organizations in Brazil and in Salvador and emphasized that events such as this must circulate through all spheres









of communication, rather than being restricted to small groups of Black audiences.

### 3.3 Break-out Sessions

The break-out sessions were consolidated as a key space for dialogue and for building the process of listening to and amplifying the voices of the African Diaspora. It is worth noting that, following the methodological guidelines referenced by the Pan-African Congress, the Conference brought together specialists, researchers, cultural figures, leading representatives of social movements, experts from the public and private sectors, and members of national councils related to the theme. Approximately half of this group was composed of Brazilians and the other half of representatives of the African Diaspora in the Americas, including participants from North America, Central America, the Caribbean and South America, as well as African citizens living in those countries. It should also be highlighted that representatives of the African Diaspora from other continents, such as Europe and Asia, were present.

The themes proposed for the Conference of the Diaspora to guide discussions in the Break-out sessions on 30 August were:

- Pan-Africanism
- Memory
- Reconstruction
- Restitution and Reparation

The preparatory process for the Conference involved coordinated work among the Conference's organizing bodies — the African Union, the Government of Togo, the Federal Government of Brazil and the Government of the State of Bahia — with the support of public universities









in Bahia, as well as specialists on the Conference themes in Brazil and in the African Diaspora in the Americas.

A working group was established, coordinated by the Ministry of Racial Equality and the Ministry of Foreign Affairs, bringing together experts and researchers on the themes of the Conference of the African Diaspora in the Americas, based on the core themes, to prepare conceptual texts to inspire and inform the debates in the Break-out session. The composition of the working group was as follows:

- Pan-Africanism Dr. Gnaka Lagoke (Lincoln University USA) and Dr. Richard Santos (Federal University of Southern Bahia – Brazil);
- Memory Dr. Sheila Walker (AfroDiaspora Global USA), Dr. Helena Theodoro (Federal University of Rio de Janeiro Brazil) and Dr. Thula Pires (Pontifical Catholic University of Rio de Janeiro PUC-Rio Brazil);
- Reconstruction Yolian Ogbu (New York University USA) and Dr. Miriam Reis (University for International Integration of the Afro-Brazilian Lusophony – UNILAB – Brazil);
- Reparation and Restitution Dr. Barryl Biekman and Dr. Jardelina Bispo do Nascimento (State University of Bahia UNEB Brazil).

The format of the break-out sessions involved extensive group debate based on the reference texts for each theme, followed by a sequence of draft recommendations put forward by participants.

Leading experts and key reference figures from the African Diaspora on the themes addressed in the break-out sessions served as moderators and coordinators of these groups. Their composition was as follows:

 Discussion Circle I – Pan-Africanism – Moderation: Dr. Layla Brown and Dr. Zulu Araújo









- Discussion Circle II Memory Moderation: Dr. Gina Paige and Dr. Vilma Reis
- Discussion Circle III Reconstruction Moderation: Dr. Brenda Foreman and Dr. Matilde Ribeiro
- Discussion Circle IV Reparations/Restitution Moderation: Akil
   Khalfani and Vanderlei Pinheiro



Source: Federal Government archives

The final stage of the Break-out session involved the collective agreement on priorities and proposals for each theme by the diverse group of participants, to establish the final content to be presented at the Conference's closing plenary session for inclusion in the Letter of Recommendations.









# 4. Final Plenary and Closing Ceremony of the Civil Society Conference and Governmental Conference

This section of the Report addresses the concluding moments of the Civil Society Conference, consisting of the Final Plenary and the Closing Ceremony, as well as the Governmental Conference of the African Diaspora in the Americas, held on 31 August, which brought together broad governmental representation from the African continent and countries of the Americas.

## 4.1 Final Plenary

The closing stage of the Diaspora Conference's Civil Society segment was marked by the Plenary, during which one representative from each of the four thematic Roundtable discussions presented the final text of the agreed recommendations. The recommendations by theme comprised the Final Charter of Recommendations, included in this Report.

The Final Plenary of the Civil Society Stage of the African Diaspora Conference in the Americas brought together delegates whose experiences and memories transcended borders and oceans. On behalf of the four thematic Roundtables, one representative from each table presented the final text of the approved recommendations, which resulted from intense dialogues, consensus-building, and the coordination of strategic proposals. These recommendations, organized by thematic axis, make up the Final Charter of Recommendations — a normative and programmatic document included in this Report — and guide priorities for public policy, reparative









initiatives, memory preservation, and the strengthening of political and social networks among diasporic communities.



Source: Federal Government archives

In addition to validating the proposals, the plenary defined follow-up and implementation mechanisms, suggesting monitoring instruments, indicative timelines, institutional responsibilities, and forms of cooperation among civil society organizations, governments, and international bodies. The closing reaffirmed collective commitments to continued coordination, the promotion of racial equality, and the visibility of Afro-descendant demands, as well as the need for dialogue with bodies such as the African Union and national governments to ensure that the recommendations are translated into concrete, sustainable actions.









# 4.2 Closing Ceremony of the Conference – Civil Society Stage

The closing ceremony of the Conference's Civil Society stage included officials from the Government of the State of Bahia, the Federal Government, and civil society representatives from the various countries present. Below we highlight summaries of the contributions presented by the participating authorities.

João Jorge, President of the Palmares Cultural Foundation, opened his remarks by greeting the audience and expressing the institution's pride in taking part in an event of this magnitude, something that had not occurred for six years. He underscored the importance of Pan-Africanism and stated that this is the moment to deepen that concept. He noted that many actors have entered commitments on how they should look toward Africa, and he stressed the need to turn our gaze to Africa, Latin America, the African Diaspora and the Caribbean, recognizing the relevance of these regions. He recalled that many lives were lost to make current achievements possible and expressed the hope that, in the days to come, the different countries would listen to and reflect on what had been discussed at the event. He concluded by affirming that there is no future for humanity without Africa.

At the closing ceremony, the then Executive Secretary of the Ministry of Racial Equality, Roberta Eugênio, began her remarks by thanking those present and the government team, clarifying that her intention was to offer a greeting and words of thanks rather than a formal statement. She paid tribute to ancestrality, asked the elders, her peers and the panel of authorities — including the President of the Palmares Cultural Foundation,









João Jorge, as well as other secretaries and representatives — for their blessing. She expressed special gratitude to the Federal Government team, with mention of the Deputy Executive Secretary, Ana Míriam, and to her colleagues who worked intensively to ensure the success of the event and to avoid missteps throughout the process. Roberta underscored the Ubuntu philosophy as a fundamental concept guiding the path up to that moment, recalling the principle "I am because we are" and its relationship to collectivity and the paths to freedom. She highlighted that the planning of the Conference had been carried out in record time, as a result both of urgency and of Afro-diasporic intelligence and strategy, demonstrating the adaptability and organizational capacity of the leaders involved. In assessing the two days of the Conference, she emphasized the contribution of leaders, activists and council representatives, whose work resulted in a single document.

Roberta stressed that this document opens the way for further forms of coordination, contributing not only to the Pan-African Congress in Lomé, but also to the strengthening of Afro-diasporic strategies in Brazil. She noted that, although the historical purpose of the Diaspora in the Americas was dispersion, ancestrality continues to unite people, fostering a collective way forward and reinforcing the connections among Afro-diasporic communities. She reaffirmed the commitment of the Ministry of Racial Equality and the Federal Government to re-establishing and strengthening relations with African countries and to recognizing the significant contribution of the Black Diaspora. She emphasized that this moment of confluence expresses the intelligence, strength and strategic capacity of the African Diaspora and that, as Brazil resumes its ties with African countries and values the contributions of the Diaspora, it charts a promising path for the future.









At the closing ceremony, the Secretary for the Promotion of Racial Equality and of Traditional Peoples and Communities of the State of Bahia (SEPROMI), Ângela Guimarães, began by greeting those present, recognizing the importance of the event and thanking national and international participants who had overcome various challenges to make the Conference possible. She highlighted the historic nature of the gathering, both because it marked the recognition of Brazil as the Sixth Region of the African Diaspora in the Americas and because it was the first high-level conference held outside the African continent, in a context of democratic renewal in the country, in contrast to the advance of the far right in different parts of the world.

She expressed her gratitude to the movements that made it possible to place this theme on the governmental agenda — povos de terreiro (Afro-Brazilian religious communities), Black intellectuals, blocks afro, the Black movement, the women's movement, among others — for affirming African descent and the bond with the mother continent. She underscored South—South cooperation as a path to rebuilding relations between Brazil and African nations and to transforming a global reality marked by centuries of colonialism, slavery, patriarchy and structural racism. She also thanked various branches of the federal government, such as the Ministry of Racial Equality, the Ministry of Culture and the Ministry of Foreign Affairs, as well as the technical staff involved, and acknowledged the African Union — chaired by the President of Togo and represented by the Minister of Foreign Affairs — for its choice of Bahia, a territory with a strong Afro-descendant presence and intense exchange with the African continent.

Ângela underscored the boldness and significance of the Conference, especially in light of the G20 meeting to be held in Bahia in November, stating that this event cannot be conceived without considering the impact









of the regional conference of the African Diaspora. She indicated that the future of diplomatic relations must be guided by principles of horizontality, memory, restoration, and Pan-Africanism, grounded in the lessons of experience. She criticized white, Eurocentric capitalism, pointing to its responsibility for environmental destruction, the loss of millions of lives, and the creation of borders that separated people with shared cultural heritage.

She recalled the trajectory that led to the creation of the Palmares Cultural Foundation and of the first Ministry of Racial Equality — later dismantled and then reestablished in 2023 — as an expression of the movement's resilience. In closing, she celebrated the struggle of the Afro-Brazilian people and affirmed that Afro-diasporic religions of African origin no longer need to be syncretized or reinterpreted through Western paradigms, noting that deities such as <code>Iemanjá</code>, <code>Oxum</code> and <code>Iansã</code> are African gods and goddesses and symbols of revolutionary transformation. She emphasized that the eugenic project has failed and that Black and Afro-descendant communities are now central to environmental preservation and to leading a just and sustainable model of development.

She concluded by reaffirming that these communities represent the future, with great leadership potential and intellectual capacity to build equitable and sustainable development, stressing that diasporic Brazil is a country whose population is predominantly Black, quilombola, women and Indigenous peoples and that, in alliance with African countries, it will play a leading role in building a better future for all.











Source: Federal Government archives

At the closing ceremony, the Minister of Racial Equality, Anielle Franco, invited leaders such as Matilde Ribeiro, João Jorge and Mother Nilce to join her at the front of the stage. She linked the gathering to her own trajectory, recalling that she was raised in a family of women who do not bow their heads, and that respecting those who came before is a way of honoring all generations present. She stated that Friday, 30 August 2024, formed part of a week of justice and emphasized that, in the moments when she most needed support, it was Black women who held her up so that she would not fall.

She thanked everyone who had taken part in this rich process, stressing that we follow in the footsteps of those who came before us, with integrity and pride, without bowing to adversity. She stated that it is moments of pain and challenge that strengthen people, emphasizing that









she does not act alone, but collectively, and that this makes her better. In closing, she highlighted the honor of being at the event and of carrying out this mission, reaffirming that she does not go anywhere alone.

# 4.1 Governmental Segment of the Diaspora Conference in the Americas

The Minister of Foreign Affairs, Mauro Vieira, co-presided with the Minister of Foreign Affairs, African Integration and Togolese Abroad, Robert Dussey, on 31 August 2024 in Salvador, the governmental segment of the African Diaspora Conference in the Americas, an occasion that also marked the International Day for People of African Descent.

Representatives from 44 countries were present, including four ministers of state and nine deputy ministers. The date also provided an opportunity to celebrate the International Day for People of African Descent. It was the first time that member states of the African Union held, outside Africa, a meeting of the African Union's "6th Region," defined by that organization as "composed of people of African descent living outside the continent, regardless of their citizenship and nationality, who are ready to contribute to the development of the continent and the building of the African Union." Salvador's designation as the event venue came from the African Union High-Level Ministerial Committee on the Decade of African Roots, chaired by Togo. Thus, the event was an official African Union meeting.

The governmental segment of the Conference included, on behalf of Brazil, the Minister of Racial Equality, Anielle Franco; the Minister of Culture, Margareth Menezes; the then Minister of Human Rights and









Citizenship, Silvio Almeida; and the Governor of the State of Bahia, Jerônimo Rodrigues, in addition to representatives from 44 other countries. The Vice-President of the African Union Commission, Monique Nsanzabaganwa, also took part in the opening panel.

Among the invited government delegations, those led at ministerial level came from Haiti, Honduras, São Tomé and Príncipe, and Trinidad and Tobago; at deputy-ministerial level from South Africa, Angola, the Bahamas, Chad, Cuba, Ghana, Guinea-Bissau, Libya, and Namibia. Delegations from Algeria, Colombia, Guatemala, Equatorial Guinea, Eswatini, Venezuela, and Zambia sent officials from their capitals. Another 24 countries were represented by their embassies in Brasília.



Photo: Band News. Available at: <a href="https://www.bnews.com.br/noticias/politica/com-presenca-de-jeronimo-rodrigues-e-diversas-autoridades-conferencia-da-diaspora-africana-nas-americas-e-realizada-em-salvador.html">https://www.bnews.com.br/noticias/politica/com-presenca-de-jeronimo-rodrigues-e-diversas-autoridades-conferencia-da-diaspora-africana-nas-americas-e-realizada-em-salvador.html</a>









On behalf of the Brazilian government, Minister Mauro Vieira emphasized the importance of holding the Diaspora Conference on the International Day for People of African Descent, congratulated civil society representatives on the Salvador Charter, and highlighted the priority given to Africa in President Luís Inácio Lula da Silva's foreign policy, particularly in the areas of culture, education and development cooperation.

The Vice-President of the African Union Commission said it was her first visit to Brazil and emphasized three topics she considered paramount for the organization: the International Decade for People of African Descent (2015–2024); the 2025 African Union Summit, whose theme she announced would be "Justice for Africans and People of African Descent through Reparations"; and the holding of the 9th Pan-African Congress. She stressed the importance of implementing ΑU decisions Assembly/AU/Dec.847(XXXVI) and Assembly/AU/Dec.884(XXXVII) on creating a united front to promote the cause of justice and reparations for Africans. According to Nsanzabaganwa, the reparations agenda should not be reduced to a question of financial resources but understood as the restoration of dignity for Africans and people of African descent and the reconstruction of African countries affected by colonialism. She concluded by saying the agenda is shared between the African Union and the diaspora and called for building bridges to connect the continent with the diaspora, which she described as a "cultural and material reserve" of Africa.

The Togolese foreign minister spoke about cultural similarities between Brazil and Africa and highlighted Bahia's history of slavery. He said he hoped the Salvador Conference would be a "crucial stage of action" in pursuit of justice and freedom to end the "cycle of intolerance" characterizing the current geopolitical context. He emphasized that reparations are not "one part of the world fighting another" but rather a









"humanity's demand" to promote an indivisible world, and that reparations have already been implemented "in other cases".

Haiti's Minister of Foreign Affairs and Worship, Dominique Dupuy, noted that her country is a unique case in history of an enslaved people liberating themselves, a fact preserved in the intergenerational memory of its people. As a result of that history, she said, Haiti's population continues to pay a high price and the country's future remains "mortgaged" by a "racist social hierarchy." She praised CARICOM's Reparations Commission and stressed the Haitian government's commitment to democracy, public security and sustainable development, while appealing for regional support to achieve those goals.

Honduras's Secretary of State for Science and Technology, Luther Castillo Harry, welcomed the presence of three Black Brazilian ministers at the table, noting he was the only Black ministerial authority in his government. He said action is needed to challenge a "social system designed to persecute Black people" and that securing land ownership for Black communities is a cross-cutting struggle linked to other agendas addressed at the event.

São Tomé and Príncipe's Minister of Foreign Affairs, Cooperation and Communities, Gareth Guadalupe, recalled that his country was a hub for the transatlantic slave trade. He emphasized that the Conference's themes allowed Afro-descendants in the Americas to honor their Africanity and pointed toward a future based on cultural ties and shared aspirations for justice. He stressed that an element of reparations is building just societies for all people of African descent, everywhere.

Trinidad and Tobago's Minister of Foreign Affairs, Amery Browne, also stressed the reparations agenda, which he sees as encompassing not only









resource transfers but also history, justice and empowerment. He highlighted CARICOM's role in promoting the reparations agenda internationally and called for "allies" to work together. He concluded that the pursuit of justice for Africans and people of African descent also requires reform of international financial institutions and the UN Security Council.

South Africa's Deputy Minister of International Relations and Cooperation, Thandi Moraka, recalled the importance of the Durban Conference and its Declaration and Programme of Action. She said it is necessary to fight inequalities and promote the economic emancipation of African countries and the African diaspora, noting the role of the African Union's Agenda 2063 in this regard.

Angola's Secretary of State for International Cooperation and Communities, Domingos Custódio Vieira Lopes, said his country was one of the main victims of the slave trade and called for action against racism, xenophobia and violence toward Africans.

The Bahamas' Parliamentary Secretary at the Ministry of Foreign Affairs, Jamahl Strachan, emphasized his country's support for the reparations agenda for Africans and for CARICOM's Ten-Point Plan for Reparatory Justice. Chad's Deputy Minister of Foreign Affairs, Fatimé Aldjineh Garfa, said reparations are not only an African concern but a matter for all humanity. She highlighted the importance of the diaspora issue for her government and noted that President Mahamat Déby intends to hold a conference with Chadian communities abroad.

Cuba's Deputy Minister of Foreign Affairs, Anayansi Rodriguez Camejo, stated that institutional social discrimination in her country ended with the 1959 revolution. She noted that the international order remains unjust, as evidenced by the failure to meet the objectives of the Durban









Conference. She announced the holding in Cuba of the "International Conference New Narratives: Memory, Resistance and Claim" in August and the "International Conference Cuba 2024: Decade of People of African Descent," scheduled for December.

Ghana's Deputy Minister of Foreign Affairs, Kwaku Ampratwun-Sarpong, highlighted the negative effects of irregular migration, a problem that requires greater international cooperation, and stressed the cultural and economic potential of the "global African family".

Guinea-Bissau's Secretary of State for Communities, Nelson António Pereira, called for greater international efforts to promote Africa's development through support for education, industry and technology transfer.

Libya's Vice-Minister of Foreign Affairs for Immigration Affairs, Emhemed Said Ali Zedan, advocated reforming international institutions to support the development of African countries and emphasized the importance of cooperation to address causes of African migration such as poverty and climate change. He diverged from other interventions by stressing the need to combat illegal immigration.

Namibia's Deputy Minister of Foreign Affairs, Jenelly Matundu, said the restitution of cultural property and reparations serve to rebuild the dignity of Africans and people of African descent. Like other participants, she argued that reparations should not be an agenda only for victims of colonialism and slavery but for all humanity. She called for strengthening economic partnerships between African countries and Afro-diasporic communities to support Africa's development.









Algeria's Head of Studies and Synthesis and National Focal Point for the Decade of African Roots and Diaspora, Brahim Chennouf, said the Conference met his expectations and that civil society proposals provided a solid basis for discussions at the 9th Pan-African Congress.

Guatemala's Coordinator of the Presidential Commission against Discrimination and Racism toward Indigenous Peoples, Leopoldo Mateo Chuc Sam, stressed that promoting racial equality should be a cross-cutting axis of public policies in different areas and advocated incorporating the "memory of Black people" into school curricula.

Equatorial Guinea's Presidential Adviser on Consular and Diaspora Affairs, Ambassador Narciso Ntugu Abeso Oyana, argued that the Sustainable Development Goals cannot be achieved without reforming international institutions. He appealed to the African diaspora in the Americas to support SDG implementation in Africa and called for reform of the UN Security Council with "balanced regional expansion".

Eswatini's representative to the African Union, Patrick Vusani Nkosi, highlighted the economic importance of the diaspora for small-population countries. In Eswatini, with 1.2 million inhabitants, remittances from emigrants are a significant part of the local economy.

Venezuela's Director for Africa at the foreign ministry, Yurlen Elizabeth Rondon Fuentes, emphasized her government's commitment to the anticolonial struggle for human rights and to fighting power structures that sustain inequalities. She said Venezuela was one of the first countries to adopt reparatory policies as state policy (in 1999) and expressed support for reparations claims by African countries and CARICOM.









Zambia's Deputy Director for the Americas, the Caribbean and Diaspora, Alick Banda, said that despite cultural, demographic and economic differences between African and American countries, there is unity in the common struggle for reparations and against racism and discrimination. He welcomed civil society proposals and said the Conference was a catalyst for change.

The dean of the African diplomatic corps in Brasília, Cameroon's Ambassador Martin Mbeng, said the diaspora represents a current link between Africa and the Americas, not merely a tie to the past. He noted that the Conference posed a challenge to African and American governments to act on civil society proposals and stressed the diaspora's importance for Africa's economic potential.

The dean of the diplomatic corps of the Americas in Brasília, Barbados' Ambassador Tonika Sealy-Thompson, said the Conference pointed to the future of global Pan-Africanism. She recalled that African and Afro-descendant ancestors always resisted violence, oppression and discrimination, and that the Conference was an opportunity to renew that resistance in the face of current challenges. She stressed that African and American governments have the opportunity to make history by promoting development through cooperation and equality-promoting policies.

After the government representatives' interventions, Ms. Louisin Jahëna, Communications Director of the Aquereburu Foundation, presented the project for the Museum of African and Afro-Descendant Memories to be established in the Togolese city of Aného. The city was chosen because it was an important part of the slave trade route and a destination for several Afro-Brazilian "returnees".









The Conference concluded with the delivery of the Salvador Charter, drafted and approved during the Civil Society stage of the African Diaspora in the Americas Conference, by civil society representatives to the Vice-President of the African Union Commission, Monique Nsanzabaganwa, and to the Minister of Foreign Affairs, African Integration and Togolese Abroad, Robert Dussey.









### 5. Final Remarks



Source: Federal Government archives

The Conference of the African Diaspora in the Americas, held in Salvador on 29–30 August 2024, brought together representatives of governments, the African Union, international organizations, intellectuals, leaders of Black movements, traditional peoples and communities, and other civil society organizations from the Americas and African countries.

Conceived as a preparatory stage for the 9th Pan-African Congress, the Conference was structured in a participatory format, with plenary sessions and thematic working groups organized around the axes of Pan-Africanism, Memory, Reconstruction, Reparation and Restitution. The process reaffirmed the centrality of ancestrality, the Ubuntu philosophy and









Pan-Africanism, bringing together debates on historical and contemporary reparations, slavery, memory policies, the restitution of cultural property, South-South economic and educational cooperation, and public policies aimed at racial equality and reparative justice.

As its principal political outcome, the Conference produced the Letter of Recommendations of the African Diaspora, addressed to the African Union, the States of the Americas and the 9th Pan-African Congress, containing proposals that include: the strengthening of the Ubuntu philosophy and Pan-Africanism; the creation of a permanent agency and a multilateral Diaspora institution headquartered in Salvador; the organization of global networks, archives and transnational initiatives of Diaspora museums; the identification, inventory and restitution of tangible and intangible cultural assets; and the promotion of educational, social, cultural and environmental policies, as well as reparation measures in a broad sense.

The Letter also recognizes the importance of Black communities, quilombola communities, traditional peoples and communities, and Haiti in the struggle against colonialism and racism, and, above all, outlines pathways for cooperation between Africa and the Diaspora grounded in principles such as memory, horizontality, dignity, and the political participation of Afro-descendant populations.

The governmental segment of the Diaspora Conference in the Americas, held on 31 August in Salvador, brought together representatives from about 44 countries in the first-ever meeting outside Africa of the African Union's "6th Region," and culminated with the delivery of the Salvador Charter drafted by civil society. Interventions emphasized the centrality of reparations, memory, pan-Africanism and restitution of cultural property; the need to strengthen political, economic and cultural









ties between Africa and the diaspora; and the urgency of institutional reforms and international cooperation mechanisms to enable development, justice and preservation of historical memory. Practical proposals included initiatives in education, capacity-building, financing, and the creation of museum spaces dedicated to African and Afro-descendant memories.











# Letter of Recommendations from the African Diaspora

Salvador, Bahia August 30, 2024

Honoring the ancestry and celebrating the diversity of the African diasporic voices of experts, cultural personalities, social movements' leaders, and other civil society representatives;

Recalling the Conference of Intellectuals from Africa and the Diaspora, held in Dakar in 2004, the 2<sup>nd</sup> Conference of Intellectuals from Africa and the Diaspora, held in Salvador in 2006, and the Global African Diaspora Summit, held in Johannesburg in 2012;

Reaffirming the Durban Declaration and Programme of Action, adopted in 2001, looking back on the proclamation of the International Decade for People of African Descent (2015-2024), and supporting its renewal for an additional ten years;

Celebrating the Decade of African Roots and the African Diaspora (2021 to 2031) established by the African Union;









Considering the need to establish a new paradigm of humanity that includes the philosophical and epistemological values inherited from Africa by the Diaspora, such as circularity, playfulness, and the matriarchal foundation;

We, the participants of the 1<sup>st</sup> Conference of the African Diaspora in the Americas, gathered in Salvador, Bahia, Brazil, on August 29 and 30, 2024, hereby address the officials of the African Union and of the countries in the Americas who will meet on August 31, 2024, as well as the 9<sup>th</sup> Pan-African Congress in Lomé, Togo, from October 29 to November 2, 2024, to present the following recommendations on "Pan-Africanism, Memory, Reconstruction, Reparation, and Restitution:"

- 1. Strengthen the Ubuntu philosophy within Pan-Africanism in the 21<sup>st</sup> century, characterized by the recognition of the cultural, spiritual and linguistic unity and circularity of African peoples and the Diaspora, composed of their emigrant communities and populations of African origin living in countries of other continents.
- 2. Incorporate the ideals of Pan-Africanism and the Ubuntu philosophy into efforts to seek reparations and reform international institutions and policies within states, thereby increasing the representation of African countries in international organizations and forums and coordinating positions among African and African diasporic countries on topics of common interest in these forums and organizations.
- 3. Establish a permanent agency, preferably in Salvador, Bahia, in the spirit of the establishment of the 6<sup>th</sup> Region of the African Union, as a means and tool to recover a history of Pan-Africanism, that acknowledges the contributions of women, youth, grassroots organizations etc., in order to develop a Pan-African consciousness among the collectives of African peoples, using traditional and contemporary technologies.
- 4. Organize, strengthen, and fund global academic, educational, artistic, cultural, and political networks for dialogue, preservation, and the right to memory, ancestral and spiritual knowledge, and the shared history between African populations and the Diaspora, including through the









creation of cartographic materials.

- 5. Identify, take stock of, and promote the cultural heritage of African diasporic peoples, highlighting the importance of women as central figures in the production and preservation of identity, knowledge, culture, and memory.
- 6. Encourage the creation of transnational initiatives for museums, libraries and repositories of the African Diaspora and a network of African and diasporic archives focused on safeguarding and providing access to documentation in various formats.
- 7. Encourage the creation of comprehensive educational programs that integrate the history and memories of Africa and the Diaspora at all levels of education, with the support of specific forums and funds for the exchange of best practices in African and African diasporic countries.
- 8. Combat algorithmic racism in the context of new technologies through regulation and by increasing the representation of Black people in social media, ensuring the integrity of information about the history of Africa and the African Diaspora, and establishing an open database of relevant information for the preservation of African and African diasporic memory.
- 9. Strengthen, promote, and adequately fund anti-racist policies for sustainable development and the promotion of rights, which may include: restructuring energy mixes, with the development of renewable and safe sources; encouraging efficient food production and programs to combat hunger, poverty, and food insecurity; promoting sustainability and environmental justice; overhauling justice systems, including criminal and penal systems; expanding health strategies that take into account the epidemiological characteristics of diverse countries and enable actions to prevent and eradicate diseases, as well as the promotion of mental health; providing education and curricula that recognize the contributions of African and African diasporic peoples, their knowledge, culture, traditions, writers, and strengthen black identity, with special attention to children and adolescents and rural education; promoting gender equality and









combating violence; promoting access to housing; encouraging historically involved countries to recognize the trafficking of enslaved people as a crime against humanity; and increasing participation of people of African descent, especially women and LGBTQIAPN+ people, in international and national forums of discussion and spheres of power.

- 10. Strengthen international cooperation in projects dedicated to the links between the African continent and the Diaspora, including through: facilitated mobility and support for students, teachers, and researchers; strengthened institutions and educational programs that promote the mobility of African and African diaspora students; creation of a Federal Africa-Brazil University in Bahia, with a focus on expanding cooperation with other African and African diasporic countries; exchanges between traditional Afro-descendant communities to share knowledge, including intergenerational exchanges, taking into account the characteristics of each people.
- 11. Manage and defend the interests of the African Diaspora by establishing a multilateral institution headquartered in Salvador, Bahia, Brazil.
- 12. Promote knowledge management, with a focus on the Black communities of the African Diaspora, by encouraging, training, and recognizing racial equality managers; conducting censuses of the African Diaspora to learn about and understand how many and who the Afrodescendants are in each country and worldwide, and how they move between Africa and other regions of the world; and promoting digital inclusion, especially among the youth.
- 13. Promote the full implementation of the Durban Declaration and Programme of Action, through a holistic approach to reparation in its political, economic, financial, and social dimensions, including the recognition of slavery and transatlantic trafficking as crimes against humanity. Consider reparations to combat institutional racism, for the full integration of Africans into African diasporic societies and for the redistribution of power. These goals should be achieved through:









- a) National and international institutions dedicated to this topic, and specific funds from countries that have promoted colonization and slaveholding institutions to promote the economic, social, and cultural development of African and Afro-descendant populations, both in Africa and in the countries of the African Diaspora;
- b) Broad social participation that recognizes local and community needs;
- The dissemination of statistical tools that recognize the existence of African populations and prevent their sense of invisibility;
- d) The creation of international mechanisms, such as the Reparations Commission at the Human Rights Council and an International Reparations Tribunal, and the conclusion of the negotiations on the United Nations International Declaration on the Rights of People of African Descent;
- e) International cooperation on reparations policies, with the creation of an electronic portal to collect information on this topic in several languages; and
- f) The opposition of coercive measures and sanctions that impede the advancement of the social rights of Afrodiasporic populations.
- 14. Promote the rights of Black people in Africa and the African Diaspora, including the migrant populations, prioritizing the health and well-being of both the African and the Diaspora peoples, and addressing the persistent wrongs of slavery, colonialism and neo-colonialism, including by establishing affordable mental and physical health policies specifically for Black peoples, anti-racist public security policies, especially for Black youth, and decent labor policies, including for former inmates.
- 15. Promote social and intersectional policies to protect women, the elderly, children and youth, incarcerated people, people with disabilities, LGBTQIAPN+ people and migrants, and create mechanisms, including financial, to ensure greater participation of women in positions of power in politics and the private sector, and foster interfaith dialogue to promote peace and a culture of tolerance.









- 16. Establish funds for restitution of material and non-material cultural assets, natural resources and other historical heritage that have been destroyed or unjustly taken from Africans and their descendants, as well as for their preservation, with a view to recognizing and increasing the visibility of the intellectual, spiritual, scientific, and technological contributions of African and Afro-diasporic peoples.
- 17. Ensure, as a reparatory policy, that traditional African descendent communities have access to and ownership of lands and locations, from where they have been systematically excluded, including recognition and financial compensation for their contributions to environmental conservation and sustainable development, in order to combat climate change and environmental racism.
- 18. Recognize the importance of Haiti and its historic role in the struggle against slavery, colonialism, and racism, taking into account the need to prioritize the Haitian people as beneficiaries of compensatory measures for the losses they endured during the decolonization process, and, in this context, support a complete decolonization of the Caribbean region. Haiti has paid a huge price for its independence and is still subject to historical boycotts.







