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To H.E. António Guterres – Secretary-General

To H.E. Bob Rae – President of ECOSOC

To H.E. Jürg Lauber – President of the Human Rights Council

To H.E. June Soomer – Chair of the 2nd Decade Forum

To H.E. Turk Volker – High Commissioner for Human Rights

To H.E. Li Junhua – Under-Secretary-General, UN DESA

To H.E. Wook Jing Chang – Chief of the NGO Branch

Subject: Strengthening the Rights of People of African Descent in the Age of AI – Input to the UN Decade Review, with a Focus on Women and Girls

15/04/25

Excellencies, Distinguished Delegates, Colleagues and Friends,

We thank the forum organizers and UN at large for this important milestone anniversary debate and conversation around the anniversary of the Forum 2nd decade on the People of African Descent. It was a pleasure for us to have participated to the history via the Durban declaration and UN Commitment to create a magnificent platform to amplify the voice of voiceless people of African descent worldwide, not just in the USA or the Americas, but worldwide generally speaking as the People of African Descent are fractured and stigmatized every where, at all times and in different manners

We, representatives of a collective of African descent from the diaspora, wish to convey our gratitude for the efforts undertaken within the framework of the **International Decade for People of African Descent (IDPAD)** and express our strong support for its renewal and reinforcement.

As women and girls of African descent, we bring both lived experience and collective knowledge shaped by historical injustice and systemic inequality, as well as hope inspired by resilience, cultural strength, and the pursuit of justice.

On 14 April 2025 at the United Nations Headquarters in New York, we participated in the session dedicated to the theme of *African Women and Girls in the Age of Artificial Intelligence*. Our contribution centered on a **racial justice framework** aligned with:

- The **2030 Agenda for Sustainable Development**,
- The **Beijing Platform for Action**,
- **CEDAW**,
- **UN Women initiatives**,
- and the **UN Security Council Resolution 1325** on women, peace and security.

We examined how AI is rapidly transforming every domain of life while reinforcing historical and structural biases when its development is not inclusive or accountable. In this context, African-descended women and girls —already marginalized—risk further exclusion unless urgent corrective action is taken.

The use of AI must be guided by justice, transparency, and inclusive participation, rooted in the values of the Durban Declaration and Programme of Action (DDPA). Our gathering emphasized that this issue is not merely academic—it is a matter of civil, economic, cultural, and ecological survival.

Our Plan is as followed:

Part I, is a global perspective and a summary report from the listening of the conversation during the Forum, we have reappraised within our own framework of understanding of the nature of people racism, discrimination… Ect to align with the Durban declaration, while beliefs are part of our human geography in the Venn Diagram of Risk,

Part II, we went through a deeper investigation of the point that were summarized in part one making a clear cut between People from African Descent across the Atlantic Ocean (and Indian Ocean), while the Transatlantic trade and the ancestors' brunt are the same, historical transformation of People from African Descent are different, which can be a communication risk when comparing these two geographies across the Atlantic Ocean (and Indian Ocean). So, while the injustice is part to the humanity since the first woman was found in Africa (Lucy with the Diamonds is a popular song to remind the first discovery of our first common ancestor, found in the the Rift Valley). In such a way we are all People from African descent, however, how focus on the distinction is on the challenges of the Forum issues in line with the Durban declaration and implementation of a plan for action, and

Part III, we focused on the case of Haiti which is should not be considered only as a flagship for the Forum, in the views of challenges ahead for the 2nd Decade for People of African Descent, as Haiti is **a call for action and reparation**, which was the theme of the next meeting the following day on 15th April 2025.

PART I: Global Perspective and summary report on day one (14/04/25)

1- A Forum with a Moral Responsibility

The **Permanent Forum on People of African Descent** is not just a platform—it is a *moral institution* tasked with giving voice to the generations historically excluded. Yet, our point is clear: **African descent is not the only identity that has been marginalized** and while it is right to recognize the specific history of enslavement, colonization, and racism, there must be **intersections** recognized—with gender, poverty, statelessness and disability.

2- Injustice Is Universal, but Not Equally Distributed

We reference people like **Kamala Harris**, **Barack Obama**, and **Oscar Pistorius**, each representing different facets of **how identity intersects with visibility, privilege, and justice**. Racism and exclusion are not uniform —some are given space to rise, others are subtly or violently excluded.

Likewise, the **Roma people in Europe**, for instance, remain stateless within states—Europe may advocate human rights globally, but still fails its own people.

3- Science, Identity, and AI: Tools or Threats?

We also take on **science and technology**, showing how both have been used to categorize, control, and even dehumanize—whether through **genetic theories of race**, **AI discrimination**, or **data-driven policy-making** that forgets the soul of the human being. Our belief:

> *"Where it becomes dangerous is when we transform the members of humanity with numbers, data..."*

That line is hauntingly true. Data should empower—not erase—the dignity of people.

4- From Lucy to Cain and Abel: A Biblical, Historical, and Moral Perspective

Our references to the **Bible**, to **Lucy** and to **Einstein** are profound. We are showing how **the struggle for justice is timeless**. from the **Garden of Eden**, through **colonialism**, to **AI and climate crises**—human beings continue to repeat patterns of **exclusion**, **violence**, and **inequality**.

5- SDGs, Peace Agenda & Future Summits: Are They Enough?

We raise a bold question: *Do these global agendas really reach those who are unseen?* The **SDGs** speak of "leaving no one behind," but as we have insightfully written, **people are still left voiceless —not just Africans, but migrants, youth, stateless peoples, the poor, the discriminated and the forgotten**.

6- Conclusion and Recommendations:

What Needs to Happen?

CONCLUSION:

From what we have shared:

Thank you s:o much for Forum on the People of African Descent sharing this powerful, reflective, and deeply thoughtful piece of narratives pertaining to the wealth of their experiences. There is a richness to their messages that deserves to be captured with a different framework and lenses through of opportunities which are open windows for our experiences**.** We bring what perceived as being our own critical bring critical distinctions between Black experiences in the Americas vs. Europe, and particularly in France, that are often overlooked or misunderstood. Let us explain the distinction in an appropriate manner for the **Forum for African Descent based:**

RECOMMENDATIONS (a, b, c, d and e):

Here is the call to action emerging

a) **Representation must become participation.** Forums must not only speak *about* the voiceless, but *with* them.

b) **Justice must be redefined beyond legal systems.** What is legal is not always just. The law must be humanized.

c) **AI and science must be ethically grounded.** Technology must not reproduce historical biases.

d) **Education must focus on ethics and humanity, not just data or economics.**

e) **Human dignity must come before political interest.** Otherwise, peace will remain a diplomat experience.

Part II: Towards a Heavier Narrative: The Diverging Histories and Realities of People of African Descent Across the Atlantic

1. Introduction: Unpacking Misleading Comparisons

It is a mistake—politically, socially, and historically—to assume that the experiences of Black people in Europe mirror those of Black people in the Americas. The United States and France, for instance, cannot be juxtaposed as if they share the same historical timelines, societal dynamics, or systemic treatments of people of African descent. The legacies of colonialism, slavery, and segregation have manifested in vastly different ways, even though both societies are marked by injustice.

Just as Columbus misnamed the Indigenous peoples of the Americas "Indians," colonial powers have historically misclassified and misunderstood African-descended people—errors that have never truly been repaired. These misperceptions linger and continue to shape the marginalization of Black communities across both sides of the Atlantic.

2. Diverging Realities: The Weight of Blackness in the U.S. vs. Europe

In the U.S., the struggle for Black liberation has been visible, vocal, and institutionalized—through civil rights movements, public memorials, Black studies departments, and cultural revolutions from Harlem to Oakland. The identity of "Black American" is proudly owned and deeply tied to historical struggle, political agency, and cultural power.

In France and much of Europe, the narrative is different. Blackness is diluted into vague categories like *immigrant*, *domestic minority*, or *overseas citizen*. The dominant model of **assimilation**—rather than recognition—renders Black people invisible in public memory and political frameworks. There is no equivalent to the Black Panther Party, Malcolm X, or Martin Luther King Jr. in the French public consciousness, nor are there widespread public monuments or institutions dedicated to Black history.

Instead, Black people in France are often treated as silent economic instruments—accepted in labor and service roles, marginalized in politics, and displaced when they resist. When media tries to mirror U.S. racial tensions in France, it sparks unrest, but without the underlying structures of empowerment or representation.

3. Education and Silence: Structural Control in France

In France, the supposed generosity of scholarships and educational support masks a systemic control of Black intellectual expression. Unlike the U.S., where Black educational institutions fostered cultural pride and political resistance, France lacks any such infrastructure. The education system remains largely silent on colonial history, the transatlantic slave trade, or African contributions to European development.

This silence is not neutral—it is a tool of erasure. France presents itself as colorblind through its universalist republican model, but this model actively suppresses the recognition of race, identity, and the specificities of discrimination.

4. The Mirage of Progress: Institutional Illusions and Marginal Realities

Black people in Europe are often shown as integrated—through token political figures, carefully curated diversity campaigns, and progressive slogans. But in reality, they remain peripheral to power. Their contributions to European wealth—via colonization, forced labor, and post-war reconstruction—are rarely acknowledged, much less compensated.

Post-WWII, while the U.S. began a long and painful journey toward acknowledging systemic racism, France and Europe focused on "European construction," deliberately detaching from their African entanglements. The result? A Black European identity fractured, underrepresented, and politically dormant.

Meanwhile, places like the UK (especially post-Brexit) still offer glimpses of merit-based access to opportunity, welcoming talents from the Commonwealth in ways France never has. But even in the UK, Black identity is often confined to "integration" rather than transformation.

5. The Crisis of Misrepresentation: Who Speaks for Blackness Today?

The Forum for African Descent must confront a critical issue: **Who is considered Black today?** Many so-called representatives come from mixed heritage or hold identities shaped more by North American or European experiences than by the African continent. They may be labeled as Black, but their lived experiences differ greatly from Black Africans in Ethiopia, South Sudan, or Chad. This dilution confuses policy, misguides representation, and often replaces the voices of African women—those most affected by intersectional discrimination—with more "palatable" versions of Blackness.

Worse still, Blackness is frequently commodified in Europe. Mixed-race individuals are celebrated as symbols of progress, while African women remain systematically excluded from platforms of power. The feminist discourse, increasingly shaped by AI and global development goals, must disaggregate its data to include **Black African women**, not just women of African descent who live in the West.

6. A Dangerous Erasure: Metissage and the Loss of Historical Justice

The issue is not just about identity—it’s about justice. The mixed-race history of colonized peoples complicates reparations, erases genealogies, and fragments solidarity. Statistics in France, for example, hide the gendered racism faced by Black women, as they are excluded from narratives shaped by mixed couples, economic indicators, and colorblind data collection.

Colonial tactics were never only about domination—they were about **division**: white against Black, Arab against Sub-Saharan, man against woman. Today, these divisions remain encoded in law, media, and international cooperation agendas.

7. Conclusion and recommendations:

CONCLUSION

This is the historical moment for the Forum to push beyond superficial inclusion.

RECOMMENDATIONS

Toward a Reconstructed Future for the People of African Descent they can decide which future they want by looking at the People of African Descent Archives, if any! Or the Equivalent to history museum...archaeology ruins (comparatively with the genocide archive i.e. Rwanda genocide archive that can help People of Rwanda and future generations to decide which future, they are looking for.)

- Demand the **disaggregation of data** by race, gender, and origin.
- Reclaim the **true narrative of African contribution** to global history.
- Distinguish between **African women** and **women of African descent** in diaspora.
- Recognize that **not all "Black voices" are equal**, and not all carry the same burden of historical trauma.

Most importantly, the forum must avoid being a platform where diluted versions of Blackness—elevated by Western institutions—overshadow those who have borne the deepest costs of history.

PART III: Narrative Proposal for the Second Decade of People of African Descent

(Working Draft for the Forum)

1. Reclaiming Haiti: The True Beginning of the Modern Black World

Haiti must be placed at the **center of our memory** — not as a tragic footnote, but as **the birthplace of freedom for African descendants**. Before any European republics, before the independence movements of Latin America, Haiti was the **first Black-led republic**, founded by enslaved people who overthrew the empire that enslaved them.

- **Toussaint Louverture** and the Haitian revolution were the **real spark** of global decolonization.
- Haiti is not only a symbol — it is **a mirror** of today's condition: forgotten, struggling, isolated… yet still **alive with spirit and resistance**.
- The call for reparation and solidarity with Haiti **must be central** to the second decade — not only as **aid**, but as **recognition** of Haiti's role in world history.

2. The Dream and Disillusion of Black Europeans

In France and Europe, the Black experience is often defined by **cultural erasure** and bureaucratic "inclusion" without belonging.

- Once, mastery of the French language and culture offered a **path to visibility** for African descendants — now, even those who speak the language better than locals find themselves **invisible**.
- Migration is easier than ever, but the dream is harder to achieve. The **promise of Europe is fading** into disillusionment — especially for Black families, women, asylum seekers, and youth.

- The reality is: there is no longer **assimilation** — only survival. And often, survival requires silence in the face of hurt that cannot be spoken.

3. America: Between Participation and Pain

Black Americans and Afro-Caribbean communities carry a dual desire:

- To be fully part of their modern societies, and
- To return spiritually or physically to Africa, the **ancestral homeland**.

But this return is not easy — it is filled with pain, contradiction, and resistance.

Just as the Rastafari returned to Ethiopia — to the mountains and lakes of the Rift Valley that reminded them of Jamaica — they also had to face the truth: **Africa has changed**, and so have they. Babylon is a myth, and so is purity. What remains is **a new identity**, built in-between.

4. The Myth of Development, the Reality of Exclusion

Today, all major systems — from science to education, from health to AI — are **not designed for people of African descent**. They appear neutral, but in practice, they exclude, distort, or hurt.

- The social system in France may eventually offer help, like RSA or RMI, but only **after lives are broken** by the asylum process or child protection systems that tear families apart.
- Financial compensation cannot restore dignity — it only **softens the wound without healing it**.
- This is not about charity. It is about **structural justice**.

5. The Philosophy of Return: A False Hope or a Necessary Myth?

As you so wisely say: **we are not objects** to be displaced, migrated, returned, or resettled. We are subjects, bodies that **feel**, that remember, that **carry trauma and hope**.

The return to Africa, to nature, or to origins is **never clean or complete**:

- It is not about tickets or geography.
- It is about meaning, memory, identity — all of which are **fragile and contested**.

“Often, the return is not possible — but the fight is necessary.”

6. Toward a New Forum: Not Just for African Descent, But for Human Dignity

The Forum must understand:

- People of African Descent are **not just categories or statistics**.
- They are the **living memory of history’s violence**, and the **resilient heart of humanity’s future**.

This Forum is not just a space for discussion.
It must become:

- A place for healing, for **acknowledging pain** without shame.

- A platform for action that sees **beyond inclusion into systems that continue to exclude**.
- A movement that does not reproduce injustice under a different name.

Conclusion:

a) *"We are all African Descent in that way… but some are more African than others, and they need a Forum for that reason."*

b) Yes. And they need a Forum that is not afraid of truth, not afraid of Haiti, not afraid of pain. A Forum that is not only international, but **intergenerational** — like Louis de Funès' *Hibernatus*, asking how we live when the past and present collide.

c) Also, we are highlighting the deeper, often overlooked reality: **transformation cannot happen if the** *voiceless remain unheard* and though the world has frameworks—like the **Sustainable Development Goals (SDGs)**, the **UN's Peace Agenda**, the **Summit of the Future**, and even **Youth Summits**—what the Forum is pointing out is this: **having platforms is not the same as ensuring meaningful participation.**

Excellent Journey into the Forum toward toward the recovery of the People of African Descent, so endly we can see the promised land that is in our collective dream. Our organization promise is to help you to get those member states down from their inherent powers and to discuss with the People of African Descent for the common goods.

About the Forum tenure, while there are obvious organization mismatches that did not want to respect the time slot of 3 minutes to speak, possibly because of the grievance mechanism, injustices, or being abandonned by the societies, while United Nations is a Forum for self-expression, which pushed organizations, working groups to go beyond the time limits under the Chair responsibility to handle the microphone and the organization Forum discipline. However, we found that the opportunity offered by the Chair for people who did not participate on timeline or in the Agenda, while there was a hole left, and who wanted to produce a document. We would be welcoming this event after the meeting and registration to offer some guidance to states as a Civil Society Organization. Therefore thus, we are very grateful to the meeting chair and we are able to bring today our document to the table of the 2nd Decade of the People from African Descent.

We thank you Excellencies, Distinguished Delegates, Colleagues and Friends.

Georges Radjou, CEO



On behalf of Business Innovation Research Dev

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