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## **Respect the Zone of Peace**

The massive build-up of US troops and armaments, including the world's largest warship, is a dangerous development for the "Zone of Peace" declared decades ago by the Caribbean Community (CARICOM). Many suspect that the escalation hopes to effect regime change in Venezuela. There have been attempts on the life of Venezuela's duly elected President, Nicolás Maduro. Donald Trump has offered a \$50million reward for information leading to his arrest, with delusional accusations of Maduro being "one of the largest narco-traffickers in the world". This is lawless cowboy territory and should be condemned by all law-abiding people. American governments have long envied Venezuela's oil reserves - the largest in the world – and have considered the Caribbean and Latin America as the USA's "backyard" since the Monroe Doctrine of 1823. We are nobody's back yard.

Trump has already bullied Panama into submission, with threat of war forcing them to withdraw from the Chinese Belt and Road initiative that has brought enormous benefits to many countries in the region through large scale investment in infrastructure. With China seen as the biggest threat to US hegemony, we are being drawn into a global conflict.

Despite most Caribbean leaders' opposition to any foreign military bases, Grenada is being pressured to allow American use of Maurice Bishop Airport to target Venezuela. On 17 October, Caribbean Labour Solidarity (CLS), with others, picketed the Grenada High Commission, calling on the government of Dickon Amis Thomas Mitchell to resist US bullying. We also picketed the Trinidad and Tobago High Commission in London on 29 October to shame the government of PM Kamla Persad-Bissessar, who is the cheerleader for the USA's war on Venezuela, despite two Trinidadian fishermen having arbitrarily been murdered on the high seas by the Americans, in an attack claimed to be on "narcotraffickers". To date, more than 52 have been killed in what could justifiably be seen as war crimes, with no evidence of wrongdoing being provided.

We call on the USA to show respect for the Zone of Peace and respect for sovereignty in the region. Guyana it believed already to have American boots on the ground. Far from protecting Guyana, permitting this is to invite trouble for Guyanese citizens should the Americans attempt to invade Venezuela. Caribbean citizens need to resist this US aggression and make clear we want to protect our Zone of Peace. The Guyana government must understand that putting Guyanese citizens lives at risk will not be taken lightly.

*Luke Daniels, President Caribbean Labour Solidarity*

## HOW IS THE CARIBBEAN A "ZONE OF PEACE" ?

DAVID COMISSIONG writes:

It is important that we all understand that the concept of a regional Zone of Peace is one that is rooted in international law.

It should be noted that on the 30th of June 1978, at the Tenth Special Assembly of the United Nations General Assembly, a Resolution was adopted which called for and authorized “the establishment of zones of peace in various regions of the world under appropriate conditions to be clearly defined and determined freely by the States concerned in the zone, taking into account the characteristics of the zone and the principles of the Charter of the United Nations and in conformity with international law.....”



*Picketing the Trinidad High Commission*

It is against this background therefore that in October 1979, Grenada (under the leadership of late Prime Minister Maurice Bishop) co-sponsored an Organization of American States (OAS) Resolution that called on all states to recognize the Caribbean as a Zone of Peace.

In the operative part of the 1979 Resolution that Grenada successfully piloted through the OAS, the General Assembly of the OAS resolved as follows:-

1. “To express its deep concern over the heightening of tension in the (Caribbean) sub-region resulting from the recent increases in military activity in the Caribbean area.
2. To repudiate the concept of the region, or any of its sub-regions, as a sphere of influence for any power.
3. To stress its support for the principles of ideological pluralism and peaceful co-existence, which are essential to the peace, stability and development of the region.
4. To call upon all states to recognise the region as a Zone of Peace, and to devote all their efforts, in appropriate regional and international forums, to the advancement of this concept.”

Having established this impregnable International Law foundation for the principle that the Caribbean must at all times be treated and respected as a Zone of Peace, CARICOM governments and statesmen then proceeded in the following years to further elucidate the specific elements of the definition of a Caribbean Zone of Peace.

For example, in 1986 Prime Minister Errol Barrow declared in an historic address to the opening ceremony of the CARICOM Heads of Government conference in Guyana as follows:-

“My position remains clear that the Caribbean must be recognised and respected as a Zone of Peace...I have said, and I repeat that while I am Prime Minister of Barbados our territory will not be used to intimidate any of our neighbours: be that neighbour Cuba or the USA. And I do not believe that size is necessarily the only criterion for determining these matters. It is important to let people know where you stand...in what is a moral commitment to peace in our region.”

But perhaps, the most significant development in this regard has been the January 2014 Zone of Peace Declaration which was unanimously adopted in Havana, Cuba by the member states of the Community of Latin American and Caribbean States (CELAC) – a hemisphere-wide organization which includes all of the independent nations of the Caribbean and the Americas, with the exception of the United States of America and Canada.

Our Governments, having acknowledged that “peace is a supreme asset and a legitimate aspiration of all peoples”, declared Latin America and the Caribbean to be a Zone of Peace based on the following principles :-

\*Our permanent commitment to solve disputes through peaceful means with the aim of uprooting forever the threat or use of force in our region;

\*The commitment of the States of the region....not to intervene, directly or indirectly, in the internal affairs of any other State and to observe the principles of national sovereignty, equal rights and self- determination of peoples;

\*The commitment of the peoples of Latin America and the Caribbean to foster cooperation and friendly relations among themselves and with other nations irrespective of differences in their political, economic, and social systems; to practice tolerance and live together in peace with one another as good neighbours ; and

\*The commitment to fully respect the inalienable right of every State to choose its political, economic, social and cultural system, as an essential condition to ensure peaceful coexistence among nations.

And it may be usefully noted here that the leader of the Trinidad and Tobago delegation to that 2014 CELAC conference that produced the Zone of Peace Declaration was Trinidad and Tobago’s then Prime Minister, the Hon. Kamla Persad Bissessar.

It is therefore precisely these Zone of Peace principles that our CARICOM Governments now need to look to for guidance when they are confronted with the phenomenon of US warships and a US nuclear sub-marine sailing into the waters of the Southern Caribbean, targeting Venezuela, and blowing the occupants of small vessels into oblivion without any process of interdiction, arrest, trial, conviction or sentence.

*David Comissiong is the Barbados Ambassador to the Caribbean Community (CARICOM).*

## Petition started by friends and comrades in Trinidad and Tobago

### The Caribbean Must Remain a Zone of Peace! Respect our Sovereignty!

US Military Out of the Caribbean! Stop the Extra-Judicial Killings!

The petition states:

- We firmly believe that the Caribbean is and must remain a Zone of Peace and support this long standing policy and principle of international relations by CARICOM;
- We agree that there must be no militarization of the region and, in particular, that US military personnel and assets must not be located in any CARICOM country especially at this geo-political moment;
- We stand by the principle that every nation – no matter how large and powerful – must respect the sovereignty of every other nation;
- We are horrified by the boat strikes that have resulted in the deaths of more than 80 persons which have been described by the UN Human Rights Commission as extra-judicial killings, that is murder;
- We believe in peace and not war, cause nobody, nobody wins a war;
- We recognise that the massive military deployment by the US in the Caribbean is not targeted at narco-traffickers but designed for a military attack on and possible regime change in Venezuela, which will result in war and all its dire consequences – loss of life, women and children being particularly affected, people fleeing the war zone, negative impacts on business, trade and tourism in the entire region.



In addition, the Organisers of the *Vigil for Peace* are asking that:

- On Sunday December 7th you come to Woodford Square, Port of Spain to attend Vigil for Peace II from 5 to 7pm. Your physical presence is very important. We must show by our numbers that we Stand for Peace!
- You be on standby for an urgent Call to a Rally in the event that the US launches an attack before the Vigil for Peace II on December 7th

US Troops are in Trinidad and Tobago; warships are close to or in our waters. The US has designated the Cartel of the Suns (there is no evidence that it exists) as a “Foreign Terrorist Organisation” and President Maduro its leader. This is meant to create a fig-leaf of legitimacy for Trump to order a military attack on Venezuela under the US anti-terrorist policies. Nov. 24th is the date when they claim they will have the authority to attack. Note the words of Trump himself “it allows us to do that...” We must never discount the imperial agenda to control resources, wealth and power. Remember Trump's words some years ago "When I left, Venezuela was ready to collapse. We would have taken it over, we would have gotten all that oil"

We are now at a critical moment in history. It is in precisely such a moment that we are all called to take a stand. And to do something! Silence is not an option. Sitting on the fence is not an option.

**Sign the Petition:**

<https://www.change.org/p/support-caribbean-as-a-zone-of-peace-stop-us-militarisation-of-the-region>

# Resolution against imperialist intervention in the Caribbean and Latin America

*Passed by Friends of the Earth International at their meeting in Dhaka, Bangla Desh on 11 November 2025*

Historically, the Caribbean has been subjected to US control in order to satisfy its imperialist interests. For example, we recall the actions that have taken place in Haiti with MINUSTAH, which, under the guise of supporting the Haitian people and institutions, became a strategy of subjugation that continues to have consequences and ensured the imposition of interests alien to the will of the people, who became increasingly impoverished, where human rights were also systematically violated, such as the sexual abuse of minors by the occupying forces. Currently, the Multinational Security Support Mission is being developed, without guaranteeing any kind of governance and with a catastrophic situation for the Haitian people.



We also recall the criminal blockade to which the Cuban people have been subjected for more than 60 years, which has led to impoverishment and precarious living conditions, a strategy of war to destroy any type of construction that escapes the impositions for the accumulation of capital based on dispossession and political subordination.

In recent months, the Caribbean has become the scene of military escalation by the United States, controlling territories in different countries and subjecting their governments to unilateral definitions aimed at regional destabilization and the imposition of a doctrine promoted for the strategic control of natural resources, the workforce, and life in all its manifestations.

Through this resolution, we request that the Caribbean and Latin America be maintained as a territory of peace, guaranteeing the sovereignty of the peoples and confronting the vulnerability to which the United States' military operations are subjecting the region. We demand an end to interventionism in the democratic processes of countries such as Grenada, Trinidad and Tobago, and Saint Vincent, and a halt to interference in electoral processes, while suspending the military operations that the United States is implementing in the Caribbean, turning it into a platform for a possible invasion of Venezuela and Colombia as the beginning of an escalation that could spread throughout the continent.

The presence of nuclear-powered military vessels and the use of Puerto Rico, a US colony, and the Virgin Islands as militarised bases with the aim of threatening democracy in our territories is cause for concern.

## RMT Demonstration – No Sackings, No Deportations

On Wednesday 17th September, the RMT and PCS trade unions called a picket of the Home Office in London to protest at the threat to deport some of their members due to changes in the visa regulations. The government's sudden changes to skilled worker visa rules are an attack on all migrant workers. Nearly 200 Transport for London (TfL) and London Underground staff, many of them long-serving and unionised, now face deportation simply because their jobs have been reclassified as “unskilled.”



*Outside the Home Office in London*

This racist immigration policy discriminates against low-paid workers. RMT is mobilising to demand justice, and PCS is standing in solidarity, as hundreds of their own members in the Department of Work and Pensions (DWP) are also being targeted by these same changes to visa regulations.

As the Labour government panders to Nigel Farage, Tommy Robinson and the antiimmigration lobby, TfL may no longer sponsor immigrant workers for a number of jobs that have been removed from the Temporary Shortage List as their jobs have been categorised as “medium skilled”. To continue sponsoring visas for RMT members under threat, the government's Migration Advisory Committee would have to issue a specific exemption to allow TfL do so. The RMT is demanding that the Mayor of London, Sadiq Khan, intervene with the Labour government in his role as employer, and demand that their future employment and residency status is protected.

This picket of the Home Office was well attended with banners from three Underground-based RMT branches, Stand Up to Racism, Caribbean Labour Solidarity and the IWGB, along with many flags from the RMT and PCS.

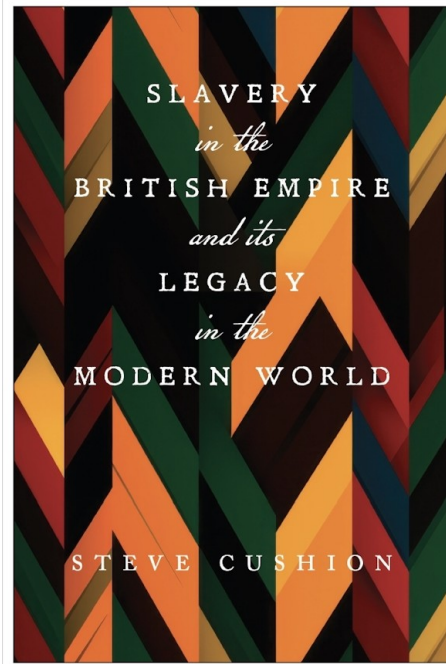
There have been further demonstrations outside Parliament and Downing Street and RMT has pledged to take a political campaign directly to the Mayor and the government, and if necessary will take industrial action to support their workmates.

*Steve Cushion (UCU & CLS)*

## Slavery in the British Empire and its Legacy in the Modern World

by Steve Cushion, Monthly Review Press, reviewed by Ken Fuller

Did you know that the racial term "white" had its origin in Virginia in 1675 when a rebellion against the governor gave rise to an alliance between European indentured workers and African slaves? Were you further aware that the Virginia Slave Code, which was subsequently drafted to ensure that "blacks" and "whites" were forever divided, was partly the work of British philosophers John Locke and David Hume? These are just two of the nuggets found in Steve Cushion's *Slavery in the British Empire*. You will also learn that Britain's Industrial Revolution was made possible by the capital accumulation generated by the "business of slavery," and that the genesis of Britain's banking and insurance industries can be traced to this same "business." The British Royal Family, moreover, participated eagerly (and profitably) in the slave trade.



Although largely free of slavery itself (this was neither practicable nor profitable in northern climes) the economy of New England was heavily dependent on the slave trade, and one of the reasons for the Declaration of Independence was that Britain's Sugar Act would "cause the destruction of the rum distilleries and destroy the slave trade."

Cushion also traces the origins of Britain's policing to slavery and points to the link between slavery in the Caribbean and the depredations accompanying the enclosure of common land in England, which were often financed by the profits from slavery. The book demolishes the (too-) widely accepted myth that Britain finally abolished slavery as a result of the efforts of bourgeois "humanitarians" like William Wilberforce, pointing to the contributions of revolts by the slaves themselves and working-class reformers in the UK: the Reform Act of 1832, while extending the franchise somewhat, also abolished the "rotten boroughs," many of which were controlled by absentee slaveowners, thus diminishing their influence in Parliament.

Cushion points out that the effects of slavery are still with us. Sugar, the foremost product of the Caribbean colonies, has left a world-wide legacy of ill-health. And the industrial civilization which the profits of slavery made possible has created the current climate crisis which threatens to bring the curtain down on us all. Slavery, through deforestation and soil exhaustion, has also deprived the former Caribbean colonies of reasonable possibilities of development, and for this, along with the unpaid wages of millions of slaves over centuries, reparations are, says Cushion, both necessary and justified.

*Slavery in the British Empire* is necessary reading for those whose view of the world was received in UK and US schools.

## **Jimmy Cliff (30 July 1944 – 24 November 2025)**

In March 2006, I was sent by the Morning Star to review the premiere of the first production of *The Harder They Come* at the Stratford East theatre. This was a dream come true as I regarded the original 1972 film as a classic and had been a long time huge fan of the singer and actor Jimmy Cliff who starred in it.

When I arrived, I was given a press pass and with other representatives mainly of such papers as *Voice* and the *Weekly Jamaica Gleaner* was ushered into a room where Jimmy Cliff was seated. This was the icing on the cake ! I was going to meet the legendary man himself. I remember saying it was an honour to meet him and asked about the



rumour that he would play the same character in a sequel to the original film. He said they were still talking about it and then he responded to my questions about current recordings. After this I watched the outstanding production by an excellent cast and at the end, Jimmy Cliff himself came on stage with the cast to a standing ovation and reprised the title song.

### **Wonderful World Beautiful People**

So when I heard of his death, it was a mixture of sadness and the brilliant memory of meeting him almost twenty years ago. My other memory of Jimmy Cliff's music goes back to my first years of teaching at Santley Primary School Brixton between 1968 and 1972. His records were big hits and apart from being heard on the radio, I remember children in the playground singing his song "Wonderful World Beautiful People". The other uplifting song they would sing was Bob and Marcia's hit "Young Gifted and Black". Working at this school introduced me to the unique culture of Jamaica, as over eighty per cent of the children were of that country's origin or descent. Working at this school, at this time was a great education for me and made me realise the importance of antiracist teaching.

To return to the man himself, he was born James Chambers on 30th July 1944 in the parish of St James Jamaica. As a youngster he was brought to the capital Kingston where rhythm & blues music blared from sound systems on weekends. The early 1960s saw the birth of a new form of music in the city, Ska and young men and women flocked to sing their songs and hopefully be recorded and Cliff was fortunate enough to meet Leslie Kong a Chinese Jamaican record producer and his self written 1962 record "Miss Jamaica" not only was a hit there but sold very well to Jamaicans in Britain.

## Vietnam

Jimmy Cliff was now a huge star in his native country but was ambitious and moved to London, performing and recording but without great success. A journey to Brazil in 1968 to take part in an international song contest succeeded where London had failed but he soon returned to Britain with self composed material that have since become classics. The aforementioned "Wonderful World Beautiful People", and "Hard Road to Travel" were making him a household name, but the next record "Vietnam" was a biting indictment of American imperialism in the country of that name. It was a great success and with the achingly beautiful "Many Rivers To Cross", he was acclaimed by both Black and white young people.

Then, he was chosen to play the lead role in the Jamaican feature film titled after his own hit record "The Harder They Come". He was outstanding despite having no acting experience and it remains Jamaica's greatest film. The soundtrack album with Cliff's own and other artistes songs was a great success and brought him international fame .

He continued performing all over the world and recorded profusely. Another Jimmy Cliff memory for me was in 1983, while teaching in rural Jamaica hearing his great "Reggae Nights" recording coming from the radio. I often heard it as I walked home from a local bar in the late evening, looking at the beautiful sky full of twinkling stars. Such stars I had never seen in London.



## Afghanistan

At the time of the American disastrous intervention into Afghanistan, Cliff revived his classic "Vietnam", now retitled "Afghanistan" with the same anti imperialist message. When David Cameron and the Conservative Party used his composition, "You Can Get It if You Really Want" Cliff stated " I have heard of David Cameron but I don't support his policies".

Jimmy Cliff was a true internationalist who sang against oppression and imperialism as well as making some of the sweetest music from 1962 until his death. If you have never watched the film *The Harder They Come* then check it out on YouTube to see his brilliant performance. Also listen to some of his musical creations from 1962's joyful "Miss Jamaica" to his latest recordings. Jimmy Cliff was a musical genius.

David Horsley (CLS)

## **Friends of the Earth Latin America & The Caribbean Solidarity with the people of Ecuador**

*Amigos de la Tierra América Latina y el Caribe* expresses solidarity with the Ecuadorian people in the face of the violations of their human rights and the repression of peaceful mobilization and protest, which are being perpetrated by the far-right government of President Noboa. The claims and demands of the Ecuadorian organizations and social movements in response to the unjust policies and setbacks in the guarantee of rights are legitimate in light of the government's failures to fulfill its obligations and the impositions of measures that go against the will of the primary constituent body. For example, the attempt by presidential decree to impose the return of Ecuador to the mechanisms of international arbitration, even though it was rejected by the people in the referendum held in 2024, constitutes a clear expression of authoritarianism and disregard of the constitutional and legal order of the country. The increase of the cost of gasoline, and therefore of the costs of living for the Ecuadorian people, in order to satisfy the demands of the International Monetary Fund (IMF), represents a guarantee of impunity for International Financial Institutions and their transnational agents that profit from impositions that favor the private sector and the accumulation of capital at the expense of the rights of Ecuadorians.

In the context of a legitimate exercise of peaceful social protest, the Ecuadorian people have been harshly repressed, resulting in one person being murdered and hundreds being injured as well as being imprisoned. This represents a clear policy of criminalization through a combination of different forms of violence. Freedom of speech has been reduced and threatened, several journalists have been deported from the country and the communication media of the indigenous movements have been shut down.

We are also aware of the persecution suffered by social organizations that have historically fought for access to justice, truth, full reparation for victims and affected people, as well as a guarantee of non-repetition, considering the impunity with which companies like Chevron act. The persecution actions include selective surveillance of leaders, intimidation, interceptions and the implementation of criminalization systems attempting to silence the voice of the people in order to impose policies against acquired rights. Social leaders that have been detained are being unjustly accused and prosecuted for terrorism. ATALC calls the government of Ecuador to end the violence and repression, to guarantee the right to peaceful protest and mobilization and to stop imposing measures that go against the popular decisions resulting from the referendum organized by the very same government. We call on the international community on the social organizations and movements to express solidarity and speak up against the governmental strategy that seeks to disable the action of the social organizations and movements through laws on foreign agents that involve registration requirements, restrictions on the reception of financial contributions and limitations on territorial support actions for the communities that have been subjected to injustice and repression, among other on-going anti-democratic measures. Enough repression against the people's fair demands.

# **Pan-Afrikanism: Past Visions, Present Struggles, and the Youth-Led Future**

by *Frank Murray* (GAC-UK & CLS)

Pan-Afrikanism is more than just a political idea, it is a centuries old movement rooted in the belief that Afrikan peoples, both on the continent and throughout the global diaspora, share a common history, destiny, and mission. From resisting colonial rule to challenging modern forms of exploitation, Pan-Afrikanism continues to evolve. Today, youth across Afrika and the diaspora are reclaiming its spirit, not by calling for a single government or leader, but by demanding justice, unity, and leadership that truly serves the people.

## **Defining Pan-Afrikanism and the Pan-Afrikanist**

At its core, Pan-Afrikanism is the belief in the Unity, Solidarity, and Collective progress of Afrikan people everywhere. A Pan-Afrikanist is someone who advocates for the liberation and upliftment of all Afrikan-descended people, whether they live in Lagos, Kingston, Johannesburg, New York, or London. The movement seeks not only political freedom from colonial rule but also cultural pride, economic independence, and the restoration of Afrikan dignity.

## **Great Pan-Afrikan Thinkers and Leaders**

Throughout history, many figures have embodied Pan-Afrikan ideals in different forms:

- Marcus Garvey, from Jamaica, inspired millions through Black nationalism, self-reliance, and a “Back to Afrika” philosophy.- W.E.B. Du Bois, the Afrikan-American intellectual, promoted political Pan-Afrikanism through diplomacy and elite-led congresses.- Kwame Nkrumah, the first President of Ghana, blended both Garvey’s mass appeal and Du Bois’ intellectualism into a revolutionary project aimed at uniting the Afrikan continent. Other figures such as Thomas Sankara, Haile Selassie, Patrice Lumumba, and Amy Ashwood Garvey played crucial roles, using Pan-Afrikan principles to challenge colonialism and neocolonialism.

## **Garvey vs. Du Bois: Different Roads to the Same Goal**

Though Garvey and Du Bois are both considered foundational to Pan-Afrikan thought, they had starkly different visions. Du Bois believed in integrating Afrikan descendants into Western societies through education, civil rights, and elite leadership. He worked within international institutions and organised Pan-Afrikan Congresses to bring political leaders together. In contrast, Garvey believed in Black separatism and called for the return of the Afrikan diaspora to Afrika to build a new Black empire. He emphasised mass mobilisation, race pride, and economic self-sufficiency through the Universal Negro Improvement Association (UNIA).

Despite their differences, and even public conflict, both laid crucial groundwork for future Pan-Afrikan thinkers like Kwame Nkrumah, who would bridge their approaches.

## **Nkrumah's Hybrid Vision**

Kwame Nkrumah was deeply influenced by both Garvey and Du Bois. While studying in the U.S., he absorbed Du Bois' ideas of intellectual leadership and Pan-Afrikan diplomacy. But he was also inspired by Garvey's call for mass mobilisation and pride in Afrikan identity. Nkrumah sought a United States of Afrika, politically, economically, and culturally integrated. He promoted Afrikan socialism, economic independence, and welcomed the diaspora as partners in building the continent.

Though visionary, Nkrumah's project was cut short by a coup in 1966. Still, his legacy remains a symbol of what a unified Afrika could look like when led by its own people.

## **Can Pan-Afrikanism Succeed Today?**

In a continent with over 50 nations, and diasporic populations across the Americas, Europe, and the Caribbean, the original goal of a single Afrikan government seems nearly impossible. Differences in political systems, languages, colonial histories, and economic interests complicate unification. However, Pan-Afrikanism is not dead, it is evolving. Modern Pan-Afrikanism no longer relies on a single government or flag. Instead, it expresses itself through: Cultural unity (e.g., music, language, fashion), Economic collaboration (e.g., the Afrikan Continental Free Trade Area, CARICOM, ) Political solidarity (e.g., support for Anti Colonial Movements and Reparations), Educational and digital networking (e.g. Pan-Afrikan youth summits and diaspora forums).

## **The New Face of Pan-Afrikanism**

Across the Afrikan continent, the youth are rising, and their struggles are more than just protests. They are revolts against a failed post-colonial order, against leadership that is often corrupt, recycled, and beholden to foreign interests. From the #EndSARS movement in Nigeria to pro-democracy protests in Sudan and anti-French demonstrations in Mali and Burkina Faso, young people are demanding new systems of leadership, dignity, and sovereignty. These uprisings are Pan-Afrikan in spirit: They reject borders and outdated political loyalties. They expose neocolonial relationships (economic, military, and cultural). They call for a reclaiming of Afrikan agency, not just from local elites but also from global systems that exploit Afrika's wealth.

Pan-Afrikanism is not a static ideology, it is a living, evolving movement. What began as a response to enslavement, racism, colonialism and neocolonialism is now becoming a global struggle for self-definition, justice, and unity. The youth of Afrika and the diaspora are no longer waiting for liberation from above, they are organising it from below.

Their vision of Pan-Afrikanism may not look like Nkrumah's single Socialist Afrikan state, or Garvey's empire, or Du Bois' elite diplomacy. But it is no less powerful. It is modern, decentralised, and deeply connected to the lived realities of Afrikan people everywhere, and reparatory justice for those in the diaspora.

If there is any hope for the success of Pan-Afrikanism in our time, it lies here, in the hands of the youth, united not by uniformity, but by purpose.

## DECLARATION OF THE PEOPLES' SUMMIT TOWARDS COP30

We, the Peoples' Summit, gathered in Belém do Pará, in the Brazilian Amazon, from 12 to 16 November 2025, declare to the peoples of the world what we have accumulated in struggles, debates, studies, exchanges of experiences, cultural activities and testimonies, over several months of preparation and during these days gathered here.



Our process brought together more than 70,000 people who make up local, national, and international movements of indigenous and traditional peoples, peasants, indigenous peoples, quilombolas, fishermen, extractivists (traditional peoples who live from sustainable forest extraction), shellfish gatherers, urban workers, trade unionists, homeless people, babassu coconut breakers, terreiro peoples, women, the LGBTQIAPN+ community, young people, Afro-descendants, the elderly, and peoples from the forest, the countryside, the peripheries, the seas, rivers, lakes, and mangroves. We have taken on the task of building a just and democratic world, with buen vivir/ bem viver/ good living for all. We are unity in diversity.

The advance of the extreme right, fascism and wars around the world exacerbates the climate crisis and the exploitation of nature and of peoples. The countries of the global North, transnational corporations, and the ruling classes bear the main responsibility for these crises. We salute the resistance and stand in solidarity with all peoples who are being cruelly attacked and threatened by the forces of the US empire, Israel and their allies in Europe. For more than 80 years, the Palestinian people have been victims of genocide perpetrated by the Zionist state of Israel, which has bombed the Gaza Strip, forcibly displaced millions of people and killed tens of thousands of innocent people, mostly children, women and the elderly. We totally repudiate the genocide perpetrated against Palestine. We offer our support and solidarity to the people who bravely resist, and to the Boycott, Divestment and Sanctions (BDS) movement.

At the same time, in the Caribbean Sea, the United States is intensifying its imperial presence. It is doing so by expanding joint operations, agreements and military bases, in collusion with the extreme right, under the pretext of combating drug trafficking and terrorism, as with the recently announced “Southern Spear” operation. Imperialism continues to threaten the sovereignty of peoples, criminalising social movements and legitimising interventions that have historically served private interests in the region. We stand in solidarity with the resistance of peoples under imperialist or resource-grabbing attacks in Venezuela, Cuba, Haiti, Ecuador, Panama, El Salvador, Colombia, the Democratic Republic of Congo, Mozambique, Nigeria, Sudan, and with the emancipatory popular projects of the peoples of the Sahel, Nepal and around the world.

There is no life without nature. There is no life without the ethics and the work of care. That is why feminism is central to our political project. We place the work of reproducing

life at the centre, which is what radically differentiates us from those who want to preserve the logic and dynamics of an economic system that prioritises profit and the private accumulation of wealth.

Our worldview is guided by popular internationalism, with exchanges of knowledge and wisdom that build bonds of solidarity, struggle and cooperation among our peoples. True solutions are strengthened by this exchange of experiences, developed in our territories and by many hands. We are committed to stimulating, convening and strengthening these processes. Therefore, we welcome the announcement of the construction of the International Movement of People Affected by Dams, Socio-Environmental Crimes and the Climate Crisis.

We began our People's Summit by navigating the rivers of the Amazon, which, with their waters, nourish the entire body. Like blood, they sustain life and feed a sea of encounters and hopes. We also recognise the presence of enchanted beings and other fundamental beings in the worldview of indigenous and traditional peoples, whose spiritual strength guides paths, protects territories and inspires struggles for life, memory and a world of good living.

**After more than two years of collective construction and holding the People's Summit, we affirm:**

The capitalist mode of production is the main cause of the growing climate crisis. The main environmental problems of our time are a consequence of the relations of production, circulation, and disposal of goods, under the logic and domination of financial capital and large capitalist corporations.

Peripheral communities are the most affected by extreme weather events and environmental racism. On the one hand, they face a lack of infrastructure and adaptation policies. On the other hand, they face a lack of justice and reparations, especially for women, young people, impoverished people, and people of colour.

Transnational corporations, in collusion with governments in the global North, are at the centre of power in the capitalist, racist and patriarchal system, being the actors that most cause and benefit from the multiple crises we face. The mining, energy, arms, agribusiness and Big Tech industries are primarily responsible for the climate catastrophe we are experiencing.

We oppose any false solutions to the climate crisis, including in climate finance, that perpetuate harmful practices, create unpredictable risks, and divert attention from transformative solutions based on climate justice and the justice of peoples in all biomes and ecosystems. We warn that the TFFF, being a financialised programme, is not an adequate response. All financial projects must be subject to criteria of transparency, democratic access, participation and real benefit for affected populations.

The failure of the current model of multilateralism is evident. Environmental crimes and extreme weather events that cause death and destruction are becoming increasingly common.

This demonstrates the failure of countless global conferences and meetings that promised to solve these problems but never addressed their structural causes.

The energy transition is being implemented under capitalist logic. Despite the expansion of renewable sources, there has been no reduction in greenhouse gas emissions. The expansion of energy production sources has also become a new space for capital accumulation.

Finally, we affirm that the privatisation, commodification and financialisation of common goods and public services are directly contrary to the interests of the people. In this context, laws, state institutions and the vast majority of governments have been captured, shaped and subordinated to the pursuit of maximum profit by financial capital and transnational corporations. Public policies are needed to advance the recovery of states and tackle privatisation.

**In the face of these challenges, we propose:**

Confronting false market solutions. Air, forests, water, land, minerals, and energy sources cannot remain private property or be appropriated, because they are common goods of the people.

We demand the participation and leadership of peoples in the construction of climate solutions, recognising ancestral knowledge. The multidiversity of cultures and worldviews carries ancestral wisdom and knowledge that states must recognise as references for solutions to the multiple crises afflicting humanity and Mother Nature.

We demand the demarcation and protection of the lands and territories of indigenous peoples and other local peoples and communities, as they are the ones who guarantee the survival of the forest. We demand that governments implement zero deforestation, end criminal burning, and adopt state policies for ecological restoration and recovery of areas degraded and affected by the climate crisis.

We demand the implementation of popular agrarian reform and the promotion of agroecology to guarantee food sovereignty and combat land concentration. Peoples produce healthy food to feed the people, in order to eliminate hunger in the world, based on cooperation and access to techniques and technologies under popular control. This is an example of a real solution to confront the climate crisis. There is no climate justice without land back in the hands of peoples.

We demand the fight against environmental racism and the construction of fair cities and living peripheries through the implementation of environmental policies and solutions. Housing, sanitation, water access and use, solid waste treatment, afforestation, and access to land and land regularisation programmes must consider integration with nature. We want investment in quality public and collective transport policies with zero fares. These are real alternatives for tackling the climate crisis in peripheral territories around the world, which must be implemented with adequate funding for climate adaptation.

We advocate direct consultation, participation, and popular management of climate policies in cities to confront real estate corporations that have advanced the commodification of urban life. The city of climate and energy transition should be a city without segregation that embraces diversity. Finally, climate financing should be conditional on protocols that aim at housing permanence and, ultimately, fair compensation for people and communities with guaranteed land and housing, both in the countryside and in cities.

We demand an end to wars, we demand demilitarisation. That all financial resources allocated to wars and the war industry be redirected to the transformation of this world. That military spending be directed towards the repair and recovery of regions affected by climate disasters. That all necessary measures be taken to prevent and pressure Israel, holding it accountable for the genocide committed against the Palestinian people.

We demand fair and full compensation for the losses and damages imposed on peoples by destructive investment projects, dams, mining, fossil fuel extraction, and climate disasters. We also demand that those guilty of economic and socio-environmental crimes that affect millions of communities and families around the world be tried and punished.

The work of reproducing life must be made visible, valued, understood for what it is – work – and shared by society as a whole and with the state. This work is essential for the continuity of human and non-human life on the planet. It also guarantees the autonomy of women, who cannot be held individually responsible for care, but whose contributions must be taken into account: our work sustains the economy. We want a world with feminist justice, autonomy and participation of women.

We demand a just, sovereign and popular transition that guarantees the rights of all workers, as well as the right to decent working conditions, freedom of association, collective bargaining and social protection. We consider energy to be a common good and advocate for the overcoming of poverty and energy dependence. Neither the energy model nor the transition itself can violate the sovereignty of any country in the world.

We demand an end to the exploitation of fossil fuels and call on governments to develop mechanisms to ensure the non-proliferation of fossil fuels, aiming for a just, popular and inclusive energy transition with sovereignty, protection and reparation for territories, particularly in the Amazon and other sensitive regions that are essential for life on the planet.

We fight for public financing and taxation of corporations and the wealthiest individuals. The costs of environmental degradation and losses imposed on populations must be paid by the sectors that benefit most from this model. This includes financial funds, banks, and corporations in agribusiness, hydrobusiness, aquaculture and industrial fishing, energy, and mining. These actors must also bear the necessary investments for a just transition focused on the needs of the people.

We demand that international climate financing not go through institutions that deepen inequality between North and South, such as the IMF and the World Bank. It must be structured in a fair, transparent, and democratic manner. It is not the peoples and countries of

the global South that should continue to pay debts to the dominant powers. It is these countries and their corporations that need to begin to pay off the socio-environmental debt accumulated through centuries of imperialist, colonialist and racist practices, through the appropriation of common goods and through the violence imposed on millions of people who have been killed and enslaved.

We denounce the ongoing criminalisation of movements, the persecution, murder and disappearance of our leaders who fight in defence of their territories, as well as political prisoners and Palestinian prisoners who fight for national liberation. We demand the expansion of protection for human and socio-environmental rights defenders in the global climate agenda, within the framework of the Escazú Agreement and other regional regulations. When a defender protects the territory and nature, they protect not only an individual, but an entire people, benefiting the entire global community.

We call for the strengthening of international instruments that defend the rights of peoples, their customary rights and the integrity of ecosystems. We need a legally binding international instrument on human rights and transnational corporations, which is built on the concrete reality of the struggles of communities affected by violations, demanding rights for peoples and rules for corporations. We also affirm that the Declaration on the Rights of Peasants and Other People Working in Rural Areas (UNDROP) should be one of the pillars of climate governance. The full implementation of peasants' rights returns people to their territories, directly contributing to their food security, soil care and the cooling of the planet.

Finally, we believe that it is time to unite our forces and face our common enemy. If the organisation is strong, the struggle is strong. For this reason, our main political task is to organise the peoples of all countries and continents. Let us root our internationalism in each territory and make each territory a trench in the international struggle. It is time to move forward in a more organised, independent and unified way, to increase our awareness, strength and combativeness. This is the way to resist and win.

“Peoples of the world: Unite”



*Joseph Antoine of Friends of the Earth-Grenada and others presented the final Declaration to the COP 30 president*