



Annual Report 2022

House of Mercy Children's Home Lagos, Nigeria (HOM)

NGO No CAC/IT/No 21690

Preamble

It is with mixed feelings that we arrive at the end of an extremely productive 2022. While we are very grateful for all that we have achieved throughout the year, we have been saddened by all the tragic events that unfolded in Nigeria this year. Our deepest sympathies go to the flood victims and all those impacted by devastating tragedies across the country.

Since 2006, House of Mercy Children's Home Lagos, Nigeria (HOM) has reached over 1.5 million direct beneficiaries with more than 150 projects in 15 countries over the span of 16 years.

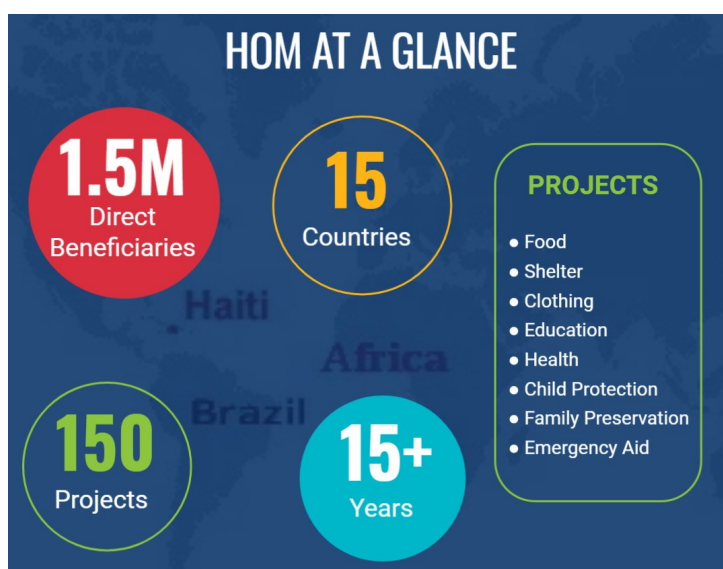
In 2022, despite continued economic uncertainty and other constraints, we continued to focus on our six programme areas: Child Hunger, Child Education, Child Homelessness, Family Preservation and Reunification, Child Protection and Humanitarian Assistance.

Although we have worked diligently for the past sixteen years to address these challenges, we continue to invest efforts to ensure that our interventions lead to lasting and sustainable outcomes.

Successful solutions always need to address both the symptoms and the root causes. That is why, while attempting to mitigate the impact of engineered poverty and hunger on our beneficiaries through our [programmes](#), we also consider it a matter of social justice to address the root causes of these problems and propose [suitable and efficient solutions](#).

Our Annual Report details the impact our work has had over the year 2022, outlining our achievements and most importantly showcasing how our support has helped children and families as well as celebrating our amazing Staff, Donors, Supporters and Friends, without whom these results could not have been achieved.

To gain further insight into our work, we invite you to visit our [website](#). A PDF version of our brochure titled [HOM in a Nutshell](#) featuring major highlights of our work from October 2006 to October 2022 is also available on our website.



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Our Year in Review

Website Revamp

In June 2022, we revamped our website www.homchildrenshome.org. With new features and more comprehensive content, the new website features a History Hub in the website footer.

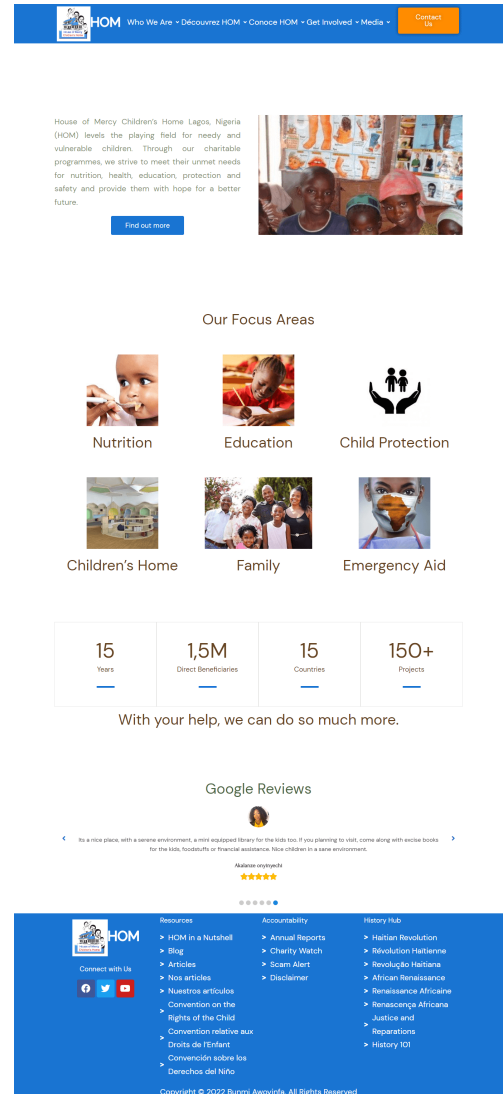
The purpose of the revamp was to give our website a fresh and modern look and allow our visitors to have a very informative experience.

The redesigned site is still available in three languages - English, French and Spanish. The French and Spanish pages can be accessed by clicking on the Découvrez HOM and Conoce HOM navigations tabs on the website header respectively.

Our website and many of our resources are available in English, French, Spanish and Portuguese to enable us communicate more effectively with English-speaking, French-speaking, Spanish-speaking and Portuguese-speaking Africans throughout Africa and in the Diaspora.

If you would like to keep up-to-date with our activities, follow us on [Facebook](#), [Twitter](#) and [YouTube](#) and become part of the HOM community.

Our Social Media platforms, Facebook, Twitter, YouTube Channel and Blogger are accessible via our website.



"We are so humbled and grateful to be recognised in this fashion by the newspaper established in 1949 by Esteemed Chief Obafemi Awolowo GCFR."

Media Mention

House of Mercy Children's Home Lagos, Nigeria (HOM) was featured in an article titled "The Joy, Agony of Growing Up In An Orphanage" in The Nigerian Tribune on October 23, 2022 written by journalist Vincent Kuraun.

We are so humbled and grateful to be recognised in this fashion by the newspaper established in 1949 by esteemed Chief Obafemi Awolowo GCFR (1909-1987), a principal participant in the struggle for Nigerian independence; and to have been allowed the opportunity to serve vulnerable children over these last sixteen years.

Our Year in Review

Our Programmes and Projects

“Since the launch of our Child Feeding Programme (Mobile Kitchen) designed to alleviate the suffering caused by hunger and malnutrition sixteen years ago, we have provided over 900,000 highly nutritious and life-saving meals to child beggars, street children, child scavengers and other needy and vulnerable children; and distributed grocery items to over 20,000 destitute families, people with disabilities and the elderly in Lagos State, Oyo State and Ogun State in Nigeria.”

Child Feeding Programme



In a world where the level of global food production is sufficient enough to feed everyone, how can hunger still be a problem?

Today, there is a growing awareness that the main economic obstacles preventing the food needs of millions from being met are man-made and political.

In food-importing African countries and communities, the extraordinary increase in food prices and related nutrition insecurity has placed children at greater risk of being negatively affected due to their increased need of a high-quality, diversified diet for their growth and development.

Fighting the root causes of malnutrition, hunger and engineered poverty is not only a moral obligation but it is also a boon to

peace, security and stability.

It goes without saying that poverty and hunger push people into despair and, in turn, exacerbate many of the national security challenges we face today in Nigeria and on the African continent as a whole.

A starving man whose children are also threatened with the same fate is a desperate man and can easily be persuaded to take part in desperate actions such as armed conflict, drug trafficking, human trafficking and terrorism.

Since the launch of our Child Feeding Programme (Mobile Kitchen) designed to alleviate the suffering caused by hunger and malnutrition sixteen years ago, we have provided over 900,000 highly nutritious and life-saving meals to child beggars, street children, child scavengers and other needy and vulnerable children; and distributed grocery items to over 20,000 destitute families, people with disabilities and the elderly in Lagos State, Oyo State and Ogun State in Nigeria.

Over the years, we have also undertaken actions to provide support for the care of undernourished children including [malaria](#) and diarrhoeal disease control as well as the promotion of [hand-washing](#).

“Once the right conditions are in place, there is no reason why Africa, with its enormous land and water resources, should not be able to ensure its own food security.”

In 2020, in an attempt to tackle not only the symptoms of food insecurity but also the root causes in Nigeria and in Africa as a whole, we published a video featuring 76 resources by African authors, academics and experts in English, French and Portuguese focused on providing practical solutions to meeting the food security needs of all Africans. The video titled [Food Security in Africa](#) which was launched on Africa Day for Food and Nutrition Security, October 30, 2020 is available on our YouTube channel.

In 2021, on Africa Day for Food and Nutrition Security, October 30, 2021, we published a video titled [Lake Chad Basin Food Crisis](#) calling attention to the tragic plight of millions of children, women and men in the Lake Chad region who suffer from chronic hunger and malnutrition. The video is available on our YouTube channel.

In 2022, on [World Food Day](#), October 16, 2022, a global day to increase awareness and action to alleviate hunger, we distributed food items to over 350 vulnerable children and destitute families.

A playlist of our yearly [food distribution activities](#) on World Food Day is available on our YouTube channel.

A playlist of our [Child Feeding Programme](#) is also available on our YouTube channel.

Children's Home



At HOM, we believe that every child should have a safe and happy childhood. We are committed to protecting and supporting the children in our care and helping them overcome loss, adversity and trauma so that they can achieve their greatest potential in life - both personally and professionally.

While some of the 84 children who have passed through our children's home since we opened our doors in March 2011 have been reconciled with their families, those who have no home or parents to care for them and those who cannot be safely reunited with their families remain in our care.

Between June and August 2022, we undertook a major renovation of our Children's Home to repair it and upgrade its facilities, improve the look, feel, and overall experience of the children in our care and keep them safe and secure. This vast undertaking included the complete renovation of the dormitories, bathrooms and toilets. The dormitories were equipped with brand new amenities, including bunk beds, mattresses and personal storage cupboards.

“One of the boys we welcomed into our Children’s Home when we opened our doors in March 2011 is now in his second year at Lagos State University, Department of Education.”

In October 2022, we also bought a fairly used bus to ensure a safe commute for our children and a dependable way to get to and from our outreaches to vulnerable children and families across Lagos and in Oyo State and Ogun State.

Caring for children in a home is a complex and professional task so training for our staff is continuous and covers all key areas that are pertinent to the role. Training also ensures that our staff is committed to safeguarding and promoting the welfare of our children.

In 2022, we reunited 2 children with their families through our [Family Preservation and Reunification Programme](#).

One of the boys we welcomed into our Children’s Home when we opened our doors in March 2011 is now in his second year at Lagos State University, Department of Education.

We envisage that all the children in our care will eventually be able to lead happy, healthy and successful lives, achieving academic excellence and career success.

A playlist of [School Holiday Events](#) providing a glimpse into our children’s home can be viewed on our YouTube channel.

Playlists of our [Street Children Programme](#), [Children’s Day Events](#) and [Christmas Events for Children](#) including some of our actions of solidarity towards impoverished youth, widows and destitute families at Christmas are also available on our YouTube channel.

Child Education Programme

One of the prime areas of HOM’s work is providing access to education to school-age children. Education is said to be the indispensable foundation and tool with which to shape the raw material of the future that are the rising generations.

School enrolment, however, is only half the battle. Lack of mother tongue education, dropping out of school because of poverty, repeating grades and the poor quality of learning mean that many of those who do attend school still fail to obtain the skills needed to function as literate individuals.

The successful completion of basic and higher education and technical/vocational training is critical to providing children from a disadvantaged background with a way out and breaking the cycle of intergenerational poverty.



“Over the past several years at HOM, we have undertaken several strategies ranging from mother tongue education, non-formal education, education sponsorship and digital literacy to the launch of a children’s library.”

Over the past several years at HOM, we have undertaken several strategies in terms of access, retention, and completion of education for children from disadvantaged backgrounds.

These strategies range from mother tongue education, non-formal education, education sponsorship and digital literacy to the launch of a children’s library.

Mother Tongue Education: Our mother tongue literacy programme was initiated in 2008 for unschooled child beggars, children from nomadic communities and other marginalised children.

On International Mother Language Day, February 21, 2020, we launched a video advocating for the right of all African children who have been excluded from educational opportunities to education in their mother tongue.

The **Mother Tongue Education** video features a collection of 35 books by African academics and experts advocating and presenting guidelines for the use of African languages for the education of Africans and it is available on our YouTube channel.

Non-formal education: Our non-formal education programme has provided children in pastoral and agro-pastoral areas with access to basic education that fitted their living condition and has contributed significantly to the ever-increasing participation of girls in education.

Education Sponsorship: Our school sponsorship programme was initiated in 2010 to provide financial assistance for children from impoverished families, in particular girls, whose parents could not afford to send them to school.

Digital Literacy: Integration of Information and Communication Technologies (ICTs) in school curricula at all educational levels and provision of internet connection to all educational institutions as well as digital literacy provided through public education are among the most important means for preparing students for a knowledge-based 'information' society. As such, we strive to promote digital literacy skills for students while stressing the importance of Digital Literacy in Education.

Children’s Library: On International Literacy Day, September 8, 2016, we launched a Children’s Library to promote and improve literacy skills of children and young adults.

Each year on World Teachers' Day, October 5, we pay tribute to teachers who lead children into a world of exciting learning experiences, and who are committed to helping students develop their minds, their capacity for self-expression and their desire to be the best they can be.

However, it is not enough to pay tribute in words alone; it is our sincere hope that practical steps will be taken wherever there is a need to enhance or re-enhance the status of teachers.

A video we published on **World Teachers' Day**, October 5, 2021, paying tribute to teachers is available on our YouTube channel.

Playlists of our **Child Education Programme** and our **Child Beggar Programme** are available on our YouTube channel.

“For some years now, a disturbing rise in suicide-related problems, mental disorders and addictions has plagued our children, young adults, families and even the elderly.”

Child Mental Health and Wellbeing



The issue of mental health remained high on our agenda in 2022 given the extreme levels of poverty experienced by children, women and the elderly, the fear of violent crime and property crime within our communities and the constant barrage of unsettling news about kidnappings, ritual killings, religion-related killings and election-related violence and killings.

These situations cause great stress and illnesses which if not adequately addressed can lead to long-term mental health and psychosocial problems.

For some years now, a disturbing rise in suicide-related problems, mental disorders and addictions has plagued our children, young adults, families and even the elderly.

This worrying development emphasizes the need for organisations such as HOM to focus as much on mental health issues as we do on physical health.

In 2020, we published a comprehensive list of 134 Mental Health and Wellness resources in English, French and Portuguese. These resources have been developed by African, African-American, Afro-Brazilian, Guyanese, Martiniquan psychiatrists, psychotherapists, psychologists, doctors, researchers and writers. These professionals are devoted to addressing issues ranging from general mental illnesses and disorders such as ADHD, anxiety, depression, suicide and substance abuse to psychosocial issues such as domestic violence, child abuse and Black-on-Black violence.

The [Mental Health and Wellness Resources](#) video is available on our YouTube channel.

We encourage you to take a look at these resources and share with those who need them. This will go a long way in curbing the alarming rise in mental illness. #OurActionsCount

Child Health Programme

In recent years, we have addressed public health issues like [malaria](#), [developmental disabilities](#) and [mental health issues](#).

In 2022, we decided to address a public health issue that requires sustained attention - Sickle Cell Disease or Sickle Cell Anaemia.



Sickle Cell Disease or Sickle Cell Anaemia is a hereditary genetic disease characterised by the presence of abnormal crescent-shaped red blood cells. These irregularly shaped cells can get stuck in small blood vessels, which can slow or block blood flow and oxygen to parts of the body. Clumps of sickle cells can block small blood vessels, causing very painful crisis episodes with pain levels often described as higher than childbirth labour pain and cancer-related pain, and in severe cases lead to strokes, heart attacks, and death. To combat these symptoms, some Sickle Cell Disease patients often need blood transfusions every two, three or four weeks for the rest of their lives.

Sickle Cell Anaemia: Sickle Cell Anaemia occurs when a person inherits two sickle cell genes, one from each parent. If both parents have Sickle Cell Trait, there is a 25% (1 in 4) chance with each pregnancy that the baby will have Sickle Cell Anaemia.

Sickle Cell Trait: Unlike Sickle Cell Anaemia that is a disease, Sickle Cell Trait is not a disease. If one parent has Sickle Cell Trait and the other parent has the normal type of haemoglobin, there is a 50% (1 in 2) chance with each pregnancy that the baby will be born with Sickle Cell Trait.

Sickle Cell Trait and Malaria: Sickle Cell Trait is a natural mechanism of defence against malaria, an acute febrile illness caused by Plasmodium parasites. The areas of the world where malaria is endemic are also the areas that have the highest percentage of people with Sickle Cell Trait. People with Sickle Cell Trait are not as affected by malaria, compared to those with normal haemoglobin. During infection, those with Sickle Cell Trait have 50 to 90 percent fewer Plasmodium parasites in their blood than people with normal haemoglobin. People with Sickle Cell Trait also get rid of the Plasmodium parasites faster. In other words, the sickle cell trait provides a survival advantage against malaria fatality over people with normal haemoglobin in regions where malaria is endemic.

There is, however, a caveat: having Sickle Cell Trait provides malarial protection but having Sickle Cell Anaemia does not have a protective effect against malaria.

Diagnosis of Sickle Cell Disorders: While some people have a family history of Sickle Cell Anaemia, and others have been tested previously, many people are not aware that they are carriers. People who have one gene for sickle haemoglobin and one gene for normal haemoglobin usually do not show symptoms of Sickle Cell Anaemia or have health issues, but they are carriers and can pass the sickle haemoglobin gene to their children. Genetic screening for the Sickle Cell Trait is therefore crucial because not all people know they are carriers.

“Having Sickle Cell Trait provides malarial protection but having Sickle Cell Anaemia does not have a protective effect against malaria.”

In summary,

- Getting screened for Sickle Cell Trait is one way of preventing one's future offspring from developing Sickle Cell Anaemia.
- Blood tests and prenatal counselling can decrease the number of births of affected children.
- Early diagnosis and treatment of new-borns can reduce complications and increase life expectancy.

On World Sickle Cell Day, June 19, 2022, we launched an educational video designed to create awareness about Sickle Cell Anaemia. Our objective is to increase public knowledge and understanding of Sickle Cell Anaemia and Sickle Cell Trait with the expected outcome of reducing the number of babies born with Sickle Cell Anaemia.

The [Sickle Cell Awareness](#) video is available on our YouTube channel.

A playlist of our [Child Health Programme](#) is available on our YouTube channel.

“On World Sickle Cell Day, June 19, 2022, we launched an educational video designed to create awareness about Sickle Cell Anaemia with the expected outcome of reducing the number of babies born with Sickle Cell Anaemia.”

Children with Disabilities

At House of Mercy Children's Home, Lagos, Nigeria (HOM), we consider it a priority to advocate for the rights of children with disabilities because we believe that they are entitled to the care, nutrition, nurturance and encouragement offered other children.

Children with disabilities are subject to a variety of practices that completely or partially compromise their right to life, survival and development.

They are more vulnerable to neglect, physical or mental violence and infanticide and some cultures view a child with any form of disability as a bad omen that may “tarnish the family pedigree”.

A further concern is that most children with disabilities are not registered at birth. Without birth registration they are not recognized by law, become invisible in government statistics and are at greater risk of neglect, institutionalisation, and even death.

Children with disabilities, specifically physical disabilities, often end up on the streets where they are forced to beg and are subject to the worst forms of child labour as well as drug trafficking.

Certain disabilities result directly from the conditions that have led some children to become refugees or internally displaced persons, such as armed conflict, human-caused or natural disasters. Refugee and internally displaced children with disabilities are also vulnerable to multiple forms of discrimination, including sexual abuse, neglect and exploitation.



“At HOM, we believe that children with disabilities are entitled to the same nurturance, care, protection, nutrition and encouragement as other children. That is why we constantly strive to bring the issues of children with disabilities to the forefront.”

From our experience, we know that caring for children with developmental or physical disabilities can be quite a burden on parents and others caring for the children, from an emotional and financial point of view. Such is the case for many families who have few resources to care for children with disabilities in a society that is often unresponsive to their realities.

Steps that can be taken to protect children and adolescents with disabilities include:

- Assisting families with children with disabilities by providing them with adequate financial resources and necessary support.
- Creating and facilitating support groups for parents of children with disabilities and other caregivers.
- Conducting awareness-raising and educational campaigns targeting the public at large and specific groups of professionals with a view to preventing and eliminating de facto discrimination against children with disabilities.
- Setting up appropriate legislation and enforcing laws that guarantee the protection of children with disabilities; and appropriate punishment to all those who directly or indirectly violate their right to life, survival and development.
- Ensuring that children with disabilities have effective access to and benefit from education, training, health care services, recovery services, preparation for employment and recreation opportunities.

This will go a long way to address some of the important challenges that children with disabilities face.

Our video on [Disability Awareness](#) features some of our actions of solidarity with children with disabilities and it is available on our YouTube Channel.

We also have an article entitled Children with Disabilities: An Invisible Group in Need of Attention available in [English](#), [French](#) and [Spanish](#) on our website.

We value all the professionals (policymakers, judges, lawyers, law enforcement officers, educators, health workers, social workers, nurses, neurologists, psychologists, psychiatrists, orthopaedic surgeons and physiotherapists among others) working with and for children with disabilities and salute their efforts.

“Children living with disabilities continually fight against stigma and discrimination based on the judgements of non-disabled people and care providers that the lives of the disabled may not be worth living.”

Child Protection



Although the almost universal ratification of the Convention on the Rights of the Child (CRC) has led to significant progress in a number of areas, for millions of children in Nigeria and across Africa, the rights set forth in the Convention are still a distant mirage.

Acts in violation of the rights of the child such as child abandonment, child abuse and neglect, child sexual abuse, child prostitution, child trafficking, child labour and terrorist acts targeting children continue to undermine the rights of the child.

Although child abuse exists in all communities and cuts across all tribal, class, economic, and religious groups, it is regrettably most prevalent among risk groups like long-term unemployed and recurrently unemployed people, people with disabilities, families with unstable living conditions, substance abusers, the homeless and criminals.

We have published a number of articles in recent years to raise public awareness and highlight steps to protect the weakest and the most powerless among us. Some of these articles include:

- [Child Abuse is Everyone's Problem](#),
- [The Little Match Girl](#) and
- [There is a Mouse Trap in the House](#).

These articles are also available in French and Spanish on our [Blogger](#) page.

We also work tirelessly to secure visibility for children threatened by exploitation, abuse, trafficking and violence and remind governments and the public at large of their crucial role in protecting children from all forms of abuse and exploitation, especially sexual abuse, as laid down in Articles 19 and 34 of the United Nations Convention on the Rights of the Child.

Simplified versions of the Convention on the Rights of the Child (CRC), the most widely ratified human rights treaty in history, are available on our website in [English](#), [French](#) and [Spanish](#) to facilitate an awareness of the CRC.

The [Events](#) page of our website also includes a list of dates for raising awareness and understanding of the key issues facing children.

“The challenge of keeping children safe cannot be overcome by any single organisation, group or individual. We encourage others to join us in influencing mindsets, attitudes and behaviours. By raising awareness, we can help stop child abuse and neglect before they start.”

In 2018, we published a video entitled [Stop Child Abuse](#) aimed at protecting children from childhood sexual abuse including incest, physical abuse and neglect; combating the various forms of injustice, violence and deprivation inflicted upon so many children in different settings (home, school, community, religious institutions, humanitarian crises etc.); and changing mindsets and social norms that tolerate violence against children. The video is available in English and French on our [video gallery](#) and on our [YouTube channel](#).

On November 25, 2021, International Day for the Elimination of Violence against Women & Girls, we launched a video titled “[Stop violence against Girls](#)” to sensitise and mobilise communities to take concrete action against the abuse and exploitation of girls such as school kidnappings, abduction of children and attacks against schools, forced domestic servitude, child marriage, child prostitution, child pornography, child trafficking, traditional harmful practices and sexual violence during armed conflict.

The challenge of keeping children safe and protecting the vulnerable cannot be overcome by any single organisation, group or individual. We encourage others to join us in influencing mindsets, attitudes and behaviours by sharing these videos with their families, friends and colleagues. By raising awareness, we can help stop child abuse and neglect before they start. #OurActionsCount

Other actions that can be taken to prevent and stop all acts of violence and abuse perpetrated against children include the use of behaviour change communication and awareness raising materials/initiatives such as stickers, billboards, leaflets, road shows and regular broadcast of radio programmes in mother tongue languages dealing with children's rights and offering guidance on child-rearing, education and the safeguarding of children's rights.

[Toll Free Rescue Lines](#) for child abuse and domestic violence reporting and information on how to report suspected child abuse and neglect to the relevant authorities are available on our website.

House of Mercy Children's Home, Lagos, Nigeria (HOM) is a member of the Child Protection Network, Alimosho Local Government, Lagos State Chapter. We are committed to ensuring the safeguarding and promotion of children's welfare in order that they may safely enjoy their childhood.

Ultimately, it is the collective pressure and action by all actors in society - individuals, households, communities, child protection practitioners, local NGOs, civil society (women's groups, youth groups, faith-based groups) and the corporate sector - that will enhance the protection of children and alleviate their physical and psychological suffering.

Together we can protect our children, our hope for the future, to the best of our ability.

“It is not only the responsibility of the government to protect children but it is also every adult's responsibility.”

Solidarity Activities with Children - Africa & the Diaspora

“At HOM, we operate under the principle that it is our responsibility, as Africans, to solve our own problems.”



At HOM, we strongly believe that it is our responsibility, as Africans, to solve our own problems.

Let us not delude ourselves into thinking that foreign countries, international organisations or the myriad of foreign charities, international non-governmental organisations (INGOs) and non-profit organisations (NPOs) will solve our problems for us.

History and the current reality are proof of this.

In 2022, we organised Child Feeding and Back-to-School programmes for Children in

- Africa (Togo, Democratic Republic of Congo, Kenya,) and in the
- Diaspora (Haiti and Brazil).

Solidarity with Togolese Children: On Valentine’s Day, February 14, 2022, we organised a Child Feeding Programme in Lomé, Togo. The video titled Solidarity with Togolese Children is available on our YouTube channel.

Solidarity with Haitian Children: On June 10, 2022, Children's Day in Haiti, we extended a hand of solidarity to Haitian children by organising a Child Feeding Programme. The video titled Solidarity with Haitian Children is available on our YouTube channel.

Solidarity with Congolese Children: On August 25, 2022, we extended a hand of solidarity to children in Bukavu, Democratic Republic of Congo by organising a Back-to-School programme with the distribution of school supplies to needy children. The video titled Solidarity with Congolese Children is available on our YouTube channel.

Solidarity with Kenyan Children: On November 18, 2022, Universal Children’s Day, we organised a Child Feeding Programme to mark Universal Children’s Day, November 20, 2022. The video titled Solidarity with Kenyan Children is available on our YouTube channel.

Solidarity with Afro-Brazilian Children: On November 20, 2022, Dia da Consciência Negra (Black Awareness Day in English), we extended a hand of solidarity to Afro-Brazilian children by organising a Child Feeding Programme. The video titled Solidarity with Brazilian Children is available on our YouTube channel.

The playlist of our [Solidarity Activities with Children - Africa & the Diaspora](#) is available on our YouTube channel.

Together with other likeminded individuals and organisations in Africa and the Diaspora, we will continue to strive towards promoting the African spirit of solidarity, mutual assistance and empathy and work diligently to improve the lives of future generations. #WeAreOurBrothersKeeper

Humanitarian Assistance and Advocacy

“For the ninth consecutive year, we continued to step up our efforts to provide much needed assistance to children, families and communities experiencing severe hardship in the Northeast region of Nigeria.”

Humanitarian Assistance: IDPs in Northeast Nigeria



For the ninth consecutive year, we continued to step up our efforts to provide much needed assistance to children, families and communities experiencing severe hardship in the Northeast region of Nigeria.

In 2021, we enabled about 200 displaced women farmers to create a rotating group savings, Adashe, based on an ancient African method of group savings which is still widely practised today in Africa.

The women benefited from the group savings initiative and were able to borrow money to invest in their farming needs during the farming season and set up non-farm income-generating activities like petty trading during the dry season.

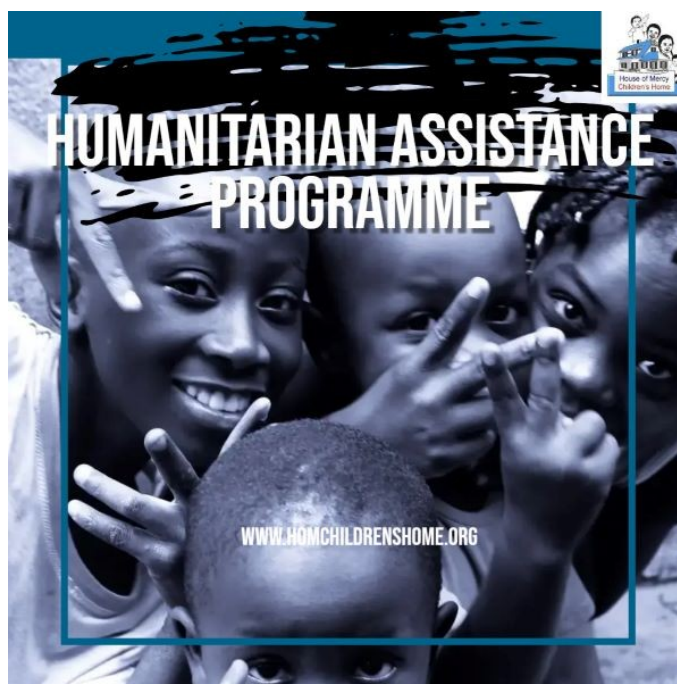
In 2022, we assisted the IDP children with back-to-school necessities.

A comprehensive view of the activities carried out in support of [IDPs in the Northeast region of Nigeria](#) is available on our YouTube Channel.

The [playlist](#) aims to raise awareness about the plight, courage and resilience of IDPs, refugees, returnees and host communities in Northeast Nigeria.

“The prevailing atmosphere of fear and insecurity in the region impedes the safe return of IDPs to their homes.”

Humanitarian Assistance Programme - Africa



Millions have been displaced from their homes and lands and untold numbers of innocent civilians, children, women and men, have perished in ‘resource wars’ that generate billions of dollars, pounds and euros annually for rebels, warlords, militias and politicians.

The extreme poverty, instability and insecurity borne out of these man-made conflicts and ‘resource wars’ have resulted in a brain drain, as many of our educated, talented and skilled human capital in Africa, especially in the health sector, leave their countries of origin for better economic opportunities in other countries.

We do not forget the tragic plight of millions of people including children, orphans, women, the sick, the elderly and people with disabilities in the Great Lakes Region, Uganda, Sudan, South Sudan, Angola, Ethiopia and other conflict and post-conflict zones.

At HOM, we strive to meet the immediate needs of children, women and populations affected by humanitarian crisis and complex, protracted, conflict-related emergencies in a way that also addresses the underlying causes of people’s vulnerability.

The geographical reach of our [humanitarian assistance and advocacy](#) work covers the following regions:

- [Northeast Nigeria](#) (Borno, Adamawa and Yobe States).
- [Democratic Republic of Congo](#)
- [The Lake Chad Basin](#)
- [Horn of Africa](#) (Northern Ethiopia)
- [The Sahel region](#) (Burkina Faso, Far North region of Cameroon, Chad, Mali, Niger)
- [Central African Republic](#) and
- [Ebola affected nations](#) (Sierra Leone, Liberia and Guinea)

“We impact over 1.5 million direct beneficiaries in 15 countries through our partner networks which comprise over 25 grassroots organizations.”

We work in direct partnership with local communities and grassroots organisations and support locally-led initiatives to provide urgent humanitarian assistance to vulnerable populations in need through shelter, nutrition, health-care, sanitation, education and empowerment actions.

By working with grass-roots organisations that are deeply embedded in the creative processes of societal change and understand the mother tongue languages of the affected populations, we are able to leverage existing assets to more adequately assist vulnerable populations in a cost-efficient manner. These local partners are familiar with the cultural and political setting and also have a proven record of addressing the needs of their communities. With this symbiotic collaboration, we are able to cater more effectively for basic needs such as shelter, food, potable water, sanitation, education, health care and income generating activities.

A playlist of our [Humanitarian Assistance Programme](#) is available on our YouTube channel.

“Quiet as it is kept, Africa has an outstanding record of resolving its own conflicts, and it has done so for millennia.”

Africans United for Peace Campaign



African civilisations once developed their own societies based on their needs and visions for the future. These societies had social, political, and economic foundations grounded in an African way of life. However, foreign invasion, alien domination and colonialism disrupted this order, created chaos and confusion and led to the abandonment of the social and communal principles, intrinsic to African culture - principles that guarantee peace, dialogue, unity and prosperity.

In 1881, the Scramble for Africa began with European nations invading and occupying African territories. In November 1884, without the participation of a single African representative, representatives of 14 countries - Austria-Hungary, Belgium, Denmark, France, Germany, Italy, Netherlands, Ottoman Empire, Portugal, Russia, Spain, Sweden-Norway, United Kingdom and the United States - came together at the Berlin Conference. And for three months, around a large-scale distorted map of Africa and without prior field survey, these foreign nations divided for themselves vast territories of Africa.

“Colonial borders separate people from the same ethnic group, requiring them to hold different passports, learn different languages, and obtain visas to visit relatives or explore their own continent.”

The result was the creation of porous and unviable borders that did not consider existing cultural, linguistic, religious or political relationships among the peoples who had inhabited the land since time immemorial.

This new colonial map of the continent was superimposed over 1,000 indigenous cultures and regions of Africa and it divided coherent groups of people and merged together disparate groups thus laying the foundation for future internal conflicts in African countries.

Even though all African nations have since asserted their political independence from European colonisers, the poorly demarcated boundaries created during the infamous Berlin Conference are still very much present today.

Colonial borders separate people from the same ethnic group, requiring them to hold different passports, learn different languages, and obtain visas to visit relatives or explore their own continent.

The arbitrariness and ill-defined character of Africa's borders have remained a major source of conflict and instability on the continent, largely because of their artificial character, poor delineation and demarcation, porousness and the occurrence of strategic natural resources in border areas producing instability and conflict in areas such as the Mano River in West Africa, the Great Lakes region and the Horn of Africa.

The longstanding colonial strategy of 'divide and rule' has been used to perfection throughout much of the African continent, which has more borders than any other continent.

The scheme was simple: fossilize Africa's various ethnic groups, then force them under one geopolitical roof with preferences given, in some instances, to one group over another. Independence, then, would be fraught with so many ethnic and religious hostilities and antagonisms that national integration and political stability would be practically impossible.

As a result, Africa is replete with intrastate and interstate conflicts, many of which, over the years, have blossomed into full scale civil wars.

“We applaud and commend the innumerable African women including our matriarchs, elders and leaders in Nigeria and in nations across Africa for the pivotal roles they play as peacemakers and peace-builders.”

The Role of African Women in Peace-Building

Quiet as it is kept, Africa has an outstanding record of resolving its own conflicts, and it has done so for millennia. Throughout the continent, there were many traditional systems and institutions that were strikingly similar, and that were designed to resolve inter and intra ethnic and regional conflicts long before the European invasion of Africa. Unfortunately, as with many indigenous African cultural patterns, these arbitration customs were either jettisoned or marginalised in favour of eurocentric models.

Nonetheless, the tools for ending conflicts and building peace throughout Africa still lie essentially in the hands of Africans.

This has been evidenced by the indispensable role played by African women in helping to resolve conflicts and build peace throughout the continent. The critical role of African women as peacemakers and peace-builders cannot be overemphasized. Indeed, their success record, especially in countries like Liberia and Sierra Leone in West Africa, and Rwanda in East Africa, has been far better than some of the intervention and mediation efforts by external actors and ad hoc military formations.

Indeed, it is a well-known fact that African women are better able to suggest innovative ways of resolving conflicts that do not involve the use of weapons or force which makes them great peacemakers and mediators par excellence.

The real work of peace-building takes place in everyday interaction: in schools, offices, community centres, religious institutions and other public places, where women play a hugely important role.

We applaud and commend the innumerable African women including our matriarchs, elders and leaders in Nigeria and in nations across Africa for the key roles they play, not only, in strengthening and building their communities, but also for the return of peace and security in their communities. We salute their courage and commitment to working for a better and more peaceful continent.

On March 8, 2019, we celebrated [International Women's Day](#) by showcasing the ground-breaking and outstanding work done by women in Democratic Republic of Congo. The video is available on our YouTube channel.

“We salute the efforts of youth across Africa who contribute to peace-building, conflict prevention, community healing and reconstruction efforts in their countries. We sincerely hope that they will carry on with this important work and that they will do even better, far better, than preceding generations.”

The Role of African Youth in Peace-Building

Facing high rates of youth unemployment, watching corrupt and selfish behaviour in community, political and religious/cult leaders, influenced by media portrayals of new role models, and confronted by value systems in conflict with those of their traditional societies, it is easy for African youth to fall prey to the machinations of war lords, criminal gangs and political manipulators.

Thankfully our research and experience in many parts of our continent show that within the heart of each African youth lies a desire to contribute, to be a part of the solution and make a real difference.

We salute the efforts of youth across Africa who contribute to peace-building, conflict prevention, community healing and reconstruction efforts in their countries. We sincerely hope that they will carry on with this important work and that they will do even better, far better, than preceding generations.

On International Workers' Day, May 1, 2020, we published a video featuring a list of 19 resources by African authors and experts in English, French and Portuguese focused on providing creative solutions to youth unemployment and related challenges. The video titled [Youth Unemployment in Africa](#) is available on our YouTube channel.

In 2019, in an attempt to address this situation and highlight the extent of the crisis facing [Refugees and internally displaced people \(IDPs\)](#), [Child Migrants](#) and other victims of armed conflicts and internal disturbances in Africa, we launched a campaign for the restoration of peace titled [Africans United for Peace](#). #PeaceShallReign

The videos are available on our YouTube channel.

African Renaissance Initiative

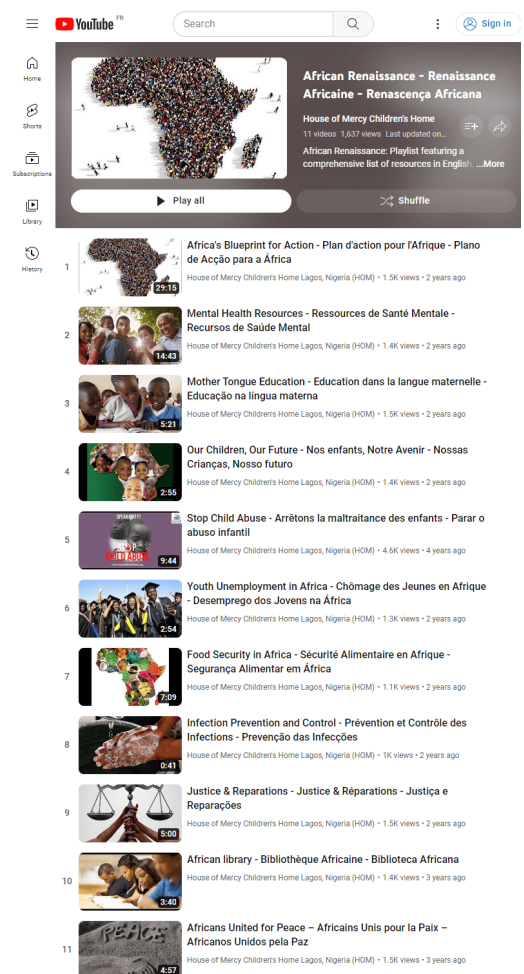
In 2018, we launched our [Africa Wake Up](#) campaign against poverty and injustice.

The Africa Wake Up Campaign culminated in the establishment of our [African Renaissance](#) initiative in 2020.

Our vision of African Renaissance does not seek a nostalgic return to African civilizations prior to invasion and destruction by foreign invaders and colonisers; but an advance of African political, social, economic, health, cultural, educational, scientific and technological development to a much greater degree.

Toward the realisation of this vision, we compiled a playlist titled African Renaissance featuring a comprehensive list of resources in English, French and Portuguese providing tangible solutions to the challenges facing Nigerians and Africans as a whole. The [African Renaissance Initiative](#) playlist is available on our YouTube channel.

In his 1978 book *Black Africa: The Economic and Cultural Basis for a Federal State*, Dr. Cheikh Anta Diop (1923-1986), a Senegalese historian, anthropologist, physicist and politician also known as the “Pharaoh of Knowledge”, laid out a scenario of economic, social and cultural improvements in African life that could be made immediately possible through the rational organisation and use of resources available on the continent today.



“The thesis of Dr. Cheikh Anta Diop's powerful and thought-provoking book is that economic, social and cultural improvements are feasible, and he makes it clear that given an intelligent understanding, control and use of our resources, there would be no further need to hold conferences on African unemployment, pandemics, illiteracy and poverty.”

Black Africa: The Economic and Cultural Basis for a Federal State presents a thorough overview of Africa's inventory of energy (fossil, geothermal, solar, wind, tidal, nuclear, hydroelectric and biological), mineral, water, agricultural and human resources. It surveys distribution patterns of these resources and suggests adjustments that could be made to organise them to create a series of regional industrial, agricultural and energy bases serving the people of the whole continent.

The thesis of Dr. Diop's powerful and thought-provoking book is that economic, social and cultural improvements are feasible, and he makes it clear that given such an intelligent understanding, control and use of our resources, there would be no further need to hold conferences on African unemployment, pandemics, illiteracy and poverty.

In sum, the future of Africa rests with us Africans, and our willingness to grasp the nettle.

Opening the Proverbial Can of Worms

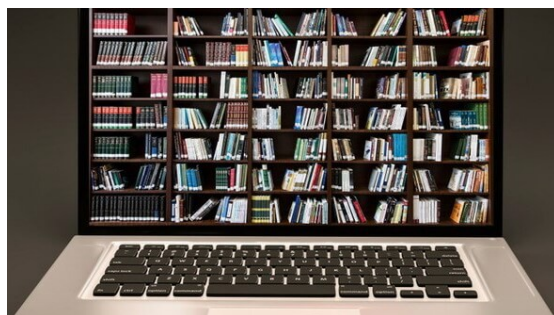
*"Until the lions have their own historians,
the history of the hunt will always glorify the hunter" ~ Chinua Achebe.*

Commemorative Events

Every year, we commemorate [Historical Events](#) because in order for us to have a better understanding of the present, it is necessary to go back to the past.

Although blaming the past is unproductive, knowing the past is necessary to understand the current state of Africans and people of African descent in the Diaspora and, ultimately, to define a way forward.

International Day of the World's Indigenous Peoples: August 9



It is often said that if a lie is repeated continuously without regard for facts, evidence or history, people end up believing it.

For nearly two millennia, the history of Black people has been falsified and a distorted version of African history has been taught through the education system, religious institutions and movies in both overt and subliminal ways.

Historical records and genetic science show clearly that the original inhabitants on the planet and the indigenous population or autochthons on every continent were Black, melanin-rich, afro-textured haired people.

According to African experts specialised in African history, Africa was originally called Alkebulan which means the "Garden of Eden" or "Mother of mankind".

Research conducted through genetic tracing of the 'Eve Gene' otherwise known as one of the oldest DNA lineages on earth has also pinpointed Makgadikgadi in present-day Botswana as the ancestral homeland of modern humans.

Long before Caucasians made their way into Europe from the Caucasus mountains, Black-skinned Africans had charted the universe, developed advanced mathematics, measured the circumference of the earth, constructed awe-inspiring monuments including the perfectly constructed Great Pyramid with all its mathematical and astronomical properties and built the earliest ocean-going vehicles used to transport huge stones to faraway shores.

“Research conducted through genetic tracing of the ‘Eve Gene’ otherwise known as one of the oldest DNA lineages on earth has also pinpointed Makgadikgadi in present-day Botswana as the ancestral homeland of modern humans.”

These Black-skinned Africans also spread themselves throughout most of the world carrying civilisation with them - from Black civilizations in the Nile Valley through Carthage in North Africa, the Nok civilization in West Africa, to East African antiquities, to Great Zimbabwe to African-founded civilizations in Europe, Asia and the Americas.

As Caucasians learned to write and acquired civilisation, they dominated and wiped out the indigenous peoples whose territories they had invaded. They also erased the history of advanced cultures and civilisations and usurped the identities of the Black-skinned people responsible for producing them.

Dr. Cheikh Anta Diop, a Senegalese Egyptologist and physicist proved that Ancient Egyptians were Black people by developing a method of testing to accurately determine the melanin content in the Egyptian mummies. His technique is still being used today by forensic scientists around the world to determine the ethnicity of charred, unrecognisable burnt victims.

In 1974, at a UNESCO symposium held in Cairo, Egypt, on "The Peopling of Ancient Egypt and the Deciphering of the Meroitic Script" Dr. Cheikh Anta Diop and Dr. Theophile Obenga, a Congolese Egyptologist proved, beyond a shadow of a doubt, the African origin of Pharaonic Egyptian Civilization.

North Africa and the Middle East were populated by Black, melanin-rich, afro-textured haired Africans prior to the invasions of North Africa by the Greeks, the Romans, the Arabs and the Ottomans. It was only in the 7th century that Arab invaders took over North Africa.

Oral traditions from Axum to Darfur and Senegal reveal that in the centuries following European and Arab invasions of Ancient Egypt, populations of Ancient Egypt seeking safety migrated down the Nile valley through present-day Sudan and South Sudan further, into South, Central, East and West Africa.

Also, what we refer to today as the Middle East was more accurately referred to as Northeast Africa before the building of the Suez Canal. Northeast Africa was renamed Middle East by Europeans in the 1800s in order to avoid associating Biblical areas with Africa and Arabia. Europeans also dug the Suez Canal to physically separate Israel from Egypt.

Furthermore, DNA evidence, archaeological proof and historical records show that the Biblical Hebrews and Biblical Israelites, the true and blood line descendants of Abraham, Isaac and Jacob and the great majority of key personalities in the Bible were Black, melanin-rich, afro-textured haired people, who were often mistaken for Ethiopians and Egyptians who were also Black, melanin-rich, afro-textured haired people.

“In 1974, at a UNESCO symposium held in Cairo, Egypt, on "The Peopling of Ancient Egypt and the Deciphering of the Meroitic Script" Dr. Cheikh Anta Diop and Dr. Theophile Obenga, a Congolese Egyptologist proved, beyond a shadow of a doubt, the African origin of Pharaonic Egyptian Civilization.”

“In the past, invaders, enslavers and colonisers controlled the pen and were able to falsify, distort and reinvent history. Today, however, we live in the information age where truth is easily accessible.”

This explains why archaeologists unearthed afro combs dating back over 6,000 years in Kush/Nubia and Kemet, ancient Egyptian civilizations, in present-day Sudan, South Sudan and Egypt.

In his 1851 work entitled *Philosophie und Naturwissenschaften* (*Philosophie et science de la nature* 1911 French translation), Arthur Schopenhauer (1788-1860), a German philosopher asserted that:

- Adam, the first man, was undeniably born in the tropics and that he was consequently Black,
- If God created Adam in His own image, God is also Black,
- The oldest known images of the Madonna found in the Orient and in some ancient churches in Mali portrayed the faces of the Madonna and the Child Jesus as Black,
- The Chosen People of God as a whole were all Black people, and are still today, Black-skinned and not pale-skinned Europeans.

Schopenhauer concluded by stating that Adam should therefore be conceived as Black. And that it was laughable to see painters depict this first man as white since white skin is the result of degeneration.

Even back in 1851, Schopenhauer acknowledged that recessive genetic mutations and hybridization formed white, straight-haired derivative groups.

In the past, invaders, enslavers and colonisers controlled the pen and were able to falsify, distort and reinvent history. Today, however, we live in the information age where truth is easily accessible.

A consistent research effort is therefore highly needed both at the educational and religious levels to teach our people accurate information about our history.

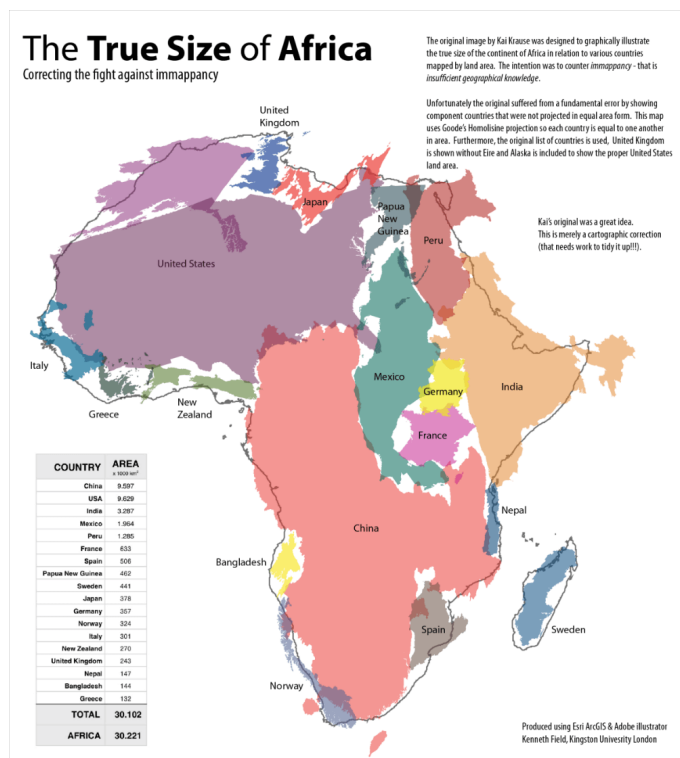
With the technology we have available today, there is no excuse for not doing so.

The more we abandon the accurate teaching of our own history, the more ground we yield to those who would use psychological warfare and gaslighting to distort historical facts and create their own myths of the past.

For more historical information, we invite you to pick up some of the books in our [History Corner](#). Most of the books are available in English, French, Spanish and Portuguese. #TheTruthWillSetUsFree

“A consistent research effort is highly needed both at the educational and religious levels to teach our people accurate information about our history. With the technology we have available today, there is no excuse for not doing so.”

Geographic Information Systems (GIS) Day: November 16



It is now common knowledge that the world map is misleading.

The African continent has a land area of 30.37 million square kilometres, enough to fit in the United States, China, India, Japan, Mexico, and many European nations, combined. Yet Africa appears much smaller than it is really is on the world map because of Mercator projection, a 16th century map projection, which distorts the size of the African continent, to the advantage of the West.

Greenland, for instance, appears roughly the same size as Africa, even though Africa's actual land mass is 14 times that of Greenland, and Greenland is no bigger than the Democratic Republic of Congo.

Antarctica too appears gigantic in the Mercator projection when in reality; Africa is more than twice the size of Antarctica (14 million square kilometres).

"The African continent has a land area of 30.37 million square kilometres, enough to fit in the United States, China, India, Japan, Mexico, and many European nations, combined. Yet Africa appears much smaller than it is really is on the world map."

Why is this so important? Cartography is a form of propaganda, and it conveys subliminal messages to the map reader.

The Mercator map including online maps such as Google and Bing that use the Mercator projection, have fostered European imperialist attitudes for centuries by making the enlarged countries appear unnaturally powerful and intimidating and leaving the continent of Africa seemingly small and powerless.

In the centuries leading to European invasion and colonisation of Africa, maps served as a powerful tool of control, and they progressively obliterated indications of indigenous, cultural and political territories.

European imperialism was spurred on by this Mercator projection produced by European colonisers that enlarges Europe and shrinks the land masses of nations that the Europeans later invaded.

For more information, we encourage you to pick up some of the books in our [History Corner](#). Most of the books are available in English, French, Spanish and Portuguese. #TheTruthWillSetUsFree

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International Day of Sport for Development and Peace: April 6

Several thousands of years ago, ancient African Civilizations in Kemet/ Egypt, Kush or Nubia/Sudan and South Sudan, Ethiopia and Nile Valley East African Kingdoms invented a ‘Grand Philosophy’ which they called several names, including Swtwt, (SWETWET) which means ‘to make the heart light’; Sedjay—Her , to amuse oneself; and Shmh--IB, (SEKMEK--IB) ‘to make the heart forget’

According to Robin Walker, an African-British publisher, educator and author also known as “The Black History Man”, it is not clear if these names classified different types of sports, but it is evident that most Olympic blue-ribbon sports have their origins in Ancient Egypt, populated by Black, melanin-rich, afro-textured haired Africans at that time.

In his 2018 fascinating and incredibly well-researched Documentary titled The African History of Sport, Robin Walker, discussed:

- The importance of Swtwt, Sedjay—Her and Shmh--IB to Egyptian society and how the fitness rituals of the Pharaohs and their armies, and the games of girls and boys became what we know as Sports.
- The African history of board games primarily chess, backgammon, checkers, and snakes and ladders; and how the creation of these games has been attributed to every race, except the Black Africans who invented them.
- The origins of modern sports and pastimes from swimming and diving to fishing and rowing and the early origins of fencing known as stick fighting.



In his documentary, Robin Walker further concluded that the ancient Egyptians pioneered the use of the umpire in wrestling and used grand sporting occasions as part of their international diplomacy, inviting foreign competitors and spectators to large competitions. And that the Greeks sent envoys to Ancient Egypt for advice on running their Olympics.

Indeed, ancient African societies engaged in various sporting activities and sports have always been a major part of social life that brought people together. Many people, young, old, male, female, royal or citizen looked forward to the sporting events that were scheduled every now and then as part of enhancing interactions among people. Some of the games that originated in Africa include:

- Ta Kurt Om El Mahag (translated the ball of the pilgrims’ mother in English), is one of the most ancient sports in known human history and it originates from Libya among the ancient Berbers (who were Black-skinned prior to the invasions of North Africa by the Greeks, the Romans, the Arabs and the Ottomans). It is believed that the Berber traders introduced the game to the Europeans who re-named it baseball.
- Dambe boxing is an ancient form of boxing with ties to the Hausa people of northern Nigeria who travelled to different villages at harvest time and challenged those of the butcher class to a brawl, providing festival entertainment. This sport is today renamed Mixed Martial Arts (MMA).

- Capoeira is a popular Afro-Brazilian sport that combines elements of dance, martial arts and music. Its origins in 16th century Brazil come from adaptations of traditional West African martial arts from Angola, sometimes referred to as "Ngolo" or "Engolo."

From female footballers in Nigeria to world-class long-distance runners in Kenya, sports and physical activity have always been part and parcel of daily life in Africa from ancient times to the present day.

Sporting events bring Africans from diverse cultures, religions, linguistic profiles, ethnic origins and backgrounds together and promotes unity, harmony, mutual understanding and respect.

On [International Day of Sport for Development and Peace](#), April 6, 2022, we published a video showcasing African children and youth from different communities engaging in different types of sports. The video titled [Sports Day](#) is available on our YouTube channel.

We will continue to add our voice to those of others across Africa advocating for the use of sports to help build peace and solidarity in our communities.

"From female footballers in Nigeria to world-class long-distance runners in Kenya, sports and physical activity have always been part and parcel of daily life in Africa from ancient times to the present day."

Black Awareness Day (Brazil): November 20



The African Diaspora in Brazil

Even though the indigenous or autochthonous on every continent were Black people, the legacy of colonialism, slavery, imperialism, and neo-colonialism has also resulted in an African Diaspora that spans the globe.

With an estimated number of 120 million Afro-Brazilians, more people of African descent live in Brazil than in any country in the world besides Nigeria, which has a population of about 220.8 million.

Of Brazil's 215 million inhabitants, over half (56 percent) are Afro-Brazilian.

Few people know the true history of the abolition of slavery in Brazil. In popular imagination, Lady Bountiful "freed" the enslaved persons and the same myth is peddled in official history.

Brazil was the last country in the Western world to abolish the enslavement of human beings in 1888. Contrary to what is commonly believed, the end of slavery in Brazil was not a concession of the empire; it was a right won by the struggle of enslaved Black people.

The Lei Áurea (Golden Law in English), signed on May 13, 1888, freed only about 5% of the enslaved population. The others gained their freedom through escapes and the construction of quilombos, which were settlements set up to ensure freedom and resistance; or the organisation of brotherhoods to buy letters of emancipation.

Brazil was built on the enslavement of indigenous peoples and millions of Africans. Of the 12 million Africans brought to the New World, almost half, 5.5 million people were forcibly taken from the Bight of Benin or Central Africa to Brazil as early as 1540 and until the 1860s. Slavery in Brazil, like in other parts of the Americas, was brutal and horrific. Despite that, the belief that slavery in Brazil was less cruel than elsewhere still persists today.

For over three centuries, millions of Africans abducted from the Lower Congo region of today's Democratic Republic of the Congo and Angola and their descendants were held in captivity throughout the Americas and forced to provide the labour that would generate vast fortunes for their captors.

Yet in each of these places existed Quilombos which were settlements founded by Africans who resisted the slavery regime that prevailed in Brazil for over 300 years. The largest and most powerful of these was Quilombo dos Palmares, which had a population of 30,000 at its height.

“Located between the states of Alagoas and Pernambuco in north-eastern Brazil, Quilombo dos Palmares was founded by Africans in the late 16th century as a resistance to European colonisers and enslavers.”

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For almost a hundred years, Africans in Quilombo dos Palmares fought against their enslavers, particularly the Portuguese who attempted to colonise Brazil. Equipped with effective organizational, military and architectural skills, Quilombo dos Palmares was also surrounded by a high fence made of clay, and palm trees. It had three entrances which were protected by at least two hundred warriors with weapons and ammunition to defeat the colonisers.

Zumbi dos Palmares

Zumbi dos Palmares, a descendant of Imbangala warriors from Angola and a sagacious and skillful military leader was the leader of Quilombo dos Palmares. His wife, Dandara, who was also a fighter and defender of anti-slavery liberation in her own right, was the leader of the female arm of the Palmares army and she helped take care of sick children, the elderly and those injured by the enslavers. For years, Quilombo dos Palmares was defended by Zumbi and Dandara against the military expeditions which intended to bring fugitives back into slavery.

Betrayed by one of his own, Zumbi was captured and beheaded by the Portuguese on November 20, 1695.

After the assassination of Zumbi, several revolts by enslaved persons in Brazil were recorded, notably in 1807, 1809, 1813, 1816 and 1827.

However, the most significant uprising was to take place was in 1835, in what has come to be known as Revolta dos Malês (Revolt of the Malês in English). The Revolt of the Malês was led by a group of Hausa and Yoruba men, mostly Muslims brought to Brazil from present-day Nigeria, Niger, Mozambique, Sudan and other African countries. The Revolt of the Malês was also betrayed.

From resistance from runaways and Quilombos to Black religious associations, to tireless pursuit of enslaved persons for legal freedom, many others, like Zumbi, died in the struggle for the abolition of slavery in Brazil.

“Still today, Zumbi and Dandara dos Palmares remain a source of inspiration and a model to Afro-Brazilians. Zumbi’s struggle and history are a significant source of strength and inspiration for the country’s large Afro-Brazilian population, who are the most oppressed people in Brazil.”

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November 20: Zumbi Day

November 20 is commemorated as Dia da Consciência Negra (Black Awareness Day or Black Consciousness Day in English) in Brazil as a tribute to Zumbi dos Palmares.

An iconic figure in Afro-Brazilian culture, Zumbi dos Palmares is considered to be a symbol of resistance to slavery and quest for emancipation, and the leader of the most successful quilombo in the history of Brazil.

The idea of the celebration was originally envisioned by the Afro-Brazilian poet and researcher Oliveira Silveira (1941-2009). Prior to 1971, the Brazilian government had resolved to celebrate May 13 every year in remembrance of the abolition of slavery in Brazil in 1888. But for Oliveira and many other Afro-Brazilian activists, May 13 was not a day of celebration for Afro-Brazilians.

When slavery was abolished in 1888, rather than experiencing the officially proclaimed jubilation of freedom, enslaved persons faced economic catastrophe. They were simply left to their individual fates, without land, without money and without an education. And that is largely where many of the descendants of enslaved persons still stand today.

Although by 1971, Afro-Brazilians had been officially free for 83 years, the living conditions for many Afro-Brazilians had not changed much from the era of slavery. Full citizenship and thus true freedom had not yet been officially attained. Oliveira and his group therefore resolved to choose a more symbolic date for the Afro-Brazilian population.

In 1978, November 20 was chosen, by various groups of Brazil’s Black Civil Rights organisations collectively known as Movimento Negro Unificado (MNU, or Unified Black Movement), to coincide with the date of the assassination of Zumbi dos Palmares on November 20, 1695.

Since the abolition of slavery in 1888, Brazil has failed to deal with the crimes that were perpetrated during the slave trade. And the country’s exclusionary institutions and racist social fabric speak to the persistence of racialised domination to this day. Slavery continues to exist in all kinds of forms and many Afro-Brazilians remain trapped in a cycle of violence and slave labour - legacies of Brazil's slave trade.

It is a sad reality that millions of Afro-Brazilians still live in the same precarious circumstances that their forebears faced 134 years ago. The impoverished favela shacks that populate the outskirts of Brazil's major cities are similar to

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For young Afro-Brazilians, Brazil offers no other perspective than the cycle of violence that is rooted in the age of slavery - namely, rebellion against a hostile society and violence against each other.

We Are Stronger Together

Steve Biko (1946-1977), the founder of the Black Consciousness Movement and one of the most prominent leaders in the anti-apartheid struggle in South Africa until his assassination in 1977, said something pertinent in “I Write what I Like: A Selection of His Writings”,

We are oppressed because we are Black. We must use that very concept to unite ourselves and to respond as a cohesive group. We must cling to each other with a tenacity that will shock the perpetrators of evil.

Unfortunately, Steve Biko’s words still remain burningly relevant today as they were back then.

Given our diversity, as Black people in Africa and in the Diaspora, we will not always agree on everything. However, there is one thing that unites us all: our shared experience of historical trauma and the psychological, physical, social and cultural consequences of slavery, colonialism, apartheid and neo-colonialism and consequently, our common hope that the future will be better than our past.

Therefore, we must strive to understand each other better, find common ground and overcome the divide and conquer tactics that have been used by the colonisers and oppressors against us for centuries. #WeAreStrongerTogether

“On November 20, 2022, Black Awareness Day in Brazil, we extended a hand of solidarity to Afro-Brazilian children by organising a Child Feeding Programme.”

Solidarity with Afro-Brazilian Children: On November 20, 2022, Black Awareness Day in Brazil, we extended a hand of solidarity to Afro-Brazilian children by organising a Child Feeding Programme. The video titled [Solidarity with Brazilian Children](#) is available on our YouTube channel.

Transatlantic Slave Trade: In an effort to honour the sacrifices made by our forefathers and foremothers who fought so valiantly for the abolition of the Transatlantic Slave Trade (the successful Haitian revolution of 1804 and the countless shipboard insurrections and revolts against enslavement including the Maroons, the Brazilian Quilombolas) and to honour the memory of the millions of unknown souls who suffered, died and have now been lost to history, we published a video titled [Transatlantic Slave Trade](#) on International Day for the Remembrance of the Slave Trade and its Abolition, August 23, 2019. #WeWillNeverForget

The [Transatlantic Slave Trade video](#) is available on our YouTube channel.

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Intl. Day for the Elimination of Racial Discrimination: March 21

In 2022, we commemorated International Day for the Elimination of Racial Discrimination, March 21, with a poem titled “[Lord, why did you make me Black](#)” by RuNett Nia Ebo. The poem was posted on our [Blogger](#) page and also translated to [French](#), [Spanish](#) and [Portuguese](#) with the kind permission of the author.

In his speech on September 10, 1921 in Mbanza-Nsanda, Kongo-Central, a few months before he was arrested by the Belgian colonisers and jailed for life, Simon Kimbangu (c. 1890-1951) founder of the religious movement known as Kimbanguism stated that:

Of all the races on the earth, none has been as mistreated and humiliated as the Black race.

Every day, Black children, women and men around the world are subjected to discrimination, marginalisation, exploitation, humiliation, abuse, torture and death, going back millennia.

During the war that broke out in Ukraine on February 24, 2022, we were appalled and deeply disturbed about reports of racist treatment with Black children, women and men being prevented from boarding trains and buses taking people fleeing violence to the borders and not being permitted to cross into neighbouring countries.

On June 24, 2022, we were shocked and devastated to learn that at least 37 Black migrants and asylum seekers had been killed and dozens of others injured by Moroccan security forces at the Melilla-Morocco border as they tried to cross the border to the Spanish city of Melilla and that medical assistance was not provided to those who suffered serious injuries.

“On 30 September 2022, the United Nations (UN) published a report acknowledging the fact that little progress had been made combating systemic racism against Africans and people of African descent.”

On 30 September 2022, the United Nations (UN) published a report acknowledging the fact that little progress had been made combating systemic racism against Africans and people of African descent. The report also noted that poor outcomes continue for people of African descent in many countries, notably in accessing health and adequate food, education, social protection, and justice while poverty, enforced disappearance and violence continues.

For close to two millennia, Black people in Africa and in the Diaspora have endured horrifying experiences of imperialism, colonialism, slavery, foreign occupation and apartheid. And it is all but miraculous that we have not only survived all kinds of traumas and crises, but we have also flourished.

Much can be said about the determination, optimism and resilience of Black people and our ability to triumph over a litany of obstacles and challenges. Truth be told, if prowess, innovative mentality and survival instinct were not embedded in the DNA of Black people, we would not have survived to this day. #StillWeRise

We pay [Homage to and Remember](#) those who died in the brutal systems of slavery, foreign occupation, imperialism, colonialism, apartheid and neo-colonialism; those who gave their lives in the fight for freedom; and those who survived their ordeals.

The resources in our [Mental Health and Wellness](#) video available on our YouTube channel can be particularly useful in helping us overcome the psychological trauma and mental stress, that we as Black people, often experience.

World Day for International Justice: July 17

In 2022, we commemorated World Day for International Justice, July 17, with the theme "The Long Overdue Reparation."

The Long Overdue Reparation

In modern times, reparation has been approved or paid to Korean females used as "comfort women", Japanese Americans, those who are considered to be Jewish today and other groups for the wrongs committed against them.

Strangely enough Africans and people of African descent in the Diaspora have received no reparation for the atrocities committed against them.

This blatant discrimination is due to two main factors:

1. the first being that, for close to two millennia, Black people have been degraded, demonised and dehumanised in literature, movies and mainstream media, as prologue or justification for slavery, foreign occupation, imperialism, colonialism and apartheid. Also, the suffering, pain and trauma of Black people are trivialised compared to those of others.
2. the second being the misconception that Africans, and Black people in general, are docile and gullible, always willing to forgive and forget once some nicely worded apologies have been rendered.

History has identified those involved: the Roman Catholic church, the church of England, financial institutions, educational institutions and the governments of Western Europe, the United States and the Arab world; that turned Africans into commodities for close to two millennia and later occupied the continent, colonised and neo-colonised Africans.

If those same institutions and governments can endorse or approve reparation to Korean females used as "comfort women", Japanese Americans, Kuwaitis, those who are considered to be Jewish today, and even to rich enslavers, surely, they can extend the same to Africans and people of African descent in the Diaspora.

Calls for Reparation: From 1919 to date

- In 1919, Marcus Garvey (1887-1940), a Jamaican political activist, publisher, journalist, entrepreneur and orator who developed a 'Back to Africa' programme argued the case for reparations for the crimes of slavery and colonialism.
- Under the 1988 constitution, following calls from Afro-Brazilian activists for recognition and reparation, Brazil gave Afro-Brazilians who live in Quilombos (settlements founded by Africans who resisted the slavery regime that prevailed in Brazil for over 300 years) a constitutional right to stay on their land. But 34 years later, the Brazilian government has yet to deliver all the land titles promised by the constitution.

Many Afro-Brazilians feel that Brazil's guarantee is as empty as the promise of 40 acres and a mule made by America to enslaved African-Americans.

- On August 17, 2002, the 115th anniversary of Marcus Garvey's birth, the first national rally for reparations, the Millions for Reparations, was held in Washington, DC to support reparations for African-Americans. Speakers painted a narrative of continuous oppression from enslavement, reconstruction, Jim Crow, civil rights, the crack epidemic, mass incarceration to current day anti-Black structural racism.

According to the speakers, the crimes had not ended on Juneteenth 1865; they had just assumed different forms.

- The first Pan-African Conference on Reparations for African Enslavement, Colonization, and Neo-Colonization was held in Abuja, Nigeria from April 27 to 29, 1993. The Conference was headed by esteemed Chief Moshood Kashimawo Olawale Abiola GCFR (1937-1998), also known as MKO Abiola, a Nigerian businessman, politician and philanthropist.

The Pan-African Conference on Reparations for African Enslavement, Colonization, and Neo-Colonization led to the Abuja Declaration, which calls on the international community to recognise that there is a unique and unprecedented moral debt owed to the African peoples which has yet to be paid. It also calls for the return of stolen goods, artifacts and other traditional treasures, the cancellation of debt and the need to give the African peoples greater powers and representation in key decision-making bodies, notably a permanent African seat on the Security Council of the United Nations.

The Abuja Proclamation represented a key moment in the contemporary history of reparations efforts, and it acted as a catalyst revitalising reparation movements.

With the imprisonment and mysterious death of MKO Abiola the issue of reparation suffered a major setback. Fortunately, other organisations founded by people of African descent took up the task and have continued the Call for Reparation.

- The Africa Reparations Movement (ARM UK) was set up by Guyanese Congressman Bernie Grant in December 1993 as a result of the Pan-African Conference on Reparations for African Enslavement, Colonization, and Neo-Colonization held in Nigeria in April 1993.

The aim of ARM UK was to seek reparation for the harm done to Africa and the African Diaspora through enslavement, colonisation, and racism. ARM UK organized events to raise awareness and demand for the return of artefacts stolen from Africa during colonial invasion.

ARM UK however ceased to operate in 2000 following the death of its President, Congressman Bernie Grant.

- In 1999, the African World Reparations and Repatriation Truth Commission called for the West to pay \$777 trillion to Africa within five years.
- El Movimiento Panafricanista de España (MPE), Pan-African Movement of Spain in English, emerged in the mid-nineties and is actively involved in seeking reparation.
- Founded in 2001, le Mouvement International pour les Réparations (MIR) in Martinique, International Movement for Reparation in English, has been taking actions to obtain reparation for crimes against humanity.

MIR has also sued France seeking reparation for descendants of people of African descent in Martinique for crimes committed during the Slave Trade.

- In September 2001, the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance held in Durban, South Africa sponsored a resolution stating that the West owed reparations to Africa due to the "racism, racial discrimination, xenophobia, and related intolerance" that the Atlantic Slave Trade caused.

- In 2003, President of Haiti, Jean-Bertrand Aristide demanded that France compensate Haiti for over \$21 billion, the modern equivalent of the 90 million gold francs Haiti was forced to pay to after attaining its independence from France in 1804 through a revolution that lasted from 1791 to 1804.

In 2004, a lawsuit launched by Haiti to demand repayment of the money France had extorted from Haiti was abandoned when France backed the overthrow of the Haitian government.

- In 2004, a coalition of Jamaican activists, including Rastafari members demanded that European nations which had participated in the Atlantic Slave Trade fund the resettlement of 500,000 Rastafari in Ethiopia (which they estimated to be 72.5 billion pounds sterling, or roughly, \$150,000 USD per person).
- From 2004, claims for reparation reappeared in the official documents of the African Union. In the Action Plan 2004-2007 of the Commission, approved by the Assembly during the Third Summit of the African Union (AU) from July 6-8, 2004, one of the anticipated events for 2005 was the debate on slavery in all African parliaments, with the aim of declaring it a crime against humanity and discussing the nature of reparation.
- In his opening speech at the African Union Summit held in Khartoum, Sudan from January 16-24, 2006, Chairperson Alpha Oumar Konare, recalled that the duty to keep memory alive was a collective African struggle, which forces us to demand reparation, or in other words, the recognition of the crimes committed.
- In 2007, President of Guyana, Bharrat Jagdeo formally called on European nations to pay reparation for the Slave Trade.
- On September 23, 2009, in his speech at the 64th Session of the United Nations General Assembly in New York, President Muammar al-Gaddafi, President-in-turn of the African Union, declared that Africa deserved \$777 trillion in compensation from the countries that colonised it and for resources and wealth stolen in the past.

Muammar al-Gaddafi also declared that colonisation should be punished and that the countries that harmed other peoples during the colonial era should pay compensation for the damage and suffering inflicted under their colonial rule.

- In 2010, on the 125th anniversary of the infamous Berlin Conference during which European leaders met to divide Africa and arbitrarily draw up borders that exist to this day, representatives from many African countries in Berlin called for reparation for the colonial era.

“The arbitrary division of the continent among European states, which ignored African laws, culture, sovereignty and institutions, was a crime against humanity”, they said in a statement.

They called for the funding of monuments at historic sites, the return of land and other resources which had been stolen, the restitution of cultural treasures and recognition that colonialism and the crimes committed under it were crimes against humanity.

Commemorations of milestones in German colonial history have been used to push the issue of German colonialism and post colonialism into the limelight: 100 years of the genocide against the Herero and Nama in 2004, 100 years of the Maji Maji Uprising in Tanganyika in 2005 and 125 years of the Berlin Conference in 2009.

- In 2011, Antigua and Barbuda called for reparation at the United Nations, saying "that segregation and violence against people of African descent had impaired their capacity for advancement as nations, communities and individuals".
- The Caribbean Community, CARICOM, Reparations Commission (CRC) was created in September 2013.

In 2014, 15 Caribbean nations unveiled the "CARICOM Ten Point Plan for Reparatory Justice" which spelled out demands for reparation from Europe "...for the enduring suffering inflicted by the Atlantic slave trade".

Among these demands were formal apologies from all nations involved (as opposed to "statements of regret"), repatriation of displaced Africans to their homeland, programs to help Africans learn about and share their histories, and institutions to improve slavery descendants' literacy, physical health, and psychological health.

- In 2016, the Ambassador of Antigua and Barbuda to the United States, Sir Ronald Sanders, called on Harvard University "to demonstrate its remorse and its debt to unnamed enslaved persons from Antigua and Barbuda."

According to him, Isaac Royall Jr., who was the first endowed professor of law at Harvard, relied on enslaved persons on his plantation in Antigua while establishing Harvard Law School.

- In 2021, the Jamaican government again revisited the idea of reparations for slavery. It was reported that the Jamaican government was seeking some £7 billion pounds in reparations for the damages of slavery, including the £20 million paid out to former slave owners by the British government.
- In 2022, calls for reparation by Africans and people of African descent throughout the Diaspora grew louder during the queen's platinum jubilee.

For in seven decades, the queen did not acknowledge the misdeeds of the empire for which she was the ceremonial figurehead until her death, by making reparation for the monarchy's historical commitment to enslavement and Britain's role in the Slave Trade.

- In his speech on November 10, 2022 addressing the controversy surrounding the false charges of anti-semitism against Kyrie Irving and Ye, Minister Louis Farrakhan, Leader of the Nation of Islam, stated that "reparation is what we deserve for the pain and anguish you have caused us to suffer".

The Right to Reparation and Justice

"In 2020, in an effort to remember the tens of millions of Africans and Afro-descendants whose remains are scattered across Africa and the Diaspora in unmarked graves and honour their memory, we published a video titled Justice and Reparation."

In 2020, in an effort to remember the victims, - the tens of millions of Africans and Afro-descendants whose stories will never be told, who were denied their language, culture, family, identity and heritage, children, women and men who were degraded and made to feel inferior mentally, emotionally, physically and spiritually and whose remains are scattered across Africa and the Diaspora in unmarked graves - and honour their memory, we published a video titled [Justice and Reparation](#).

The [Justice and Reparation](#) video features 51 resources in English, French and Portuguese by African, African-American, Afro-Brazilian, Guyanese, Martiniquan, Barbadian, Trinidadian, Afro-Iraqi historians, researchers, experts and writers addressing the nexus between racism, slavery and religion and advocating for justice and reparation for victims of the Arab-led slavery of Africans, the Transatlantic Slave Trade, colonialism and apartheid.

“One thing is arguably clear: monetary compensation will not appease the pain, torture and suffering of our ancestors or the multi-generational trauma passed down through generations in families.

Similarly, no amount of money can fully heal the damage done by the Arab-led slavery of Africans, the Transatlantic Slave Trade, colonialism and apartheid but reparation is an important part of recognising and amending the injustice.”

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Similarly, no amount of money can fully heal the damage done by the Arab-led slavery of Africans, the Transatlantic Slave Trade, colonialism and apartheid but reparation is an important part of recognising and amending the injustice.

Stand Up for Your Right

In the words of legendary Jamaican reggae singers and songwriters Bob Marley (1945-1981) and Peter Tosh (1944-1987):

Get up, stand up

Stand up for your right

Get up, stand up

Don't give up the fight

Despite obvious cynicism, obstacles and complexities, reparation is a human rights issue based on absolute rock-solid legal ground and we must continue to demand reparation to address the historical injustice that was perpetrated against Africans and people of African descent throughout the Diaspora, and whose wounds remain to this day.

#StandUpForYourRight

#DontGiveUpTheFight

“Despite obvious cynicism, obstacles and complexities, reparation is a human rights issue based on absolute rock-solid legal ground and we must continue to demand reparation to address the historical injustice that was perpetrated against Africans and people of African descent throughout the Diaspora, and whose wounds remain to this day.”

Challenges Encountered

"When you are praised by the coloniser, it means that you are bad for your people. When they say you are bad, it means that you are good for your people. The day they say I am good, that will mean I have betrayed you" ~ President Ahmed Sékou Touré.

Neo-colonialism: Enablers and Handlers

On the surface, it would appear that African countries have bona fide African presidents, prime ministers and parliaments, but the reality is more complex. Most, if not all, African countries are largely controlled by foreign governments and corporations.

Ever since European countries resolved to colonise and divide Africa at the Berlin Conference of 1884 in order to gain full access to the continent's wealth, African resources have been looted continuously. Everything in Africa that the European invaders have set their eyes on has been looted. Not even the dead bodies of our ancestors "mummies" have been spared from the looting spree. Alas, graves have and are still being desecrated and Egyptian mummies stolen from Africa and displayed in museums abroad.

African resistance to colonialism led to African countries regaining their independence and driving the colonisers out of Africa. However, this independence was cosmetic and development levers remained in the hands of the erstwhile colonisers.

Unwilling to surrender access to the resources of Africa, imperialists devised a new form of colonialism "neo-colonialism" which relies heavily on the betrayal of the African people by Africans, who by one means or another, control the reins of government.

Amílcar Lopes Cabral (1924-1973), a writer, agronomic engineer and one of Africa's greatest revolutionary leaders and political thinkers, who led an armed struggle that ended Portuguese colonialism in Guinea-Bissau and Cabo Verde, put it best when he said:

The enemies of the African people are powerful and cunning and can always count on a few faithful lackeys in our country, since quislings are not an European privilege.

Simply put, these African neo-colonial heads of state/enablers are constrained and controlled to carry out the agenda of neo-colonialists/handlers.

If an African leader/enabler attempts to steer an independent course, various means such as threats and coercion or character assassination will be used. If those fail, intelligence agencies of the neo-colonialists/handlers will engineer a coup, an assassination or use economic and psychological warfare.

These neo-colonialists/handlers dominate Africa militarily through the military operations they carry out in almost all African countries and their armies serve as 'advisors' to the armies of African countries that carry out missions to advance imperialist interests.

Equally disturbing is the fact that terrorism-related activities and civil unrest virtually always occur during election periods in African nations.

To compound matters further, African economies are indebted to financial institutions like the World Bank and the International Monetary Fund (IMF) who use a carrot and stick approach with African governments.

Frantz Fanon (1925-1961), an Afro-Caribbean psychiatrist, philosopher, revolutionary, socio- political activist and author who used both his clinical research and lived-experience of being a Black man in a racist world to analyse the effects of racism on Black people and the economic and psychological impacts of imperialism, said in his book “The Wretched of the Earth”:

Each generation must out of relative obscurity, discover its mission, fulfil it, or betray it.

We remember with respect and gratitude all the African revolutionaries, freedom fighters and nameless campaigners for the freedom and independence of African nations, both men and women, for their determination, courage and resolve to free the African continent from the shackles of slavery, colonialism and apartheid and ensure a brighter future for the African people. We pay [Tribute](#) to them all.

We will continue to honour, respect, remember, and keep alive the memory and sacrifices of all [Those](#) who fought the good fight so that we might live free.

It is now our turn to build on the momentum and achievements of our predecessors and fulfil the mission of our generation.

Tackling neo-colonialism requires an “all hands on deck” approach. Victory in this fight against neo-colonialism and its perpetrators and accessories cannot be achieved by a single person, group or organisation but through the efforts of many. When we work together, we can meet even the most difficult challenges and overcome even the fiercest opposition.

Let us therefore find the courage and tenacity to rise to the challenge of defending our humanity, our dignity, our resources, our interests and our culture. #AfricaArise

In 2020, we compiled a list of 331 books by African authors, academics, experts and practitioners in English, French and Portuguese addressing the root causes of the challenges faced by the African continent and its people. The 331 resources cover the following 24 topics: Africa's Odious Debts, Capital Flight from Africa, Development Aid, Monetary Sovereignty, African Youth, Good Governance, Children at risk, Health & Epidemics, Mental Health, Military Sovereignty, Coups and Assassinations, Arms Trafficking, Terrorism, Human Trafficking, Conflict Resolution, Peacekeeping, African Institutions, African Elections, Fight against Corruption, Afro-Chinese Relations, Cybersecurity, The Fair Trade Scandal, Law and Justice and Pan Africanism. The [video](#) is available on our YouTube Channel.

These resources provide creative solutions that address our daunting challenges, and we can all take action at our own level to address the complex problems that are plaguing the lives of our people.

The picture would not be complete without saluting everyone - "from everyday people from all walks of life and activists to honest, intelligent and hard-working politicians" - who contributes to nation-building in the areas of child protection, agricultural development, job creation and infrastructure (good roads, safe drinking water, basic sanitation, schools, hospitals, transport and energy systems, affordable housing etc.). We applaud their efforts and encourage them to continue to challenge the system and fight the good fight.

We cherish the hope that their good example will spur others to action.

In closing, we urge our political, military, traditional and religious leaders to ask themselves a simple question: “Will you be able to look back and say you stood on the right side of history?”

It is never too late to do the right thing and think long-term.

Financial Overview

“With the continued generosity of our donors, House of Mercy Children’s Home, Lagos, Nigeria (HOM) once again saw strong financial performance during financial year 2022.”

With the continued generosity of our donors, House of Mercy Children’s Home, Lagos, Nigeria (HOM) once again saw strong financial performance during financial year 2022.

Despite the economic hardship and other constraints, we continued to advance towards our vision assisting many vulnerable children and destitute families in more regions and across more service areas.

Remaining a sustainable organisation is essential. We are committed to helping as many children as possible today while ensuring that we have the funds available to help tomorrow’s children and our strategy reflects this position.

Our 2023 Strategic Plan looks at strategies to increase not only public awareness of our programmes but also to increase the support that will flow from this raised awareness.

Copies of our [financial statements](#) are available on our website. These documents reflect how we support and sustain our mission through responsible financial management.

House of Mercy Children’s Home, Lagos, Nigeria (HOM) is funded entirely by the voluntary contributions of individuals, companies and foundations. All donations, large and small, regular and occasional, make a huge difference in the lives of the children we serve.

House of Mercy Children’s Home, Lagos, Nigeria (HOM) [cautions](#) the public to beware of donation scams to personal bank accounts of fraudsters and money transfer scams (Western Union, MoneyGram) implying association with House of Mercy Children’s Home, Lagos, Nigeria (HOM).

Our official email address is contact@homchildrenshome.org and we do not communicate with our supporters with any other email address. Neither do we send messages to random people on social media platforms or on digital hangouts requesting for donations.

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2023 Goals



The desire to improve the lives of most vulnerable and disadvantaged children and provide them with a better and brighter future is the cornerstone on which House of Mercy Children's Home Lagos, Nigeria (HOM) was built.

Every year, we continue to serve an increasing number of disadvantaged children in Nigeria and across Africa through services in children and orphans' support, education/vocational training, nutrition and supply of non-food items and emergency relief. We also advocate for the survival, development, protection and well-being of children.

Through our ambitious advocacy campaigns and determination to improve children's lives, we address the root causes of poverty, injustice, and conflict, challenge widespread misconceptions, expose uncomfortable truths and promote positive social change.

Looking ahead to 2023, we intend to pursue our mission with even greater enthusiasm and determination, for the greater benefit of our beneficiaries.

Our 2023 strategy sets out an ambition to do more on the following fronts:

- [Reduction of child hunger and malnutrition](#) through provision and distribution of free nutritious meals
- [Education through school sponsorship](#) including girls' empowerment and literacy projects
- [Family preservation and reunification](#) through reintegration of children into family and community-based care
- [Reduction of child homelessness](#) through provision of family-based residential home
- [Child protection and advocacy](#) by engaging the public and decision-makers through online and offline campaign actions, as well as effective private lobbying.
- [Humanitarian assistance and advocacy](#) programmes for children and families in crisis across Africa

In 2023, we plan to continue with our [Solidarity Activities with Children](#) in Africa and the Diaspora.

We will also continue to push forward with our [African Renaissance](#) Initiative.

As our strategy and activities evolve, we will continue to highlight our progress on our [website](#).

History Corner

"Nobody is going to teach you your true history, teach you your true heroes, if they know that that knowledge will help set you free." ~ Assata Shakur

The purpose and intent of any colonial education is to attempt to completely destroy a people's belief in their heritage, mother tongue, unity, original names, and ultimately in themselves by providing the colonised people with a fabricated history about themselves.

At House of Mercy Children's Home, Lagos, Nigeria (HOM), we are very enthusiastic about sharing stories of Africa's history and we have created a [History Corner](#) designed to correct misperceptions and misinformation being spread about Black people and African history. #TheTruthWillSetUsFree

The deceptions and lies are so deeply ingrained in the psyche of our people and it would be tragic if we continued to allow a generation of Africans to remain unaware of their own history.

It is our fervent hope and expectation that the study of African civilisations and Africa's major contributions to the world will be included in the school curriculum in African countries so that children of African descent can know that their ancestors - Black Africans - are at the genesis of ancient civilizations and the human story.

Resources in our History Corner include:

[African Library](#) featuring a selection of 29 must-read books on African History by renowned African, Haitian, African-American, Jamaican and Guyanese historians, sociologists, researchers, experts and authors.

[African History](#) a compilation of historical documents and historiographies about specific periods in Africa's history.

[Nigeria: 9000BC - October 2013](#) spotlighting little-known moments and facts about Nigeria as far back as 9000BC.

[African Rulers in Defence of Sovereignty](#) paying homage to the brave and fearless African Kings, Queens, Chiefs, Spiritual Leaders, Authorities and the countless others who stood their ground firmly against imperialism, colonialism, slavery, foreign occupation and apartheid.

[The Arab-Led Slavery of Africans](#) honouring the memory of the victims, the resisters and the survivors of the Arab-Led Slavery of Africans, a period which predates the Atlantic Slave Trade of the West by about a millennium.

[The Transatlantic Slave Trade](#) honouring the memory of the victims, the resisters and the survivors of the Transatlantic Slave Trade, a period of slavery marked by a series of unspeakable crimes and serious human rights violations.

[The Haitian Revolution and the birth of the Republic of Ayiti](#) was the largest and most successful rebellion of enslaved Africans in the Western Hemisphere. It constitutes a landmark in the history of the abolition of slavery.

[Homage to African Revolutionaries and Freedom Fighters](#) honouring the memory of all the sung and unsung African heroes and heroines and nameless campaigners for the freedom and independence of African nations.

[Day of the African Child](#) spotlighting children from different African countries in their traditional costumes. The Day of the African Child is commemorated every year on June 16 in remembrance of the public killing of unarmed young Black protesters by white policemen during the 1976 uprisings in Soweto, South Africa.

[Justice and Reparation](#) featuring 51 resources advocating for justice and reparation for the numerous atrocities committed against Africans and people of African descent in the Diaspora.

Acknowledgements

In a world marked by numerous painful and alarming conditions which are often the results of selfishness, injustice and exploitation; the examples of selflessness, generosity and support shown by our new and recurring Donors, Supporters and Friends remind us that humankind also has a limitless capacity for compassion and empathy.

We are profoundly grateful to each and every person, - individuals, corporations and foundations - who each year expresses their confidence in us by making substantial donations.

Our 2022 annual report represents the success of our programmes and activities, none of which would be possible without people like you who have generously supported our work during the year.

We are deeply thankful to all those named here and those who wish to remain anonymous for their generosity and support which enabled us to reach many more disadvantaged and vulnerable children in 2022.

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Ms. Antonia Sigtryggisdottir - ₦21.6K	Mrs. Hannah Towobola - School holiday event	Ms. Shelly Usman Ugoma - ₦50K
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Ms. Ella Gezi - ₦10.8K	Mr. Kenneth Akachukwu - ₦5K	Mr. Idris Salako - ₦20K
Mr. Remi Adeniyi - ₦21.6K	Mrs. Olabimpe Sunmibare - ₦100K	Mr. Adeleke Sadeeq - ₦5K
Ms. Yasmin Egala - ₦36K	Mr. Patrick Williams - ₦20K	Mr. Matthew Adelakun - ₦3K
Ms. Ibidun Aroloye - ₦20K	Mr. Abraham Akachi - ₦3K	Mr. Oukayode Oladipupo - ₦25K
Mr. Richard Ubechu - ₦5K	Ms. Esther Igwe - ₦27.5K	Mr. & Mrs. Obrittos - Food items
Mr. Bernard Akinyemi - ₦6K	Mr. Gbolahan Adeyemi - ₦175K	Ms. Victory Otubor - ₦5K
Ms. Ama Umoette - ₦4K	Ms. Benedicta Ejiofor - ₦16.95K	Temi & Friends - ₦100K
Ms. Adaeze Ezekwereogu - ₦12K	Mr. Christian Chukwuji - ₦100K	Mr. Tunde Ademola - ₦40K
The Nwafor Family - ₦150K	Ms. Temitope Isiolaotan - ₦3K	Ms. Olufunke Olukoga - ₦100K
Ms. Judith Ohaleta - ₦10K	Ms. Abiola Opakunle - ₦10K	Ms. Evelyn Akinuli - ₦5K
Ms. Patience Ihensekhin - ₦450K	Ms. Lynda Onyinyechi - ₦15K	Mr. Murphy Oshinkanlu - ₦20K
Ms. Maris Asin - ₦246.95K	Mr. Kayode Makinde - ₦5K	Mr. Joshua Ogutuga - ₦15K
Ms. Chioma Chukwuemeka - ₦10K	Ms. Oluwaseye Omowunmi - ₦10K	Ms. Chidiebere Ebuka - ₦20K
Mr. Emeka Austine - ₦2K	Mr. & Mrs. Adebamowo - ₦27K	Ms. Tosin Ilori - ₦5K
Ms. Mary Onyinyechi - ₦5K	Ms. Omobolanle Oluwatayo - ₦50K	The Ayeni/Adeoye Family - ₦50K
Mr. Akin Mateola - ₦20K	Ms. Uchechi Onyewuchukwu - ₦5.4K	
Mr. Ikenna Egbosi - ₦14K		

Our Most Sincere Thanks to the following Corporations, Foundations & Institutions:

Church of Pentecost Anglican Church - ₦30K	Titus Owioye Foundation - ₦250K, Food items and toiletries
Deep Cleaning Nigeria Limited	
Digiscape Solutions Ltd. - ₦100K	Hope Foundation Trust Fund - ₦150K
Lapelle Enterprises - ₦20K	The YF Network - Food items, toiletries & drinks
Travel Gallery - ₦200K	Graces Hats - ₦20K

Alat Oladimeji Foundation - Children's Day Event

Virtuous Woman Initiative, Lagos Chapter - Children's Day Event

LiveScore Group - 6 Liga Footballs

Sister's Fellowship, RCCG Living Seeds Church, Egbeda - Food items

Lagos State Government Kick Against Indiscipline - Food items

Super International Travels - ₦250K

Ladies Christian League Society of Archbishop Vining Memorial Church Cathedral - ₦300K

Johenchi Logistik Ltd. - ₦15K

Funmilayo Afelumo Memorial Scholarship Fund - ₦180K

AT and S Investments Ltd. - ₦50K

Bloom Story Foundation - Christmas event

Lemonytouch Events - Christmas event

Toklum Ventures Cleaning Services Ltd- ₦100K

Institute of Corporate & Public Sector Professionals - ₦20K

Legacy High School, 03 Set, - ₦98K

Chartered Insurance Institute of Nigeria - Christmas cake and flat screen TV

We wish to pay a special tribute to our [Partners](#) on the ground and in the field across Africa whose experience and knowledge of the real needs of their local communities and the economic and social factors contribute to the success of our programmes and initiatives. They accomplish their mission conscientiously, in sometimes difficult conditions, and we thank them wholeheartedly for all their efforts.

Last, but certainly not least, we would like to express our sincere appreciation to our Staff for their continued loyalty, support, and dedication in pursuit of our mission.

We would also like to applaud the extraordinary job done by our Coordinator, a truly remarkable woman who fulfils her many duties with grace and dignity. Her motivation, expertise and dedication to our cause have contributed greatly to improve our services and reach, and ultimately, better serve more children in need.

Once again, we thank you all for journeying with us through thick and thin, we could not have done it without you. #ThankYouAll

In spite of the current uncertain economic and political climate, we are optimistic and confident in the genius of Nigerians and our capacity for imagination and creativity in extricating ourselves from the most difficult situations.

With Deep Gratitude and Best Wishes for 2023,

Bunmi Awoyinfa

Bunmi Awoyinfa



House of Mercy Children's Home Lagos, Nigeria



La Maison de la Misericorde

Casa de la Misericordia



Our Motto is "[Touching Lives, One Child at a Time](#)"

Founded in October 2006, House of Mercy Children's Home Lagos, Nigeria (HOM) is a grassroots NGO focusing on child hunger, child poverty, child homelessness, child illiteracy, child advocacy as well as emergency aid to children in crisis across Africa.

Questions, comments or feedback? Get in touch with us.

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