Colonial Genocide And Reparations Claims In The 21st Century The Socio Legal Context Of Claims Under

Colonial Genocide and Reparations Claims in the 21st Century: The Socio-Legal Context of Claims under International Law by the Herero against Germany for Genocide in Namibia, 1904-1908ABC-CLIO

The reparations claims filed in US courts by the Herero of Namibia for genocide committed by Germany in 1904-1908 raise critical international law issues bearing on the potential claims of many indigenous peoples against former colonial powers.

To this day, cultural genocide is not covered by the UN Genocide Convention, nor is it codified as a crime in international law. The authors offer a look at the genesis of the convention and show that the political interests of former colonial powers are largely to blame for this regulatory gap. Taking as an example the cultural genocide committed against Indigenous peoples in Canada, Mannitz and Drews demonstrate how such interests obstr reparations but also the development of societal discourse and debates that could serve to process historical injustice and present-day conflicts.

This book explores indigenous and traditional, non-state transitional justice mechanisms used in two South African countries where there were no formal transitional justice mechanisms after protracted violence. It details how communities delve into their history and modes of everyday living in order to resolve conflict and achieve reconciliation.

Colonialism and Its Legacies

Indigenous, Traditional, and Non-State Transitional Justice in Southern Africa

Reparations for Caribbean Slavery and Native Genocide

The Herero and Nama Genocide

Philosophical Foundations of the Law of Torts

Reparations for Victims of Armed Conflict

Not "A Nation of Immigrants"

"This collection of essays marking the twenty-fifth anniversary of the publication of Michael Omi and Howard Winant's Racial Formation in the United States demonstrates the importance and influence of the concept of racial formation. The range of disciplines, discourses, ideas, and ideologies makes for fascinating reading, demonstrating the utility and applicability of racial formation theory to diverse contexts, while at the same time presenting persuasively original extensions and elaborations of it. This is an important book, one that sums up, analyzes, and builds on some of the most important work in racial studies during the past three decades."—George Lipsitz, author of How Racism Takes Place "Racial Formation in the Twenty-First Century is truly a state-of-the-field anthology, fully worthy of the classic volume it honors—timely, committed, sophisticated, accessible, engaging. The collection will be a boon to anyone wishing to understand the workings of race in the contemporary United States." —Matthew Frye Jacobson, Professor of American Studies, Yale University "This stimulating and lively collection demonstrates the wide-ranging influence and generative power of Omi and Winant's racial formation framework. The contributors are leading scholars in fields ranging from the humanities and social sciences to legal and policy studies. They extend the framework into new terrain, including non-U.S. settings, gender and sexual relations, and the contemporary warfare state. While acknowledging the pathbreaking nature of Omi and Winant's intervention, the contributors do not hesitate to critique what they see as limitations and omissions. This is a must-read for anyone striving to make sense of tensions and contradictions in racial politics in the U.S. and transnationally."—Evelyn Nakano Glenn, editor of Shades of Difference: Why Skin Color Matters

Rethinking Resistance analyzes revolts from the nineteenth century and early colonial Africa, post-colonial rebellions and recent conflicts in African history by reinterpreting resistance studies in the light of current scholarly thought and linking them to new conceptual perspectives on the changing nature of violence.

In the 1904-1908 genocide in German South-West Africa, the German colonial power eliminated 80 percent of Herero and 60 percent of Nama indigenous communities. Following Namibian independence from South Africa in 1990, descendants of genocide survivors began petitioning Germany for reparations. While legal scholars have debated the technical merits of their case, this project adopts a legal anthropology perspective to examine the Herero/Nama reparations movement in its contemporary sociolegal context of localized political disputes, ethnic identity contests, and international justice initiatives. Based on eight weeks of ethnographic research in Windhoek, Namibia in the summer of 2012, the project focuses on the ways in which reparations activists imagine and invoke domestic and international law as they establish continuities between their historical memories of domination by the German colonial authorities, and their lived experiences of marginalization by the Namibian state. Their demands for symbolic acknowledgement and material redress foreground their colonial-era victimhood in ways that challenge the hegemonic narrative of the Namibian liberation struggle -- a hegemonic narrative that canonizes the anti-apartheid resistance efforts of the ruling SWAPO party and devalues earlier Herero and Nama wars against the German colonial regime. I find that reparations activists' traditionally political claims about memory, ethnicity, and cultural survival are being contested in legal arenas, and that despite their pessimistic approach to domestic law, they hold faith in international law as neutral, fair, and on the side of justice. Herero and Nama reparations activists draw on the global normative discourse of genocide to present legal claims in ways that challenge not only the German government's refusal to pay reparations, but also the Namibian government's exclusionary practices of ethnic favoritism and corruption.

In February 2003, the Herero People's Reparations Corporation filed a complaint against Germany in the District Court of the District of Columbia alleging violations of international law, crimes against humanity, genocide, slavery, and forced labor before, during, and after the German-Herero War (1904-07). The German government, modern scholars, and other commentators have long taken the position that genocides committed by colonial governments in the nineteenth century did not violate international law at that time. Arguments for this position rely, inter alia, on the belief that all forms of genocide were first criminalized and made punishable by the 1948 U.N. Convention on Genocide. However, an analysis of contemporaneous international customary and treaty law shows this position to be wrong and supports the position that colonial acts of annihilation in Africa were illegal by the end of the nineteenth century. This article further argues that this law was directly applicable to the German-Herero War. It concludes that the Hereros' case for legal redress is stronger than heretofore assumed and examine the implications for the claims of other similarly situated victims of genocide.

Perspectives on rights, transition and reconciliation

Britain, Germany and Colonial Violence in South-West Africa, 1884–1919

An urgent requirement for Humanity

Enduring Injustice

Colonial Repercussions: Namibia

Reparations to Africa

Global Perspectives on Commemoration and Mobilization

Given the long history of European and American mistreatment of Africa, what is the just measure of Western obligations to the peoples of this continent? The author analyzes the arguments for reparations from multiple disciplinary perspectives, and suggests alternative means to restorative justice.

More and more, the descendants of indigenous victims of genocide, land expropriation, forced labor, and other systematic human rights violations committed by colonial powers are seeking reparations under international law from the modern successor governments and corporations. As the number of colonial reparations cases increases, courts around the world are being asked to apply international law to determine whether reparations are due for atrocities and crimes that might have been committed long ago but whose lasting effects are alleged to injure the modern descendants of the victims. Sarkin analyzes the thorny issues of international law raised in such suits by focusing on groundbreaking cases in which he is involved as legal advisor to the paramount chief of the Herero people of Namibia. In 2001, the Herero became the first ethnic group to seek reparations under the legal definition of genocide by bringing multi-billion-dollar suits against Germany and German companies in a number of U.S. federal courts under the Alien Torts Claim Act of 1789. The Herero genocide, conducted in German South-West Africa (present-day Namibia) between 1904 and 1908, is recognized by the UN as the first organized state genocide in world history. Although the Herero were subjected to Germany's First Genocide, they have, unlike the victims of the Holocaust, received no reparations from Germany. By machine-gun massacres, starvation, poisoning, and forced labor in Germany's first concentration camps, the German Schutztruppe systematically exterminated as many as 105,000 Herero women, and children, composing most of the Herero population. Sarkin considers whether these historical events constitute legally defined genocide, crimes against humanity, and other international crimes. He evaluates the legal status of indigenous polities in Africa at the time and he explores the enduring impact in Namibia of the Germany's colonial campaign of genocide. He extrapolates the Herero case to global issues of reparations, apologies, and historical human rights violations, especially in Africa.

This book provides a sophisticated investigation into the experience of being exterminated, as felt by victims of the Holocaust, and compares and contrasts this analysis with the experiences of people who have been colonized or enslaved. Using numerous victim accounts and a wide range of primary sources, the book moves away from the 'continuity thesis', with its insistence on colonial intent as the reason for victimization in relation to other historical examples of mass political violence, to look at the victim experience on its own terms. By affording each constituent case study its own distinctive aspects, The Victims of Slavery, Colonization and the Holocaust allows for a more enriching comparison of victim experience to be made that respects each group of victims in their uniqueness. It is an important, innovative volume for all students of the Holocaust, genocide and the history of mass political violence.

In this sweeping international perspective on reparations, Time for Reparations makes the case that past state injustice—be it slavery or colonization, forced sterilization or widespread atrocities—has enduring consequences that generate ongoing harm, which needs to be addressed as a matter of justice and equity. Time for Reparations provides a wealth of detailed and diverse examples of state injustice, from enslavement of African Americans in the United States and Roma in Romania to colonial exploitation and brutality in Guatemala, Algeria, Indonesia, Jamaica, and Guadeloupe. From many vantage points, contributing authors discuss different reparative strategies and the impact they would have on the lives of survivor or descent communities. One of the strengths of this book is its interdisciplinary perspective—contributors are historians, anthropologists, human rights lawyers, sociologists, and political scientists. Many of the authors are both scholars and advocates, actively involved in one capacity or another in the struggles for reparations they describe. The book therefore has a broad and inclusive scope, aided by an accessible and cogent writing style. It appeals to scholars, students, advocates and others concerned about addressing some of the most profound and enduring injustices of our time.

A Case Study of the Herero of Modern Day Namibia

The CARICOM Claim for Reparations

Settler Colonialism, White Supremacy, and a History of Erasure and Exclusion

Remembering Genocide

Rethinking Resistance

Time for Reparations

Permanent Security and the Language of Transgression

When the noted political philosopher Iris Marion Young died in 2006, her death was mourned as the passing of "one of the most important political philosophers of the past quarter-century" (Cass Sunstein) and as an important and innovative thinker working at the conjunction of a number of important topics: global justice; democracy and difference; continental political theory; ethics and international affairs; and gender, race and public policy. In her long-awaited Responsibility for Justice, Young discusses our responsibilities to address "structural" injustices in which we among many are implicated (but for which we not to blame), often by virtue of participating in a market, such as buying goods produced in sweatshops, or participating in booming housing markets that leave many homeless. Young argues that addressing these structural injustices requires a new model of responsibility, which she calls the "social connection" model. She develops this idea by clarifying the nature of structural injustice; developing the notion of political responsibility for injustice and how it differs from older ideas of blame and guilt; and finally how we can then use this model to describe our responsibilities to others no matter who we are and where we live. With a foreward by Martha C. Nussbaum, this last statement by a revered and highly influential thinker will be of great interest to political theorists and philosophers, ethicists, and feminist and political philosophers.

This book offers a rich insight into the law of torts and cognate fileds, and will be of broad interest to those working in legal and moral philosophy. It has contributions from all over the world and represents the state-of-the art in tort theory.

This interdisciplinary volume aims to understand the linkages between the origins and aftermaths of genocide. Exploring social dynamics and human behaviour, this collection considers the interplay of various psychological, political, anthropological and historical factors at work in genocidal processes.

Recent years have seen a resurgence of interest, among both philosophers, legal scholars, and military experts, on the ethics of war. Due in part due to post 9/11 events, this resurgence is also due to a growing theoretical sophistication among scholars in this area. Recently there has been very influential work published on the justificaton of killing in self-defense and war, and the topic of the ethics of war is now more important than ever as a discrete field. The 28 commissioned chapters in this Handbook will present a comprehensive overview of the field as well as make significant and novel contributions, and collectively they will set the terms of the debate for the next decade. Lazar and Frowe will invite the leading scholars in the field to write on topics that are new to them, making the volume a compilation of fresh ideas rather than a rehash of earlier work. The volume will be dicided into five sections: Method, History, Resort, Conduct, and Aftermath. The contributors will be a mix of junior and senior figures, and will include well known scholars like Michael Walzer, Jeff McMahan, and David Rodin.

A Comparative History of Persecution

Debates on Colonial Genocide in the 21st Century

The Right to Reparation in International Law for Victims of Armed Conflict

REPARATIONS

The Victims of Slavery, Colonization and the Holocaust

Reparations for Indigenous Peoples

The Socio-legal Context of Claims Under International Law by the Herero Against Germany for Genocide in Namibia, 1904-1908

This book examines the role of post-conflict memorial arts in bringing about gender justice in transitional societies. Art and post-violence memorialisation are currently widely debated. Scholars of human rights and of commemorative arts discuss the aesthetics and politics not only of sites of commemoration, but of literature, poetry, visual arts and increasingly, film and comics. Art, memory and activism are also increasingly intertwined. But within the literature around post-conflict transitional justice and critical human rights studies, there is little questioning about what memorial arts do for gender justice, how women and men are included and represented, and how this intertwines with other questions of identity and representation, such as race and ethnicity. The book brings together research from scholars around the world who are interested in the gendered dimensions of memory-making in transitional societies. Addressing a global range of cases, including genocide, authoritarianism, civil war, electoral violence and apartheid, they consider not only the gendered commemoration of past violence, but also the possibility of producing counter-narratives that unsettle and challenge established stereotypes. Aimed at those interested in the fields of transitional justice, memory studies, post-conflict peacebuilding, human rights and gender studies, this book will appeal to academics, researchers and practitioners.

The demand for recognition, responsibility, and reparations is regularly invoked in the wake of colonialism, genocide, and mass violence: there can be no victims without recognition, no perpetrators without responsibility, and no justice without reparations. Or so it seems from law's limited repertoire for assembling the archive after 'the disaster'. Archival and memorial practices are central to contexts where transitional justice, addressing historical wrongs, or reparations are at stake. The archive serves as a repository or 'storehouse' of what needs to be gathered and recognised so that it can be left behind in order to inaugurate the future. The archive manifests law's authority and its troubled conscience. It is an indispensable part of the liberal legal response to biopolitical violence. This collection challenges established approaches to transitional justice by opening up new dialogues about the problem of assembling law's archive. The volume presents research drawn from multiple jurisdictions that address the following questions. What resists being archived? What spaces and practices of memory - conscious and unconscious - undo legal and sovereign alibis and confessions? And what narrative forms expose the limits of responsibility, recognition, and reparations? By treating the law as an 'archive', this book traces the failure of universalised categories such as 'perpetrator', 'victim', 'responsibility', and 'innocence,' posited by the liberal legal state. It thereby uncovers law's counter-archive as a challenge to established forms of representing and responding to violence.

This book examines how justice and reconciliation in world politics should be conceived in response to the injustice and alienation of modern colonialism?

Although nomadic peoples are scattered worldwide and have highly heterogeneous lifestyles, they face similar threats to their mobile livelihood and survival. Commonly, nomadic peoples are facing pressure from the predominant sedentary world over mobility, land rights, water resources, access to natural resources, and migration routes. Adding to these traditional problems, rapid growth in the extractive industry and the need for the exploitation of the natural resources are putting new strains on nomadic lifestyles. This book provides an innovative rights-based approach to the issue of nomadism looking at issues including discrimination, persecution, freedom of movement, land rights, cultural and political rights, and effective management of natural resources. Jeremie Gilbert analyses the extent to which human rights law is able to provide protection for nomadic peoples to perpetuate their own way of life and culture. The book questions whether the current human rights regime is able to protect nomadic peoples, and highlights the lacuna that currently exists in international human rights law in relation to nomadic peoples. It goes on to propose avenues for the development of specific rights for nomadic peoples, offering a new reading on freedom of movement, land rights and development in the context of nomadism.

The Problems of Genocide

Germany's Genocide of the Herero

Canada's violent legacy

115 Years After the Genocide of the Ovaherero and Nama

International Human Rights Law and Practice

The Hereros' Cause of Action Against Germany

This publication deals with the topic of transitional justice. In six case studies, the authors link theoretical and practical implications in order to develop some innovative approaches. Their proposals might help to deal more effectively with the transition of societies, legal orders and political systems. Young academics from various backgrounds provide fresh insights and demonstrate the relevance of the topic. The chapters analyse transitions and conflicts in Sierra Leone, Argentina, Nicaragua, Nepal, and South Sudan as well as Germany's colonial genocide in Namibia. Thus, the book provides the reader with new insights and contributes to the ongoing debate about transitional justice. Gegenstand dieser Publikation ist das Thema „Transitional Justice". In sechs Fallstudien verknüpfen die Autoren theoretische und praktische Implikationen, um innovative Ansätze zu entwickeln. Ihre Vorschläge wollen dazu beitragen, den Übergangsprozess von Gesellschaften, Rechtsordnungen und politischen Systemen effektiver zu gestalten. Nachwuchswissenschaftler mit unterschiedlichem fachlichem Hintergrund geben hier neue Einblicke und zeigen die fortdauernde Relevanz des Themas. Die Kapitel analysieren Übergänge und Konflikte in Sierra Leone, Argentinien, Nicaragua, Nepal und Süd-Sudan sowie den kolonialen Völkermord in Namibia. So liefert das Buch dem Leser neue Erkenntnisse und trägt zur laufenden Debatte über das Thema „Transitional Justice" bei.

The Movement for Black Lives (M4BL) has gained worldwide visibility as a grassroots social justice movement distinguished by a decentralized, non-hierarchal mode of organization, and in 2020 Black Lives Matter protests across the country shook America's moral conscience to its core. M4BL rose to prominence in part thanks to its protests against police brutality and misconduct directed at Black Americans. However, its animating concerns are far broader, calling for a wide range of economic, political, legal, and cultural measures to address what it terms a "war against Black people," as well as the "shared struggle with all oppressed people." Yet despite the significance of the social, political, and economic goals of M4BL, as well as the innovative organizational leadership strategies it employs, M4BL has so far received little sustained philosophical attention. The Movement for Black Lives: Philosophical Perspectives brings philosophical analysis to bear on the aims, strategies, policy positions, and intellectual-historical context of M4BL. Leading scholars tackle such themes as: "Black Lives Matter" as a political speech act, M4BL's conception of the value of Black lives, the gender dynamics of the Movement, the relation of M4BL to other Black liberation movements and transitional justice movements, the Movement's new forms of leadership and organization, and the impact of racism on the normative assessment of the criminal justice system. The volume broaches a wide range of pressing issues in the philosophy of language, social and political philosophy, philosophy of race, philosophy of gender, and the philosophy of punishment. It is vital reading for students and scholars in the humanities and social sciences interested in race, inequality, and social justice movements.

Colonialism and Its Legacy brings together essays by leading scholars in both the fields of political theory and the history of political thought about European colonialism and its legacies, and postcolonial social and political theory. The essays explore the ways in which European colonial projects structured and shaped much of modern political theory, how concepts from political philosophy affected and were realized in colonial and imperial practice, and how we can understand the intellectual and social world left behind by a half-millennium of European empires.

Since the mid-nineteenth-century abolition of slavery, the call for reparations for the crime of African enslavement and native genocide has been growing. In the Caribbean, grassroots and official voices now constitute a regional reparations movement. While it remains a fractured, contentious and divisive call, it generates considerable public interest, especially within sections of the community that are concerned with issues of social justice, equity, civil and human rights, education, and cultural identity. The reparations discourse has been shaped by the voices from these fields as they seek to build a future upon the settlement of historical crimes. This is the first scholarly work that looks comprehensively at the reparations discussion in the Caribbean. Written by a leading economic historian of the region, a seasoned activist in the wider movement for social justice and advocacy of historical truth, Britain's Black Debt looks at the origins and development of reparations as a regional and international process. Weaving together detailed historical data on Caribbean slavery and the transatlantic slave trade with legal principles and the politics of postcolonialism, the author sets out a solid academic analysis of the evidence. He concludes that Britain has a case of reparations to answer which the Caribbean should litigate. The presentation of rich empirical historical data on Britain's transatlantic slave economy and society supports the legal claim that chattel slavery as established by the British state and sustained by citizens and governments was understood then as a crime, but political and moral outrage were silenced by the argument that the enslavement of black people was in Britain's national interest. International law provides that chattel slavery as practised by Britain was a crime against humanity. Slavery was invested in by the royal family, the government, the established church, most elite families, and large public institutions in the private and public sector. Citing the legal principles of unjust and criminal enrichment, the author presents a compelling argument for Britain's payment of its black debt, a debt that it continues to deny in the face of overwhelming evidence to the contrary. Britain's Black Debt brings together the evidence and arguments that the general public and expert policymakers have long called for. It is at once an exciting narration of Britain's dominance of the slave markets that enriched the economy and a seminal conceptual journey into the hidden politics and public posturing of leaders on both sides of the Atlantic. No work of this kind has ever been attempted. No author has had the diversity of historical research skills, national and international political involvement, and personal engagement as an activist to present such a complex yet accessible work of scholarship for both activists and academics.

Zimbabwe and Namibia

Transitional Justice

Colonial Genocide and Reparations Claims in the 21st Century: The Socio-Legal Context of Claims under International Law by the Herero against Germany for Genocide in Namibia, 1904-1908

Modern Genocide: The Definitive Resource and Document Collection [4 volumes]

The Oxford Handbook of the Ends of Empire

Responsibility for Justice

International and Comparative Perspectives

Published in concomitance with the adoption of the United Nations Declaration on the Rights of Indigenous Peoples, this volume brings together a group of renowned legal experts and activists from different parts of the world who, from international and comparative perspectives, investigate the right of indigenous peoples to reparation for breaches of their individual and collective rights. The first part of the book is devoted to general aspects of this important matter, providing a comprehensive assessment of the relevant international legal framework and including overviews of the topic of reparations for human rights violations, the status of indigenous peoples in international law, and the vision of reparations as conceived by the communities concerned. The second part embraces a comprehensive investigation of the relevant practice at the international, regional, and national level, examining the best practices of reparations according to the ideologies and expectations of indigenous peoples and offering a comparative perspective on the ways in which the right of these peoples to redress for the injuries suffered is realized worldwide. The global picture painted by these contributions provides a view of the status of relevant international law that is synthesized in the two final chapters of the book, which include a concrete example of how a judicial claim for reparation is to be structured and prescribes the best practices and strategies to be adopted in order to maximize the opportunities for indigenous peoples to obtain effective redress. As a whole, this volume offers a comprehensive vision of its subject matter in international and comparative law, with a practical approach aimed at supporting legal academics, administrators, and practitioners in improving the avenues and modalities of reparations for indigenous peoples.

Three experts address reparation for victims of armed conflict, drawing on international law practice, human rights courts, and domestic law.

This massive, four-volume work provides students with a close examination of 10 modern genocides enhanced by documents and introductions that provide additional historical and contemporary context for learning about and understanding these tragic events. • Provides a comprehensive examination of 10 modern genocides together in a single reference work, written by experts to be easily readable by advanced high school, undergraduate, and graduate students • Includes a collection of documents with each genocide section that also contains appropriate introductions to set the historical and contemporary context • Addresses not only the sobering reality of these different modern genocides but the pervasive, long-term consequences and impact on the communities affected by them • Supplies Analyze sections that allow for critical thinking while providing readers with insight into some of the most controversial and significant issues involving genocide • Serves as a gateway to further explorations regarding questions on genocide prevention, intervention, and the delivery of humanitarian aid

Christine Evans assesses the right to reparation for victims of armed conflict in international law and in national practice.

how the processing of cultural genocide is hampered by political deficits and gaps in international law

Law, Memory and Politics in Namibia's Genocide Reparations Movement

Colonial Genocide and Reparations Claims in the 21st Century

An Interdisciplinary Approach

The Definitive Resource and Document Collection

The Oxford Handbook of Ethics of War

Racial Formation in the Twenty-First Century

COLLECTIVE INTERNATIONAL BOOK. The fight initiated by MIR and many others must now be raised, intensified and federated at the international level. This is why, in partnership with DIASPORAS NOIRES EDITIONS, it seemed important to MIR to coordinate and produce this international collective work, reflecting as many voices as possible, exploring all the known paths on the theme of reparation, and above all a pedagogical work dealing with all the forms it takes: cultural, psychological, spiritual, economic, political reparation... ABOUT THE AUTHORS MIR International Movement for Reparations (classified by order of appearance of their written contributions) : - Garcin Malsa - Martinique. Chairman of MIR International; - Claudette Duhamel - Martinique. Lawyer and Vice-President of MIR; - Alain Manville - Martinique. Lawyer and member of MIR; - Prof. Coovi Rekhimré - Benin. Egyptologist, Philosopher and Historian. Specialist of the European Negro Trafficking ; - Rodolphe Solbiac - Martinique. Lecturer, Habilitated to supervise research. English Caribbean Studies - University of the West Indies; - Rosa Amelia Plumelle- Colombia. Colombian, Author of several books on the slave trade, slavery and colonial domination; - René Louis Parfait Etile - Martinique. Egyptologist from Martinique; - Louis Sala-Molins - France. Professor of Political Philosophy, specialist in the practices of the Roman Inquisition and the codification of black slavery; - Mame Hulo (Guillabert) - Senegal. Writer, Director of Diasporas Noires Editions. Member of the Pan-African Federalist Movement Ambassador for Africa of the MIR; - Philippe Bessière - Reunion Island. For the Komité Rényoné Panafrikin & MIR Réunion; - Nita Brochant, Jaklin Jacqueray, Luc Reinette - Guadeloupe. The Drafting Committee of the ICNP International Committee of Black People; - Gladys Démocrite - Guadeloupe. Lawyer - Member of the ICNP International Committee of Black People; - Her Majesty Queen Mother Dòwòti Désir Hounon Houna II Guely - Haiti/Benin. The Afro-Atlantic Theologies & Treaties Institute; - Juliette Sméralda - Martinique. Sociologist, writer, researcher; -Apa Mumia Makeba (Benoît Bechet) - French Guiana. Chairman of MIR French Guiana; -Patricia Donatien - Martinique. University Professor. University of the West Indies; -Joby Valente - Francie. President of the Movement for a New Humanity. Vice President of the Collectif des Filles et Fils d'Africains Déportés (Collective of Daughters and sons of African Deportees).

This study recounts the reasons why the order for the Herero genocide was very likely issued by the Kaiser himself, and why proof of this has not emerged before now.

This book analyses the debates on colonial genocide in the 21st century and introduces cases where states are reluctant to acknowledge genocides. The author departs from traditional studies of the work of Raphael Lemkin or U.N. definitions of genocide so that readers can examine genocide recognition as a political act that is bound up in partial perceptions and political motivations. The study looks at the Tasmanian genocide, Al-Nakba, and several other tragic events. It also looks at the ways that these historical and contemporary debates about colonial genocides are related to today's conversations about apologies and other restorative justice acts. This work will be of interest to a wide range of audiences including researchers, scholars, graduate students, and policy makers in the fields of political history, genocide studies, and political science.

Justice for Victims brings together the world's leading scholars in the fields of study surrounding victimization in a pioneering international collection. This book focuses on the current study of victims of crime, combining both legal and social-scientific perspectives, articulating both in new directions and questioning whether victims really do have more rights in our modern world. This book offers an interdisciplinary approach, covering large-scale (political) victimization, terrorist victimization, sexual victimization and routine victimization. Split into three sections, this book provides in-depth coverage of: victims' rights, transitional justice and victims' perspectives, and trauma, resilience and justice. Victims' rights are conceptualised in the human rights framework and discussed in relation to supranational, international and regional policies. The transitional justice section covers victims of war from those caught between peace and justice, as well as post-conflict justice. The final section focuses on post-traumatic stress, connecting psychological and anthropological perceptions in analysing collective violence, mass victimization and trauma. This book addresses challenging and new issues in the field of victimology and the study of transitional and restorative justice. As such, it will be of interest to researchers, practitioners and students interested in the fields of victimology, transitional justice, restorative justice and trauma work.

Nomadic Peoples and Human Rights

The Movement for Black Lives

Revolt and Violence in African History

Colonial Injustices and the Law of State Responsibility

Justice and Reconciliation in World Politics

Justice for Victims

Gender, Transitional Justice and Memorial Arts

This handbook is currently in development, with individual articles publishing online in advance of print publication. At this time, we cannot add information about unpublished articles in this handbook, however the table of contents will continue to grow as additional articles pass through the review process and are added to the site. Please note that the online publication date for this handbook is the date that the first article in the title was published online.

This unique textbook merges human rights law with its practice, from the courtroom to the battlefield. Human rights are analysed in their particular context and the authors assess, among other things, the impact of international finance, the role of NGOs, and the protection of rights in times of emergency, including the challenges posed by counter-terrorism. In parallel, a series of interviews with practitioners, case studies and practical applications offer multiple perspectives and challenging questions on the effective implementation of human rights. Although the book comprehensively covers the traditional areas of international human rights law, including its regional and international legal and institutional framework, it also encompasses through distinct chapters or large sections areas that have a profound impact on human rights worldwide, such as women's rights, human rights and globalisation, refugees and migration, human rights obligations of non-state actors, debt and human rights and others.

In Remembering Genocide an international group of scholars draw on current research from a range of disciplines to explore how communities throughout the world remember genocide. Whether coming to terms with atrocities committed in Namibia and Rwanda, Australia, Canada, the Punjab, Armenia, Cambodia and during the Holocaust, those seeking to remember genocide are confronted with numerous challenges. Survivors grapple with the possibility, or even the desirability, of recalling painful memories. Societies where genocide has been perpetrated find it difficult to engage with an uncomfortable historical legacy. Still, to forget genocide, as this volume edited by Nigel Eltringham and Pam Maclean shows, is not an option. To do so reinforces the vulnerability of groups whose very existence remains in jeopardy and denies them the possibility of bringing perpetrators to justice. Contributors discuss how genocide is represented in media including literature, memorial books, film and audiovisual testimony. Debates surrounding the role museums and monuments play in constructing and transmitting memory are highlighted. Finally, authors engage with controversies arising from attempts to mobilise and manipulate memory in the service of reconciliation, compensation and transitional justice.

Historically delineates the problems of genocide as a concept in relation to rival categories of mass violence.

Life After Genocide a Psychoanalytical Perspective on the Postcolonial Politics of Reparations for Historical Injustices

Kaiser Wilhelm II, His General, His Settlers, His Soldiers

Law, Memory, Violence

Uncovering the Counter-Archive

Britain's Black Debt

Philosophical Perspectives

Genocide, Risk and Resilience

Debunks the pervasive and self-congratulatory myth that our country is proudly founded by and for immigrants, and urges readers to embrace a more complex and honest history of the United States Whether in political debates or discussions about immigration around the kitchen table, many Americans, regardless of party affiliation, will say proudly that we are a nation of immigrants. In this bold new book, historian Roxanne Dunbar-Ortiz asserts this ideology is harmful and dishonest because it serves to mask and diminish the US's history of settler colonialism, genocide, white supremacy, slavery, and structural inequality, all of which we still grapple with today. She explains that the idea that we are living in a land of opportunity—founded and built by immigrants—was a convenient response by the ruling class and its brain trust to the 1960s demands for decolonialization, justice, reparations, and social equality. Moreover, Dunbar-Ortiz charges that this feel good—but inaccurate—story promotes a benign narrative of progress, obscuring that the country was founded in violence as a settler state, and imperialist since its inception. While some of us are immigrants or descendants of immigrants, others are descendants of white settlers who arrived as colonizers to displace those who were here since time immemorial, and still others are descendants of those who were kidnapped and forced here against their will. This paradigm shifting new book from the highly acclaimed author of An Indigenous Peoples' History of the United States charges that we need to stop believing and perpetuating this simplistic and a historical idea and embrace the real (and often horrific) history of the United States.

Redressing Colonial Genocide Under International Law

A Global Perspective