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.

An estimated 350 to 600 million indigenous people reside across the globe. Numerous governments fail to recognize its indigenous peoples living within their borders. It was not until the latter part of the twentieth century that the genocide of indigenous peoples became a major focus of human rights activists, non-governmental organizations, international development and finance institutions such as the United
A feverish story of young adulthood, exploring how fandom and obsession shape how we relate to the world . . . Dreaming of You navigates the complexities of Latinx identity, self-loathing, love, and the loneliness of drifting into adulthood. —Miguel Salazar, Vulture
Themes of celebrity, fandom, grief, queer identity, and loneliness feature in this novel in verse about a poet who resurrects Tejano pop star Selena. This story is as absurd and magical as it sounds. —Casey Stepaniuk, Autostraddle
A macabre novel in verse of loss, longing, and identity crises following a poet who resurrects pop star Selena from the dead. Melissa Lozada-Oliva’s Dreaming of You is an absurd yet heartfelt examination of celebrity worship. A young Latinx poet grappling with loneliness and heartache decides one day to bring Tejano pop star Selena Quintanilla back to life. The séance kicks off an uncanny trip narrated by a Greek chorus of gossiping spirits as she journeys through a dead celebrity prom, encounters her shadow self, and performs karaoke in hell. In visceral poems embodying millenial angst, paragraph-long conversations overheard at her local coffeeshop, and unhinged Twitter rants, Lozada-Oliva reveals an eerie, sometimes gruesome, yet moving love story. Playfully morbid and profoundly candid, an interrogation of Latinidad, womanhood, obsession, and disillusionment, Dreaming of You grapples with the cost of being seen for your truest self.

Virtually no part of the modern United States—the economy, education, constitutional law, religious institutions, sports, literature, economics, even protest movements—can be understood without first understanding the slavery and dispossession that laid its foundation. To that end, historian Gerald Horne digs deeply into Europe’s colonization of Africa and the New World, when, from Columbus’ arrival until the Civil War, some 13 million Africans and some 5 million Native Americans were forced to build and cultivate a society extolling “liberty and justice for all.” The seventeenth century was, according to Horne, an era when the roots of slavery, white supremacy, and capitalism became inextricably tangled into a complex history involving war and revolts in Europe, England’s conquest of the Scots and Irish, the development of formidable new weaponry able to ensure Europe’s colonial dominance, the rebel merchants of North America who created “these United States” and the hordes of Europeans whose newfound opportunities in this “free” land amounted to “combat pay” for their efforts as “white” settlers. Centering his book on the Eastern Seaboard of North America, the Caribbean, Africa, and what is now Great Britain, Horne provides a deeply researched, harrowing account of the apocalyptic loss and misery that likely has no parallel in human history. This is an essential book that will not allow history to be told by the victors. It is especially needed now, in the age of Trump. For it has never been more vital, Horne writes, “to shed light on the contemporary moment wherein it appears that these malevolent forces have received a new lease on life.”

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
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.

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
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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
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.

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 descendant 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.

Providing an annotated commentary on two unpublished manuscripts written by international law and genocide scholar Raphael Lemkin, Steven L. Jacobs offers a critical introduction to the father of genocide studies. Lemkin coined the term “genocide” and was the motivating force behind the 1948 United Nations Convention on the Punishment and Prevention of the Crime of Genocide. The materials collected here give readers further insight into this singularly courageous man and the issue which consumed him in the aftermath of the Second World War. It is a welcome addition to the library of genocide and Holocaust Studies scholars and students alike.

Since unification, the Federal Republic of Germany has made vaunted efforts to make amends for the crimes of the Third Reich. Yet it remains the case that the demands for restitution by many countries that were occupied during the Second World War are unresolved, and recent demands from Greece and Poland have only reignited old debates. This book reconstructs the German occupation of Poland and Greece and gives a thorough accounting of these debates. Working from the perspective of international law, it deepens the scholarly discourse around the issue, clarifying the ‘never-ending story’ of German reparations policy and making a principled call for further action. A compilation of primary sources comprising 125 annotated key texts (512 pages) on the complexity of reparations discussions covering the
Historically delineates the problems of genocide as a concept in relation to rival categories of mass violence.

Calls for justice and reconciliation in response to political catastrophes are widespread in contemporary world politics. What implications do these normative strivings have in relation to colonial injustice? Examining cases of colonial war, genocide, forced sexual labor, forcible incorporation, and dispossession, Lu demonstrates that international practices of justice and reconciliation have historically suffered from, and continue to reflect, colonial, statist and other structural biases. The continued reproduction of structural injustice and alienation in modern domestic, international and transnational orders generates contemporary duties of redress. How should we think about the responsibility of contemporary agents to address colonial structural injustices and what implications follow for the transformation of international and transnational orders? Redressing the structural injustices implicated in or produced by colonial politics requires strategies of decolonization, decentering, and disalienation that go beyond interactional practices of justice and reconciliation, beyond victims and perpetrators, and beyond a statist world order.

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 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.

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.

Race, Rights and Reparation: Law and the Japanese American Internment is the first comprehensive course book that provides critical examination of the Asian-American legal experience, and the legal, social and ethical ramifications of the internment of Japanese Americans during World War II and the successful reparations movement of the 1980s. Appropriate for a diverse set of law school and non-legal courses, it supplements carefully contextualized case law and social policies with dramatic oral histories, essays, commentary and photographs sure to stimulate class discussion. The Second Edition represents a substantial revision of the original course book. Several new chapters expressly link the Japanese-American internment cases and redress to the civil liberties and national security issues raised post-9/11, making Asian-American legal history even more relevant to significant contemporary controversies. Other key updates to first edition material include an even more comprehensive Overview Chapter and the addition of recent scholarly and judicial treatment of the World War II and coram nobis internment cases. Features: The only course book that covers Asian-American legal history and reparations. Accessible, multidisciplinary approach appeals to scholars, students and instructors of ethnic studies, history, sociology, as well as law and legal studies. Contextualizes internment and reparations to facilitate
understanding of what happened and why, including an overview chapter with key details and timelines. Examines how social policy and politics both enabled and constrained legal decisions by the U.S. Supreme Court. Discusses “headline” topics, such as redress for governmental misconduct and the national security implications of the Japanese-American experience. Provocative oral histories, litigation documents, photographs, essays and commentary that enrich class discussion of judicial decisions. Flexible, modular organization accommodates the focus and interests of different courses and instructors. Authors’ website provides updates and additional information. The Second Edition has been substantially revised with new chapters and updated material, including: An even more comprehensive overview chapter covering the text’s larger themes and significant legal specifics. Completely new chapters replace old ones to expressly link the internment cases and Japanese-American redress to post-9/11 national security/civil liberties issues and to U.S. and International Reparations/Reconciliation.

This handbook will be a comprehensive interdisciplinary overview of indigenous peoples’ rights. Chapters by experts in the field will examine legal, philosophical, sociological and political issues, addressing a wide range of themes at the heart of debates on the rights of indigenous peoples. The book will address not only the major questions, such as: who are indigenous peoples? What is distinctive about their rights? How are their rights constructed and protected? What is the relationship between national indigenous rights regimes and international norms? but also themes such as culture, identity, genocide, globalization and development, rights institutionalization and the environment.

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

An anthology of poetry, short stories, and academic essays on Black German experience.

This book is a compilation of experiences with national political systems in Latin America, the Arctic, India, Southeast Asia, the Pacific, Canada, and East Africa. The introduction, summary, and recommendations frame the diverse and specific situations described in this book. Indigenous peoples throughout the world find themselves part of political systems that are not their own, but created by a larger national society. Although they have gained experience in dealing with these imposed systems of politics and with hitherto unknown social structures, in recent years there has been a growing interest in participating in electoral processes, providing access to varying levels of government positions by different indigenous organizations. The participation has sometimes taken place as an indigenous organization or, in other cases, organizations have allied themselves with traditional political parties. Different results have been achieved, with regard to influence on elections, as well as to the consequences for the indigenous movement itself. This book is a compilation of papers presented at a series of seminars where indigenous activists discussed their experiences with national political systems in Latin America, the Arctic, India, Southeast Asia, the Pacific, Canada, and East Africa. The introduction, summary, and recommendations frame the diverse and specific situations described in this book. Kathrin Wessendorf is an anthropologist who currently works at the Secretariat of the International Work Group for Indigenous Affairs (IWGIA) in Copenhagen.

In this book, a group of renowned legal experts and activists investigate the right of indigenous peoples to reparations for breaches of their individual and collective rights.

Based on a series of detailed case studies, this book presents the history of genocide in Africa within the specific context of African history, examining conflicts in countries such as Burundi, Democratic Republic of Congo, Namibia, Rwanda, and Sudan. Provides an unprecedented comprehensive history of genocide in Africa that will serve students of history, war and society, and genocide as well as general
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 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.

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.

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 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.

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.

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.

What is the just measure of Western obligations to Africa? As Africans and their supporters mark the 200th anniversary of the abolition of the slave trade in the United States and Great Britain, the question becomes increasingly salient. Calls for reparations for the evils of slavery, as well as for past colonial and current economic and political abuses, can be heard across Africa and the African diaspora. Human rights scholar Rhoda E. Howard-Hassmann examines these calls for redress in Reparations to Africa. Her study analyzes the reparations movement from the perspectives of law, philosophy, political science, and sociology. While acknowledging the brutal background of the slave trade and colonialism, and the mistreatment of the peoples of Africa, Howard-Hassmann finds that the complexity of this history, along with facts of the contemporary situation, weakens the case for financial compensation, although she does recommend acknowledgment of, and apologies for, some actions. The book not only provides a bold reckoning of the root causes, both internal and external, of African underdevelopment and unrest but also suggests alternative means for restorative justice and examines the role that institutions such as the International Criminal Court can play. By including the voices of 74 African academics, diplomats, and activists interviewed by Howard-Hassmann and Anthony P. Lombardo, Reparations to Africa makes a valuable contribution to the reparations debate. In an emotionally and politically charged postcolonial environment, this book serves as a judicious guide to the search for economic justice for Africans today and into the future.

Settler colonialism in Canada has traditionally been portrayed as a gentler, if not benevolent, colonialism—especially in contrast to the Indian Wars in the United States. This national mythology has penetrated into comparative genocide studies, where Canadian case studies are rarely discussed in edited volumes, genocide journals, or multi-national studies. Indeed, much of the extant literature on genocide in Canada rests at the level of self-justification, whereby authors draw on the U.N. Genocide Convention or
some other rubric to demonstrate that Canadian genocides are a legitimate topic of scholarly concern. In recent years, however, discussion of genocide in Canada has become more pronounced, particularly in the wake of the findings of the Truth and Reconciliation Commission of Canada. This volume contributes to this ongoing discourse, providing scholarly analyses of the multiple dimensions or processes of colonial destruction and their aftermaths in Canada. Various acts of genocidal violence are covered, including residential schools, repressive legal or governmental controls, ecological destruction, and disease spread. Additionally, contributors draw comparisons to patterns of colonial destruction in other contexts, examine the ways in which Canada has sought to redress and commemorate colonial harms, and present novel theoretical and conceptual insights on colonial/settler genocides in Canada. This book was previously published as a special issue of the Journal of Genocide Research.

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.

Jahohora Petronella Inaavinuse, who came to be known as Mama Penee, was a young girl of eleven when her parents were shot in cold blood before her during the 1904-1908 genocidal war in Namibia. Her extraordinary personal qualities and influence shine from this story, told by one of her grandsons.

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