

Promoting Justice for People of African Descent through Reparations

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Kariuki Muigua

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Promoting Justice for People of African Descent through Reparations

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Abstract

This paper critically examines the need for reparations for people of African Descent. It argues that reparations are a key measure in promoting justice for people of African descent. The paper discusses some of the key human rights violations faced by people of African descent including the legacies of slavery and colonialism. It also examines the progress made towards enhancing reparations for people of African descent and challenges thereof. In addition, the paper proposes reforms towards promoting justice for people of African descent through reparations.

1.0 Introduction

The concept of reparation for victims of violations of human rights or of International Humanitarian Law (IHL) is relatively new phenomenon in international law¹. It is recognized as part of the right to a remedy as recognised under international law for victims of serious violations of IHL and human rights². Reparations are meant to acknowledge and repair the causes and consequences of human rights violations and inequality in countries emerging from dictatorship, armed conflict, and political violence, as well as in societies dealing with racial injustice and legacies of colonization³.

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¹ Reparation (Compensation), Available at <https://guide-humanitarian-law.org/content/article/3/reparation-compensation/#:~:text=There%20are%20several%20systems%20in,and%20guarantees%20of%20non%2Drepetition> (Accessed on 06/05/2024)

² Ibid

³ International Center for Transitional Justice., 'Reparations' Available at <https://www.ictj.org/reparations#:~:text=It%20is%20important%20to%20remember,%2C%20health%20care%2C%20or%20education> (Accessed on 06/05/2024)

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Reparations take various forms including compensation or the payment of money⁴. Other key forms of reparations include the restitution of civil and political rights; physical rehabilitation; and granting access to land, housing, health care, or education⁵. In addition, reparations can also take the form of revealing the truth about the violations themselves and providing guarantees that such violations will not be repeated⁶. Further, it has been asserted that symbolic reparations such as apologies, memorials, and commemorations are also important reparative measures that can be more meaningful when conferred alongside material reparations⁷.

According to the Office of the United Nations High Commissioner for Human Rights (OHCHR), all victims of human rights violations have a right to reparations⁸. It notes that reparations entail measures to redress violations of human rights by providing a range of material and symbolic benefits to victims or their families as well as affected communities⁹. In addition, it notes that reparations must be adequate, effective, prompt, and should be proportional to the gravity of the violations and the harm suffered¹⁰.

The *United Nations Basic Principles and Guidelines on the Right to a Remedy and Reparations for Victims of Gross Violations of International Human Rights Law and Serious Violations of International Humanitarian Law*¹¹ sets out the international legal framework on reparations. Under the Principles, States are under legal obligation to provide reparations for gross violations attributable to them, as are persons found liable for relevant war-time

⁴ Ibid

⁵ Ibid

⁶ Ibid

⁷ Ibid

⁸ Office of the United Nations High Commissioner for Human Rights., 'Reparations: OHCHR and Transitional Justice' Available at <https://www.ohchr.org/en/transitional-justice/reparations> (Accessed on 06/05/2024)

⁹ Ibid

¹⁰ Ibid

¹¹ United Nations General Assembly., 'Basic Principles and Guidelines on the Right to a Remedy and Reparation for Victims of Gross Violations of International Human Rights Law and Serious Violations of International Humanitarian Law' A/RES/60/147., Available at <https://www.ohchr.org/sites/default/files/2021-08/N0549642.pdf> (Accessed on 06/05/2024)

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violations¹². In addition, States are also obligated to endeavour to provide repair and redress for victims in circumstances where those directly responsible are unwilling or unable to meet their obligations through measures such as establishment of reparations programmes¹³. The Principles recognize various forms of reparations including *restitution* which entails restoration of victims' rights, property, and citizenship status; *rehabilitation* through psychological and physical support; *compensation*; *satisfaction* through acknowledgement of guilt, apology, burial of victims, and construction of memorial sites among other measures; and *guarantee of non-repetition* through reformation of laws and civil and political structures that led to or fueled violence(Emphasis added)¹⁴.

Reparatory justice is a key agenda in Africa. It has been observed that Africans and people of African descent have for many centuries suffered and continue to suffer systemic racism, racial discrimination, xenophobia and related intolerance and other violations of their human rights¹⁵. Further, it has been noted that people of African descent face many prejudices and injustices through legacies of slavery and colonialism, as evidenced by many inequalities they face¹⁶. Reparations are therefore key in addressing the continued harm suffered by people of African descent¹⁷. It has been noted that reparations highlight the intrinsic link between the legacies of colonialism and enslavement and contemporary forms of systemic racism and racial discrimination, intolerance and xenophobia faced by people of African descent¹⁸.

¹² Ibid

¹³ Ibid

¹⁴ Ibid

¹⁵ African Commission on Human and Peoples' Rights., 'Resolution on Africa's Reparations Agenda and The Human Rights of Africans in the Diaspora and People of African Descent Worldwide - ACHPR/Res.543 (LXXIII) 2022' Available at <https://achpr.au.int/index.php/en/adopted-resolutions/543-resolution-africas-reparations-agenda-and-human-rights-africans> (Accessed on 06/05/2024)

¹⁶ United Nations., 'UN Leaders Galvanize Action for Reparations for People of African Descent' Available at <https://news.un.org/en/story/2024/03/1147821> (Accessed on 06/05/2024)

¹⁷ United Nations., 'Strong Leadership and Political will Crucial to Ensure Reparatory Justice for People of African Descent - UN Report' Available at <https://www.ohchr.org/en/press-releases/2023/09/strong-leadership-and-political-will-crucial-ensure-reparatory-justice> (Accessed on 06/05/2024)

¹⁸ Ibid

This paper critically examines the need for reparations for people of African Descent. It argues that reparations are a key measure in promoting justice for people of African descent. The paper discusses some of the key human rights violations faced by people of African descent including the legacies of slavery and colonialism. It also examines the progress made towards enhancing reparations for people of African descent and challenges thereof. In addition, the paper proposes reforms towards promoting justice for people of African descent through reparations.

2.0 The Need for Reparations for People of African Descent

People of African descent have for many centuries endured worst forms of human rights violations including the lasting consequences of enslavement, the trade in enslaved Africans and colonialism¹⁹. Africans and people of African descent were victims of enslavement, the trade in enslaved Africans, including the transatlantic trade²⁰. It is estimated that between 25 and 30 million people were violently uprooted from Africa and transported to other regions of the world for enslavement during the transatlantic trade²¹. According to the United Nations, the transatlantic trade in enslaved Africans caused the largest and most concentrated deportation of human beings, involving several regions of the world for more than four centuries²². It has been argued that there is no institution in modernity, over the course of the last 500 years, that has changed the world as profoundly as the transatlantic slave trade and slavery²³. In addition, it has been noted that slavery and the slave trading enterprises were the greatest commercial enterprises in the world at that time and had an impact on the structure of the world economy, politics, race relations and cultural relations and how civilizations have interacted with each

¹⁹ Ibid

²⁰ United Nations., 'Implementation of the International Decade for People of African Descent' A/78/317., Available at <https://documents.un.org/doc/undoc/gen/n23/245/15/pdf/n2324515.pdf?token=CLwoAnKkVDXN3Dcqv&fe=true> (Accessed on 06/05/2024)

²¹ Ibid

²² Ibid

²³ United Nations., 'Unravelling the Legacies of Slavery' Available at <https://news.un.org/en/story/2024/04/1148166> (Accessed on 06/05/2024)

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other²⁴. The impact of slavery and the transatlantic slave trade was so profound and deep-seated and sustained over several generations²⁵. It has shaped race relations and the development of racism as a philosophy for social organization, where most societies where it has touched are now structured in such a way that people of African descent are considered the most marginalised people, and the descendants of the enslaved people still continue to suffer racism²⁶.

As a result of slavery and the transatlantic slave trade, for centuries, Africans were reduced to property in North and South America and the Caribbean Islands²⁷. It has been noted that slave traders had no trouble pricing a human life, and abolition-era economists repaid slave owners for the losses of their freed slaves²⁸. In addition, the loss of human life from Africa as a result of the transatlantic slave trade had a real cost²⁹. The continent was not only deprived of manpower and income, but also creativity, innovation, and relationships³⁰. It has been pointed out that these losses were multiplied by millions of lives, over hundreds of years, stunting the development of a continent whose governments have since struggled to find the will to ask for restitution³¹.

Colonialism has also had a lasting impact on people of African descent³². The weight of colonialism is still being carried today, most predominantly in the Global South, where political independence and decolonization have not been matched by Sustainable Development and the full enjoyment of human rights, including the right to development

²⁴ Ibid

²⁵ Ibid

²⁶ Ibid

²⁷ Chutel. L., 'What Reparations are owed to Africa?' Available at <https://qz.com/africa/1915182/what-reparations-are-owed-to-africa> (Accessed on 06/05/2024)

²⁸ Ibid

²⁹ Ibid

³⁰ Ibid

³¹ Ibid

³² Office of the United Nations High Commissioner for Human Rights., 'Racism, Discrimination are Legacies of Colonialism' Available at <https://www.ohchr.org/en/get-involved/stories/racism-discrimination-are-legacies-colonialism> (Accessed on 06/05/2024)

and socioeconomic rights³³. It has been noted that there is an intrinsic link between colonialism and contemporary forms of racism, racial discrimination, xenophobia and intolerance faced by people of African descent and indigenous peoples³⁴. It has been argued that while former colonies have gained independence since the establishment of the United Nations, the process of decolonization remains incomplete³⁵. Some of the negative impacts of colonialism on people of African descent include systemic racism, poverty, economic inequity, overincarceration, dispossession of traditional lands and territories, criminalization of indigenous human rights defenders, and loss of language and culture³⁶.

Colonialism also resulted in key human right abuses during the struggle for independence in Africa. For example, in Kenya, The Mau Mau movement, a resistance movement against colonial oppression, faced a relentless campaign of violence and intimidation by the British authorities³⁷. The Mau Mau fighters endured several atrocities including torture, imprisonment and death as they valiantly stood against the oppressive colonial regime³⁸. The Mau Mau movement played a key role in Kenya's independence but it was also a time of unimaginable suffering for the fighters³⁹. As a result, there have been persistent calls for reparations for the suffering endured by the Mau Mau fighters⁴⁰. It has been noted that reparations are key in ensuring that future generations understand the sacrifices made for Kenya's independence⁴¹. In addition, reparations can provide a semblance of justice for the atrocities endured by the Mau Mau fighters⁴².

³³ Ibid

³⁴ Ibid

³⁵ Ibid

³⁶ Ibid

³⁷ Wasike. A., 'Kenya's Mau Mau Demand 'Justice, Recognition and Reparations' for Britain's Colonial Atrocities' Available at <https://www.aa.com.tr/en/africa/kenya-s-mau-mau-demand-justice-recognition-and-reparations-for-britain-s-colonial-atrocities/3121678> (Accessed on 06/05/2024)

³⁸ Ibid

³⁹ Ibid

⁴⁰ Ibid

⁴¹ Ibid

⁴² Ibid

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As a result of the impacts of slavery, slave trade, and colonialism, people of African descent continue to suffer from contemporary forms of systemic racism and racial discrimination, intolerance and xenophobia⁴³. It has been observed that the formal abolition of enslavement, and decolonization processes, did not dismantle racially discriminatory structures affecting people of African descent⁴⁴. Instead, they gave way to racially discriminatory policies and systems, including segregation and apartheid that perpetuated racial discrimination, oppression, and inequalities against people of African descent⁴⁵.

In addition, it has been noted that since time immemorial, indigenous communities in Africa have been victims of land rights abuses⁴⁶. With the advent of colonialism, these communities were dispossessed of their lands which were given to white settlers⁴⁷. Subsequent post-colonial African governments did not do anything to remedy these historical land injustices⁴⁸. It has been noted that this history of arbitrary dispossession continues in current times under the guise of conservation⁴⁹. For example, in Kenya, the Ogiek community has been routinely subjected to arbitrary forced evictions from their ancestral land without consultation or compensation, first by colonial authorities and subsequently by the Kenyan government⁵⁰. As a result, the rights of the Ogiek people over their traditionally owned lands have been systematically denied and ignored⁵¹. This has resulted in the Ogiek being prevented from practising their traditional way of life, therefore threatening their very existence⁵².

⁴³ United Nations., 'Strong Leadership and Political will Crucial to Ensure Reparatory Justice for People of African Descent - UN Report' Op Cit

⁴⁴ Ibid

⁴⁵ Ibid

⁴⁶ Minority Group Rights., 'Reparations at Last: Land Justice for Kenya's Ogiek' Available at <https://minorityrights.org/resources/reparations-at-last-land-justice-for-kenyas-ogiek/> (Accessed on 06/05/2024)

⁴⁷ Ibid

⁴⁸ Ibid

⁴⁹ Ibid

⁵⁰ Ibid

⁵¹ Ibid

⁵² Ibid

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Reparations are therefore vital in promoting justice for people of African descent in light of the abuses they have endured including slavery and colonialism. It has been argued that reparations for serious human rights violations are an important instrument to help victims and survivors overcome the effects of conflicts and crimes, to restore their status as equal citizens, their trust in the state, and to recognise the harm suffered⁵³. International human rights practice suggests that comprehensive reparations should consist of a combination of several measures including: restitution; compensation; rehabilitation; satisfaction; and guarantees of non-repetition⁵⁴.

The need for reparations for people of African descent is acknowledged under the *Accra Proclamation on Reparations*⁵⁵ which was adopted during the Accra Reparations Conference. The conference was convened with a shared commitment to addressing historical injustices and injurious crimes committed against Africans and people of African descent, through transatlantic enslavement, colonialism and apartheid, and to addressing the inequities present in the international economic and political orders⁵⁶. The Accra Proclamation on Reparations seeks to advance the cause of reparatory justice and healing for Africans and for all people of African descent⁵⁷. It recognizes the profound and lasting impacts of slavery, colonialism, racial discrimination and neo-colonialism on Africans and people of African descent, and how these atrocities continue to cause immense suffering, cultural disruption, economic exploitation, emotional trauma and unending discrimination endured by Africans and people of African descent throughout history⁵⁸. According to the Accra Proclamation on Reparations, the fulfilment of

⁵³ Impunity Watch., 'Reparations as a Catalytic Power to Change Victims' and Survivors' Lives: Perspectives and Contributions from the Grassroots Level' Available at <https://www.impunitywatch.org/wp-content/uploads/2022/11/Reparations-as-a-catalytic-power-to-change-victims-and-survivors-lives-grassroots-Impunity-Watch.pdf> (Accessed on 06/05/2024)

⁵⁴ Ibid

⁵⁵ African Union., 'Accra Proclamation on Reparations' Available at https://au.int/sites/default/files/decisions/43383-Declaration_-_CIDO_.pdf (Accessed on 07/05/2024)

⁵⁶ Ibid

⁵⁷ Ibid

⁵⁸ Ibid

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reparations is a moral as well as a legal imperative rooted in principles of justice, human rights and human dignity, and that the claim for reparations represents a concrete step towards remedying historical wrongs and fostering healing among the people of Africa and people of African descent⁵⁹.

The Accra Proclamation on Reparations seeks to undertake several social, cultural, political, and economic towards promoting justice for people of African descent through reparations. These include: establishment of a Committee of Experts on Reparations for the purpose of developing a common African Policy on Reparations⁶⁰; establishment of a Global Reparations Fund, based in Africa and supported by multilateral institutions and agencies aligned with the reparatory justice agenda for people of African descent⁶¹; establishment of the Office of African Union Special Envoy on Reparations for Africans to help champion the international advocacy and campaign for reparations at the global level⁶²; recognition of African civil society efforts on reparations; exploration of legal and judicial options for reparations⁶³; increased role for the United Nations in the reparations agenda; amplification of marginalized voices in the reparatory justice movement⁶⁴; fostering a united front for the reform of global financial systems and structures⁶⁵; enhancing climate justice and reparatory justice⁶⁶; promoting repatriation, restitution and safeguarding of African cultural artifacts⁶⁷; and ending neo-colonialism⁶⁸. It is imperative to implement the commitments set out in the Accra Proclamation on Reparations in order to promote justice for people of African descent through reparations.

⁵⁹ African Union., 'Accra Proclamation on Reparations' Op Cit

⁶⁰ Ibid

⁶¹ Ibid

⁶² Ibid

⁶³ Ibid

⁶⁴ Ibid

⁶⁵ Ibid

⁶⁶ Ibid

⁶⁷ Ibid

⁶⁸ Ibid

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In addition, the *Resolution on Africa's Reparations Agenda and the Human Rights of Africans in the Diaspora and People of African Descent Worldwide*⁶⁹ adopted by the African Commission on Human and People's Rights recognizes the need for reparations for people of African descent. The Resolution recognizes that the human rights situation of Africans in the diaspora and people of African descent worldwide remains an urgent concern⁷⁰. It also acknowledges that Africans and people of African descent continue to suffer systemic racism, racial discrimination, xenophobia and related intolerance and other violations of their human rights⁷¹. It notes that accountability and redress for legacies of the past including enslavement, the trade and trafficking of enslaved Africans, colonialism and racial segregation is integral to combatting systemic racism and to the advancement of the human rights of Africans and people of African descent⁷². The Resolution urges African countries to undertake several measures including: promoting and protecting the human rights of African migrant workers worldwide including in the Middle East and Arabo-Persian Gulf states⁷³; protecting the human rights of migrants and ensuring the right of all citizens to receive full and authentic information about migration⁷⁴; taking measures to eliminate barriers to acquisition of citizenship and identity documentation by Africans in the diaspora⁷⁵; and establishment of a committee within the African Union to consult, seek the truth, and conceptualize reparations from Africa's perspective⁷⁶. It is necessary to actualize this Resolution in order to enhance the reparations agenda for people of African descent and strengthen human rights of Africans in the diaspora and people of African descent worldwide⁷⁷.

⁶⁹ African Commission on Human and Peoples' Rights., 'Resolution on Africa's Reparations Agenda and The Human Rights of Africans in the Diaspora and People of African Descent Worldwide - ACHPR/Res.543 (LXXIII) 2022' Op Cit

⁷⁰ Ibid

⁷¹ Ibid

⁷² Ibid

⁷³ Ibid

⁷⁴ Ibid

⁷⁵ Ibid

⁷⁶ Ibid

⁷⁷ Ibid

Despite the ideal of reparatory justice for people of African descent, it has been noted that reparations continue to be an afterthought in many post-conflict situations⁷⁸. It has been observed that states are often reluctant to provide comprehensive reparations, which have more potential to transform the lives of survivors⁷⁹. In instances where reparations are provided, they are often limited to monetary compensation and to a certain group of individuals⁸⁰. It is imperative to address these challenges in order to promote justice for people of African descent through reparations.

3.0 Towards Reparatory Justice for People of African Descent

There is need to promote justice for people of African descent through effective and adequate reparations. Reparatory justice is key in addressing the continued harm suffered by people of African descent⁸¹. It highlights the intrinsic link between the legacies of colonialism and enslavement and contemporary forms of systemic racism and racial discrimination, intolerance and xenophobia faced by people of African descent⁸². Ensuring adequate, effective, prompt and appropriate remedies, and reparation for victims of violations of human rights is an obligation that is enshrined in international and regional human rights instruments⁸³. Some of the key approaches towards achieving this goal include: truth-seeking and truth-telling processes, public apology and acknowledgment, memorialization, education and awareness raising, restitution, medical and psychological rehabilitation, compensation, as well as guarantees of non-repetition⁸⁴. In addition, it has been noted that strong leadership and political will are

⁷⁸ Impunity Watch., 'Reparations as a Catalytic Power to Change Victims' and Survivors' Lives: Perspectives and Contributions from the Grassroots Level' Op Cit

⁷⁹ Ibid

⁸⁰ Ibid

⁸¹ United Nations., 'Strong Leadership and Political will Crucial to Ensure Reparatory Justice for People of African Descent - UN Report' Op Cit

⁸² Ibid

⁸³ United Nations., 'Strong Leadership and Political will Crucial to Ensure Reparatory Justice for People of African Descent - UN Report' Op Cit

⁸⁴ Ibid

vital in tackling the lasting consequences of enslavement, the trade in enslaved Africans and colonialism⁸⁵.

There is need to consider establishment of a Global Reparation Fund in order to ensure effective and adequate compensation as a form of reparations⁸⁶. It has been observed that financial reparations are long overdue to Africans and the diaspora as compensation for the enslavement of people of African descent during the transatlantic slave trade in addition to the human rights violations committed during colonialism⁸⁷. Establishment of a Global Reparations Fund can therefore achieve the ideal of reparatory justice for people of African descent. It has also been noted that reparations should go beyond direct financial payments to also include developmental aid for countries, the return of colonized resources and the systemic correction of oppressive policies and laws⁸⁸. In addition, it has been asserted that reparatory justice for freedom fighters during the colonial era is not just a plea for economic restitution, but is also a resounding cry for recognition and justice, acknowledging the pain and sacrifices they endured during the struggle for independence in Africa⁸⁹. Therefore, in addition to compensation, other forms of reparations including restoration through return of property taken from Africa during colonialism, rehabilitation through psychological and physical support for those affected by human right abuses, satisfaction through acknowledgement of guilt, apology, burial of victims, and construction of memorial sites, and guarantee of non-repetition through reformation of laws and civil and political structures that led to or fueled violence are integral in ensuring reparatory justice for people of African descent⁹⁰.

⁸⁵ Ibid

⁸⁶ Kokutse. F., 'Ghana Reparations Summit Calls for Global Fund to Compensate Africans for Slave Trade' Op Cit

⁸⁷ Ibid

⁸⁸ Ibid

⁸⁹ Wasike. A., 'Kenya's Mau Mau Demand 'Justice, Recognition and Reparations' for Britain's Colonial Atrocities' Op Cit

⁹⁰ United Nations General Assembly., 'Basic Principles and Guidelines on the Right to a Remedy and Reparation for Victims of Gross Violations of International Human Rights Law and Serious Violations of International Humanitarian Law' Op Cit

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Further, it has been suggested that establishment of an international tribunal on atrocities related to the transatlantic trade among other human rights violations would enhance justice for people of African descent⁹¹. A tribunal, modelled on other ad-hoc courts such as the Nuremberg trials of Nazi war criminals after World War Two can strengthen the reparatory justice agenda⁹². Such a tribunal is necessary to address reparations for enslavement, apartheid, genocide, and colonialism⁹³. It also has the capacity to establish legal norms for complex international and historical reparations claims⁹⁴. It is therefore necessary to fast-track efforts towards establishment of an international tribunal aimed at promoting justice for people of African descent through reparations.

Finally, it is imperative to foster economic empowerment for people of African descent and dismantling racism, racial discrimination, xenophobia and intolerance⁹⁵. The United Nations notes that there is an intrinsic link between colonialism and contemporary forms of racism, racial discrimination, xenophobia and intolerance faced by Africans and people of African descent⁹⁶. It is therefore necessary for all countries to dismantle the structures of racism and to promote human rights and Sustainable Development⁹⁷. Economic empowerment is also vital in ensuring that Africa and people of African descent are self-reliant towards ending neocolonialism and socio-economic marginalization⁹⁸.

The foregoing measures are vital in promoting justice for people of African descent through reparations.

⁹¹ The East African., 'Slavery Tribunal? African, Caribbean Countries Unite on Reparations' Available at <https://www.theeastafrican.co.ke/tea/news/world/slavery-tribunal-africa-caribbean-unite-on-reparations-4578630> (Accessed on 07/05/2024)

⁹² Ibid

⁹³ Ibid

⁹⁴ Ibid

⁹⁵ Office of the United Nations High Commissioner for Human Rights., 'Racism, Discrimination are Legacies of Colonialism' Op Cit

⁹⁶ Ibid

⁹⁷ Ibid

⁹⁸ Ibid

4.0 Conclusion

Reparatory justice is a key agenda in Africa in light of the many human right violations suffered by people of African descent including slavery, colonialism, systemic racism, racial discrimination, xenophobia and related intolerance⁹⁹. Despite the ideal of reparatory justice for people of African descent, it has been noted that reparations continue to be an afterthought in many post-conflict situations with states being reluctant to provide comprehensive reparations¹⁰⁰. It is therefore necessary to promote justice for people of African descent through reparations. This can be realized through ensuring adequate, effective, prompt and appropriate remedies, and reparation for victims of violations of human rights¹⁰¹; establishment of a Global Reparation Fund in order to ensure effective and adequate compensation as a form of reparations¹⁰²; embracing other forms of reparations including restoration, rehabilitation, satisfaction, and guarantee of non-repetition¹⁰³; establishment of an international tribunal on atrocities related to the transatlantic trade among other human rights violations¹⁰⁴; and fostering economic empowerment for people of African descent and dismantling racism, racial discrimination, xenophobia and intolerance¹⁰⁵. Promoting justice for people of African descent through reparations is a long overdue agenda that needs to fast-tracked and realized.

⁹⁹ African Commission on Human and Peoples' Rights., 'Resolution on Africa's Reparations Agenda and The Human Rights of Africans in the Diaspora and People of African Descent Worldwide - ACHPR/Res.543 (LXXIII) 2022' Op Cit

¹⁰⁰ Impunity Watch., 'Reparations as a Catalytic Power to Change Victims' and Survivors' Lives: Perspectives and Contributions from the Grassroots Level' Op Cit

¹⁰¹ United Nations., 'Strong Leadership and Political will Crucial to Ensure Reparatory Justice for People of African Descent - UN Report'

¹⁰² Kokutse. F., 'Ghana Reparations Summit Calls for Global Fund to Compensate Africans for Slave Trade'

¹⁰³ United Nations General Assembly., 'Basic Principles and Guidelines on the Right to a Remedy and Reparation for Victims of Gross Violations of International Human Rights Law and Serious Violations of International Humanitarian Law' Op Cit

¹⁰⁴ The East African., 'Slavery Tribunal? African, Caribbean Countries Unite on Reparations' Op Cit

¹⁰⁵ Office of the United Nations High Commissioner for Human Rights., 'Racism, Discrimination are Legacies of Colonialism' Op Cit

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Office of the United Nations High Commissioner for Human Rights., 'Reparations: OHCHR and Transitional Justice' Available at <https://www.ohchr.org/en/transitional-justice/reparations>

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