**Tufts University Seminar 2023:**

**Power and Prejudice: Race and International Relations**

Slavery Reparations

**Briefing Paper: Committee on Namibia**

**Committee Members**

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**Introduction**

As the delegation representing Namibia, our goal is to secure reparations from Germany for the genocide and crimes against humanity committed against our people. From 1904 to 1908, Germany committed the first large-scale genocide of the 20th century against the Herero and Nama indigenous tribes of Namibia. The consequences of these crimes still reverberate today. Germany’s commercial farming industry still owns our vast agricultural resources, while large swaths of our population remain in rural poverty. Namibia must free itself from the chains of historical colonialism and its legacy of slavery and genocide.

It is imperative that we hold Germany accountable. In 2021, Germany proposed a settlement of €1.1 billion. To our dismay, Germany refuses to refer to this proposed settlement as reparations, but rather as a fund for reconstruction and development. We demand that these settlements be referred to as reparations. Germany must call it such and take full accountability of their crimes. The wording is essential to further the global fight for reparations and will signify Germany’s ownership of its genocide. The money given must be defined as reparations for our Herero and Nama people, not charitable aid.

Our struggle for reparations is not singular. We are at the cusp of a momentous historical step to reconcile the large-scale exploitation of the non-Western world at the hands of a few colonial powers. Namibia’s successful fight for reparations will set a significant historical and legal precedent for other African nations. Africa is a burgeoning economy with a bright future. Reparations will heal past wounds and allow African nations, like Namibia, to realize their full potential, expand their infrastructure, bolster their economy, and help harness Africa’s potential and role in international affairs and the global market. Reparations will earmark the beginning of the African century.

**Identity**

Namibia is a sovereign nation located on the southwestern coast of Africa bordered by Angola, Zambia, Botswana, South Africa, and the Atlantic Ocean. Following a century of German and South African rule and occupation, Namibia became a sovereign state on March 21, 1990, under a democratic multi-party constitution. Approximately 85 % of Namibians are Black, 5% are of European ancestry, and 10% are considered “Colored.” Approximately two-thirds of Namibia's Black majority identify as ethnically Ovambo. Other indigenous and ethnic groups, including the Kavango, the Herero, the Damara, and the Caprivian peoples, are also accounted for in the country’s Black majority. Of the 5 percent with European ancestry, approximately two-thirds identify as Afrikaners and Germans. Although English is the country’s official language, most Namibians speak two or more indigenous languages, with over 80 percent of Namibians speaking Ovambo languages. Approximately 80 to 90 percent of Namibia’s population identify as Christian. Namibia’s annual rate of population growth is approximately 2% with the average life expectancy about 63 years.

 Namibia is considered a lower-middle-income economy with a per capita gross domestic product (GDP) that is higher than most countries in sub-Saharan Africa. More than approximately half of Namibia’s population is rural, with most of the country’s commercial farming controlled by predominantly white settlers. In part due to the legacy of German colonialism as well as South Africa’s occupation and its enforcement of apartheid, Namibia continues to be affected by widespread socioeconomic and racial inequality. Only approximately one-sixth of Black Namibians have adequate incomes and up to two-thirds live in abject poverty.

**Key Points**

* In May 2021, a draft reconciliation agreement, known as the Joint Declaration, proposed a settlement equivalent to €1.1 billion. Germany refuses to refer to the Joint Declaration as reparations but rather a fund for reconstruction and development. Germany does not want to set a legal precedent for reparations that might require it to provide financial compensation to all victims of its colonial and post-colonial policies.
* The Herero claim for reparations finds a parallel in the Jewish reparations claims to Germany, which were not on a specific law, but on general human rights principles. The governments of both Namibia and Germany have worked towards creating a “Reconciliation Agreement,” in which the countries will discuss how best to confront the injustices of German colonialism in Namibia, but descendants of those who were involved in the genocide have not been included in these conversations.
* Symbolic reparations are important, but only work to their fullest extent when in conjunction with material and financial reparations. We demand that when Germany gives reparations they call it such and not “aid or “a gesture.” The wording is important to acknowledge Germany is recognizing the Genocide officially, and the money given is reprations for the Herero and Nama people and not charity.
* Because of the lack of education in Namibia about the atrocities committed, organizations like the International Conference on Education and the Holocaust (ICEH) and the National Insitute for Education and Development (NIED) are working to institutionalize education about the Holocaust, genocide, and slavery.
* The descendants of victim groups (namely, the Herero and the Nama), the Ovaherero Traditional Authority (OTA), and the Nama Traditional Leaders Association (NTLA) were not allowed to take part in the negotiations involving the reconciliation agreement. In response, the Herero and Nama have rejected the Joint Declaration as inadequate and many international organizations, including the European Center for Constitutional and Human Rights and the European Association Of Development Institutes, have rejected the agreement.

**Historical Background**

To understand our calls for reparations, one must appreciate the scope of German atrocities committed against the Namibian people. Prior to German colonization, Namibia consisted of numerous ethnic groups, including the Herero and Nama peoples. By the turn of the 19th century, German settlers had arrived, seeking land and resources. In 1884, Germany formally colonized Namibia and began the forced removal of indigenous groups onto reservations and the redistribution of land to German settlers. Many indigenous tribes, including the Herero and Nama, were removed from their ancestral and indigenous lands and placed into ghettos and concentration camps. The tenuous relationship between the Germans and the indigenous Herero and Nama culminated in the Herero Revolt of 1904, in which an uprising of Herero soldiers defeated a band of occupying German troops. This revolt came as a devastating blow to the colonial power and its military might. Soon after, the Germans appointed Lothar Von Trotha to oversee the occupation of German troops in Namibia and to thwart any further resistance.

Von Trotha’s tactics were brutal. After defeating the Herero in the battle of Waterbug, he threatened to kill “any Herero found inside the German frontier” (Puaux). Von Trotha ultimately spared no one and the surviving Herero and Nama were forced into labor camps where they suffered great atrocities at the hands of the Germans: famine, disease, physical and sexual abuse. During this time, both the living and the dead were used in highly unethical disease research, and human skulls were expatriated to Germany for further “research” on pseudo scientific-racism. From 1904 to 1908, Germany committed the first large-scale genocide of the 20th century against the Namibian people. Approximately 80% of the Herero and 50% of the Nama were killed, with the total estimated death toll ranging between 80,000 and 100,000.

Talk of reparations in Namibia first began with the release of the United Nations’s Whitaker Report in 1985, which officially classified Germany’s killing of the Herero and Nama people as genocide. This proclamation paved the way for resulting compensatory actions from Germany. In 1998, former German president Roman Herzong visited Namibia and expressed regret over the actions of colonial Germany but fell short of issuing a formal apology. Nonetheless, public calls for a formal apology and reparations in Namibia persisted. Eventually, on the 100th anniversary of the beginning of the Herero and Nama genocide, Germany issued a formal apology.

However, in spite of their public apology, Germany has yet to give financial reparations. Financial reparations are integral to the creation of a more equitable and prosperous Namibia, and the Herero and Nama people have long sought financial relief. In 2001, the Herero people collectively filed a lawsuit against the German government demanding reparations in the United States. In 2021, due to mounting pressure, Germany proposed a settlement equivalent to €1.1 billion, with €1.05 billion earmarked for development projects over the next 30 years. Currently, this payment is awaiting ratification from both the Namibian and German governments.

**Committee on Politics of Reparations**

*Representative: Lara Berliner*

**Reparation Negotiations between Namibia and Germany**

* On August 14, 2004, Heidemariee Wicezorek-Zeul, the German Minister for Development and Economic Cooperation, officially apologized at Omahakari, Namibia, for the atrocities that German forces had committed against the Herero and the Nama.
* In May 2021, a draft reconciliation agreement, known as the Joint Declaration, proposed a settlement equivalent to €1.1 billion, with €1.05 billion earmarked for development projects over the next 30 years.
* The agreement makes no provisions for land restitution or financial reparations to individuals.
* This negotiated sum is the same amount Germany has provided to Namibia during the last 30 years as a form of historical obligation for past colonization. Since its independence, Namibia has received the highest per-capital development aid of all countries from Germany.

**Germany’s Political Climate**

* Germany does not want to set a legal precedent for reparations that might require it to provide financial compensation to all victims of its colonial and post-colonial policies.
* Germany refuses to refer to this agreement as reparations but rather as funds for “reconstruction and development” as a “gesture of recognition” (Federal Foreign Office, 2021).
* In December 2021, the Social Democratic Party, the Green Party, and the Liberal Party formed the new German coalition government and prioritized reconciliation with Namibia as a historical and moral responsibility.
	+ However, only the party at the far-right and far-left have publicly addressed the issue of reparations.

**Namibia’s Political Climate**

* The Herero and Nama rejected the Joint Declaration as inadequate, but the Namibian government is considering accepting the offer.
* The Namibian government’s tentative plans are to utilize Germany’s proposed agreement to provide development assistance to 7 of the country’s 14 regions where the Herero and Nama represent a majority of the residents. Yet, no payouts to individuals or communities will be provided.
* The Herero and Nama people have gone to Namibia’s high court, rejecting Germany’s apology of 2021, stating it falls short of atoning for the 1904 and 1908 genocide.
* The descendants of victim groups (namely, the Herero and the Nama), the Ovaherero Traditional Authority (OTA), and the Nama Traditional Leaders Association (NTLA) were not allowed to take part in the negotiations involving the reconciliation agreement.
* On January 5, 2017, Vekuii Rukoro, the Ovaherero Paramount Chief, and David Frederick, the Chairman of the Nama Traditional Authorities Association, filed a class action lawsuit in the Federal Court in New York to get collective reparations and the right to be present at the negotiation meetings between the German and Namibian governments.
* Gaob Johannes Isaak, chair of the Nama Traditional Leaders Association, says direct reparations are needed to address the loss of 80% of Nama’s ancestral land.
	+ In response to such criticism, a spokesperson for Germany stated that only the Namibian government had the mandate and “democratic legitimacy” to negotiate with Germany. Still, the German government had sought the voices of the descendants of victims through an advisory committee that worked with a Namibian negotiator, who was himself Herero.
	+ Germany argues that it has negotiated the agreement with the Namibian government, which represents the population as a whole, and the negotiations should not require the approval of Herero and Nama descendants.

**Criticism from Non-Governmental Institutions and International Organizations**

* Germany’s proposal has received immense criticism because it violates the United Nations’s Declaration on the Rights of Indigenous People. Article 18 states, “Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures.”
* The European Center for Constitutional and Human Rights has publicly stated “Given the joint declaration’s wording and lack of the term reparation therein, it avoids comprehensively acknowledging Germany’s legal responsibility for its colonial legacy” (Imani , Sarah, et al., [2021](https://www.ecchr.eu/fileadmin/Hintergrundberichte/ECCHR_GER_NAM_Statement.pdf), p. 2)
* Henning Melber, President of the European Association of Development Institutes, said the declaration should be shelved and Namibia should reject Germany’s apology.

**Committee on Legal Concerns of Reparations**

*Representative: Carly Hermann*

**Legal Precedent for Reparations**

* One of the major issues with regards reparations to Namibia is the issue of returning lands to the Herero peoples. These lands were forcibly taken by the Germans, leaving the Herero peoples with no land to graze cattle, for example. Historically, however, European colonizers have rarely returned stolen lands to indigenous people, so it is unlikely that Germany will oblige these land returns.
* Several of the Herero claims for reparations are based off of the German reparations to the Jews post-World War II.
* Law Number 59 on Restitution of Property Stolen in the Course of the Aryanization of the Economy was a law adopted by the U.S. military government and inflicted upon Germany in November of 1947 as a response to World War II.
	+ This law created the first set of legal procedures for the restoration of stolen lands from Jews during the Holocaust.
	+ The law focused on the return of lands to those from whom it was stolen, as well as monetary compensation for any losses due to the Holocaust. That is, those who could prove property loss were granted such reparations.

**Legal Concerns Regarding Reparations**

* At the time of the German colonization of Namibia, colonialism, under international legislation, was considered “legal.”
* The Herero claim for reparations finds a parallel in the Jewish reparations claims to Germany. These claims were based not on a specific law, such as those defined in the Hague Convention, but on general human rights principles.
	+ The goal of both of the conferences, one in 1899 and the other in 1907, was to create a means for peace between countries based on laws.
* It is difficult to know who was killed and where over a hundred years ago.
* Germany is wary about making financial reparations to victims of its colonization.
* The Herero and Nama groups believe that the restoration of lands in Namibia controlled by Germany should be included in the reparations to Namibia. However, the Namibian government is opposed to such requests.
* The governments of both Namibia and Germany have worked towards creating a “Reconciliation Agreement,” in which the countries will discuss how best to confront the injustices of German colonialism in Namibia. However, descendants of those who were involved in the genocide have not been included in these conversations.

**Committee on Symbolic Reparations**

*Representative: Ariella Frankel*

**Apologies and Genocide**

* In 2021, Germany agreed to formerly recognize the colonial-era killings of tens of thousands of Namibian people as genocide and to spend a total of €1.1 billion ($1.3 billion) in aid.
	+ This joint declaration was a culmination of talks between Germany and Namibia that started in 2015.
* The joint declaration was reached more than a decade after Germany’s Development Minister Heidemarie Wieczorek-Zuel visited Namibia in 2004 and offered Germany’s first formal apology.
	+ This formal apology came after Germany’s former President Roman Herzong visited Namibia in 1998 and expressed regret over the actions of colonial Germany but did not issue a formal public apology.
* The €1.1 billion being proposed as “aid” undermines what the money is really for.
	+ The use of the word “aid” is deceiving. It undermines the history of genocide and the atrocities committed by German troops. Any future financial compensation must be dubbed as “reparations.”

**Museums and Memorials**

* There is currently demand for a Genocide Memorial Museum to be placed in Namibia.
	+ Josef Kauandenge, a member of Namibia’s Parliament, voiced concern that the Rwandan government has dedicated a museum exhibition depicting the genocide of the Nama and Herero people, but this has yet to be done within Namibia itself: “It is unacceptable that a genocide committed on our own soil is only remembered elsewhere” (New Era Live, 2022).
* Creating a proper space for the descendants of victims to be honored and remembered is an important step in reconciling Namibia’s colonial past. We’re calling for an internationally recognized day of remembrance for the genocide committeed against the Herero and Nama peoples - similar to January 27th, International Holocaust Remembrance Day.

**Cultural Artifacts**

* Namibia calls for Germany to return all cultural artifacts with the guarantee that they will stay in Namibia permanently.
* The Berlin-based Prussian Cultural Heritage Foundation, approved the permanent return of 23 artifacts, including jewelry, tools and fashion items, to Namibia.
	+ The return of these 23 artifacts came after three years of talks between Berlin's Ethnological Museum and the National Museum of Namibia.
	+ Activists in Namibia have questioned why Germany opted to loan the looted artifacts as opposed to simply handing them back, but The Prussian Cultural Heritage Foundation President Hermann Parzinger ensured that these artifacts will remain in Namibia.
* Germany is responsible for returning all of the skulls and human remains that were expatriated to Germany from 1904 to 1908 for pseudo scientific-racism research.
	+ Thus far, Germany has returned a total of 25 skulls over three separate occasions, most recently in 2018.
	+ Namibian authorities suspect that hundreds of skulls remain in Germany.

**Truth Commissions**

* As of now, there has been no formal Truth Commission that we have been a part of, but it remains a possible discussion for the future.

**Committee on Financial and Material Reparations**

*Representative: Joshua Luo*

**Germany’s Proposed Compensation**

* Since 2004, Germany has been providing financial aid to Namibia in the form of about €140 million per year. But, this annual sum of €140 million, when distributed evenly among the 2.5 million inhabitants of Namibia comes out to the meager sum of €56 per individual.
* In 2021, Germany promised to pay Namibia, specifically the Herero and Nama people,

€ 1.1 billion in aid, and not reparations. However, Germany intends to spend this €1.1 billion over the course of 30 years, which overtime, amounts to only €36 million per year.

* But, these aid packages overlook many of the aspects crucial to successful reparations. The negotiations for this aid package occurred only between the German and Namibian government, excluding the descendants of the Herero and Nama people in the talks, which could lead to easily misappropriated funds.

**Looking Forward: What Namibia wants with regards to reparations**

* Thus, we seek reparations from Germany because (a) Germany has the appropriate funds for reparations, much of which has come from the exploitation of former colonies (including Namibia), (b) Germany does not classify its aid as reparations, and (c) there are many improvements that can be made to who gives reparations and how those reparations are given. Here, we plan to address these issues through future reparations proposals.
* First and foremost, we ask that Germany label future aid to Namibia as reparations, not aid. The labeling of financial compensation for past atrocities as aid rather than reparations suggests that Namibia is reliant on foreign aid for its survival and gives no mention to the past atrocities that Germany committed against Namibia. As noted by Isaak, reparations would “bring back dignity, self-worth and play a meaningful role in our development and education for the Nama people” (*Guardian*).
* Second, we seek financial and material reparations from Germany itself. We understand that other non-governmenal groups were involved in the atrocities committed in the Herero and Nama genocide, but we believe that the majority of the responsibility of the genocide ought to be placed on Germany. Germany has already demonstrated its capability to provide reparations to genocide victims, as seen through the reparations they have paid out to Holocaust victims. Furthermore, Germany directs a large amount of its annual funds towards non-essential infrastructure and modernization projects, and we believe that part of these funds could be successfully redirected towards the Nama and Herero people in the form of reparations.

**Namibia’s Proposal for Reparations**

* The bulk of our fight for reparations centers around reparations in the form of land, and not money. One of the main shortcomings of Germany’s proposed €1.1 billion foreign aid package to the descendants of genocide victims centered around the fact that land was not mentioned in the aid package. As noted before, the Germans seized ancestral lands from the Herero and Nama people during colonization; however, this land has yet to be returned to the Herero and Nama people. The returning of this land to descendants of Herero and Nama victims would fulfill the roles of both symbolic and material reparations. Furthermore, the traditional pastoral lifestyle of the Herero and Nama people is centered around land access, and we believe that material reparations in the form of land would provide a long-term solution to the reparations which we seek.
* In addition to material reparations, we seek financial reparations as well. We believe that native Herero and Nama lands ought to be returned to their former owners, while financial reparations ought to be given as reparations for German atrocities and its generational effects on the Herero and Nama people. We seek that these financial reparations be directed towards infrastructure projects for Herero and Nama communities. For example, we have addressed/plan to address the importance of educating our people about the Herero and Nama genocide and understand that this is only possible through properly established and affordable public education systems.

**Committee on Descendants and Population**

*Representative: Ava Abramovitz*

**Demographics of Namibia**

* Namibia's population of 2.53 million consists of various diverse ethnic groups. The largest group, The Ovambo, make up about 50% of Namibia's people. In comparison, The Herero make up 7% of the population, and The Nama only 5%.
* While the larger tribes (The Ovambo, Kavango, and East Caprivian peoples) occupy the relatively well-watered and wooded northern part of the country, Herero and Nama descendants inhabit the Southern regions of Namibia and Botswana. Much of the land inhabited by the descendants overlaps with the Kalahari desert, a region subject to frequent droughts.

**Understanding the Generational Effects of Colonization and the Genocide**

* The Herero-Nama genocide did not only result in the loss of people but also had a detrimental effect on the socio-economic aspect of the Herero and Nama way of living. Those who survived the atrocities were forced to forfeit their land and cattle to the Germans.
* The issue of land is a vital part of the genocidal legacy that plagues descendants today. Due to the fact that cattle is a main source of income and a symbol of wealth in Herero and Nama communities, land was essential to the tribes’ well-being. In addition, traditionally, the Herero cuisine was heavily based on beef and milk.
* The land previously used for cattle farms is now owned by Germans and South-African elite, and is used either as private farms or game reserves.
* Tribes want direct reparations to address the poverty and marginalisation that resulted from the genocide.

**Namibian Government Vs. Descendants**

* Germany and the Namibian Government engaged in a series of discussions between 2015 and 2021 regarding the ramifications of the Herero-Nama Genocide. Despite being the subject of these discussions, there were virtually no negotiations with descendants of these tribes. In addition, neither the Ovaherero Traditional Authority (OTA) nor the Nama Traditional Leaders Association (NTLA) were allowed to take part in the negotiations for reparations.
* Germany has pledged to inject 1.1 billion into Namibian development projects over the next 30 years. The Herero and Nama descendants have rejected the offer, declaring it inadequate in public statements.
	+ The current reparation plan agreed to by the Namibian government does not include payouts to individuals or communities affected by the genocide.
* Herero Chief Prof Mutjinde Ktjiua cites a distrust in the government, saying, “We have in this country a government that is misappropriating resources. A government that has for all these years denied that Hereros and Namas were [subject to genocide] – now you trust them to manage this?” (Ahmed).

**Education Issues for Descendants**

* Many Herero and Nama descendants are unaware of the atrocities their ancestors have faced.
	+ Ermilinda Blaauw, a 22 year old descendant of Nama survivors, says she only learned the history of the genocide when the chief’s son started talking about it to young people in Bethanie two years ago.
* The Namibian government, specifically the ruling party—the South West Africa People's Organisation (SWAPO)—has chosen not to commemorate the victims of German atrocities, but instead display SWAPO as the champions of national liberation. The government built an independence museum portraying this narrative, which lacks emphasis on the effects the genocide has had on the Herero and Nama people.
	+ Descendants lack an outlet to obtain information on the Genocide or seek information about their ancestors.

**Ancestral Land**

* The Herero and Nama peoples lost 80% of their land to German seizure. However, these lands are easily traceable back to the indigenous tribes because most of the farms still have Herero names.
* The Herero and Nama victims are scattered all over Namibia in unmarked graves. Many are buried on private property, making the graves inaccessible for the descendants.

**Committee on Education and Awareness**

*Representative: Annika Spaet*

**Namibia as a Formerly Enslaved Country**

* Since 2021, Namibia and Germany have been working on a Reconciliation Agreement, which acknowledges the Herero and Nama genocide and includes $1.3 billion in investments over 30 years. However, many Herero and Nama people have criticized the agreement for not providing enough money, not including land restitution, and leaving Herero and Nama people out of the conversation.
* Even though the Namibian government and the Herero and Nama people have some disagreements about what should be included in the Reconciliation Agreement, it is evident that it is inadequate at providing recompense for the atrocities committed that have long-lasting effects today.

**Education in Namibian Schools**

* The Herero and Nama genocide has been called a “forgotten genocide.” In Namibia, the school curriculum teaches about the Holocaust, but does not teach about the genocide that occurred in their own country.
* Until 10th grade, history is mandatory but is mostly broad and fact-based. Rather, the Namibian education system focuses more on STEM because the Namibian government believes it will help fast-track economic independence.
* Organizations such as the ICEH and NIED are reworking the Namibian curriculum by creating museums documenting the genocide and giving teachers guide books with information and discussion questions about the Herero and Nama genocide.

**Educating Namibian Citizens**

* The ICEH and NIED have worked to make a project educating Namibians about the Herero and Nama genocide and the Holocaust. The average Namibian does not know much about the Herero and Nama genocide, and some do not know it even happened.
* The Namibian team as part of the ICEH has created an exhibition called “The Namibian Genocide – Learning from the Past.” In addition to teachers and students coming to the exhibition to learn, all Namibians will be encouraged to learn about the history of the genocide.
* Teaching Namibians about the Herero and Nama genocide also includes a discussion about discrimination in general about racism and tribalism that still exists in Namibia, especially because of Namibia’s recent colonial past and former Apartheid government.

**Addressing Slavery in Schools**

* The Transatlantic slave trade is not a main focus of Namibian education, with history textbooks containing little to no information about slavery.
* Because of the lack of education about atrocities committed in Namibia, organizations like the ICEH and NIED are working to institutionalize education about the Holocaust, genocide, and slavery.
* In the future, in addition to teaching about slavery, there should also be education on the effects of slavery. This would include teaching about discrimination and the divisions that were stressed by the Apartheid government that still exist in Namibian society today.

**Committee on Building the Future**

*Representatives: All Representatives*

**Future Objectives**

* We propose the creation of an official, government-sponsored Truth Commission to research and investigate the extent of German atrocities in Namibia. The primary goal of the Truth Commision should be to determine the facts, causes, and consequences of German atrocities and human rights violations.
* We will continue to advocate for the use of the term “reparations”. Germany’s use of the word “aid” is misleading. The term “reparations” sets an important and much overdue legal precedent.
* Of the €1.05 billion earmarked for development projects, we hope to allocate these funds towards land repatriation, entrepreneurial development, improving the wellness of Herero and Nama communities, and expanding access to education and affordable housing.
* We support the creation of an internationally recognized day of remembrance for the genocide committed against the Herero and Nama peoples.
* We aim to reach a formal agreement with Germany that ensures the return of stolen artifacts.
* We also propose once the date is internally agreed on, an international agreement to recognize that day annually as a day of remembrance for the genocide committeed against the Herero and Nama peoples.
* We plan on continuing our involvement and support of the pan-African reparations movement and provide assistance to other African nations in their struggle for reparations.