

ASARPI

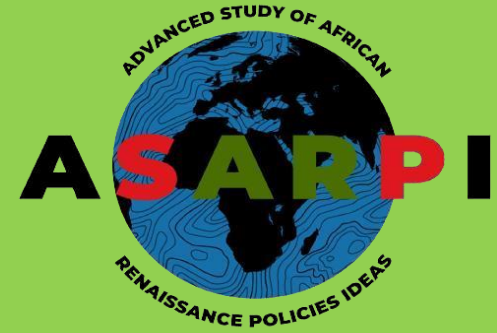
ASARPI Mauritius National/Global Monthly Conversations on
African Slavery, Abolition, and Post-Slavery Empowerment
Solutions

February 2025 - December 2026

Professor John Huston Stanfield II
Director ASARPI

P. O Box 46 Quatre Bornes, Mauritius 72249

Email: admin@asarpi.org WhatsApp text only: +230-59357602



See Our New Global Co-Sponsor!



ASARPI cordially invites you National Conversation on Global African Diaspora tribulation causes, effects, and empowering solutions



Dist. (Prof. Dr. John) H. Stanfield
(U.S.A. & Mauritius resident),
Director of ASARPI(asarpi.org)

Venue:
Subramaniam
Bharati
Auditorium, MGI,
Moka.

Wednesday
02/12/2025

Time:
5 - 7pm MUT

Guests are kindly expected to be seated by 4 : 45 p.m.
Dress Code: Professional **RSVP:** (Regrets only)

Co-Sponsor: Samuel Dewitt Proctor Conference USA-
(UN Special Observer)
<https://sdpcconference.info/>

In the context of February-Slavery-Abolition-Post Slavery month - and the first of February 2025-December 2026 unprecedented monthly global discussions originating from Mauritius, Distinguished (Prof. Dr. John) H. Stanfield (U.S.A. citizen & Mauritius resident), Director of ASARPI(asarpi.org) is pleased to invite you to the initial monthly National Conversation on Global African Diaspora tribulation causes, effects, and empowering solutions.

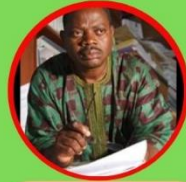
Chair and Discussant - Her Excellency Dr. H. N. Manzini, South Africa High Commissioner Mauritius, with noteworthy perspectives beginning with Legacy of a Wounded Destiny: African Diaspora', authored by Mauritian educator, Assoc. Prof. Dr. and former UNESCO expert A. D. Awootar; followed by Distinguished Global African Diaspora Prof. Dr. J. A. I. Bewaji of the University of the West Indies, Dist. Prof. Dr. John, and Her Excellency Dr. H. N. Manzini ending with a selective audience Q&A



H. E. Dr. N. Manzini
South Africa High
Commissioner Mauritius



Assoc. Prof. Dr. Awootar
Educator & Former UNESCO
Expert



Dist. Prof. Dr. J. A. Tunde
University of the West Indies

Email: ASARPI Team:
Ms. K. Tatur (ktatur1010@gmail.com) ;
cc: Ms. H. Nayar (harshithax5@gmail.com)
Phone: +230-57160511



ZOOM ACCESS:
<https://us02web.zoom.us/j/85306165676>
Meeting ID: 853 0616 5676



We had cordially invited you
February 12, National Conversation on Global
African Diaspora tribulation causes, effects, and
empowering solutions



Co-Sponsor: Samuel Dewitt
Proctor Conference USA-
(UN Special Observer)
<https://sdpcconference.info/>

SMASHING SUCCESS



GUESTS BEGIN TO ARRIVE



CROSS-SECTION OF PARTICIPANTS

VIA ZOOM:



Dist. Prof. Dr. J. A. Tunde Bewaji
University of the West Indies



HER EXCELLENCY DR.
NELLY MANZINI, S.A. HIGH
COMMISSIONER MAURITIUS
- CHAIR

ASSOC PROFESSOR
DR. A. AWOTAR

ASARPI DIRECTOR
DISTINGUISHED
PROFESSOR DR.
JOHN HUSTON
STANFIELD

Please Come Again

Venue:
Will be
communicated

Date:
Every Third Wednesday
through December 2026

Time:
5 - 7pm MUT

Contact ASARPI Team:
Email: admin@asarpi.org
Whatsapp Text Only:
+230-59357602



ZOOM ACCESS:
<https://us02web.zoom.us/j/85306165676>
Meeting ID: 853 0616 5676

The Director's Opening Remarks

An Invitation: Becoming Unafraid in African Slavery Legacy Societies
The National Conversation Kickoff
February 12th, 2025

Professor John Huston Stanfield II ASARPI, Director

As Director of ASARPI-Advanced Study of African Renaissance Policies Ideas, my full name is Professor Dr. John Huston Stanfield II, the second designating being, named after my father's father, the son of a Mississippi runaway ex-slave who had to flee white terror in the 1920s, like my entire extended mother's family in the same time period who fled from the 1919 Elaine Massacre of over 1000 Blacks in the neighboring deep southern state of Arkansas. I would like to welcome all of you and thank you for the time you are taking to be with us on this initial evening of a national conversation with such significant, sobering, historical relevance which needs to be always remembered, researched, and addressed in terms of individual, institutional, community, and societal models of aftermath triumph and empowerment legacy, not just in terms of massive pathology. As we commence together on the journey of this monthly national conversation through December 2026, perchance beyond, it is hoped we will come to learn as a slow moving train, with justice for all being our aspired final destination, that there is virtue in learning how to be unafraid, to address this too often silenced grotesque national and global monster which is our throbbing taboo topic which continues to lurk and creep among us, dehumanizing all of us no matter who and what

we are or where we live and if the monster dwells there too, among us for decades, for centuries. Why begin this monthly conversation in February on the glaring nature and continued impacts of the 500 years European derived enslavement of Africans?

First, as a non-aligned, truth-seeking, justice global Pan-African and growing Pan-Asian hybrid, mostly virtual, policy advocacy think tank, ASARPI is globally headquartered in Mauritius, with branches in Namibia and South Africa and soon to be in Botswana. As an African Slavery Legacy Society, Mauritius has unique features which gives it potential yet to be realized and acted upon, to have the sort of needed national to global transparent conversations about nature, living history, and outcomes of the 500 years of the massive global enslavement of Africans. After all, until 2021, when in the US, Juneteenth Day became a federal public holiday, Mauritius was the only African Slavery Legacy Society in the world which had a public holiday, February 1st: commemorating the British 1833 abolition of Africa derived slavery. Mauritius is the only nation in the world building an inter-continental history of African enslavement government funded museum and one of the rare nations with universities which host global funded conferences on the massive enslavement of Africans, though without needing consistent support for such academic and policy research, and for the education of researchers especially those of African descent from Mauritius and elsewhere in the world.

Second, begun in February 1926 as Negro History Week by the eminent African American unafraid historian Carter G. Woodson, now in the United States since the 1970s and eventually in Canada, Black History Month is

the month of February. Woodson's major motivation in selecting February is it is the birthday month of the American Civil War (1860-1864) unafraid President Abraham Lincoln (the 12th) signer of the 1863 Emancipation Proclamation and advocate for the 14th US constitutional amendment, legally ensuring the voting and other African American citizenship rights and also, it is the birthday month of unafraid Frederick Douglass falling on the 14th, otherwise known as Cupid Day. Ex-slave and abolitionist, Douglass was nineteenth century America's greatest justice African American leader, with remarkable generational peers such as unafraid Sojourner Truth and unafraid Harriet Tubman. Today, on a monthly basis here in Mauritius, and via Zoom for international exposure and co-sponsorship such as with our first, America's most eminent activist Black clergy association, unafraid Samuel Dewitt Proctor Conference, which is also the only Black religious organization which is an active UN observer, we shall have sobering transparent conversations which not only chart the horrible past and abolition of enslaved Africans, but just as important, if not more, become present and futuristic in pointing out cases of African descendant empowerment here and around the world. We shall go through, among other things, engaging here and by Zoom let's say bigger than life, triumph, legacy African descent and justice oriented non-African descent peoples and their families, institutions, and communities, telling their stories. We have quite a line-up with us to kick off this complex national and global matter before us, starting off with the first Mauritian to write such a comprehensive knowledge-based novel on global African slavery and its contemporaneous impacts, followed by one of the world's greatest Pan-African socio political philosopher with his provocative reflections on Zoom .

Her Excellency Dr. Nelly Manzini, High Commissioner for South Africa in Mauritius has honored us in agreeing to serve as our first convening Chair who will ask our two speakers to introduce themselves, and who have thirty minutes to state their cases, followed by my 12 minutes reflections on their appreciated points, followed by the summing up by the Chair and then, our selected questions which we shall begin to collect by ASARPI team members with pencil and paper when you raise your hand until the questions and answers period starts —so be ready. We end quickly with the next steps. Thank you, colleagues, for taking the time to be with us, Thanks Director of MGI for agreeing to host us and thanks wonderful ASARPI team here and on Zoom for your dedicated marvelous service. Her Excellency High Commissioner Manzini, before you proceed, please allow me to remind everyone, my cherished colleagues up here with me and our appreciated cherished audience that this is an exercise in democratic participation, not to placate, beg, or try to entice any government or civil society entity, be it national or another nation or an international government or civil society body. We are for the public good, so we encourage all to come and share. We are here for THE PEOPLE no matter from the sector or community, no matter demographic background. Her Excellency, please.

Her Excellency Dr. Hlamalani Nelly Manzini, High Commissioner for South Africa in Mauritius. Thank-you Professor Stanfield for allowing me to Chair this important historical event. I shall provide commentary later. For now let us allow our distinguished speakers to introduce themselves and

present their thoughts on Wounded Destiny: African Diaspora authored by Dr. Anand D. Awootar and his son Yasheel Awootar.

Anand D AWOOTAR PhD, D. Litt

- a. Interpretations of historical narratives are greatly influenced by the filters through...
- b. European and African historians writing on the same historical event have different perspectives.

On the African continent, slavery predates European arrival since Africans, themselves, had slaves.

What sets the Atlantic slavery apart is its harshness, its intensity, its organization, its cruelty, its duration and its residual negative consequences.

- a. The Atlantic slavery eventually degenerated into humanity's most pernicious nature because of its inhuman treatment, of the most horrible aspects. Of the most insidious system that punctured and disfigured the life chances and destiny of.
- b. a dying ex-slave's advice to his 9-year-old son: "Never forget my son that..."
 - a. Multiple roles of slaves and their descendants globally...different spurts Not bomb planters, maintained a smile. Contagious laughter. Bonhomie, joie de vivre, dance a jig.
 - b. Why are they hated so ferociously worldwide? The prejudice and

stereotype deliberately created over centuries against being slave descendants as well as against the black skin.

Reparation and compensation: their demographic weight.
Imaginary petition of children from underprivileged regions:

'In the context of the abolition of slavery, we, children of all underprivileged regions in Mauritius, hereby voice our concerns through unpalatable truths instead of palatable lies, for remaining silent is no longer an option.

Organizing Le Festival Creole is very good, laying yearly wreaths at the stele in Le Morne is very good, creating a Museum of Slavery is very good, organizing international conferences on the atrocities of slavery is very good. Mouthing the right words and cracking the perfect smiles on such occasions is very good.

Every year, we are used to hearing such words like 'the need to remember history', 'promote societal justice', and 'national unity'; we want an inclusive society that is fairer and more respectful of rights.

Has anybody dared ask what has been done constructively to pull us, children of underprivileged regions, out of the environmental abyss in which we have been thrown to vegetate by our adults? When shall we have better schools, better facilities, better infrastructure, more motivated teachers at par with those children of our age who have been blessed with a lottery of birth in posh areas and posh schools? And yet,

we, children of underprivileged areas, are made to compete on the same syllabus, same question papers at the national level and are expected to bring the same or better results? Have our policy makers dovetailed our education system and our future as per their perception of our underprivileged regions? That is, at best, we can only study up to IVTB and not beyond?

We too, children of underprivileged regions, have aspirations; we, too, want to progress; we, too, want to become better versions of ourselves. But our aspirations have been delegitimised by our education system as our toxic environment keeps pulling us down. Yet, society keeps looking on with mocking and supercilious indifference.

Education, it is said, is the mother's milk for all progress and development because an uneducated person fails to understand and appreciate the meaning of their own existence. Besides, the type of education provided determines the type of human being we shall be.

We, children of the underprivileged regions strongly believe that a logic of equality of treatment should orbit around a logic of equality through empowerment, not a logic of minority or hand-outs.

Our adults have laid exaggerated hope and trust on politicians globally to the point of outsourcing all their responsibilities to them. No government on earth can solve all of our problems 100%.

Don't forget, some politicians also have the vice of their own virtues. Who knows better than some politicians at converting people's miseries into glorious events for the camera?

We, children, hereby dare to make a suggestion, emboldened as we are, that it often takes a child to discover the Emperor was naked, as per Hans Christian Handerson's story.

We should no longer think out of the box, but create new boxes to be able to take our heads out of the swamp in which we have been thrust. The strength of our dream lies in our willingness to work towards it.

We, children of neglected areas, have remained silent all along hoping that adults and authorities concerned would be able to read through, understand and interpret our unspoken words; that they would be able to observe our eyelids puffed with unshed tears. Nothing happened for centuries, with the situation only getting worse beyond retrieval.

Our only mistake, we children of underprivileged areas, has been we have not known where to stop being good! This situation is more than the proliferation of drugs. It's about hundreds of thousands of children's futures being demolished.

Since we cannot raise our little hands, we better raise our voice because in democracies, nothing happens without forceful demands and concerted pressure groups.

Thinking of our past, too, is important. But we should not allow the shadows of our past to overshadow the brilliance of our future.

Our elected members in Parliament, the Church, the Civil society, NGOs should all act in a concerted manner and with a missionary zeal to:

- A. Set afoot a no-nonsense High Level Task Force, in the manner of the Marshall Plan, under the aegis of the PMO, with representatives from:
(i) Government (ii) Church (iii) Private sector (iv) Banks (v) NGOs (vi) Civil Society (vii) Other stakeholders.
- B. Financial contributions and logistic support from: Government, Church, Private sector, Banks (esp MCB), Insurance Companies, and other profit-minting organizations.
- C. Work out a Portfolio of Redress and Amelioration activities to better the environmental, academic, social, cultural, ethical, infrastructural and safety conditions to better the living conditions of the inhabitants and par with other regions.

If we, children of underprivileged regions, fail to take the necessary initiatives to better our lot, no one will. We are positive that by draining the underprivileged regions of Mauritius of their swamp, we'll go a long way at solving the major problems of our society. Allow us to end our petition by this beautiful and equally appropriate Sanskrit saying: "Raise yourself..."

We, children of underprivileged areas, thank you for your attention.

Exhaustive Summary of Wounded Destiny African Diaspora

by

Emeritus Professor John Ayotunde (Tunde) Isola Bewaji

University of the West Indies

Professor and Director

Federal University Lokoja International Center of Excellence in Environmental Humanities

Federal University Lokoja

Lokoja, Kogi State, Nigeria

The book, Wounded Destiny African Diaspora by Dr. Awootar and his son Yasheel, explores the historical and socio-political trajectory of the African diasporas, framed through the perspectives of four international students studying in Mauritius. Through their weekly discussions at The Exuberance Hotel, the narrative creatively unravels key aspects of African history, colonialism, slavery, cultural resilience, and the ongoing struggles of the African diaspora from the perspective of an intellectual who has spent years reflecting on a perplexing issue. The book is set in a number of interlinked chapters which coalesce into a compellingly readable narrative which in areas manage to present the complex cultural proclivities, biases and sentiments of the author.

Chapter 1: Setting the Scene

The story unfolds in the Republic of Mauritius, where four international students—Simon Matumbe (UK/Kenya), Ogadingo "Offside"

Onadinwara (Gambia), Tony Lewis (Norway/Germany), and Andy Noëkale (Belgium/Zambia)—gather weekly at The Exuberance Hotel. Their meetings focus on international politics and personal experiences, fostering deep discussions about the African diaspora's past and present.

The Four Protagonists:

Simon Matumbe (UK of Kenyan descent) - Comes from a wealthy family whose grandfather collaborated with European colonizers during slavery.

He is known for his sharp tongue and controversial opinions.

Ogadingo Onadinwara ("Offside") (Gambia) - A former football star turned philosopher due to personal struggles. His long nose earned him the nickname "Offside" because referees often mistook it for an offside position during games.

Tony Lewis (Norway/Germany) - A white student initially skeptical about Africa but gradually gains an interest in African diaspora issues.

Andy Noëkale (Belgium/Zambia) - Passionate about African history, he strongly believes in the long-lasting damages of colonization and slavery.

Their weekly conversations touch upon themes of historical injustice, racial struggles, and the challenges faced by African descendants globally.

Chapter 2: Glimpses of Pre-Slavery Africa

This chapter revisits African history before European intervention, dispelling the myth that Africa lacked civilization. It highlights:

Advanced societies such as the Ghana, Mali, Songhai, Benin, and Kongo Empires, which had structured governance, commerce, and a rich cultural heritage.

Slavery in Africa vs. European Slavery: Traditional African servitude

differed significantly from European chattel slavery. While some African societies practiced slavery, it was often a temporary or integrative institution rather than a lifelong hereditary condition.

Cultural Aspects: African culture thrived in art, music, oral traditions, and social structures, which played an essential role in governance, ethics, and community bonding.

Debate on African Collaboration in Slavery

Tony argues that slavery was a global practice that predated European involvement.

Andy counters that Atlantic slavery was uniquely brutal, dismantling entire African societies, erasing languages, and leaving a long-lasting socio-economic gap.

Chapter 3: Journey of Unknown Unknowns – The Middle Passage

This section delves into the horrors of the Transatlantic Slave Trade, focusing on:

The Capture: Africans were kidnapped, force-marched to the coast, and sold to European traders.

The Middle Passage: The brutal, inhumane journey across the Atlantic, where captives were packed like cargo, subjected to disease, filth, and dehumanization. Many perished en route.

Loro's Story: A captured African named Loro is introduced. He clings to a hair-brooch, a gift for his daughter, symbolizing his lost family. His trauma epitomizes the shattered lives of enslaved people.

Key Themes:

The Psychological Toll: The separation from family and homeland caused lifelong mental scars.

European Justifications: Slave traders fabricated moral justifications, distorting history to portray Africans as "inferior."

Chapter 4: Plantation Life and Recreational Activities

Once in the Americas and the Indian Ocean territories, enslaved people were:

Branded as property and treated like commodities.

Separated from families, breaking generational continuity.

Used for forced reproduction (enslaved women were forced to have children to increase the labor force).

Subjected to brutal labor, especially in the cotton and sugar plantations.

Cultural Survival Amidst Slavery Recreational activities, such as singing, storytelling, and dancing, became crucial for mental survival.

Sirandanes (riddles) and secret meetings helped slaves resist oppression.

The Plantation System created a permanent racial underclass, with lighter-skinned enslaved people receiving slightly better treatment.

Slave Revolts and Resistance

Enslaved people resisted through work slowdowns, tool-breaking, and escape attempts.

Secret gatherings allowed slaves to strategize for freedom.

Chapter 5: Indian Ocean Slavery

Less documented than Atlantic slavery, the Indian Ocean slave trade saw enslaved Africans sent to:

Middle East

India

Indian Ocean islands (Mauritius, Madagascar, Seychelles)

The Mauritian experience mirrored the brutality of Caribbean slavery,

with enslaved people working on sugar plantations under harsh conditions.

Survival Strategies

Music, dance, and storytelling helped maintain a sense of identity.

Slaves held secret gatherings, where they could momentarily escape oppression through song and dance.

Religious practices mixed African traditions with forced Christian conversion.

Chapter 6: The Legacy of Slavery and African Diaspora Today

This chapter shifts to the modern-day struggles of the African diaspora:

Economic and Social Marginalization: Descendants of enslaved people remain in lower socio-economic positions in many societies.

Racism and Systemic Discrimination: Institutional barriers prevent upward mobility.

Identity Struggles: Many African descendants feel disconnected from their heritage due to centuries of cultural erasure.

Key Debates:

Tony's View: Slavery ended long ago, and people should move forward.

Andy's Counterargument: The impact of slavery still persists through racism, economic inequality, and lost cultural identity.

Possible Solutions:

Reparations: Acknowledging the historical debt owed to African descendants.

Education: Correcting historical narratives to include African

perspectives.

Cultural Revival: Reconnecting the diaspora with African traditions.

Conclusion: The Wounded Destiny

The book concludes by emphasizing:

The resilience of African people despite centuries of oppression.

The importance of reclaiming history and re-establishing cultural pride.

The continuous fight against systemic discrimination.

Final Reflections

Simon, Offside, Tony, and Andy realize that their different backgrounds shape their worldviews, yet their discussions bridge understanding.

They vow to continue exploring the African diaspora's past, present, and future.

Final Comments

Wounded Destiny of African Diaspora is a deeply reflective exploration of history, culture, and identity. It blends historical analysis, personal narratives, and debates, masks intertextual and intercultural competitions, displays crafty disclosures which only an attentive reader may apprehend. In the end, this book contributes to a debate that is just maturing within the context of an East African Ocean misnamed Indian Ocean making it an essential read for those seeking to understand the lasting impact of the invasion of continental Africa by Nordic and Asiatic peoples for enslavement for the purpose of truncating the humanity and identity of global African descendants.

—

Distinguished Professor John Huston Stanfield ASARPI Director

Expansive Observations

My Summary Remarks Regarding the Prof Drs Awootar and Bewaji Presentations

I wish to thank my esteemed colleague Assoc Professor Dr. Awootar for the illuminating summary of his book Wounded Destiny: African Diaspora deserving so much more global distribution which we of ASARPI plan to help facilitate. He has copies for purchase immediately after our program. For those on Zoom please contact him through his email address for ordering his book found in the Zoom chat box. Prof Dr. Awootar's important sobering book about the sustained painful lived experiences of Africans and the global African Diasporas has much new to say though most of what he writes is already well known scholarly and popular literature as he well acknowledged. In that respect the power of his years of published research is that he is Mauritian unafraid to address this taboo topic in Mauritius society. Anti-Black racism in Mauritius is a topic Mauritians refuse to want to address publicly except the annual February cultural events and conferences. So to do so here as well as in other African Slavery Legacy Societies causes the daring person to be marginalized if not ignored for daring to draw attention to the obvious anti Black racism brushed under the rug with the brooms of the dominant and also by Black Mauritians who tragically internalize their own oppression. Distinguished Prof Bewaji's appreciative brief summary of Associate Professor Dr. Awootar's book then moves beyond it to provide needed present and futuristic illustrations of post Abolition and Post-Slavery African empowerment.

These two thought provoking presentations nicely slide into the major five points of my summary as our suggested future monthly hybrid, face to face with Zoom capacity conversations.

1. The Global Spaces and The Opportunity Structures To Move Beyond Victimhood, That is, Misery Box Perspectives such as the geopolitical and economic shifts from North to South and from West to East and the emergence and energizing of new global order blocks such as BRICS and continental ones such as the French West African coupe nations and youth protest movements in various nations some of which like in Botswana have become political parties effectively toppling long standing ruling parties or almost like in the case of Namibia and the promise of the giants Ethiopia, Nigeria, and South Africa finding their firm independent voices in response to the economic consequences of global white nationalism in rivalry with China and other Asian economic power houses . The dominant economic weight of the disproportionate under age 25 African population will soon out strip China.
2. We must indeed Acknowledge never forget African and African Diasporic Cold War and Colonial derived Structural and Psychological Misery and yes effectively encounter and treat such curses but more than this there is the chronic imperative to
3. Become much more centrally focused on Empowerment Identification and Restructuring
4. Not Forgetting Curses With Focus on Cases of Triumph and Legacy Individuals, Institutions, and Communities. There are historical, present, and must be future examples of African descendant

successes and we need much more focus on their achievement stories to glean and model ways to conquer adversity. To demonstrate this empowering point over the course of our monthly conversations we shall be inviting bigger than life African descendant distinguished persons in the arts, politics, academia, sports, religion, business to tell their stories.

5. Focus. New and rebranded African descendant centered civil society justice movements which cut across and are inclusive of age generations, genders, religions, ethnicities, economic classes, tribes, communities, societies, continental regions, and continents.

This what I mean by CLIMBING OUT OF THE African and African Diasporas MISERY BOX, the focus of our monthly conversations. I turn the floor to Her Excellency Dr. Manzini for summing up remarks and call for our selected questions to the panel. Thanks so very much

—

Her Excellency Dr. Hlamalani Nelly Manzini, High Commissioner for South Africa in Mauritius

Once Again, Good morning, Good day, Good afternoon, Good evening, wherever the time is where you are. Let me take this opportunity to extend a warm welcome to all who are in attendance today, physically or virtually.

My name is Hlamalani Nelly Manzini, born and bred in the rural village of Nwamitwa, in the Limpopo Province of South Africa. I am currently serving as South African High Commissioner to Mauritius and accredited to Seychelles. I am truly humbled to facilitate this historic conversation

amongst people of diverse backgrounds but have a common purpose, of sharing insights about a pertinent matter, which the organisers titled “Global African Diaspora, tribulations, causes and empowering solutions. When we look at Africa and its people, from all angles, the continent has been portrayed as a continent of doom, geographically smaller on the map than its actual size in relation to other continents, historically referred to as a dark continent, educationally illiterate, politically unstable, and socioeconomically poor, with children dying of hunger. This portrait has been narrated repeatedly in public opinions and reinforced in various published records to the extent that even Africans themselves came to believe the portrayal as well as the defective truth as a fact.

The true facts are:

Africa is the second largest continent after Asia and 14 times larger than Europe.

Timbuktu in Mali, is one of the oldest education centres in the world.

Egyptian Pyramids built between 2700 BC and 1500 BC were constructed with absolute mathematical precision that still baffles the present day scholars.

Politically, the instability in Africa traces its origin to the resolutions of the Berlin Conference in 1885, when Africa was colonized and arbitrarily divided into now 54 “countries”

Africa holds 65% of the world’s arable land, which if well-developed can feed the entire world.

Africa has the largest hot desert in the world and the solar that could be generated could power the world.

Africa holds 10% of the planet’s internal renewable fresh water source. (Hydroelectricity that can be generated from the Congo River Basin, can

power the entire Africa)

Economically. Africa is the richest continent in the world in terms of mineral resources. It is estimated that Africa holds the following amount of the world’s minerals:

. 90% of Platinum Group of metals

. 65% of Diamonds (in value)

. 56% of Cobalt

. 54% of Manganese

. 40% of Gold

. 18% of Uranium

Africa accounts for the largest diaspora of 200 million (Europe claims to have the largest diaspora of 480 million, but it includes North America and Australia as diaspora). Africans are many out there, yet their motherland is endowed with abundant natural resources. Africans are contributing enormously to the world economy but their motherland remains poor.

Fellow participants, allow me to express our sincere gratitude to the man behind the planning and organisation of this session, Prof Dr John Stanfield, who happens to be a USA citizen but resident in Mauritius. He is the Director of a premier, non-partisan, hybrid Pan-African advocacy think tank, named “Advanced Study of African Renaissance Policies Ideas. Prof John will set the scene of today’s conversation, share the background to this important initiative and guide us on how the conversation will be taken forward in pursuit of empowering solutions.

We are privileged this afternoon to have an educator who ended up being an Associate Professor, former UNESCO, expert and a prolific writer who authored one of the most thoughtful provoking book titled “Legacy of a Wounded Destiny, the African Diaspora”, who will share us some insight

about the Atlantic Slavery, based on the wealth of research he embarked upon as he wrote the book. Let us welcome the man of the evening, Prof Dr Awootar.

Prof Dr Awootar's insights will find relevance in today's conversation, from a distinguished Global African Diaspora, Prof Dr Tunde Bewaji of the University of West Indies.

As we applaud our three speakers, Prof Stanfield, Prof Awootar and Prof Bewaji, for the thought provoking inputs and enriching insights they have shared with us, it is our turn now to deeply reflect on these inputs with a view of coming up with empowering solutions. The insights gave us a glimpse picture of the systemic dehumanisation African slaves endured throughout the Atlantic slavery period, and the lasting impact it had on their descendants, majority of whom are the current African diaspora. The current geopolitical climate is equally hostile to many of the African diaspora, evidently in immigration and job opportunities situations.

It should be noted that the divide and rule tactics used to group slaves as they were allocated to different plantations, is the same colonial tactic used to divide Africans into the current 54 countries, following the Berlin Conference resolution in 1885. Similarly, the way in which the slaves were released into the vacuum, (with no home, no land and no money) is the same way African countries were given "independence" (with no land, no resources, and no governance skills). The so-called independence has generated a culture of competition and even hatred amongst African countries, thus making it difficult for the African diaspora to relate to the

motherland.

Africa needs the skills and investments from its diaspora but Africa itself requires decolonisation and ethical cleansing. There is a dire need for a strong ethical leadership that can rise above colonial borders, politics and independence mentality to unite Africa. It is time for Africans to choose such leaders through the ballot processes.

—

Selected Questions and Answers-Prof John Huston Stanfield Moderator

A 30 minutes stimulating selected questions and questions session occurred around issues such as the future importance of Mauritius in this national/global conversation series as a vital economic and political as well as moral imperative if Mauritius is to be taken seriously in global, regional, and continental African affairs; overcoming the divide and conquer norms in the continent and Diaspora, African democracies apart from western democracies , and the necessity of African descendant reparations; an ignored at best marginalized issue in comparison to other deeply dehumanized diasporas .

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Conclusion

So thanks everyone for coming and participating. See you every third Wednesday 5 to 7pm Mauritius Time most months through December 2026. Let us come together and be together and stay together until we are all free. I thank my ASARPI team, panel colleagues, and all of you here and on Zoom for joining us and MGI for hosting us. Thank you. God bless

you all.

Professor John Huston Stanfield ASARPI asarpi.org

About ASARPI

ASARPI: Advanced Study of African Renaissance Policies Ideas is the consolidation and beyond of Professor Stanfield's 35 years of think tank networks and institutions-based work in Africa and in African Diasporas before he moved to the continent full time in 2014.

ASARPI (asarpi.org) is a hybrid, mostly virtual, nonaligned Pan-African and growing Pan-Asian policy advocacy think tank globally headquartered in Mauritius with branches in Namibia and South Africa. We do much of our work through Study-Practice Groups which convene engagement processes involving multiple stakeholder representatives ranging from impacted grassroots communities to the highest private and public sector policy decision makers to develop strategies and models for governments, civil societies, and grassroots communities to address public good and quality of life challenges.

ASARPI in 2023 and in 2024 alone developed a rapid topical appetizer round robin model for briefing foreign dignitaries such as ministers of foreign affairs visiting Mauritius about Indian Ocean Region affairs amid global affairs adopted by the former South African Minister of Foreign Affairs in her briefing requirements in SA diplomatic missions around the world. As well, in this recent period of time, ASARPI established a human rights oriented training institute for all vocations and disciplines: ASARPIversity plus a Study-Practice Group monitored social responsibility tourism platform: ASRAT: ASARPI Social Responsibility African Tours operating in several Southern African (SADC) nations ; the Study-Practice

Group for Innovative African Entrepreneurs (<https://drive.google.com/file/d/1e3fWHKZP94fwPfm98UYbnkO7L9y0PSzy/view?usp=drivesdkand>) for Small Business Owners such as A to Z Personal and Home Service Providers (https://drive.google.com/file/d/15fPQR5LEWLDFqLivDxK8_5Y_vhY7u3jY/view?usp=drivesdk) , and AAFIP- ASARPI African//Diasporas Fundraising Initiatives Program. In early 2024, we launched our Peace Listening and Nothing Wasted in Africa: Recycling Entrepreneurship Study-Practice Groups.

We are aggressively going after funds to establish unprecedented study-practice groups addressing in African contexts, women entrepreneurs, anti-gender violence, disaster management/intervention, peace listening negotiations, waste recycling entrepreneurship , tobacco in Africa, cross-national multicultural restorative justice engagement processes in African Slavery Legacy and Other Multiracialized Societies, and incubating the first African TVET Research, Policies, and Best Practices Center(<https://drive.google.com/file/d/1nNG1HTRo3DbSWPw3qqXDv4z8ZaHh-yr8/view?usp=drivesdk>) as further explained below.

In early 2024, ASARPI became a member of the Global South Centre of Excellence @Research and Information System for Developing Countries (RIS), New Delhi, India, at the invitation of the Prime Minister of India through the Indian Ministry of Indian External Affairs and the India High Commission in Mauritius. ASARPI is the first Indian Ocean Region RIS member and one of several in Africa of this emerging network of significant Global South think tanks. We will be soon co-hosting, as well,

an African- Arab Middle Eastern Studies Webinar Series on cross- regional collaborative solutions to pressing quality of life issues with a leading Middle Eastern social science research center.

ASARPI is becoming actively engaged in action research and evaluation efforts in innovative empowerment private/ public sector approaches to TVET(inclusive of AI and digital technologies options) and other impactful models of ordinary citizen education employment, and socioeconomic developmental empowerment in Africa with plans to expand to the Global African Diaspora and to incubate the Africa TVET Research, Policies, and Best Practices Center as an illustration of human variation in learning and employment skill formations and how we adequately assess both in diverse cultural contexts

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<https://drive.google.com/file/d/1C1rCy1yAgsx6B66OksbKhFgClvrOZfmD/view?usp=drivesdk>

<https://youtu.be/3MZDMU32Lys?si=Wiv9nrGZLQuFbsUP>

We are also positioning ourselves to become “the think tank at the front door “of changing national administrations in African democracies to advocate for continuation of excellent previous administration public goods and advocate for needed ones in new administrations.

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Professor John Huston Stanfield’s asarpi.org comprehensive bio:
<https://asarpi.org/prof-dr-john-stanfield/>