1.0 ON THE MOROCCO-SPAIN BORDER MIGRANT CRISIS

"Sur le détroit de Gibraltar, y a un jeune Noir qui se demande si l’histoire le retiendra comme celui qui portait le nom de cette montagne. Sur le détroit de Gibraltar, y a un jeune Noir qui meurt sa vie bête de "gangsta rappeur" mais... Sur le détroit de Gibraltar, y a un jeune homme qui va naître, qui va être celui que les tours empêchaient d’être" (Abdel Malik)

The African Studies Association of Africa (ASAA) condemns the pattern of racism that finds another expression in these obscene treatments of African migrants in Morocco. The paradox of Africans going after abundant life yet being met with tragic death at the door of their hopeful haven adds up to a long history and experience of discrimination against Black people.

The shocking images of lifeless bodies of African migrants deceased at the Morocco-Spain border, piled up with individuals who are alive yet weak and injured are deeply disturbing. A related video circulating on social media shows the Moroccan border security force exercising unrestrained violence on African migrants and leaving others to die. These scenes are shocking. The view of Moroccan police force patrolling dead bodies and beating up injured and weak migrants is unbearably painful. Immigration is not a crime! And even if it were, there are acceptable ways of dealing with criminals that do not strip them of their fundamental rights and human dignity.

Such inhumane mistreatment of Africans is totally unacceptable. Yet, the arrogance displayed by the police speaks volumes about delegation of power from Spain to Morocco to contain African migrants. Yet, the hidden and unconfessed complicity of Africans to mistreat other African subjects or leave them to die at the door of Europe is a continuation of the paradox.

The irony of the perverse EU immigration policies is that victims are treated as criminals while protecting the more powerful becomes acceptable as a moral duty. For instance, Spanish Prime Minister Pedro Sanchez had the audacity to complain about African migrants’ he said, they represent a “violent assault and attack on the territorial integrity” of Spain. African migrants are victims of immoral social arrangements, and inhuman immigration laws, not the other way around.

Treatment reserved to African migrants by EU member states is simply indefensible. European Union (EU) anti-immigration laws that leave African migrants to die at sea or in the desert while trying to reach what they believe to be a haven are failing the test of moral categorical imperatives. We recently watched how Poland refused entry to African students running for their lives in the Russia-Ukraine war. We remember the recent standoff between UK Prime Minister and the international community on an attempt to deport UK asylum seekers to Rwanda. In the same vein, Spain has outsourced its responsibility to protect asylum seekers to Morocco in exchange for political gains in the Western Sahara sovereignty crisis. Can Spain also outsource its moral guilt to a merciless Moroccan border security apparatus whose mandate to contain daredevil African migrants left 37 people dead in the Melilla border stampede?

The recognizable pattern of perverse racism against Africans in global policies and international institutions ought to be debunked and denounced. No where have we seen citizens of the Global North being subjected to such degrading inhumane treatment. Morocco, which in this context, is only a way station to Europe, has forgotten that nations have moral, legal, and political obligations to respect international treaties that protect the fundamental human rights of asylum seekers. These African “humans” running away from dire living conditions in their countries of origin, are not criminals. Besides, it is immoral to reserve justice or acts of human kindness only to members of one’s race. These Africans knocking at the door of Europe are being told, ‘you’d rather die a brutal death than get the smallest chance to experience our human kindness.’ It should be borne in mind that histories of African politics are intertwined with consequences of international policies, and these poor migrants crying out for help are only the victims of these relationships.

Obviously, the reason for such disdain of fellow human beings is conscious or unconscious racism against citizens from South of the Sahara (African Countries). It is important that African Ambassadors to Morocco came out to condemn this horrendous act. There was a similar racist event in China during the Covid-19 pandemic confinement and African ambassadors showed solidarity in condemning the discrimination against Africans. Every human person deserves to be treated with dignity, justice, and equality, no
matter the color of their skin, their country of origin, their social status, their gender, or religious beliefs. It is important to uphold and implement the fundamental rights that pertain to all human beings by virtue of their humanity and no reason whatsoever can justify overriding these rights. Thus, the respect of the Human Rights of Africans is something not to be negotiable.

While ASAA strongly and unequivocally condemns the mishandling of this Spain’s Melilla border crisis, it also calls on African governments to improve their social justice arrangements. Our brothers and sisters do not need to run to Europe to feel like humans. Africans will be treated like human beings or non-human subjects depending on projected images of good governance at home and in global Africa.

We take this opportunity to demand our African leaders and African political elites to not spare efforts to implement democratic societies for our people. We commend the right attitude and just action taken by African ambassadors accredited in another African country, Morocco. It is the responsibility of every African, however, to make sure that our social arrangements and political structures are reformed in such a way that no African would feel obliged to run toward their death row while seeking asylum. The finishing line should be the peace we want to enjoy at home and a decent grave in the land of our ancestors, not the bottom of the ocean or some crummy pit dug into a forgotten corner on a foreign land.

2.0 STATEMENT BY THE AFRICAN STUDIES ASSOCIATION OF AFRICA ON "RACISM FOR SALE": AN INVESTIGATIVE REPORT PUBLISHED BY THE BBC’S AFRICAN EYE

We, at the African Studies Association of Africa (ASAA) condemn in no uncertain terms the racial bigotry and exploitation being practiced and recorded by some Chinese nationals in Malawi (and probably other African countries) and furthermore extend solidarity to the people of Malawi. We acknowledge, with sadness the effects of these practices on the children and their families, which includes interruption in their education, economic exploitation, and the psychological effects as well. Children need protection and guidance and for such exploitation to target children is quite disturbing and requires the need to put a stop to it.

The ASAA has in times past stood in solidarity with Africans and the African diaspora such as during the killing of Mr. George Floyd in the US as well as the violence against civilians in Nigeria. We applaud the Minister for Gender, Disability, Children and Social Welfare of Malawi for condemning the act and calling it an insult against the children of Malawi. According to the


United Nations Convention on the Rights of the Child, the best interest of the child must always be upheld, however this investigation reveals quite the opposite and for that we are disappointed.

Fighting against racism has always been considered a diaspora’s affair but to have foreigners right here on the soils of Africa promoting what, for ages has been fought against is heart wrenching and seeks to defeat the humanity’s moral successes achieved over the years. The derogatory language used to promote racism is something that needs to be strongly condemned and discouraged. Language is supposed to bridge communities, foster unity, and reduce the inequality gap among humans.
However, it is often used as a tool for promoting racism and other forms of inequality. The ASAA condemns this practice and calls for an end to such activities especially within the continent.

We at the African Studies Association of Africa, applaud the efforts of Runako Celina, Henry Mhango and other African journalists who partnered with the BBC's African Eye to expose such racial exploitations and other abuses ongoing within the continent of Africa. *Racism for sale* which was released in June 2022 is quite troubling. We call on the African Union and other international organizations to condemn this act and join forces to root out such unscrupulous practices ongoing on the continent.
3.0 STUDENT’S CORNER

ASAA: The Goldmine

by: Ebenezer Kwesi Bosomprah

The African Studies Association of Africa has provided a platform for cross cultural epistemic deliberations across the African continent. Most importantly the bi-annual conferences have provided a good platform for African contextual knowledge generation and production to be shared and deliberated on. My experience with the ASAA has been pivotal in my academic career. It has provided me with varied tools and experiences that has been encouraging particularly for me as a postgraduate student on the continent. In the next few paragraphs I will outline my experiences I have acquired so far on my journey with the ASAA.

Collaborations are important in academia and for me particularly pursuing an academic career, I believe that, collaborating with other scholars from other disciplines is a good approach to researching and discussing issues pertaining to Africa. I believe that ASAA’s conferences and congresses provide unique and excellent platforms to engage scholars from other disciplines and from within and outside the continent researching about the continent. As a member of the association, I have been able, through the platforms and opportunities provided to identify and connect with potential collaborators for paper projects as well as other interesting academic related programs. Some of these collaborations have been formed with senior scholars from within and outside the continent. All these have been made possible through the platforms created by the ASAA.

Additionally, mentorship, for me, has also been another important tool needed for the journey through academia and the ASAA provides the opportunity to acquire this necessary tool. Meeting with senior scholars on the continent and connecting with them through mentorship relationships create the spaces for understanding some of the challenges they have dealt with and the strategies they have adopted in the past in navigating these challenges. These conversations help younger academics such as me to navigate these challenges. I have the opportunity to be connected to and working closely with

Prof. Akosua Adomako Ampofo, the former president of the association and this has given me a unique opportunity to learn a great deal from her regarding the academic journey and even beyond. Being connected to her has also opened up other opportunities such us conferences, fellowships, funding, workshops and other opportunities critical to the academic journey I may never have had access to. Her guidance and leadership have been of tremendous help to me as a student and also as a member of the association. I am particularly thankful to her and the association for the mentorship I am receiving. There are other people as well I have connected with in such a relationship through the association.

Access to resources such as some academic papers can sometimes be institutional specific, thus may not also be open access. I have had the opportunity to meet fellow students and scholars from other institutions within and outside the continent who have been of tremendous help to me in accessing some resources that was not be readily available to me due to institutional access related issues. This has only been possible because of the platforms curated by the African Studies Association of Africa to facilitate relationships that bring out such benefits. These resources are particularly important to me as a student in helping me shape my work and also making use of context specific resources that are key to my work.

Another experience worth sharing is the numerous ideas and research work on Africa by scholars within and outside the continent that is delivered during the biennial conferences. It has proven to be a rich epistemic community with the focus of advancing knowledge pertaining to the continent. For instance, the canvas of ideas exhibited during the just ended ASAA conference in Cape Town put together marvelous works about Africa which otherwise would have been lost to me personally but for the conference. I observed with keen interest, the excellent display of scholarship about Africa in varied ways such as paper and panel presentations as well as researched based movie documentaries. I have come to appreciate knowledge about Africa in a more nuanced manner. As a panel presenter during the just ended conference, I added to my presentation skills whereas the panel session offered deeper insights and alternative ways of considering my work. These and many more are what is offered by the ASAA during the conferences.

I conclude that, as a student and also member of the African Studies Association of Africa, I have gleaned benefits that have far reaching effects on my academic journey. I believe that many student members of the association also have unique experiences to share which is encouraging for emerging scholars. I therefore invite postgraduate students both within and outside the continent of Africa to come join the association and continue on these stimulating experiences.
4.0 ASAA AND THE AFRICAN DIASPORA: REACHING THE AFRICANAN HUMAN CONDITION AND GLOBAL DIMENSIONS

The Pan-African experience presents vestiges of multicentered places and spaces for global Africa. A space becomes a place once we have given it meaning that reflects the Africana human condition and agendas. The African Studies Association of Africa (ASAA) provides that new space and place for global and diverse socio-political, economic, and cross-cultural societies of Africa and the African Diaspora of North and Latin America, Europe, and Asia, where Africologists, Africanists, Afropeans, and Africana enthusiasts can call a place to redefine their histories, cultural norms, philosophies, epistemologies, axiologies, cosmologies, sociopolitical realities, aesthetics, twenty-first century competencies, and innovative technologies. It is indubitable Black intellectual tradition and activism are supported in the ASAA. In Africana epistemology, we continue to deconstruct colonial spaces and entities and continue teach truth in our institutions.

With reference to Africana cosmology, our struggle to position and reposition Africa and the Diaspora includes challenging global hegemonic centers, as Africa emerges with new markets, processes of youthification (Africa has the largest youth populations in urban areas than any other region), and the politics of inclusion. Africans and Diasporan Africans in the ASAA continue to join forces to place value in our endeavors and activities for the continent—that is Africana axiology.

The ASAA conferences have served as a platform for bringing likeminded scholars and activists in Africa and the African Diaspora together. At its inception and during these times of prematurity, Africans and those in the Diaspora have come together to realize their common destiny. In Ghana, Nigeria, Kenya, and South Africa our biannual conferences have been indicative of the ancient spirit of conferencing, which originated in Kemet and Nubia. ASAA members engaged in networking for important projects in publications, facilitation of knowledge production and expansion, finding solutions to problems and issues, and presenting innovative ideas. Yet, the continent and the Diaspora’s numerical preponderance could make projects complex and difficult.

Nevertheless, ASAA, as space and place, helps our pool of collegiality, friendship, community and our locations at each conference enable us to learn beyond our fields of study and interests. At these gatherings we do not have to explain ourselves for who we are as Africanists, Africologists, and African enthusiasts. It is a place where we do not dwell on convenient amnesia to neglect Africa’s important contributions to the world. As Dr. King will remind us, forgetfulness out of “sincere ignorance or conscientious stupidity” to declare a whole civilization anti-intellectual is unacceptable. We need not be reminded that even though the first geniuses in the world, Imhotep and Dr. Cheikh Anta Diop, and the earliest learning centers of the University of Al-Karaouine, Fes, Morocco (859 CE), Al-Azhar University, Egypt (972 CE) and Sankore University, Timbuktu, Mali (982 CE) will call for the spirits of Sankofa and wakefulness to retrieve what were established in the past and charter new paths for the future of Africa and the Diaspora—ASAA is on that horizon.

In the Diaspora, the African Studies Association (ASA), New York African Studies Association (NYASA), the African Heritage Studies Association (AHSA), the National Council of Black Studies and the African Studies Association of Europe are African-centered organizations whose membership have continue to be great advocates and supporters of the ASAA. As Pan-Africanists such as Marcus Garvey, WEB DuBois, Kwame Nkrumah and their contemporaries believed, our struggle for one Africa, sisterhood, and brotherhood, is not only on the continent but the total liberation of global Africa and that call remains with the African Studies Association of Africa and the Diaspora African-centered organizations and Africans to work relentlessly to sustain the Africana human condition in its global dimensions.
5.0 MEMBERSHIP DRIVE

The ASAA is the only African Studies Association that is based on the African continent and run by African people. This association is able to continue to operate fiscally through the collection of member dues and through the kind donations of executives and members. Dues are generally collected at our bi-annual conferences; however, we know that some members were not able to attend the conference in Cape Town. We also are aware that some attendees of the conference are not official members. We would like to take this opportunity to encourage all members and potential members to pay membership dues to ensure that ASAA can continue to serve Global Africa. You can find the dues categories on our website.

Please reach out to Dr. Mjiba Frehiwot if you have any questions about dues or what you should be paying. Her email is: mafrehiwot@gmail.com or mjibafrehiwot83@gmail.com

We would be grateful if you would pay your dues today to continue to support this historic association and enjoy benefits such as access to job opportunities and participation in seminars, webinars, summer schools and conferences organized by the ASAA and many others. The payment methods are below:

Payment Information

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6.0 UPCOMING EVENTS: ICAADS 2023

It is in this vein that the African and African Diaspora Studies (ICAADS) has convened the 6th International Congress to celebrate the 60th anniversary of the founding of the Organization of the African Unity, now the African Union. The previous Congresses were held in 1962 (Accra), 1967 (Dakar), 1973 (Addis Ababa), Kinshasa (1978) and 1985 (Ibadan). We are proud to be a part of the facilitators of this Congress. We intend engage academic and policy debates as we important contemporary issues impacting Black/African in Global Africa. The themes of the congress will tackle reparations, repatriation of African artifacts, Pan-Africanism, Neocolonialism, Gender and Sexuality, the African Union, Citizenship, African States and policing, Global Public Health, the Environment, African migrants’ treatment abroad, international conflicts, the state of the Study of Africa and its Diaspora in the world Today.
SAVE THE DATE

The African Studies Association of Africa (ASAA), the Association for the Study of the Worldwide African Diaspora (ASWAD), the African Studies Association (ASA), and Africa Is A Country are pleased to announce a joint Congress in Accra, Ghana on August 3-6, 2023. Be on the lookout for more details during the official launch later this summer.

africanstudies.org  as-aa.org  aswadiaspora.org  africasacountry.com

#ICAADS2023  #ICAADS60
7.0 ANNOUNCEMENTS

7.1 CALL FOR HOSTING: THE 5TH BIENNIAL CONFERENCE OF THE AFRICAN STUDIES ASSOCIATION OF AFRICA (#ASAA2023)

ASAA 2023 10th Anniversary Celebration

The Biennial Conference of the African Studies Association of Africa (ASAA) is amongst the largest gatherings of African and Africa-focused scholars and researchers globally, held in Africa. It brings together an average of 600 delegates from across especially the African continent, its diaspora and delegates from different parts of the world. Previous editions were held in Ibadan (2015), Accra (2017), Nairobi (2019) and Cape Town (2022). Over the years, it has seen an increase in the diversity of participation, bringing together researchers, intellectuals, policy makers, activists and corporate actors to discuss relevant continental challenges.

ASAA was established in 2013 to promote Africa’s specific contributions to the advancement of knowledge about the peoples and cultures of Africa and the Diaspora. In the context knowledge imbalances and the challenges of intra-African cross border knowledge circulation and engagement, the ASAA conference offers a rare space for intellectual engagement and transnational conversations directly linked to Africa’s development and the wellbeing of its people. This is done through multidisciplinary, trans-disciplinary and multi-sector engagements that privilege Africanist perspectives. Download the call in English and in French for more details.

7.2 CALL FOR NOMINATIONS: THE 2023 DAN DAVID PRIZE

The Dan David Prize is the world’s largest history prize, awarding 9 prizes annually of $300,000 each to early and midcareer scholars and practitioners in the historical disciplines, to acknowledge their outstanding achievements and support future work.

The first cohort of winners of the new prize received their awards in May 2022, and we are now pleased to invite nominations for the 2023 Dan David Prize.

Nominees can come from any field related to the study of the human past, both within academia and outside it.

We are looking for researchers in disciplines such as history, archaeology, art history, digital humanities and human palaeontology, as well as independent scholars, public historians, museum curators and documentary filmmakers. Click HERE to download the call. Deadline: September 14, 2022.

7.3 FELLOWSHIPS ON TOPICS IN THE FIELD OF INTERNATIONAL POLITICS

Are you looking for time to concentrate fully on your research? Are you interested in exchanging ideas with other outstanding experts in the field of international politics? Are you doing work in a pressing field of international affairs?

The AIA NRW offers fellowships (buy-outs and stipends) for outstanding scholars and practitioners to spend time in an inspiring research environment in Bonn (Germany) to discuss pressing research questions in the field of international politics. Senior and junior scholars from all academic disciplines holding at least a doctoral degree and practitioners from diplomatic services, politics, media, business and civil society are invited to apply for: Fellowships of the duration of three to ten months at the AIA NRW in Bonn.

This call is for fellow residencies in the period April 2023 through March 2024.

Further information can be found here: www.aia-nrw.org/calls

7.4 MA IN PAN AFRICAN STUDIES IN SYRACUSE UNIVERSITY

The M.A. in Pan African Studies examines the neglected and unexplored parts of the African experience, moving the academic conversation beyond the history and legacy of enslavement. Although that work is important, there is more that can be studied. In this program, students examine the multiplicities of the Pan African experience as expressed through history, society and politics. The program’s geographical expertise centers around Africa, the Caribbean and the United States.

The M.A. in Pan African Studies is noted for its unique residency component. Students are required to do a residency via Syracuse Abroad with programs like Paris Noir and Politics
In Brazil or through a field site with one of the department's many institutional partners. Residencies provide students with another type of educational experience integrating theory and practice as they learn and lead in a new context. Experiential learning with and through an external site gives students the opportunity to enhance their research, theory and methods as well as gain valuable experiences for academia, NGOs, government industry or a variety of other post-graduate experiences.

https://apply.embark.com/grad/Syracuse/37/

8.0 ASAA CONTACTS

Please, feel free to send us an email with your suggestions if you have issues and/or ideas you’d like to bring to our attention. Reach out to us at info@as-aa.org

Here are contacts of the leadership team:
1. Toussaint M. Kafarhine, S.J. – President, email: kafmurhula@gmail.com
2. Divine Fuh – Vice President, email: divinefuh@gmail.com
3. Mame Penda Ba – Secretary, email: mame-埔na.ba@ugb.edu.sn
4. Mijiba Frehiwot – Treasurer, email: mjibafrehiwot83@gmail.com or mafrehiwot@gmail.com

9.0 INVITATION

ASAA is growing and expanding our tentacles. One way of doing that and keeping in touch with our members is through our newly introduced monthly newsletter. We would like to invite you our cherished members to contribute to this monthly newsletter in areas such as:

- Feature Article
- Student’s Corner
- ASAA and the Diaspora
- The African Conversations
- Opportunities
- Upcoming Events
- And many more;

Please forward them to eben.k.bosomprah@gmail.com by the 15th of August to be included in the subsequent editions of the ASAA newsletter and let us together build an authentic African brand and intellectual community. You can attach pictures to your write ups.