



Professor John Huston Stanfield II

John Huston Stanfield II is an African American Historical Sociologist of Knowledge, Virtual Theologian Pioneer, and Virtual Social Entrepreneur Innovator with nearly 50 years of experience in organising and participating in structured research regarding anti-racism and multicultural restorative justice public policies and daily everyday practices in plural multiracialized societies.¹ He is known to have published *Philanthropy a*

¹ Stanfield, II, J.H. (2021) *'Race' and Culture in Casual Ethnography as Autoethnography and Autoethnography as Casual Ethnography: Cross-Societal and Societal Snapshots* (1 vols). 1st edn. University of Mauritius Press.

and *Jim Crow in American Social Science*, "The Ethnocentric Basis of Social Science Knowledge Production," *Race and Ethnicity in Research Methods*, "Slipping Through the Front Door," *Casual Ethnography as Autoethnography and Autoethnography as Casual Ethnography*, and two seminal texts on Rwanda as the first ever by an American Sociologist.

Post-'retirement', Stanfield currently works as Director of Advanced Study of African Renaissance Policies Ideas (ASARPI), based in Mauritius with branches in Namibia and South Africa.

Early life



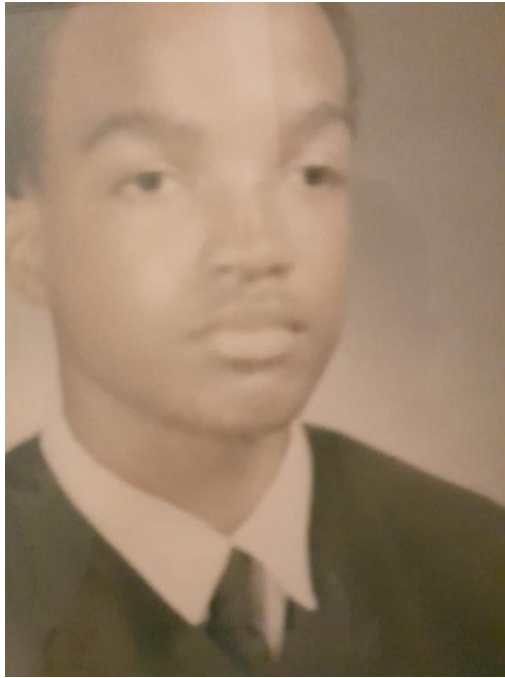
Stanfield's parents Jesse "JC" and Almeda Lee Stanfield

John Huston Stanfield II was born in Rome, New York, on July 9, as the third child of four children, and the only son.² His father, Jesse Stanfield, along with his identical twin, Jayd Stanfield, were civilian supply cataloguers in the local Griffiss Air Force Base, later transferring to McClellan Air Force Base, Sacramento, California, to eventually become McClellan's first African American union officer- Vice President. His mother, Almeda Stanfield, nee Lee, was a nurse's aide and the first professional African American employee in Marcy, a local psychiatric hospital; a feat which was repeated again when she joined Mercy San Juan Hospital Sacramento, eventually, being named Employee of the Year. His parents, in addition to being African-American, also had significant Native American background.

When Stanfield was six years old, his family, including his parents and three sisters, moved eight miles outside the city limits of Rome, New York due to the refusal of bankers to extend a mortgage loan to a Black family, even though Stanfield's grandfather was a highly respected Black civic leader in Rome. As detailed in his "Holistic Restorative Justice Methodology in Intercultural Openness Studies" in his 2011 *Rethinking Race and Ethnicity in Research Methods*, Stanfield's interest in how racialised people become open human beings in a prejudiced environment, started due to his upbringing in an overwhelmingly white upstate rural New York community where he was the only Black male in the 50 miles radius Holland Patent School District.³

² Stanfield, II, J.H. (2021) *'Race' and Culture in Casual Ethnography as Autoethnography and Autoethnography as Casual Ethnography: Cross-Societal and Societal Snapshots* (1 vols). 1st edn. University of Mauritius Press. p-12

³ Stanfield, II, J.H. (1987) *Life History Research*



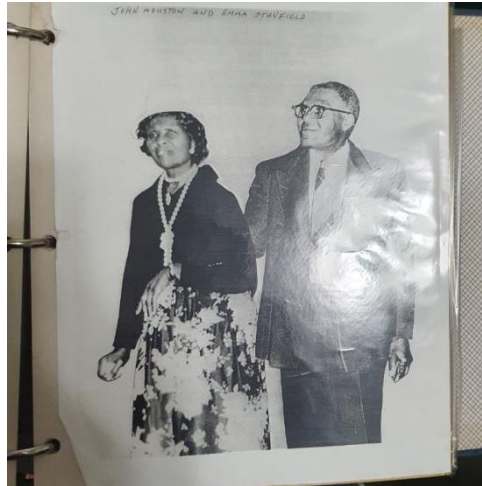
Stanfield Highlands High School Photo

Family Origins

Stanfield's father and his father's identical twin moved to Rome, New York, when they were very young. The reason for the move was considered to be as an escape, to save their lives, when Stanfield's grandfather (after whom he is named) refused to give hog to a white neighbour; the son of the wealthiest white man in the Okolona area. The refusal sparked tensions resulting in his grandfather's mother Mathilda Eckford Stanfield, a Great Aunt of Little Rock Nine Elizabeth Eckford, urging him to flee for his life.

After jumping freight trains, the first John Huston Stanfield landed in Rome sixty miles from the Canadian border where he had a niece. He would become the leading Black civic leader establishing with his wife Emma Rome's first Black Baptist Church, BL

ack owned restaurant and hotel as well as the Rome branch of the civil rights movement: NAACP.



Stanfield's paternal grandparents- John Huston and Emma Merriweather Stanfield

It was nearly seven decades afterwards John Huston fled north, that Stanfield met his paternal extended family, in his father's birthplace, Okolona, even meeting his father's sister who had not been aware of his birth for decades. On grandmother Emma's side, Stanfield is a distant relative of Calvin "Buck" Buchanan, the first Black US Attorney appointed in Mississippi by President Bill Clinton.



Stanfield's maternal grandmother Lilly "Dot" Lee

It was much later, beginning in the mid-1990s, due to an unprecedented trip with his parents to the Elaine, Arkansas area and the traumatic meltdown reaction of his maternal grandmother when told by phone where they were, his extensive research into his family genealogy led Stanfield to realise that his mother's side of the family had moved from Arkansas to Rochester, New York in 1923 when Stanfield's mother was six months old, after the 1919 Elaine Massacre. This is described as one of the deadliest and bloodiest racial confrontations and conflicts in history, which led to the murder of at least several hundred Black Americans.⁴

The 1919 -1923 delay in the entire maternal extended grandfather Dallas Lee and grandmother Lilly Lee may have been because Dallas Lee was more than likely one of all Black men rounded up in a 200 miles radius and incarcerated and perhaps even tort

⁴ Stanfield, II, J.H. (1987) *Life History Research*

ured given the mental health problems he experienced for the rest of his life. Several of the men like grandfather Dallas were World War I veterans who were on death row falsely accused of instigating the Massacre, freed by the 1923 *Moore vs. Dempsey* US Supreme Court case, the first 20th century Black civil rights case. While never saying a word to their descendants, grandfather Dallas would become a wanderer including once serving as a coal mine strike breaker, Lilly Lee and several family members would found in 1923 the still standing Aenon Baptist Church pastored longest by her brother Rev. Murphy Greer, a 1960s civil rights leader so revered schools closed for a half a day during his 1981 funeral. An earlier Aenon pastor was Rev. Robert Warfield, grandmother Lilly's brother in law, married to her sister Bertha, with William as one of their sons who would become a renowned Broadway singer once married to opera singer Leontyne Price. Grandmother Lilly's mother, Annie Ward for years operated a well known boarding house for Blacks during the Jim Crow time when Blacks moving to town experienced blatant discrimination in housing and accommodations markets.

In his formative years maternal Uncle William "Buddy" Lee, his mother's only brother, was Stanfield's most impactful intellectual role model, even staying with his family for a short time while Stanfield was 4 or 5. Stanfield had vivid childhood memories of young adult Buddy's serious bout with alcoholism which he conquered and went on to get his degree in accounting the same year Stanfield completed his doctoral studies and enjoyed twenty years as a state government employee. At his uncle's funeral he recounted the profound impact Buddy who he stayed with during family visits to Rochester in his later years, on his challenging intellectual queries, his use of the public library to research current issues, and his fondness for C-Span. Most importantly Stanfield recalled at that occasion: "*Buddy used to live with his mother for a while when I was a little boy while working as the snack man on trains. When him being away on train travels coincided with my mother taking we children to see grandmother Lilly, I had his room. There were two things, one, the snacks stored in Buddy's room, I knew I better not touch and second were his books. It was there as a small kid browsing thr*

ough books in his bookshelf bed head board I first saw words like Plato,Aristotle, and Shakespeare. When Stanfield once interviewed for a University of Rochester faculty position, there was Buddy sitting near the front row”.



Maternal Uncle William " Buddy" Lee

Stanfield often felt he owed Buddy, his father, his paternal Uncle Jayd , and later Elder Davis as brilliant Black men of the Depression Generation denied deserved achievements due to Jim Crow restrictions to be resilient in his own life struggles, to be an over comer in an opening up American society and enjoyed telling them his " war story" feats impossible to do in their generation and early ones without life taking consequences. It explains Stanfield's lifelong interests in Black men in America and around the world who achieve and how that happens.

Education

When Stanfield was sixteen, they moved to Sacramento, California, where Stanfield taught himself college admission through reference books in the local library not far from his working class family home, and graduated one semester early from Highlands

High School, to go on to attend a community college, American River, during his last high school spring term.



Stanfield's CSUF Mentor, Prof. S John Dackawich, CSUF Founding Chair, Department of Sociology

The following fall term, Stanfield transferred to California State University Fresno, as a second semester first-year student through the Education Opportunity Program as a first-generation college student who displayed academic potential. It was there that Stanfield met Quaker S. John Dackawich, the Chair of the Department of Sociology who arrived the same semester. They met the Sunday afternoon the day before classes started while strolling around campus and would become lifelong friends along with Dackawich's daughter Nancy and son Rob. Stanfield joined Dackawich's 7 am class, Introduction to Sociology, and, contrary to his initial plans of majoring in law, went on to major in the former field, even being deputised as Dackawich's research assistant in his community programs evaluation field studies where he learned Sociology w

as a social science to help, to empower people rather than being a detached careerist academic science.

Stanfield also met his first mentor in the field of sociology of knowledge, Robert 'Dugan' Weber, in the latter's graduate studies History of Sociological Thought and Sociology of Knowledge courses. Weber, an ex-Catholic Priest, was a Marxist sociologist of knowledge and had been pursuing his doctoral dissertation in a Catholic University chaired by an eminent sociologist of knowledge who refused to allow him to defend since he left his priesthood.⁵

Stanfield's research question of his voluntary 70 pages long honours thesis was focused on the Alfred Schutziian phenomenological question of how plural societies and communities within them find common ground in the multitude of differences which characterize such multicultural societies and the constructed institutions and communities within them. This paper, by invitation, is archived in the Columbia University International Affairs Library as a most unusual social sciences paper. He was a record breaking student at CSU (with some records yet to be surpassed), such as being invited to present in a regular seminar, rather than a student paper session, in the Pacific sociological Association.

Stanfield was also the founder of the Sociology Club and co-founder of the Italian American Club at CSUF. His undergraduate achievements include being the youngest and first, Black residential hall President, a student body senator, women student rights activist, peer academic advisor, Black Student Union adviser, and a multi-ethnic bridge at California State University Fresno. In 1973, at the age of 21 years old, Stanfield would go on to make history by graduating magna cum laude (summa cum laude in

⁵ Stanfield, II, J.H. (2021) *'Race' and Culture in Casual Ethnography as Autoethnography and Autoethnography as Casual Ethnography: Cross-Societal and Societal Snapshots* (1 vols). 1st edn. University of Mauritius Press. p-26

his major, Sociology), and being awarded the Outstanding Graduate Senior Award, the first and last Black student to receive this award, out of 3000 students. This fact was noted in the usually conservative *Fresno Bee* newspaper, in an Opinion Page rationale for Education Opportunity Programs to find and mentor first generation college minority students.

Stanfield chose to head back East rather than being one of six admitted out of a pool of 600 into the U.C. Berkeley Sociology PhD. Program then ranked number one in the world. Stanfield as a Ford Foundation Doctoral Fellow administered by the National Fellowship Program by Morehouse College faculty, would become a doctoral degree recipient in Sociology at age of 25 from Northwestern University, the "Harvard of the Midwest." His doctoral adviser was the world-renowned Charles C. Moskos, Jr. who began his doctoral studies career as a Caribbean-focused sociologist under Wendell Bell, the first person to graduate from UCLA with a Ph.D. in Sociology.⁶



Stanfield's Dissertation Chair- Charles Moskos

Moskos was a pioneering military sociologist; the world's greatest according to The Wall Street Journal upon his death in 2008. He was the architect of the race and gender desegregation of armed forces in America and elsewhere such as in South Africa; a

⁶ Stanfield, II, J.H. (1987) *Life History Research*

nd of President Bill Clinton's National Youth Service idea. Bell, Moskos' dissertation adviser was the senior Yale trailblazing futurist sociologist and first American sociologist to do fieldwork in the Caribbean who recruited young Stanfield to become the first native-born Black American promoted in the Yale Department of Sociology. Ten years before, Bell was also the dissertation adviser of the late Dr. Eduardo Mondlane, Founder of Mozambique's FRELIMO ruling party.⁷



Prof Wendell Bell, CSUF '48, first UCLA Ph.D in Sociology, Moskos Dissertation Chair, Stanfield's Primary Yale Senior Colleague in Sociology

So, besides Stanfield's own personal background as an African-American whose ancestors bore the dehumanizing scars of slavery and post-slavery horrors and fled north from the Deep South years before Prof John was born, he would be mentored by prominent Ivy League-oriented sociologists who did unprecedented research in African and African Diaspora Studies. They encouraged him to do the same being a fourth ge

⁷ Stanfield, II, J.H. (1987) *Life History Research*

neration member of the Leonard Broom academic genealogy as the founder of the UCLA Sociology Department as he reminisced to a UCLA senior administrator during his post-retirement years: "UCLA will always have a special place in my life and heart. My academic "great-grandfather" established the UCLA Sociology Department in the early 1950s and his first student and my academic grandfather and future senior Yale colleague was the first American sociologist to do research in the Caribbean. He mentored my future Northwestern dissertation adviser who did his doctoral research and first book rooted in unprecedented Caribbean region research. Senior UCLA colleagues kindly offered me a post-doc before I even finished my first dissertation chapter, which I will always appreciate. I have for years been intrigued by Ralph Bunche and his under-studied life experiences in Africa, which I am now beginning to formerly study. And in recent decades, I have been so impressed by the recruitment and promotion of such stellar African descendant colleagues such as Darnell Hunt, Brenda Stevenson Cone, Laura Frasure, Melvin Oliver, Shana Redmond, and Sherrod Thaxton (a former undergraduate student of mine). "Through a pact made by Moskowitz as Department Chair in the early 1970s and his predecessor then Provost Ray Mack they were determined to produce the Baby Boomer generation's most distinguished Black sociologists coming out of the 1970s. By the 1980s and 1990s virtually every Black sociologist with a named professorship or otherwise was a prominent figure was a 1970s Northwestern graduate renowned for expanding and developing new paradigms in Sociology and Interdisciplinary fields such as African and African Diasporas Studies, Education, Entrepreneurship, History of Social Sciences, Human Development, Military Sociology, Medical and Health Studies, Philanthropic Studies, and Urban Studies such as Elijah Anderson, Peggye Dilworth-Anderson, John Sibley Butler, Barbara Logan, Charles Payne, Clovis "Jubulani" Seemes, and Tekle Wolde-Michael as well as John Huston Stanfield II. They outpaced most of their 1970s White classmates as well as Black sociologists on the other side of town -the University of Chicago in career eminence.

Dugan's System of Scientific Inquiry

Robert "Dugan" Weber's system of scientific inquiry introduced in his undergraduate history of sociological thought course is a central idea which influenced Stanfield's career as a historical sociologist of knowledge and as a history of sociological thought teacher. Dugan Weber aided by Lewis Coser's recently published soon to be seminal *Masters of Sociological Thought* argued that rather than being separate enterprises, Epistemology, Theory, and Method were essential integrated building blocks in scientific interpretation of empirical realities. Epistemology is our life historically embedded in values, biases and emotional intelligence learned through our sociocultural, political, economic, and historical context from infancy and early childhood through various phases of childhood, adolescence, and adulthood. Thus Epistemology grounds our views on human nature, what and how we think, see, hear, and feel, our political and social assumptions taken for granted presumptions. Very much grounding what another young sociologist Stanfield influencer, C. Wright Mills, called Sociology as biography in his classic: *The Sociological Imagination*.

Epistemology then shapes and organizes the mental constructs— concepts— into inter-relatedness which becomes a theory to be tested empirically with one or more valid and reliable methods of data collection and analysis. When the theory does not meet the empirical test the researcher modifies the theory until Stephen Toulmin's *Human Understanding* isomorphism – one to one association is reached. This can be a very lengthy process of testing and retesting in search of isomorphism which may never be fully experienced by the researcher. Additionally serendipity becomes the goal of ambitious researchers in adding cases across which the theory "works" and increases in power.

Method is the technique used to test a theory. What matters is the relevance of method(s) to test a theory. Monitoring/ Evaluation is Stanfield's addition to the Dugan sys

tem of scientific inquiry. This is the way of saying that the way science in, this case multiracialized society, is used as data based applications in designing and implementing policies and intervention strategies is grounded usually implicitly in the epistemology, theory, and methods not only of the progenitors but of project and policy makers.

Though Stanfield entered Northwestern equipped with two CSUF statistics courses, his major forte quickly became qualitative methods. This is because privileging the subjective of those under study, especially the dehumanized, aligned with Stanfield's personal history and undergraduate studies of the three volumes of the papers of Alfred Schutz and the then recently published Peter Berger and Thomas Luckmann *The Social Construction of Everyday Realities* which would be the logic of inquiry root of his voluntary honors thesis. At the graduate doctoral studies urging of Northwestern's Jim Pitt's advocacy of historical materialism in the structural analysis of "race" consciousness and "race" making in the first quarter classics of race relations Stanfield enrolled in, he began to emerge as a structural phenomenologist for the rest of his graduate and postgraduate career. It would indeed be in that seminar which featured classical Black/White race relations studies published in the 1930s that Stanfield became most intrigued by the foundation funders mentioned in their book prefaces leading eventually to his dissertation topic addressing the biographies and institutional contexts of sponsors of sociologists who studied Black experiences.

Methods

As a historical sociologist of knowledge Stanfield has been a pioneer in the sociological use of archival data to reconstruct the biographies of decision makers and their organizational contexts and their beneficiaries in creating racialized institutions, communities, systems, movements, and societies in the United States with major focus on the production of Sociology and other Social Sciences and societies he calls African SI

avery Legacy and Other Multiracialized Societies. This has been done through his unprecedented historical sociological doctoral and beyond research in the Rockefeller Foundations Archive Center and archival special collections in numerous historically Black and white universities in the United States, Brazil, Great Britain, and in Africa. The durability of his book *Philanthropy and Jim Crow in American Social Science* and one hundred pages introduction to Charles S. Johnson's *Bitter Canaan: The Story of the Negro Republic* and his essays on the Julius Rosenwald Fund and on Leonard Outhwaite of the Laura Spelman Rockefeller Foundation as seminal scholarship are rooted largely in Stanfield's sociological use of archival data. Stanfield designed reliability and validity filters in the collection and analysis of such data, setting him apart from historians in archival research who usually don't use such standards. His application of inductive theorizing to explore concepts emerging out of examined archival and secondary historical sources and oral histories stemmed from the introduction of grounded theory as a formal methodological technique in Anslem Strauss and Barney Glaser's 1967 *The Discovery of Grounded Theory* which popularized during his early 1970s undergraduate and graduate studies years.

Two areas of methodological examinations came to become Stanfield's reputation besides the evolution of his use of biographical data to make statements about institutions, communities, systems, and societies and their sustainability and transformations. First the need to culturally sensitive and culturally ground methods in sociological studies in the process of paying closer attention to conventional reliability and validity of data as laid out in NY psychologist Donald Campbell's and education colleague Julian Stanley's *Experimental and Quasi-Experimental Design for Research*. Along with applying such culturally grounded and contextualized reliability and validity of data concerns to archival and other qualitative, quantitative, and mixed methods data collection and analysis considerations, such concerns have also led to Stanfield's long interest in the fallacies of Eurocentric intelligence and standardized academic assessment testing and exploring what his senior Yale colleague, developmental psychol

ogist Edmund W. Gordon, coined as human variance in learning capacities and in regards to high achieving Black men from impoverished backgrounds, defiers of negative predictions of success. Stanfield's social origins of gifted Black sociologists as gifted intellectuals in his doctoral studies and of young Black medical doctors in the early 1980s; his late 1980s oral history based evaluation of the College of William and Mary Javits program for gifted Black high schoolers and their parents; his and his colleagues mid-1990s *Journal of Negro Education Summer Yearbook* edition response to Charles Murray's *The Bell Curve*, and his 2019 University of Mauritius SSR Chair of African Studies and ASARPI sponsored Webinar featuring Edmund Gordon and his human variance in learning ideas as an introduction to African education policy makers, illustrate Stanfield's career long critique of Euro-centric intelligence and standardized academic assessment thinking and practicing.



Distinguished Professor Edmund W. Gordon, Stanfield's principal Yale Senior Colleague in Afro-American Studies and his wife Dr. Susan Gordon also a significant mentor

Second, doing away with Eurocentric standards of qualitative research such as not going native while leaning on ethnographic sociologist Hylan Lewis' "friendliness" conc

option in community field studies and research as restorative justice healing of the researcher as well as the human subjective as he urged in his 2012 keynote address before the World Congress for Qualitative Inquiry. These ideas would percolate over time to Stanfield's casual ethnography perspective published in 2022.

Ideal typing as another inductive methodology which influenced Stanfield's sociology of knowledge thinking about racialized societies was influenced by Pierre van den Berghe's 1967 *Race and Racism: Comparative Perspectives* undergraduate required reading in anthropologist William "Bill" Beatty's Minority Relations class. Stanfield was reading the van den Berghe use of ideal typing societies with different kinds of racism the same time he was being introduced to Max Weber's ideal type methodology in Dugan Weber's history of sociological thought course which he would also teach for years. It was Stanfield's exposure to ideal typing as an undergraduate student and as a long time reader of Weberian methodology which led to his 2011 "African Slavery Legacy Societies" essay published in his *Rethinking Race and Ethnicity in Research Methods* as an outline for a future book meant to critique and move beyond the van den berghe classic which has yet to be adequately updated.⁸

There are two other relationships between theory and method issues in scientific research as it relates to sociology and the other social, physical, and behavioral sciences Stanfield picked up in Dugan's courses that he refined in graduate school, and wrote about in various ways for years. First, notions of paradigms, paradigmatic anomalies, and paradigmatic revolutions in Thomas Kuhn's *The Structure of Scientific Revolution* which Stanfield would years later to use to explain as racialized societal crises and sudden change; namely, the surprising emergence of Barack Obama as the first Black American President to Brazilian audiences in 2008 as the PUC-Rio Distinguished Fulbright Chair in American Studies.

⁸ Stanfield, II, J.H. (2011) *Rethinking Race and Ethnicity in Research Methods*. Left Coast Press.

Second, believing genuine scientific inquiry pursues impartial truth with emphasis on impartiality with sensitivity to the value embedded nature of knowledge acquisition, interpretation, and production, thus rejecting the 19th century value free premises of positivism. This can only occur when the researcher as theorist honestly pursues isomorphism according to David Willer's *The Social Frameworks of Knowledge*, a then and now little known book assigned by Dugan which would influence Stanfield for the rest of his career. When the researcher forces empirical realities into conceptual themes with no empirical tests though claims to be empirically grounded but is not, such as Spencerian social evolution or Parsonian structural functionalism, it becomes theology. When all that matters is methodology and data with no theoretical testing connectivity and revising to strive towards isomorphism, it is magic such as intelligence and standardized academic assessment testing, and when there is theory with no concern with the empirical, it is mysticism such as critical identical theories without empirically tested roots. Stanfield has argued much of what claims to be scientific studies even in top peer journals are more exercises in the magical, mystical, and theological than scientific and thus, pseudoscience. This includes ideas such as race cycle, intelligence differences, culture of poverty, assimilation, and declining significance of race.

With this said like George Homans, Stanfield in his "Prophetic Black Social Scientist" essay points out that speculation rather than empirical data often drives and changes paradigms such as Marx's notion of classless society or Talcott Parson's homeostasis. The problem has been Whites, especially white males have determined who has the right to speculate and it has usually been confined to them except for women studies where White women have reigned. This is a historical legacy of white privilege which at glacier pace is changing as non-whites take control of career gatekeepers in academic and policy circles or at least those who maintain their ethnically grounded identities.

Stanfield entered Northwestern doctoral studies in 1973, a year before Chicago sociologist Morris Janowitz and his University of Massachusetts Boston College colleague published *Black Sociologists: Historical Perspectives*. The edited volume symbolized the brewing discontent of Depression and Great Depression Generation Black Sociologists being marginalized if not excluded along with predecessors from mainstream Sociology and its elite academic departments, associations, especially the American Sociological Association and top tier peer review journals. The volume is composed of biographical sketches of selected male sociologists who were trained at Chicago and one of the first essays about the long ignored DuBois. The only woman author, Jacqueline Jackson published a sorely incomplete historical survey of Black Women Sociologists. The introduction of DuBois over decades would spiral over decades into a Great Man Fallacy which the history of African Americans as subjects and objects in the history of the American discipline of Sociology now suffers from as Stanfield points out in a future book about logic of inquiry problems in Pan-African Sociology. Given the lack of interest in historical studies of the discipline, especially when it comes to Blacks as subjects and objects and the disinterest in deeply probing archival materials the Great Man focus on DuBois with bifurcated simplistic views on racism in the discipline has maintained a scarcity of information about the complexities of Black sociologists and their contributions in their diverse places, roles, and research topics.

Logic of Inquiry : Its Racial Politics

To Stanfield, since writing his yet to be published Northwestern doctoral dissertation "Race Rationalization as a Cohort Experience: 1928-1948 (1977) , the sociological study of Black people is grounded more in the commonsensical cultural biases of white supremacy logics of inquiry— epistemologies, concepts, theories, methods, and evaluation than in the reliability and validity norms of scientific pursuits. This creates preferences for ecological fallacies , monolithic stereotypical caricatures which as a double

e standard in the empirical studies of Black experiences and the tendency to stress reified negativities and pathologies of Black lived experiences rather than more holistic, complex, diverse, and positive lived experiences. This has led to his essays pointing out the commonsensical ideologies in race relations Sociology, the pseudoscience of race relations Sociology, and the ethnocentric basis of social sciences knowledge production. The refusal to take hard difficult looks at the insidious racism embedded in conventional history of sociological thought, theory construction, and methodological designs and applications has created and institutionalized an academic American and otherwise western Sociology unable to understand let alone predict and explore the emergence of anti-racism civil rights movements and white supremacy norms, values, and movements.

Following the under appreciated indeed ignored in mainstream sociological literature "race" consciousness work of Northwestern University African American sociologist James P. Pitts, a member of Stanfield's doctoral dissertation committee, Stanfield embraced a lifelong interest in Marxian historical materialism. More so than the class analysis side of Marxism the rarely applied historical materialism side of Marxism addresses sobering and thus usually discouraged questions about how people as power holders such as government, media, foundation, and civil society elites create, sustain, and transform race based institutions, communities, systems, societies, and global worlds and regions and the agency of those victimized by such acts of dehumanization. This led to Stanfield's methodological innovations in using archive materials and oral histories to reconstruct the biographies and organizational contexts of the life phases development biographies of powerful and powerless in the narrations of the development of what he has coined as African Slavery Legacy and Other Multiracialized Societies and institutions, communities, and systems within them such as Sociology and the other Sciences— behavioral, physical, and Social, and professional fields such as agriculture, architecture, education, journalism, law, and medicine as well as the various arts and humanities.

As he told war stories of his community development work in St. Louis, Missouri, it was from Northwestern University urban sociologist and Wendy Bell's UCLA classmate Scott Greer's *Logic of Inquiry* book and seminar in his first quarter in graduate school Stanfield learned the link between academic knowledge and making it relevant in the lives of people as useful monitoring/evaluation sciences. It would interweave in his career long critical sociological thinking about the politics of "race" in the evaluation side of sociological research exemplified in his 1999 American Evaluation Association keynote address as the first African American sociologist and his 1997 College of Education, Ohio State University First Distinguished Lecture: "The Political Omissions, Contradictions, and Paradoxes of The University-Community Partnership Movement" and his 2002 Eighth Karen Honig Memorial Lecture: "Throw Away Populations and The Socially Responsible University," University of Illinois Chicago Jane Addams College of Social Work. Stanfield's bio entry in *Who's Who Among Evaluators* marks him as the coiner of the phrase: relevance evaluation.

In the mid-1980s, in opposition to Black peers who assumed Whites had to be involved, indeed lead, Stanfield was the first African American sociologist to organize an American Sociologist Association Annual Meeting on "race" and ethnicity in qualitative and quantitative research methodologies published in 1993 as a landmark book by that title. Its Sage Acquisition Editor, Mitch Allen would for years published most of Stanfield's books becoming a close lifelong brother and friend. Allen arranged for Stanfield to become Sage's first Black Series Editor: International Race and Ethnic Relations Series.

This Series, which among other things, prompted Stanfield to spend much of the 1989-90 academic year in Great Britain recruiting authors while conducting archival research, published at least 14 volumes many of which were authored by scholars now pr

ominent in their fields as innovators in racial and ethnic studies in the US and abroad as a significant Stanfield logic of Inquiry contribution.

During his doctoral dissertation defense, Bernard "Bernie" Beck asked Stanfield a question which has turned out to be prophetic. "When do you think you will begin critiquing your own generation of Black sociologists? In his "post-retirement" years with grave reluctance given his Pan-African sentiments, Stanfield has begun to do just that in his critiques of Black Baby-Boomers as the first generation to integrate white academia and society en masse, too timid to speak up on burning social issues while having secure tenure positions in distinguished universities to do so, publishing political correct works with low research standards which placate

White guilt for promotion and profit making and as a consequence sustaining insidious White supremacy racism in the discipline and society, being overly American with no or little interest in comparative lived experiences and research, being too dependent on data while

Whites, especially males, have been allowed to be speculative and public commentators, and contributing to the deepening irrelevance of American Sociology as a conservative discipline which refuses to transform into an interculturally competent opening discipline.

Activist Academic Career and Post-'retirement'.⁹

Stanfield has nearly 50 years of experience in participating in, and organising structured domestic and cross-national research programs focused on "race" in knowledge production and public policy issues. After spending his four earliest post-doctoral y

⁹ Stanfield, II, J.H. (1987) *Life History Research*

ears at the University of Texas San Antonio (1977-1979)and University of Tennessee Knoxville (1979-81)as first Black sociologist hired, between 1981 and 1988, Stanfield as a joint faculty member in Sociology and Afro-American Studies, was a participant in the Program on Non-Profit Organizations housed in the Yale Institution for Social Policy Studies, the think tank model of which, he went on to refine and apply to any place where he was a faculty member.

At Yale, Stanfield was the Associate Professor of Afro-American Studies and Sociology, on term- the first such Department of Sociology native born Black promotion from Assistant to Associate Professor appointment. During this time, he received his first major grants on race philanthropy from the Josiah Macy Foundation, National Science Foundation, National Academy of Education, and the Rockefeller Foundation, which enabled him to become a well-respected scholar in philanthropic studies in the history and politics of racial studies in the social sciences in State policymaking. He also would establish himself as a prominent historical biographical in African and African Diasporas Studies in bringing to 1987 published light Charles S. Johnson's unpublished memoir: *Bitter Canaan: The Story of the Negro Republic* about his Liberian experiences in the late 1920s which influenced his Deep South sociological studies and was cited in the 1990s Liberian post- civil war Truth and Reconciliation Report. It is the highlight of Stanfield's claim Johnson was America's most innovative and influential as well as prolific interworld war sociologist with international reach and a key Facilitator of the post World War II Black civil rights movement misinterpreted or intentionally tarnished due to the dynamics of insidious racism in professional academic Sociology and in general society.

Additionally at Yale through various points of his career through the 1990s Stanfield was a consultant for anti- segregation law cases, the NAACP, the Center for State Courts , anti-racism on State Court benches initiatives , and participated in writing the a

firmative action plan for the Ohio State Supreme Court , as well as served on the State of Connecticut affirmative action advisory board.¹⁰

Between 1988-1993, he was appointed as Edwin and Frances Cummings Professor of American Studies and Sociology and Eminent Scholar of the Higher Education Council of the Commonwealth of Virginia, at the College of William and Mary. At 36, Stanfield was the first Black social scientist to be appointed to a public Ivy League university as a named professor. Much of his second and third years at William and Mary were spent gaining first-hand international experiences while living in other racialized plural nations, namely, in Sierra Leone as a Fulbright Scholar at the University of Sierra Leone Fourah Bay College. And in Great Britain as a Visiting Academic in the Department of History, in the University of London School of Oriental and African Studies and as a Social Research Council (SSRC) Advanced Nongovernmental Foreign Policy Studies Fellow. He also travelled to several other West African and Western European countries.

While in Great Britain, Stanfield had the SSRC Research Fellowship in Advanced Nongovernmental Foreign Policy Studies which funded the research of scholars interested in non-governmental sources of foreign policy decision-making. His own focus was on the roles of private and organisational philanthropic donors, missionaries, academics and other non-governmental influentials in European and American formal and informal policy circles in African regions, and the influence of such policy circles in the domestic treatment of African diasporic people in the United States and in African and European nations. The origins of Tropical Medicine as a British colonial science derived from using West African colonies as field laboratories which ignored or extracte

¹⁰ Stanfield, II, J.H. (2021) *'Race' and Culture in Casual Ethnography as Autoethnography and Autoethnography as Casual Ethnography: Cross-Societal and Societal Snapshots* (1 vols). 1st edn. University of Mauritius Press.

d without credit the indigenous contributions of Africans was also a major topic of Stanfield's concern.

In 1992, Stanfield joined University of California Davis, as a Step V + Professor of African American and African Studies and Sociology, until 1998. During his time at UC Davis, he established a structured research program based on internal university seed money: The Research Program on Racial, Ethnic, and Immigration Studies (REIS), which organized a multidisciplinary cross-campus team of administrators, faculty and learners interested in issues such as affirmative action and conflict resolution in multiracial communities and societies.

Through the assistance of a substantial U.S. Department of Housing and Urban Development University-Community Partnership grant, Stanfield also established Youth Education and Economic Sustainability (YE-ES), an organized community intervention applied research program in the non-affluent Del Paso Heights/Strawberry Manor area of Northside Sacramento which yielded a national inner-city youth economic and education intervention model premised on sustainable urban agriculture and community beautification principles. The project produced a future Deputy Mayor, inspired the move of the Greater Sacramento Urban League into the community, closed down a drug infested liquor store, mentored several youth into college, and led several UC Davis student interns to pursue what became distinguished justice oriented academic and non-academic careers.

Between 1998-2002, Stanfield went to Morehouse College, as he wanted to experience in transforming a major historically Black university. He was offered the Morehouse Avalon Professorship and Chair of the Department of Sociology, and soon after arrival, the directorship of the Morehouse Research Institute. He would also become the Convening Dean of Humanities and Social Sciences. It was at his time at Morehouse, he resumed his international experiences, through working together with the Andre

w Young Center for International Affairs. It was soon after his time at UC Davis, and Morehouse, that Stanfield's began to shift from anti-racism to global multicultural restorative justice comparative historically oriented sociologist of knowledge. He also, after Morehouse (2004-05), went on to go to seminary at Boston University School of Theology where he received his Master of Sacred Theology centered on theologically oriented restorative justice social sciences through a rare approved petition which allowed him to skip over the M.Div degree.¹¹

Indiana University

In 2002 Stanfield was recruited from Morehouse College to Indiana University Bloomington as the first externally recruited Full Professor in the College of Arts and Sciences. He was recruited to Chair an African American Studies Department dying on the institutional vine. The late Sociologist Jorge Chapa in Latino Studies, his closest friend during Stanfield's years at Indiana observed the following in a 2014 reference letter about Stanfield's Indiana career after Chapa had left for the University of Illinois Urbana-Champaign:

"Dear ____:

It is with the greatest pleasure and enthusiasm that I write in support of Dr. John Stanfield II appointment as _____. I believe that there is no one who could better serve every dimension of the demands of this position than Dr. Stanfield. His life and work has had far-reaching impacts. As a researcher, teacher, mentor, leader and role model he has changed the lives of innumerable students. Dr. Stanfield has also provided

¹¹ Stanfield, II, J.H. (2021) *'Race' and Culture in Casual Ethnography as Autoethnography and Autoethnography as Casual Ethnography: Cross-Societal and Societal Snapshots* (1 vols). 1st edn. University of Mauritius Press.

invaluable service to many academic communities and to the public at large. He is a nationally prominent public intellectual who also meets and exceeds the highest standards of scholarship, service, leadership and administrative accountability. His academic work on modeling ethnic and racial minorities in qualitative research is standard work that is widely used in a range of disciplines. He is also an outstanding leader and administrator. I truly believe that his work has changed Indiana University and has made it a better and more accessible place for everyone.

I am well informed on Dr. Stanfield's abilities and talents. I worked closely with Dr. Stanfield from the time he joined the faculty of Indiana University, Bloomington until I left IU in the summer of 2006. Our campus offices were in adjacent buildings. We frequently met to discuss and resolve issues we faced as academic administrators and as faculty of color in an overwhelmingly white institution very much set in its exclusionary ways. I served as a member on several administrative committees that Dr. Stanfield chaired. Also, we worked together on many projects and events while I was at Bloomington and since I moved to the University of Illinois. These experiences are the basis for my recommendation.

Dr. Stanfield is an inspiring leader. One of the most striking things I noticed when he became departmental chair at IU was the high degree of positive motivation Dr. Stanfield had inspired in the faculty and staff. He was able to share his vision with the people he worked with and let them have input so that they made this vision their own. He used this type of leadership to motivate enthusiastic participation and success in many different endeavors. I think of Dr. Stanfield as a charismatic leader and as a profound scholar.

Before Dr. Stanfield became Chair, the African American Studies Department at IUB was in shambles. Many classes were under-enrolled and irregularly taught. Few students were majoring in the subject. Dr. Stanfield turned things around almost immediately. He revitalized what had been a lackluster, under-performing program and made it a vibrant center in the intellectual life of students, faculty and community members. The result his administrative skills can be seen in the changes that occurred as

a result of his inspiring and energetic leadership. He led the faculty to agree to expand the vision and scope of the department and change the name to African American and African Diaspora Studies (AAADS). Course enrollments and the number of majors increased very rapidly. The campus paper reported that, in contrast to previous circumstances, students were now proud to say that they were majoring in AAADS. His leadership also had the same effect on the faculty as well. Dr. Stanfield motivated his faculty to work together towards the same goals. The department initiated a graduate program and reached a consensus on hiring two new faculty members. It was clear that Dr. Stanfield was well liked, respected and had a very good working relationship with all members of the campus community. Dr. Stanfield was able to negotiate any issues that arose with a friendly demeanor and a calm and level tone of voice. He was also a careful steward of the resources allocated for his department. He initiated accountability measures that stopped the abuse of the departmental telephone calling card that had misused thousands of dollars over several years before he became chair. He also worked to get the entire faculty to maximize their enrollments and their exposure to undergraduate as well as graduate students.

He was able to implement these changes by emphasizing the exciting trends in African Diasporic Studies by organizing a year-long lecture series which brought interesting emerging and established diasporic scholars to campus and through developing cross campus speaker series in collaboration with departments and programs such as Latino Studies, Latin American Studies, History, English, and Sociology. In doing so, it was his goal to demonstrate the need to create spaces to discuss the interesting way in which different ethnic diasporas blend and in other ways create interesting and paradoxical issues involving self-identification and the problemization of the social construction of race, culture, and nationality. He is also a leader in this area in the larger academic community as well. He is also organizing a trilogy of original essays on African diasporic issues which will assist in developing theoretical and methodological parameters of the field. He is organizing a new international organization to be called African and African Diaspora Studies Association with a proposed peer review journal. Lastly, he is on the editorial board of the new International Encyclopedia of the African Diaspora.

Dr. Stanfield was also a dynamic force outside his department. He organized and participated in an amazingly large number of campus events ranging from informal chats between faculty and students to formal presentations to a large gathering of colleagues on faith-based social services. He regularly wrote to the campus paper to increase the awareness and sensitivity of their coverage of race-related issues. I think that you also need to be informed about Dr. Stanfield's great skills as a public intellectual who is actively involved with a number of communities off the campus as well as on it. He launched a series of public lectures and conversations about the real meaning of American racial justice and how we can all become anti-racist. He frequently met with members of the non-campus community by speaking at bookstores, schools and churches. As the keynote speaker at a city-wide event honoring Martin Luther King, Dr. Stanfield electrified the huge crowd and earned a standing ovation.

Perhaps most significant and long-lasting of his community involvement will be his work in Martinsville, Indiana. This small town about 30 miles north of Bloomington has a long history of racism and racial violence including a very active chapter of the KKK early in the twentieth century and the vicious murder of a young Black woman motivated by racial hatred about 40 years ago. This murder was solved just a few years ago. The town leaders wanted to overcome this historical legacy and make Martinsville a place that welcomes all races. They contacted Dr. Stanfield who initiated the Martinsville-Institutions of Higher Learning Collaborative Civic Leadership project. On top of all his other skills, abilities, responsibilities and commitments, Dr. Stanfield has led the effort to transform this racially wounded community. It is likely that this initiative will have a lasting impact by increasing the level of racial tolerance in Martinsville. It is also likely that Dr. Stanfield will turn this into another important scholarly work that will have an impact in academia by highlighting the scholarship of engagement research. His work will also be widely read outside academia as well.

I cannot think of a better person to serve as _____ than John Stanfield. He will be a leading scholar, an inspiring teacher, and mentor, and a leader in campus affairs. I urge you to give his nomination every possible consideration. Thank you very much."

Not mentioned by Chapa is a well nationally and internationally published event which paradoxically deeply contributed to Stanfield dramatically transforming into becoming a multicultural restorative justice advocate rather than a mere anti-racist. It was impressed upon him by an out of State friend snickering saying : " Stanfield your problem is you don't know what a lynching is," alluding to Stanfield's Northeastern and Far Western background far from the deep South and the Klan traditions of Hoosier State Indiana. Details of the event in question can be read in Stanfield's future memoir: *Keep Getting Surprised : The Onward Climb of A Man Black Thus Not Supposed To Be*.

While at Indiana, Stanfield deepened his expertise in restorative justice public policies and daily everyday practices in plural societies through becoming associated with Fielding Graduate University School of Human and Organization Development, first as a full-time faculty member on leave from Indiana (2007-08) and then as a consulting faculty member (2008- 2012), where he taught restorative justice organizational transformation methods. He also chaired four doctoral dissertation committees and was the principal member on two other committees.

In the 2008 spring, he was as another first as a Black American sociologist, a Distinguished Fulbright Chair, in this case, appointed in American Studies at the Catholic University in Rio de Janeiro focused on bringing Brazilians into the Racial Restorative Justice Conversation With Americans and South Africans. This was during the time of the Presidential Nomination of Former U.S President Barack Obama. Stanfield lectured across Brazil, his restorative justice-oriented theory to explore how and why Obama emerged so suddenly (Stanfield, J. H., II. (2008, Fall). *The Obama phenomenon: A micro-paradigmatic revolution. PUC-Rio Journal of Sociology*). Moreover, his Silicon Valley B EA Corporate Foundation funded Research Program on Transcultural and Intercultural Philanthropic Studies subsidized his research in Brazilian archives and favelas, attending conferences, a conference in Ghana, meeting Palestinian and Israeli peace adv

ocates in Israel, collecting books and other sources on the 1994 Rwanda Genocide¹², research in South African libraries and townships, meeting human rights advocates in Thailand, field research, lectures, and conferences in the United States.

The Research Project on Transcultural and Intercultural Studies (2008-2015) and Stanfield Consultants International (2003-2015) merged in 2015 and moved to Africa in 2015, to become the 2017 South Africa registered Institute for the Advanced Study of African Renaissance Policies Ideas and in 2021, in Mauritius, and in 2023 in Namibia to be registered as Advanced Study of African Renaissance Policies Ideas. ASARPI has been a capacity building research contractor base in Africa since Stanfield became an Indiana University Emeritus Professor in 2015: usually in the form of joint venturing appointments as follows:

2019-2020 University of Mauritius SSR Chair of African Studies

2018-2019 Ethiopia U.S. Ambassador Distinguished Scholar

2016-2018 Distinguished Fellow South Africa Human Sciences Research Council (Cape Town)

2015- 2016 Walden University Online Ph.D. Program Faculty in Public Policy, and

2014-2015 Distinguished Professor and Founder, Mogae International Development and Governance Institute, Botswana International University of Science and Technology.

Publications

Stanfield's *Philanthropy and Jim Crow in American Social Science* book remains in print after thirty seven years as what some have called a seminal text in the sociological and political history of race philanthropy and social sciences, in efforts to transform e

¹² Stanfield, II, J.H. (2021) *Rwanda: The Historical and Ethnographic Notes of An African American Sociologist*. University of Mauritius Press.

exclusionary multiracial societies into 'interculturally opening societies,' and how such inter World Wars efforts involved shifting paradigmatic racial difference explanation perspectives from biogenetic to environmental. This paving the way for 1950s and 1960s racial civil rights federal court decisions such as the 1954 *Brown* decision, the first U.S. Supreme Court decision based on social science evidence, to argue effectively for declaring racial segregation in schools, transportation, and elsewhere in American life unconstitutional.¹³

His sociological historical accounts of, public policy sociologists and other social scientists interested in advocating for inclusion and interracial human rights such as William E. B. Du Bois, addressing citizenship issues in an article published in *Journal of Classical Sociology* and his 100 pages archival research based introduction to Charles S. Johnson's never before published memoir: *Bitter Canaan* (1987). There is also a lengthy introduction to Hylan Lewis' *Blackways of Kent* (2008); and his works in progress regarding the to be published the entire original autobiography of race public policy thinking of Black South African Z.K. Matthews -public anthropologist and first Botswana Ambassador to the United States and United Nations; in a forthcoming book-"Young Robert K. Merton" before his ascent as a famous sociologist- reconstructing the lost Pan-African identity, and also, contributions of Sir Seewoosagur Ramgoolam, the first Prime Minister of Mauritius, which are all examples of contextualized life historical approaches to examining such transformative change agents. Furthermore, Stanfield's award winning *A History of Race Relations Research* (1993)¹⁴, and widely internationally cited text, *Race and Ethnicity in Research Methods* with Rutledge Dennis (1993) e

¹³ Fisher, D. (1987) 'John H. Stanfield. Philanthropy and Jim Crow in American Social Science', *Journal of the History of the Behavioral Sciences*. Greenwood Press.

¹⁴ Stanfield, II, J.H. (1993) *A History of Race Relations Research*

xemplify his sociology of knowledge life historical and political approaches to research methodology issues in the study of the United States and other plural societies. *Rethinking Race and Ethnicity in Research Methods*, a long delayed sequel to *Race and Ethnicity Research Methods*, but with a new generation of authors and with greater international emphasis, was published in 2011 along with *Historical Foundations of Reflective Black Sociology and Reflective Black Sociology: Epistemology, Theory, and Method* by Left Coast Press. Stanfield has also published the two well-known articles: "The Ethnocentric Basis of Social Science Knowledge Production" 1985¹⁵- one of the most cited articles published in *The Review of Education*, well noted as a precursor to critical race theory in sociological research; and "Slipping Through the Front Door," the first American Evaluation Association keynote address 1999- first by a HBCU scholar and the first by a Black social scientist). He continues to publish his works and also contributes occasionally to moderndiplomacy.eu and to other media venues in Africa and with more global reach. ASARPI Provocations is a URL blog of asarpi.org recently established to encourage bold thinking about African and African Diasporas public policy issues.¹⁶

Since emigrating to Africa, and even before in his multicultural restorative justice work in Brazil and Rwanda, Stanfield has become much more comparative as a participant observer in studies of racialized and ethnic/xenophobic sociopolitical and cultural environments as lived experiences fashioning an emerging blended casual ethnography/ autoethnographic approach. This work was highlighted in four books published by the University of Mauritius in 2021 and 2022 as well as in the collegial partnerships

¹⁵ Stanfield, J.H. (1985) 'Chapter 10: The Ethnocentric Basis of social science knowledge production', *Review of Research in Education*, 12(1), pp. 387–415. doi:10.3102/0091732x012001387.

¹⁶ Asarpi.org (2023) *News & updates, asarpi.org* - Available at: <https://asarpi.org/news-updates/> (Accessed: 10 May 2024).

in cross-national restorative justice engagement practice resumed with two Brazilian universities in November 2022 after an absence of several years due to the COVID-19 pandemic. His University of Mauritius Press books:

Rwanda: The Historical and Ethnographic Notes of An African American Sociologist (2021)

Rwanda: Circling Back to My 2011-2012 Ethnographic and Autoethnographic Years There (2022)

More Thinking About Race (2022)

"Race" and Culture in Casual Ethnography as Autoethnography & Autoethnography as Casual Ethnography: Cross-Societal & Societal Snapshots (2022)

<p>"The Imperatives of Authentic Rather Than Superficial Inclusivity in Universities in Brazil and in Other African Slavery Legacy Societies"</p>	 <p>Prof. Dr. John Stanfield (ASARPI, Universidade de Mauritius/África do Sul)</p>	
<p>ATENÇÃO! MUDANÇA DE DATA: 22/11/2022 14h</p> <p>Assista: https://youtu.be/PIV1CqefznI</p> 	<p>Realização:</p> 	

November 2022-Prof John of ASARPI lecturing in the University of Sao Paulo Ribeiro and PUC Rio



In Brazil November 2022 Prof John establishing the ASARPI Afro-Brazilian religion WhatsApp Group through The sacret house Terreiro Pai Candinho e Ogum Rompe Mato headed by

Mother Maria Helena dos Santos Moura in the Ribeiro Sao Paulo area

His concern for the sociopolitical , cultural , and spiritual impacts of the global biodiversity catastrophic global COVID-19 pandemic while in the midst of it are illustrated in his *Casual Ethnography as Autoethnography and Autobiography and Autoethnography as Casual Ethnography* text and in these two essays.

Stanfield's publications paper trail over the years displays a gradual shift from being an anti-racism (1970s through early 2000s) to a multicultural restorative justice scholar(early 2000s forward) marked by his growing travels and lived experiences in other African Legacy and Other Multiracialized Societies in which he began to observe and believe anti-racism was far from enough in making racialized societies rehumanize. This is quite apparent in his written views about the ambiguity of " race" in *Casual Ethnography as Autoethnography and Autoethnography as Casual Ethnography* and in *More Thinking About Race*. And his from anti-racism to multicultural restorative justice critique of the African American reparations movement.

"It is not that I oppose reparations for Black American citizens with enslaved African slave ancestors; especially since my family would certainly qualify. It is just that the framing of this complex paradoxical dehumanizing societal issue is grossly inadequate for offering needed remedies in a deeply troubled racist plural society with deepening troubles ahead unless we awaken quickly from our delusionary denials of racial unfairness and injustices and engage in authentic transparent difficult restorative justice conversations and actions of substance rather than of meager symbolisms of demographic trickles of racial justice .

Countering racialized differences with gun violence rather than having needed difficult conversations and positive empowering transformative consequences of who we are and who we are becoming as a racialized plural nation with former racial minorities now increasingly holding significant power and authority has become the eyesore in contemporary America. It is the first cousin to the current anti-critical race theory movement not effectively countered by a progressive sounding, moderate, gravely stalled Democrat Party White House and cabinet which has largely drawn silent on its campaign promise to proactively address systemic American racism in its numerous dehumanizing forms and dynamics. And if the Democrats do lose the House of Representatives and Senate in 2022 and in 2024 along with the White House, we are in for a long freezing cold winter of indifference if not well planned covert and overt hostility when it comes to racial injustices as well as efforts to continue to deepen racial injustices backed up by a right wing leaning Supreme Court proving to be disrespectful of human rights precedents.

This long winter, possibly on the fast track, well adorned warmly in traditional and new methods garbs of racial oppression of a national Non-White majority will be made possible through voter repression and increasing spasms of White nationalist street violence as latest versions of the long history of lynching in America though this time more bloody with Non-White push back. Black gun purchases are on the dramatic r

*ise, lest we forget. And then as well we have the peculiar elephant in the room, of the growth of Non-White, noticeably Black eligible voters who are refusing to vote, especially among the young who feel betrayed by older generations of all hues. Thus, they have decided the ballot box is a hoax so why waste their time voting for anyone since nothing in their marginal status will change anyways? They do all the right things and are still subjected to glass ceilings and unreasonable, indeed unrealistic expectations more so than their less than able and educated White peers in White spaces who still seem to move ahead of them in status and in pay due to their hue privilege derived from their Eurocentric ancestries. This observation is in sync with the astute claim in Sterling Yale Black sociologist's most recent provocative book, *Black IN WHITE SPACE: THE ENDURING IMPACT OF COLOR IN EVERYDAY LIFE* that no matter our age or accomplishments, we Black folks in the minds of most White folks remain incarcerated in the racially inferior, crime infested, impoverished dilapidated iconic ghetto, no matter where we are actually from, as a sustained provisional status with only rare total trust.*

*This does not mean we are necessarily heading towards the race war both Non-White and especially White nationalists are hoping for in their delusional fantasies. The break out of a race war is doubtful unless the US military and intelligence falls into the wrong hands of a future racist President as in the case of Trump but much more effectively worst who thus makes the essential inroads in the military and intelligence communities to do the such grotesque dirty work of effectively fanning the smoldering coals of racial hatred with military and intelligence backup. And thank goodness, despite their mainstreaming during the Trump years, White nationalists remain a fringe population which by now has no support by the majority White population though jittery too about the consequences of what White nationalists fearfully call *The Great Replacement*.*

If we are to prevent this long difficult winter in racial injustice from occurring which would be such a waste of time and human talents and actual lives, those of us who care need to more creatively and proactively organize our concern into movements of difficult conversations and actions essential for assuring that America becomes an authentic democracy for all of us. This involves developing more effective, more high profile social and traditional media campaigns involving coalitions composed of ordinary citizens and leaders of diverse cultural and class backgrounds and across political persuasions drawn from all corners of American life such as business, faith, law, media, medicine, and the nonprofit sectors who "get it" and thus understand the imperative to have the difficult conversations about the demographic plural manifestations of racism and our need to address it as a matter of the highest national priority. Nothing else in and about 21st century America, sinking so dramatically in global respect and prestige, will go anywhere of great substance unless we take race and racism by their human destructive horns and destroy them for the future good of humanity. So, we must create effective policy making advocacy venues to assure the difficult conversations just don't end as how conversations about race and racism in America usually end up these days: as politically correct academic chit chat or sound bites for doing nothing and/or feel good and/or guilty public consumption.

The absence of effective comprehensive imperative difficult conversations about the well institutionalized ugliness of our multi-centuries racialized past and present will continue to foster such a dehumanizing future composed of at best fractured superficial symbols of justice for selected oppressed racial populations while ignoring others unless we do something and now. Namely, build multicultural coalescing civil society venues advocating to government and non-government institutions for the development of restorative justice for all of us not some of us since the monster of race as a dehumanizing myth impacts all of us, Whites and the various racialized Non-White

populations in different and similar historical, economic, political, social, and psychological fashions.

Restorative Justice in this sense goes deeper than reparations, indeed, reparations is just one major outcome of what Restorative Justice is as a long process of difficult conversations including representatives from dominant and oppressed racialized groups; namely the various roles of Whites as the historical perpetrating population and those roles of numerous racialized oppressed populations. This must be done as a painful process of mutual perpetrator- victim transparency and accountability in a society where well socialized ignorance about the plural dehumanizing impacts of the myth of race has sustained a historical racist nation in denial.

As we observed in the ages of Black Reconstruction and Affirmative Action, which were federal reparations efforts, government efforts to repair the damage of systemic racialized injustices to one or more racialized populations without antecedent deep public engagements about the sources of the wrong, the need to admit it as a form of accountability, apologize for it as a covenant to assure it doesn't happen again, and rectify it through the restoration of the humanity of the racialized victim populations and thus the humanity of the perpetrating population, are bound to have mixed records, sow the seeds of misunderstanding and manipulation, and can ultimately fail. And such efforts tend to forget about perpetrator rights as well as responsibilities and victim responsibilities as well as rights which becomes another reason why the few times the federal and state governments have tried restorative efforts to deal with systemic racial injustices experienced by noticeably American citizens of African, Japanese, Latino, and Native American descent, they have had mixed and otherwise weak or failed results.

In more recent times, reparations movements targeting Black Americans whose ancestors were enslaved have or will run into head winds of resistance since the definition of who is an African American can be very problematic as well as the very definition of slavery and various roles, spaces, locations, and times of what the enslavement of Africans in America was and in too ignored cases, still is. It is very much of an elite movement too largely in the hands of politicians and attorneys with academics in tow. They work too often through inadequate, indeed over simplistic understandings of complexities of restorative justice processes; just being focused on one demographic group rather than building a societal coalition with other racialized dehumanized groups to address a horrific societal tragedy impacting everyone; and entertaining quick monetary solutions to a societal dehumanization problem which needs more than money tossed at it or other financial solutions like education funds which sound good for public relations though without critical fact checks. Such framing of reparations for descendants of African slaves like myself and members of my paternal and maternal families is an unfortunate distraction from the sort of more holistic multicultural restorative justice we Americans desperately need for all of us since all we Americans are dismally infected by the numerous forms and dynamics of race and racism which since colonial times has made us such a troubled racist plural society in routine denial wrapped in benign ignorance.

It is easy to say the ongoing reparations for ex-slave Black Americans and other fractured restorative justice and overly simplistic efforts such as institutional leadership apologies for their institutions being built through slave labor; ethnic holidays and recognizing overlooked Non-White contributors; renaming racist buildings and streets; and taking down racist statues and portraits, are better than nothing and at least are a good start when we need to do much better at this and quickly. We Americans both in the highest policy circles and at our kitchen tables play around with racism all the time as conversations going nowhere too much too often cognitively and emotio

nally ill-equipped to do such talking well let alone come up with adequate solutions. It is because as citizens we are socialized to approach race and racism as taboo topics at best to be tiptoed around and watered down rather than having transparent difficult conversations about let alone realistic solutions.

Nevertheless, we need to wake up and smell the coffee. In this unfolding Digital Age with reams of stock piled data driven studies and best practice transformation models, we have what it takes in national and global civil societies to engage and go beyond traditional racial justice advocacy institutions to devise and institutionalize multicultural venues of much more effective racial restorative justice advocacy in the USA and elsewhere in the world in sore need of it. What is missing, then, is our will to act, not the absence of strategic planning and action information.

When will we stop being so paralyzed, so stuck in our outdated paradigms of concepts and actions; cease being concerned solely about the mass suffering of only our own group, and get up and get moving to transform an entire racist plural America lest the long gray winter arrives? When it comes to fighting for an authentic racially just plural America, among the concern for justice for all, we must cease being like the deer caught in the headlights in the midst of a freezing midnight hour, remaining gullibly fixated on our own possible demise with the most unfortunate consequences. Winter may be coming and a long cold one at that. Time to get moving. Now."¹⁷ -It is Not Enough: African Ex-Slave Reparations in a Deeply Troubled Racist Plural America, Professor John H. Stanfield III, Published June 7, 2022, moderndiplomacy.eu

¹⁷ Stanfield, II, J.H. (2022) *It is not enough: African ex-slave reparations in a deeply troubled racist plural America*, *Modern Diplomacy*. Available at: <https://moderndiplomacy.eu/2022/06/07/it-is-not-enough-african-ex-slave-reparations-in-a-deeply-troubled-racist-plural-america/> (Accessed: 10 May 2024).

A Community Activist Sociologist

Taking lead from his paternal and maternal grandparents, parents, and his civil rights active Reverend Murphy Greer, pastor of Aeon Baptist Church in Rochester, New York, and intellectual role model maternal Uncle Buddy, as well as S John Dackawich and Charlie Moskos who academically grounded his community activism and, mentorship leadership style, Stanfield has spent decades as a community activist sociologist before moving full time to Africa in 2014 where he would establish ASARPI. As an untiring change agent, he had years of professional experiences as being a member of local boards of government and nonprofit organizations concerned with how public policies impact vulnerable populations such as poor children, parents, and families; ex-incarcerated, minority gifted children, rural women workers; civil rights violations, urban agriculture, and youth education and economic access and sustainability. In the mid-1990s, he founded Sacramento's YE-ES project, a \$2 million dollars urban agriculture project for the higher education aspiration and employment preparation for non-affluent multiethnic youth in a North Sacramento community, Del Paso Heights/ Strawberry Manor personally christened by then HUD Secretary Henry Cisneros and now of national prominence.

As a motivational undergraduate and graduate level teacher and mentor, wherever Stanfield has been as a professor in traditional brick and mortar or in alternative virtual adult public policy oriented universities such as Fielding Graduate University and Walden University, he works diligently to bring along junior scholars of color—men and, as a womanist sociologist, particularly women—to create greater diversity in the academy. He has done the same in the realm of publishing mentorship, having served as a founding international series editor for Sage; editor for several other publishers such as most recently as the founding Berghahn Books African Worlds Series Edit

or; and journals to ensure that these scholars can get published. Not a few of these scholars of color and European descendant men and women, as well, whose initial scholarship Stanfield published, are now leaders in their fields. Stanfield has many well mentored former undergraduate as well as graduate students all over the world doing well in addressing the justice needs of humanity.

Everywhere Stanfield goes been over the years domestically and abroad, he most enjoyed uniquely designing and offering courses based upon the autobiographical and biographical roots of public policy makers involved in facilitating or resisting efforts to develop sustainable ways to make human development, institutions, and systems in multiracialized societies more equitable and interculturally opening.

ASARPI

ASARPI (asarpi.org), is a consolidation and beyond of Stanfield's nearly 50 years of African Diaspora and African public policies think tank leadership and participation experiences. It was established as a registered enterprise shortly after he moved to the continent full time in 2014. ASARPI 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.¹⁸

ASARPI does most of its work through virtual; at times face to face, Study-Practice Groups which convene engagement processes involving multiple stakeholder representatives ranging from impacted grassroots communities to the highest private and public

¹⁸ Khan, I.A. (2023) 'Interview with John Stanfield', *L'Express Dimanche*, 29 October, p. 14–15.

lic sector policy to decision- making circles to develop strategies and models for gov- ernments and civil societies to address public good and quality of life challenges.



Rapid topical appetizers round robin model for briefing foreign dignitaries such as ministers of foreign affairs visiting Mauritius about Indian Ocean Region affairs

ASARPI in 2023 alone developed a rapid topical appetizers round robin model for briefing foreign dignitaries such as ministers of foreign affairs visiting Mauritius about Indian Ocean Region affairs in the midst of global affairs already adopted by the 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: ASARPIiversity plus a Study-Practice 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 and Small Business Owners such as A to Z Personal and Home Service Providers, and AAFIP- ASARPI African//Diasporas Fundraising Initiatives Program. In 2024, ASARPI launched the Peace Listening and Nothing Wasted in Africa: Recycling Entrepreneurship Study-Practice Groups

Also in 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 a few in Africa of this emerging network of significant Global South think tanks. ASARPI will soon co-hosting an African- Arab Middle Eastern Studied Webinar Series on cross- regional collaborative solutions to pressing quality of life issues with a leading Middle Eastern research center.¹⁹

ASARPI is also in the process of organizing interviews with Mauritius retail grocers about their views regarding recycling food wastes and doing food redistribution to the needy. We are organizing a Food Security Study-Practice Group addressing these topics in African contexts beginning with Mauritius with possible international investors to assist grocers to be involved in addressing these critical food security issues in such dismal quality of life times here, throughout Africa, and the rest of the world.

ASARPI as well has organized the ongoing Nothing Wasted in Africa Study-Practice Group involving local waste recycling entrepreneurs using indigenous and eastern/ western approaches in restorative justice collaborations with local municipal policy makers in several African countries. It is a key subgroup of the ASARPI Innovative African Entrepreneurs Study-Practice Group.

A critical subarea organizing in the ASARPI Innovative Private Sector Sustainable Developmental Empowerment Solutions in Africa (IPSSDESA) Study-Practice Group is ASARPI American African, & Asian Investors in Socially Responsible African Sustainable Development (AAAAI--Quadruple A I).

¹⁹ ASARPI (no date) *Facebook*. Available at: https://www.facebook.com/asarpiversity/?ref=py_c (Accessed: 11 May 2024).

One of the several goals of AAAAI is to identify cultivate , and be a broker for American, African & African private individual and institutional investors interested in supporting sustainable development projects in Africa such as land development such as housing and commercial buildings with public good value addedness such as alternative energy technological infrastructures , providing mortgage subsidies for first home families and for mixed income and multicultural planned private households and commercial buildings planned communities. AAAAI housing and commercial building projects are based on partnerships with landowners desiring investors and with real estate development corporation partners.

Other AAAAI goals include offering virtual and to a lesser extent; face to face coaching seminars for American, African, & Asian Investors needing more information about African national and local environments before investing time and human and material resources in sustainable developmental empowerment projects ; topical best practice sustainable developmental empowerment project seminars ; and providing technical project monitoring and evaluation consultative services.²⁰

AAAAI is governed by a virtual Zoom/ WhatsApp Group based Study-Practice Group composed of deeply networked multiple stakeholder representatives drawn from academia, business, civil society, and government which monitors, evaluates, and offers virtual and face to face best practices seminars focused on key facets of the progress and outcomes of AAAAI projects. Eventually, the AAAAI Study-Practice Group will transform into an ASARPI Holding Trust Company with members serving as a profit sharing enterprise.

²⁰ *ASARPI* (no date) *Facebook*. Available at: https://www.facebook.com/asarpiversity/?ref=py_c (Accessed: 11 May 2024).

ASARPI's Peace Listening Study-Practice Group, a Global South alternative restorative justice peace reconciliation venue not only in Africa but for the rest of the world. We are in this framework addressing peace listening needs in Sudan, Rwanda & DRC ; th e Middle East, and in the United States(<https://moderndiplomacy.eu/2020/06/23/a-mauritius-based-africa-asia-approach-to-21st-century-and-beyond-global-justice-and-peace/>).²¹



ADVANCED STUDY OF AFRICAN RENAISSANCE POLICIES IDEAS
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DISCOVER THE KEY SPEAKERS FOR ASARPI CONVERSATION ON 14 OCTOBER 2023

Join the Advanced Study of the African Renaissance Policies Idea (ASARPI) virtual conversation **scheduled for 14 October 2023 at 3:00 pm Mauritius Time (GMT +4)** to participate and share in the Sudan Conflict and the Way Forward. Two prominent Sudanese supported by peace and conflict management experts will share their insights as speakers and discussants, respectively, on the implications of violent conflict in Sudan and the sub region, the responses of the global, regional, and national leaders and institutions to the conflict, and discuss strategies to manage and end the violence in Sudan.

Space is limited; **register at <https://forms.gle/5HoiF4VcNdYqAZuA9>**, to participate in the all-important Africa conflict management Conversation on the Zoom platform. We are delighted to announce and welcome the speakers to ASARPI. The program starts at **3:00 pm (GMT +4) on 14 October 2023** in the following sequence:

Order of Event

- ✓ Opening/welcome Address by Major Gen SZ Uba (rtd) ASARPI.
- ✓ Keynote Address 1 (15 minutes) Dr. Dr. Abdelmoumin Ibrahim Ahmed.
- ✓ Keynote Address 2 (15 minutes) Dr. Dr. Hafiz Ismael.
- ✓ Contribution Discussant 1 (10 minutes) Prof John Huston Stanfield.
- ✓ Contribution Discussant 2 (10 minutes) Dr. Boseide Awodola.
- ✓ Written Contributions, from Zoom Discussants. (15 minutes).
- ✓ Live Questions and contributions from the listening audience (15 minutes).
- ✓ Closing remarks by Major Gen Salihu Z. Uba (rtd).

Brief Bios of Keynote Speakers



Dr. Abdelmoumin Ibrahim Ahmed: Dr. Ibrahim Ahmed is a Sudanese, born in Sudan. He graduated from Khartoum University in Biology line -Veterinary medicine and obtained several certifications, including an interdisciplinary high Diploma in Islamic Studies –Sudan, a Master's degree in religious education and interreligious methodology – USA and Interfaith courses in England, Korea, and Japan. He is an Active Participant of Universal Peace Federation conferences in Nigeria, South Africa, Senegal, and Niger. He is a writer and author of several books in both English and Arabic. His publications include United Visions, Anti-Atheism Part 1 and A Prelude to Heavenly Universal Part 1. All these and others are available on Amazon.com. Dr Abdelmoumin Ibrahim Ahmed is the President of Universal Peace Federation Sudan Chapter.



Dr. Hafiz Ismail Mohamed: Dr. Hafiz Ismael is the Executive Manager, Justice Africa, Omdurman, Sudan. He is a Sudanese with a wealth of experience in Sudan's socio-political and economic issues and regional and international affairs. He is a civil society activist and contributes immensely to Justice Africa, AU and the academia in several fora and publications. He is a fellow of the Chartered Institute of Financial Services, London, and UK Bankers Professional Qualification. He has produced several papers, research and reports on Sudanese affairs and Darfur's conflict. He is a negotiator, resource person and mediator who supported the signing of the Darfur Peace Agreement (DPA) with the intention of ending the Darfur conflict. He served as an advisor to the AU High Implementation Panel from 2009 to 2011 and is currently the Executive Director of Justice Africa, Sudan Chapter.

Brief Bios of Discussant and Program Coordination



Professor John Huston Stanfield: Professor John Huston Stanfield is a USA Citizen, current Mauritius Long Term Resident, and has been in Africa full-time since 2014. He is a prolific, noteworthy global social scientist, historian, theologian and social justice entrepreneur. He is the first African-American social scientist to be a Distinguished Fulbright Chair and a Senior Pastoral Facilitator of Global Interfaith. Professor John has written extensively, and published several books and journals. He is the editorial Board Member of The American Sociologist, Founding Series Editor: African Worlds: New Interdisciplinary Perspectives, Berghahn Books, an Online Modern Diplomacy Occasional Contributor. Prof Stanfield is a Pan-African sociologist, theologian, and social entrepreneur of International Developmental Empowerment and Global Multicultural Restorative Justice activist since the 1990s. He held several appointments that included: University of Mauritius SSR Chair of African Studies, Ethiopia U.S. Ambassador Distinguished Scholar, Distinguished Fellow, South Africa Human Sciences Research Council and the Walden University Program Faculty in Public Policy (Johannesburg). Prof Stanfield is a Distinguished Professor and Founder, Mogae International Development and Governance Institute, Botswana International University of Sciences and Technology, and was a Senior Strategic Adviser to Rwanda National Unity and Reconciliation Commission and Rwanda Governance Board. Professor Stanfield is the founder and the Director of Advanced Study of African Renaissance Policies Ideas (ASARPI), with global headquarters in Mauritius.



Dr. Boseide Awodole: Dr. Awodola, PhD, works for the Institute for Peace and Conflict Resolution (IPCR), Ministry of Foreign Affairs, Nigeria as an Associate Research Professor. She has worked and published extensively in the areas of peacebuilding and conflict management. Her research interests centre on women, children, and armed conflicts, post-conflict rehabilitation and reintegration and building capacities for peacebuilding. She the pioneer Director of the National Peace Academy, which is the capacity building Directorate of the IPCR. She is also experienced in global issues.

The Conversation Program Convener



Major General Salihu Zaway Uba: retired from the Nigerian Army, having served meritoriously and earned several peace and security medals. He is a productive peacebuilder and a practitioner in managing contentious issues, peace, conflict and security. Retired Maj Gen Salihu served under the Economic Community of West African States and the United Nations for several years. He is a learner practitioner, participating in several courses, seminars, and workshops on safety and security, peace operations, conflict resolution, and counter-terrorism studies. He is a Fellow of the National War College Nigeria, the Institute of Leadership and Management (UK), and a Fellow of the Occupational Safety and Health Association UK. He is a Member of the American Society for Public Administration, a Member of the Industrial Safety and Security of Nigeria, a member of the Society for Peace Studies and Practice and an Associate of the Computer Professional Registration Council of Nigeria. Maj Gen Uba is a Walden University PI Alpha National Honor Society for Public Affairs and Administration member. He was conferred with the Distinguished Service Order (DSO) of the Republic of Liberia by President George Manneh Weah in recognition of his exemplary services in security, humanitarian and peace operations support to the government and people of Liberia. Retired Major General Uba is a Distinguished ASARPI Fellow for African Peace Negotiation.

ASARPIVERSITY is inviting you to a scheduled Zoom meeting:

Topic: ASARPI Conversation on "Understanding the Unfolding Conflict in the Republic of Sudan and the Way Forward"

Time: Oct 14, 2023 03:00 PM Mauritius Time **Meeting ID:** 862 4495 0967 **Passcode:** 011712

Join Zoom Meeting:

<https://us02web.zoom.us/j/86244950967?pwd=ZlRhbzI2TTZHeThmNHdMVjNvMlVxZz09>

October 14 2023- ASARPI Peace Listening South Sudan Webinar

²¹ ASARPI (no date) Facebook. Available at: https://www.facebook.com/asarpiversity/?ref=py_c (Access ed: 11 May 2024).

Stanfield's early 2000s experiments with emerging email and virtual technologies during his Indiana University Bloomington and Fielding Graduate University teaching and research years and in the launching of Faith and Justice Sunday Conversations, he became a pioneering virtual realities teacher, researcher, and especially theologian, and through ASARPI, later on, a digital era virtual Social Entrepreneur Innovator.

An Expatriate in Africa With Persistent Asian/Pacific Preoccupations

Stanfield left for Africa to live full time on the continent in late May 2014 first in Botswana until March 1, 2015 where he was Distinguished Professor and Founder, Mogae International Development and Governance Institute, Botswana International University of Science and Technology then March 1, 2015 to mid-September 2016, Johannesburg, South Africa as an independent consultant and online Walden University Doctoral Studies Public Policy Professor ; Cape Town, South Africa, mid- September 2016- mid September 2018 Distinguished Fellow South Africa Human Sciences Research Council (Cape Town)

; and founder of ASARPI; mid-September 2018 to early June 2019 Ethiopia U.S. Ambassador Distinguished Scholar and Free Elections Consultant to the U.S.Embassy Addis Ababa; July 2019 to Present Mauritius as 2019-2020 University of Mauritius SSR Chair of African Studies and Director of ASARPI; May 2023 to Present, expanding ASARPI into Namibia, purchasing a Windhoek apartment for investment and partial living.

April 19, 2024, Mauritius Prime Minister approved Stanfield's application to switch from being a ten years retired person' visa to become a twenty years Permanent Resident, the first American thought leader so designated.²²



Prof & Her Excellency Dr. Mazini, High Commissioner for South Africa Mauritius at the April 29, 2024 SA Freedom Day Celebration Curepipe Town Hall 6 -9 pm

There is a long history of African American intellectuals leaving the United States out of anger or disillusionment about American insidious and episodic anti-Black racism. Stanfield's decision to do so stems from spiritual discernment and his "post-retirement" interest in contributing to the sustainable developmental empowerment of the co

²² Stanfield, II, J.H. (2020) *A Mauritius based Africa/Asia Approach to 21st century and Beyond: Global justice and peace, Modern Diplomacy*. Available at: <https://moderndiplomacy.eu/2020/06/23/a-mauritius-based-africa-asia-approach-to-21st-century-and-beyond-global-justice-and-peace/> (Accessed: 11 May 2024).

continent while continuing to do so in the global African Diasporas, especially Brazil and the United States. In 2024 through ASARPI Provocations, the ASARPI website blog, Stanfield published essays on what it means to be a different kind of American expatriate as an African American who cherishes his nation's core freedom values which also provides his right to be a critic of its flaws such as insidious racism and an offerer of remedies.

One such ASARPI Provocation:

"Another Kind of American Abroad : On Freedoms

Professor John Huston Stanfield

Director ASARPI

Mauritius

April 29, 2024

While living abroad all these years one staple of my ongoing life is to remind foreigners I encounter in their lands that I am not just American which usually means white American in their mindsets since that is what the projected global image of America was long intended to be. I even have to correct the otherwise well educated and traveled occupying high places in their nations that I am not just any American, not a white American especially not a white American from the elite policy determining governing class.

I come from that segment of America with a long ancestral history of being brought over by slave ships in chains against our will; long unjustly incarcerated in chain gangs; and lynched. Just the other day at a fancy reception I had to correct a barrister who

jokingly said I was probably CIA ignorantly not realizing I came from that segment of American society which for generations has been spied on as citizens always suspect of being shady and disloyal. Not knowing or caring that I am the son and grandson of men who went away to fight in wars only to return broken to a nation of broken promises never able to find decent jobs but somehow survived anyways. A nation in which you learn early as a Black boy to keep your head down when the cop comes to the car window or when the teacher scolds you as usual rather than praises you all because society including your own sees you as a bad person.

Even when in recent decades we had one among our number elected as President of the United States and to other elite places in American society it made little difference beyond the symbolic while other groups benefited since though historically underrepresented or stigmatized their dominant voices clamoring for justice are white. I come from that segment where immigrants looking like me more or less are being selected over those of us from former slave backgrounds for highest places since they pose not the threat that we would. They come stumbling down unable to cope or understand at the end of the day as Malcom X reminded the Harvard brother that day, you are a nigger too.

I come from that segment where you are demeaned as less than and a failure, assumed to be at the bottom than at the top of your class to be a devil than a saint on earth. It is assumed that men like me load baggage on planes rather than fly them and are the servers of food rather than the head guy at the head of the table. We strive to sing and dance, it is assumed than write Pulitzer or Nobel Prize winning books.

But with this all said, as I live abroad after setting people straight about what kind of American I am staring at me confused or in disbelief: a Black man with an American accent because I am – not from the UK or South Africa. I am an American native born and raised. And even if I was a much more recent voluntary immigrant, I would still b

e an American though naturalized and thus still usually stared at in confusion or disbelief.

And being American as a Baby boomer raised in a time when democracy shined brightly even with all of its discriminatory warts meant I grew up embracing the value of freedoms be it speech or movement or in my right to exist and to prosper. It is why my parents taught me to speak up and insist on my rights to be treated like a human being, my right to be educated, and my right to pursue justice if done wrong. It is why my heroes and heroines in American history have been Americans from various parts of the earth who took the US constitutional declarations seriously and struggled and still struggle until those human rights become realities. So I come from the segment of American society who sees, hears, and feels freedoms from another angle.

Namely as my soul which is never taken for granted so must be struggled for each day to sustain. It is a place in American society I hail from which makes me appreciate being American one weaned on the promise of freedoms always to be reached for which sets me apart in the foreign lands in which I have resided. It is because unlike the society in which my values and identity took root and blossomed, I have found places where I have lived to lack the deep abiding sense of what it means to be free and to daily struggle to be free and remain free. There may be efforts to promote freedoms by governments, civil societies, and individuals but that is not the same as growing up in America as flawed as it is where freedoms or the quest for them is flowing everywhere you go. It is in the air Americans breathe and in the water we drink even today as polarized as we happen to be.

It is difficult to get most foreigners to understand this American freedoms value and identity. Even those who have vacationed or studied in America or study America and boast about such when they return home never learned about this abiding deep American value and identity about freedoms which goes much deeper than the constitution

on and electoral politics , wearing tee shirts, watching movies ,and eating hamburgers. Not understanding this is the reason why so many foreigners who return home from America with their academic degrees and tourist experiences or who have never been there though are seeped in our popular culture are afraid to express themselves and in other ways to be free since to do so is frowned upon or dangerous to do so.

This is all to say freedoms like democracy in general are not magical pill taking rituals but instead are value and identity formation and sustaining human development experiences which marks who I am as an American though of a different kind. Always struggling. Never giving up to make freedoms real wherever I happen to be.

It is then not the money many people erroneously assume most Americans have or our popular culture so many people around the world so eagerly strive to embrace even in these dismal times for the US in world affairs but it is who we are as freedoms people and the quest to become such when like where I come from you are not free but struggle each day to make that happen.

In fact that daily struggle to be free and to stay free is what bonds all Americans no matter who we are as we strive each day to become an even more authentic inclusive free society.²³

Stanfield traces the germination of his Pan-African identity to an incident involving his third grade teacher in Lily- white Stittsville Elementary School in the upstate New York Holland Patent Central School District. Recalling in a chapter about African immigr

²³ Stanfield, II, J.H. (2020) *A Mauritius based Africa/Asia Approach to 21st century and Beyond: Global justice and peace, Modern Diplomacy*. Available at: <https://moderndiplomacy.eu/2020/06/23/a-mauritius-based-africa-asia-approach-to-21st-century-and-beyond-global-justice-and-peace/> (Accessed: 11 May 2024).

ants in the United States in his 2022 University of Mauritius Press More Thinking About "Race:"

"I learned when my third form teacher innocently asked us to do a homework assignment. She asked us to go home and ask our parents where they were from. So, I ran home and like my classmates mostly originally from Eastern and Southern Europe, asked my housewife mother at the kitchen sink. "Mom please where is we from?" There was a silence for less than a minute on her part. I did not even notice the brief though poignant silence at all until many years later upon more mature reflection. After her pause, probably due to both shock and discomfort, she simply said Dad and she would talk with me soon after he arrived home from work. Later that evening sometime after one of Mom's delicious dinners, my parents took me in the living room to break the news to me. "We don't know where we are from." They said to a perplexed puzzled me. "We come from slaves from Africa." And from that point on for several years they being poor without money to buy books instead began to buy sets of encyclopedia as one volume at a time when they brought groceries at one of those long defunct large-scale grocery stores called A&P like Pick N Pay in South Africa. Buying those volumes was, I now suspect, was also a slick way for my always skillfully enterprising parents to make sure I helped without grumbling to bring in the groceries to get the latest encyclopedia volume to read through. So, there I was beginning in fourth form reading encyclopedia entries about African and other countries around the world and getting to know the general geographical locations of continents including Africa and their nations."²⁴

Stanfield continues with his story about his first encounters with Africans at CSUF as students and in one case as the Nigerian professor who taught the West African history course he took. Northwestern in the early 1970s was still an academic powerhouse in

²⁴ Stanfield, II, J.H. (2022b) 'More Thinking About Race', *University of Mauritius Press*.

n African Studies where the academic discipline was first established by anthropologist Melville Herskovits in 1948. Though he did not take any African Studies courses, he did develop a small circle of African friends in the Department of Sociology and in graduate student housing. In his dissertation he addresses the issue of why African American sociologists such as E. Franklin Frazier, except Charles S. Johnson, like their white mentors and colleagues such as Robert Ezra Park, rejected the concept of African cultural survivals in American Black communities contrary to the views of Melvin Herskovits in his *Myth of the Negro Past*.

While doing doctoral studies archival research in renowned historically Black university Fisk in the Charles S. Johnson Papers in the mid-1970s, Stanfield came across Johnson's unpublished autoethnographic memoir of his late 1920s participation in a Liberia based League of Nations' investigation into allegations of Americo-Liberian enslavement of natives: *Bitter Canaan: The Story of the Negro Republic*. In the early 1980s while at Yale, Stanfield received permission from Johnson's daughter Patricia Clifford and son-in-law Maurice to bring *Bitter Canaan* into print. This resulted in a seven years archival and oral histories research project with the outcome being a 100 pages introduction detailing background and linking what Johnson experienced in Liberia to conceptualizations in his published studies of southern Black experiences in the 1930s as pre-eminent Director of Fisk Social Sciences and Race Relations Institute. He would become the University's first Black President in 1947. *Bitter Canaan* would be published in 1987 and cited in the 1990s in the post-civil war Liberian Truth and Reconciliation Commission Report.²⁵

When Stanfield in the summer of 1988, arrived at William and Mary as the Edwin L and Frances L. Cummings Professor of American Studies and Sociology and Eminent S

²⁵ Stanfield, II, J.H. (2022b) 'More Thinking About Race', *University of Mauritius Press*.

cholar of the Commonwealth of Virginia Commission of Higher Education, he discovered the colleague coming in as Director to build the doctoral program delayed his arrival for a year. Bored with nothing to do in the American Studies Program, Stanfield was approached by a Fulbright officer at a late 1988 October Annual American Studies Association meeting about applying for an unfilled Sociology Fulbright position in Fourah Bay College, University of Sierra Leone well beyond the August 1 closing date since Liberia had no openings. He applied and just in case that did not materialize, he also applied for a Social Sciences Research Council(SSRC) Advanced Fellowship in Nongovernmental issues to do archival research and oral history research in British repositories regarding the roles of American philanthropic foundation administrators, journalists, literary figures, missionaries, and scientists in developing tropical medicine in West Africa as an emerging late 19th /early 20th centuries profession. He would receive both. Since the fellowships could not be taken simultaneously, his Dean David Lutzer gave him two years off with half-pay. While in Britain for several months, a trip interrupted by the American and British invasion of Iraq resulting in Stanfield having to return home, was sponsored by the Department of History, the School of Oriental and African Studies, University of London.²⁶

In 1992, to be close to his parents in the Sacramento area (North Highlands) after 20 years of living away, Stanfield accepted a distinguished professorship position in African and African American Studies extended to Sociology at the University of California Davis to establish an anti-racism research program. As in the case of millions around the world he became mesmerized by the 1994 emergence of Black Majority Rule in South Africa and the restorative justice rhetoric of first Black President Nelson Mandela and of Bishop Desmond Tutu's Truth and Reconciliation Commission as new reconciling ways of governing multiracialized societies. This fascination with South Africa's

²⁶ Stanfield, II, J.H. (2022b) 'More Thinking About Race', *University of Mauritius Press*.

restorative justice led Stanfield while five years at UC Davis to develop a conflict transforming model he applied to address the UC system affirmative action controversy and organized a year long edited journal issue generating UC Institute on Global Conflict and Cooperation seminar on building functional multiethnic societies monthly anchored by an international scholar of "race" and ethnic studies such as Michael Banton, Francis Deng, and Harry Gouldbourne.

His fascination with this euphoric 1990s of South African Black Majority Rule restorative justice resulted in Stanfield applying for and receiving a Fulbright appointment to the University of the Western Cape to organize their archival comparative historical sources on apartheid education in South Africa and segregated Jim Crow Black education in the United States. Stanfield's 1998 decision to leave UC Davis to become Avalon Professor and Chair of the Morehouse College Department of Sociology (later extended to Director of The Morehouse Research Institute and Convening Dean of the Division of Humanities and Social Sciences), was in part premised on turning down the Fulbright to South Africa providing the Morehouse Provost John Hopps would allow him to go to South Africa the first chance he received. That opportunity came for three weeks in March 1999 when Stanfield was invited by Professor Julius Coles, Director of the Andrew Young Center for International Affairs to accompany his rural electricity investigation team to the nation's major cities and rural environs. Especially after meeting several South Africans during a September 1999 Salzburg Seminar who became lifelong friends, for nine years Stanfield visited South Africa every twelve to eighteen months doing research and meeting and making colleagues and friends. These trips included doing library archival research and teaching a summer course once in the University of Cape Town Sociology Department, participating in the establishment of the South African Foreign Affairs Ministry hosted development of the African Diaspora Division of the African Union, and doing township based survey research.

After being focused on restorative justice concerns in Brazil 2008- 2017 and then 2022 forward, and in Jamaica, Israel, and Thailand, Stanfield returned to such considerations in African Affairs in 2011-2012 when he became a consultant and Senior Strategic Adviser to the Rwanda National Unity and Reconciliation Commission and Rwanda Governance Board on post-1994 genocide initiatives chronicled in two books published by the University of Mauritius Press. In 2014, he was offered the position of Interim Distinguished Professor and Founder, Mogae International Development and Governance Institute, Botswana International University of Science and Technology which spurred his early retirement from Indiana University Bloomington and move full time to Africa.²⁷

Newspaper Articles and Posters

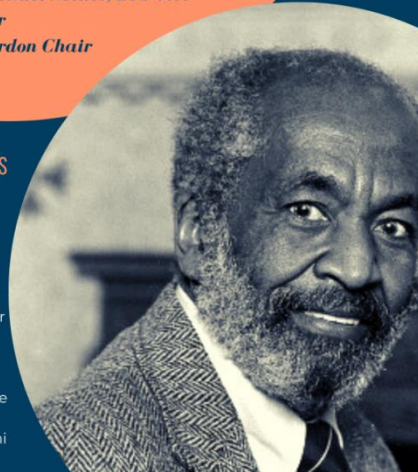
²⁷ Stanfield, II, J.H. (2022b) 'More Thinking About Race', *University of Mauritius Press*.

HUMAN VARIANCE: MAKING EDUCATION ASSESSMENT CULTURALLY RELEVANT IN MAURITIUS AND IN THE GENERAL CONTINENT OF AFRICA

*Distinguished Professor Emeritus Edmund
W.Gordon of Teachers College Columbia, Yale
University & Education Testing Service (ETS);
Introduced By Dr.Michael Nettles, ETS Vice
President and Holder
of the Edmund W.Gordon Chair*

AUGUST 19, 2020 ZOOM
WEBINAR 8 PM MAURITIUS
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TIME

Hosted by Professor John
H Stanfield II, University
of Mauritius SSR Chair of
African Studies & Director
of ASARPI in co-
sponsorship in Mauritius
with the African
Leadership University, the
Nelson Mandela Center
and the Mahatma Gandhi
Institute



Professor Edmund W. Gordon Seminar, hosted by Professor John H. Stanfield, II

<30 Interview

Weekly > 12 - 18 September 2019 | published by La Sentinelle Ltd |

"Many Americans don't even know that slavery occurred"



This week, Weekly speaks to John Houston Stanfield II, SSR Chair of African Studies, University of Mauritius. He explains how he hopes to increase awareness of Africa and shares his views on the continent and its troubles.

By Touria PRAYAG

● What does your job at the University of Mauritius (UoM) involve?

I am the second appointee and what I am doing is bringing a greater degree of African studies and presence of Africa to Mauritius, through engaging faculty and students about weaving African studies throughout the institutional identity of the UoM.

● How much awareness is there in Mauritius about what is going on in the continent?

It's very uneven because of the history and location of the country. On the part of the government there is a great deal of

effort but when we talk about wider society, it's quite uneven.

● What do you mean by 'uneven'?

It really comes down to family interests, histories and professional training. We have professors at the university working on African affairs and are fully aware of the issues on the continent; others are not. They may be working on development, but not necessarily about Africa.

● Is knowledge about Africa greater within a certain community?

It all again comes down to family history. People who have African ancestors may or may not have a great knowledge of African

issues. But maybe they have a greater degree of awareness than those coming from an Indian background. Social media also plays a role. People who are tuned into politics, music or sports have some degree of awareness. We want to make this awareness much more systematic.

● As we speak, people in Africa must be going back home after attending the funeral of Robert Mugabe. How many people in Mauritius do you think even know or care that he is dead?

That's a question having to do with politics. We can say that about Africans in general or around the world. You are raising a question that makes me anxious about getting out to communities and having grassroots conversations of various kinds which I have not had yet.

● Your position cannot be very easy given what is happening in South Africa right now and the reactions in other African countries?

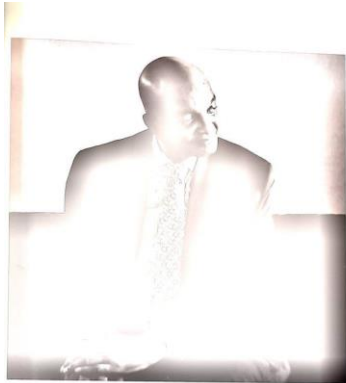
You are talking about the most complex and diverse continent in the world in the digital age. So the way we are approaching this is creating small networks of people to research throughout the continent.

● I was talking about the violence within South Africa against other Africans and Nigeria's reaction of asking South African citizens to leave and I suppose other countries may follow suit. What has led Africa to this state?

Not having adequate ways of dealing with justice and

La Sentinelle Ltd Weekly Interview with Professor John H. Stanfield II, by Touria Praya
g²⁸

²⁸ Prayag, T. (2019) 'Many Americans don't even know that Slavery occurred', *La Sentinelle Ltd Weekly*. 366th edn, 12 September.



Mauritius is multicultural, stratified, and has its mosaic of prejudices

Professor John H. Stanfield
Founding Director | ASARPI

Professor John H. Stanfield explains to Investor's Mag that the greatest tragedy of our era is how much we trivialize being developed. "Everything is better than who and what they are if it has a Western brand name be it a fashion, a professional, a degree, an accent, a lover, you name it", says the founding Director of the non-aligned think tank ASARPI: Advanced Study of African Renaissance Policies Ideas. ASARPI strives to be the world's leading knowledge centre for discussion, design, and implementation of well being policies in Africa and in the African Diaspora.

Could you talk to us about your futuristic Pan-African think tank, The Institute for Advanced Study of African Renaissance Policies Ideas (IASARPI)?

The Institute for Advanced Study of African Renaissance Policies

Ideas and in Mauritius minus the word Institute, is a non-aligned and therefore non-partisan think tank meant to offer neutral ground for exploring best practice public policy ideas to be recommended to governments, businesses, and civil societies leaders in Africa and

anywhere in the world, especially in Asia. ASARPI stems from a think tank perspective derived from the historical role of American philanthropic foundations such as the Rockefeller Foundations which over 120 years became venues outside of government and civil society bringing together experts for impartial discussions about resolving problems in society and recommending feasible strategies to leaders in government, civil society, and business.

We do this work through topical small scale multiple stakeholder study practice groups drawn from governments, business, civil society, and representatives from impacted grass root communities. So we are not a pie-in-the-sky academic institution. We involve impacted ordinary citizens and residents as well as government, civil society, and business high-level policy making leaders who come together to explore best practices to address an issue such as preventing domestic violence and innovative entrepreneurial models to address the employment of poor people with high competency skills but no access to employment markets. These groups meet for so many months, or years with the requirement that representatives must report back to their offices or communities as a consensus raising process. This results in those involved learning to own the engagement process and eventually a policy advocacy report where there is consensus learned over time about what can be done. No one is surprised, no one has been left out.

We just launched our new website and though it, we will be offering not only study practice group Webinars but also general public awareness workshops in areas such as effective entrepreneurship, Africizing the Digital Age, anti gender violence prevention, cultural diversity and inclusion in business, government,

and in nonprofit sectors, restorative justice and peacemaking, and good governance. We also host lectures and classes offered by accredited universities around the world, especially those in the United States, and have our own e-publications platform.

You reject terminologies such as "underdeveloped" or "developing" to define a country. Why?

Actually, it is the other way around! I used to reject "underdevelopment and developing" descriptions of nations. It is easy to do that when you are a progressive thinking westerner who has never deeply lived in non-western parts of the world since, after all, all nations and individuals, institutions, and communities within them are underdeveloped and developing. But the more I live outside the United States, which is such a deeply privileged nation with serious, medically problems, neglect to say, the more I realize that one of the greatest divides in the world is between those nations which and indeed own means of production, consumer services, quality education, health, and climate and those which are left out in the cold. And, how being left behind impacts your daily life and services access. I feel that difference increasingly distinctly wherever I am living outside the States, including in Western Europe but especially in Africa, Asia, Eastern Europe and Latin America.

One of the greatest tragedies of our era is how much we trivialize being developed to mean the extent to which a privileged few have access to mass consumerism to see the latest American, British or French fashion or to send one's loved one to an elite western boarding school or university or buy a fancy car or have a house with an "American kitchen." Meanwhile, what is really happening on the ground in nations left behind is intellectual consumer services well out dated such as banking services, bribery rather than professionalism in getting basic public services from hospital care to police and sewage services and obsolete vocational training leading to soaring youth unemployment. The rush to join the latest technological craze such as digitalization is consumed by

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profit-making elites while traditional values concerns such as guiding and disciplining children and taking care of the older are marginalized if not totally ignored.

The tossing away of traditional values while running after the latest technological craze with barely for services so rampant is the reason why developing countries may continue to proclaim modernity while things continue to fall apart with the deepening indifference of those on top who can fly internationally elsewhere for quality of life services while those majority back home they rarely see except through the front or side window of a vehicle, deeper in their misery no matter what the official measures of development emphasize. I am not idealizing well-developed countries like my homeland USA. We have corruption and plenty of it, becoming increasingly brazen in public. But at least there are publicly sanctioned laws and an active media which restricts and prosecutes most readily

those caught with their hand in the cookie jar.

What can you say about the psychological aspects of underdevelopment which seem to be characteristic in African countries?

This is a very complex and paradoxical query. The structure of colonial domination cannot be created or sustained as enduring dehumanization of the colonized without the effective internalization of mental and emotional senses of inferiority and incapacity on the part of the colonized, said well by Franz Fanon decades ago. Not just in Africa but elsewhere in the world, this is what the historical power and privilege of White Supremacy has done in well-establishing senses of massive inferiority in the Non-Western making Non-Westerners think they and their cultures, values, institutions and nations are underdeveloped and thus inherently less than those of the West. Everything is better than who and what they are if it has a Western brand name be it a fashion, a professional, a degree, an accent, a lover, you name it. It is better to escape and get a passport to somewhere West than to stay at home, which is a source of shame and condemnation.

To hear Africans and other Non-Westerners in America, Australia, Britain, France, and Germany make fun of where they are from or try to conceal or always criticize is the psychological victory of underdevelopment since it all starts and ends in the mind and soul. The difference between the psychology of Asians senses of underdevelopment and African is stark. While Asians may migrate to say North America or Europe to learn western knowledge to translate and empower in their ethnic communities or when they return home, too many, certainly not all, Africans are more into internalizing western knowledge as if it is superior to their own while marginalizing, if not shedding their traditional cultures and identities as core foundations of nation building in areas such as education, rule of law, health care, technology, and science—all tending to be western derived while indigenous knowledge is treated by governments as a soft show or something for tourists to enjoy.

The ultimate African underdevelopment problem is the mindset that Africans are better off trading outside the continent and using Western currencies than their own and flying to Europe or UAE first and then to an African point of destination, all current hot button issues being addressed these days by progressive Pan Africans though with questionable widespread continental public support let alone understanding or interests.

How different is Mauritius from other African legally decolonized countries you have traveled to?

Mauritius, like other African countries I have traveled to and lived in, is multicultural, stratified, and has its mosaic of prejudices. The difference of course is Mauritius's demographical geopolitical history as is the case of every other African country with their own histories. Both the mixture and segregation of different Indian, African, European, and other Asian, especially Chinese and Malay, and how they are

“Mauritius has always been euro-centric since its independence, with much economic success. Even the Mauritian consumer behavior tilts more towards European goods and services.”

expressed in politics, government, education and the economy deserves much more comparative study with other African and Asian countries and island societies in other parts of the world than what has been done so far. It would be a way of demonstrating the complex fit of Mauritius in regional, continental, and global orders rather than separate and exceptional from the rest of humanity. And in such needed comparisons is the chronic imperative for Mauritians concerned with improving the global status of their country to identify culturally compatible best practices to fit their beloved nation of its systemic mosaic of cultural prejudices since they waste human talents, are sources of brain drain, and increasingly will encourage more enlightened investors not to consider Mauritius as a nation to invest in.

Mauritius has always been euro-centric since its independence, with much economic success. Even the Mauritian consumer behavior tilts more towards European goods and services. How do you change that in favor of Africa? This is a burning question ASADPI is attempting to address through developing innovative engagement processes to facilitate effective learning, sharing, and collaborative partnerships between Mauritius and continental African business people. It is only wise and doable to do this. It requires engagement processes that break down cultural stereotypes on both sides and find common grounds for trade and for economic investment, including new collaborative models of workforce and vocational education and entrepreneurial job placement. We are developing ASADPI Webinars to host such engagement processes bringing together Mauritius and continental African Studies consumer-oriented business people and their global virtual as well as face-to-face markets. We are also launching a hybrid virtual face to face platform to broker for customers and home service providers such as electricians, cleaners, hair stylists, handymen and women looking for each other in Mauritius and South Africa to start with plans to extend throughout Africa.

What do you think of the idea of having a United States of Africa, one that breaks down all geographic barriers with one currency, with one economy, with one parliament, with one president. Is that a myth?

The idea of one African currency, one trade zone, one visa entry make sense these days, and there are a number of Heads of State in Africa behind such sensible movements that we see happening in the Western Hemisphere and in Europe with deepening possibilities in Asia. The implementation of such transcontinental ideas as changing as they are happens to be a piece of cake when it comes to the one Africa idea. That will never happen, given the complexities of the numerous sovereign powers on the continent. The long presence of the African Union with its limited powers and its inability to move the continent beyond its colonial masters (especially the French and their unapologetically re-colonized colonies) indicates how post-colonial liberation indicates how much a United States of Africa is a fantasy and even if made true, would probably be ineffectual in reality.

Final words ..

Democracy, economic and social human rights within it, is hard daily value embedded work requiring daily sacrifice and concern for fellow citizens who actually are WE THE PEOPLE. Democracy is on the ropes all over the world and believe it or not, Africans are the only continental peoples most believing in democracy and fighting for it. If Africans would just be focused on developing democracies which do not replicate those of the West, which are mostly democracies for a few, and focus on the authenticity of human rights for all, Mauritius and other African nations would become models of emulation in a world in shambles with Western democracies losing respect due to their historical and contemporary atrocities and hypocrisies. This is the hope for Mauritius which has the capacity to rise further as a leading authentic democracy, yes in Africa. That is why ASADPI is here. To assist in making Mauritius an African democracy worthy of following in this balkanized leaderless world. It is the reason why I came here.

Interview with Investor's Mag²⁹

Le Defi Media Interview

²⁹ *Investor's Mag* (2022) 'Mauritius is multicultural, stratified, and has its mosaic of prejudices', March.

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PR JOHN HUSTON STANFIELD, SOCIOLOGUE ET DIRECTEUR DE L'INSTITUTE FOR ADVANCED STUDY OF AFRICAN RENAISSANCE POLICIES IDEA :

« Nous devons mettre fin à certains préjugés à Maurice »

Le Pr John Huston Stanfield est le directeur de l'Institute for Advanced Study of African Renaissance Policies Idea et l'ex-directeur des African Studies à l'Université de Maurice. Il a publié, le 19 avril 2023, un ouvrage intitulé : « Rwanda : The Historical and Ethnographic Notes of an African American Sociologist ». Il explique comment les Hutus et les Tutsis, qui vivaient en fraternité au Rwanda, ont cultivé la haine et culminé à un génocide en 1994. Dans l'interview qui suit, il évoque aussi les enjeux liés à la nature pluriethnique de Maurice.

PROPOS REÇUELLIS PAR PRADEEP K. DARY pdaby@defiplus.info

Vous faites remonter le terrible génocide au Rwanda jusqu'à l'ère coloniale belge et avec la complicité de l'Eglise catholique rwandaise, quels étaient leurs intérêts ?

Les spécialistes des origines historiques du génocide rwandais de 1994, que le gouvernement rwandais appelle officiellement le génocide contre les Tutsis, le savent bien. Ce que la hiérarchie de l'Eglise catholique rwandaise devait gagner en tant que détenteur majeur de biens immobiliers dans le pays, c'était le contrôle hégémonique du pays, sans avoir à rendre compte du bien-être de la population colonisée et de la société postcoloniale sur le biais de la domination utu, qu'elle a soutenue même jusqu'au point de gouvernement génocidaire tu. L'Eglise catholique a bénéficié d'avantages financiers organisant des services mémoriels du génocide dans les communautés locales à l'occasion des anniversaires, collectant ainsi des fonds. Aucune demande de réparation pour les victimes nites, en particulier pour les victimes assassinées n'a été mentionnée.

ancez que tous les Hutus se ressemblent, rien ne distingue des Hutus sur le terrain. Les génocides sont des crimes de masse

d'autres humains perpétrés par des gouvernements. Ce ne sont pas des massacres perpétrés par des institutions et des mouvements non gouvernementaux, bien que ces derniers puissent bénéficier de la bénédiction des gouvernements et de l'implication de fonctionnaires et d'employés gouvernementaux. Outre le génocide rwandais de 1994, au cours duquel les différences physiques entre Hutus et Tutsis n'existaient pas en tant que constructions sociales de différences raciales fabriquées, on trouve des exemples historiques de ce type dans le cas de l'Holocauste juif de l'Allemagne nazie et dans les épisodes de nettoyage ethnique des années 1990 dans les pays d'Europe de l'Est et d'Asie du Sud-Est. Ces catastrophes humaines massives provoquées par les dirigeants gouvernementaux et leurs institutions pour protéger la vie des citoyens marginalisés et stigmatisés illustrent parfaitement la mythologie de la race et ses constructions sociopolitiques grotesques de la réalité qui détruisent l'humanité de tous. À la fois de ceux qui commettent le génocide ou qui sont issus, d'une génération à l'autre, de la population qui en bénéficie et des victimes qui sont déshumanisées et brutalisées, si elles ne sont pas assassinées directement et mutilées de façon permanente, stigmatisées et ne souffrent pas mentalement d'une génération à l'autre en tant que descendants.

Comment expliquer que l'amitié entre voisins hutus et tutsis se soit transformée en haine du jour au lendemain ? Comment en cent jours environ un million de personnes ont-elles été froidement assassinées ?

L'amitié authentique existe au-delà des lignes raciales dans une société ségréguée où les gens se ressemblent réellement bien qu'on leur enseigne les différences de supériorité et d'infériorité, ou lorsque les auteurs et les victimes sont phénotypiquement distincts. Le génocide est la conséquence la plus extrême d'une haine systémique bien enracinée. La gentillesse et le silence entre les deux côtés de la ligne d'inégalité entre

les Hutus et les Tutsis en ce qui concerne la direction et le travail du gouvernement, la sécurité économique, tous les niveaux d'éducation et la réussite juridique, médiatique et sanitaire ont été régulièrement maintenus. Pendant ce temps, les Hutus et les Tutsis qui osaient rompre le silence et la gentillesse et dire la vérité sur le racisme insidieux de la société rwandaise étaient réduits au silence, emprisonnés, exilés ou retrouvés morts. C'est le gouvernement, poussé dans ses retranchements par les puissances internationales à ouvrir la société aux Tutsis, qui a commencé à parler de solution finale à la manière des nazis. Puis la mort du

président hutu, imputée aux Tutsis comme excuse pour commettre un génocide à l'instar de la façade de gentillesse et de gentillesse néo-coloniale de la part des volutes hutues. Les voisins, amis, camarades de classe et frères hutus ont fait ce qu'ils ont déclaré être l'œuvre de Dieu contre ceux dont les cartes d'identité portaient la mention tutsi. Ils ont tout de même assassinés ces derniers, parce qu'ils étaient riches et avaient une stature physique supérieure de Tutsi, plus mince que du Hutu, plus robuste.

Pourquoi avant 1994 la grande puissance ne s'est pas intéressée au Rwanda ? Pourquoi a-t-il subi un génocide d'une telle violence - près de trois millions de personnes (on cherche des morts) - pour que devienne visible au monde ?

En tant que continent d'Afrique de l'Est, le Rwanda de ressources présentant un intérêt pour l'Occident et la valeur en matière mondiale perdue, le Rwanda froid, le Rwanda insignifiant, le Rwanda mondiales, les hutues, frères

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Interest in China, Asia, and the Pacific

Stanfield's lifelong interest in Asian issues stems from his formative early childhood to his early 20s years. Namely, his first toddler friend being of mixed Japanese descent on the Rome area air force base where his father was employed and his positive exposure to his favorite high school high school teacher who was of Chinese descent who inspired him academically, and his Chinese and Japanese descent friends he made while attending CSUF and soon thereafter. Northwestern older doctoral student Peter

Li, now Canada's foremost anti-Asian racism sociologist, took Stanfield under his wing, even once inviting him to Chicago Chinatown to impress on him the importance of remaining a community-grounded non-white academic as a lasting impactful experience.

While at Yale Stanfield would be a colleague of fellow sociologist Matthew Hamabatt a of Hawaiian Japanese descent who would years later be instrumental in recruiting Stanfield to Fielding Graduate University before returning home as an indigenous Hawaiian activist. Also while at Yale Stanfield became friends with Hawaiian Japanese descent Ronald Takaki, and invited him to campus to speak. Takaki began his career in Black Studies and fanned out in developing a seminal multicultural paradigm of American cultural histories which deeply influenced Stanfield's multicultural restorative justice thinking.³⁰

During Stanfield's UC Davis years, as a first in Africana Studies departments, Stanfield hosted distinguished Fulbright Professor English language specialist Dr. Wu Guhua, a former Chair of the illustrious Tsinghua University Department of Foreign Languages and Literatures Department.

It was also during this time while browsing around in a Honolulu bookstore, Stanfield came across and purchased a late nineteenth century Hawaiian global travel memoir which would stimulate a long interest in the intersections of Asian, Pacific, and African and African Diasporas histories rarely studied. This Stanfield interest has been coupled with historical sociological research on African Americans who settled in and/or influenced cultures and communities in India and in China and 19th to early 20th century Asian leaders who lived in the United States and returned home and led anti-colonial movements (the exception being Stanfield's interest in Mahatma Gandhi's year

³⁰ Stanfield, II, J.H. (2011) *Rethinking Race and Ethnicity in Research Methods*. Left Coast Press

s spent abroad in South Africa rather than in the United States).³¹³² See: Stanfield, II, J.H. (2011) *Rethinking Race and Ethnicity in Research Methods*. Left Coast Press., Stanfield, II, J.H. (2012) 'Taking Care of Unfinished Business and the Business of the 21st Century: What an Institute for Advanced Study in Civil Rights, Preferably in the Academic Deep South, Should Examine', *American Behavioral Scientist* [Preprint]. doi:Stanfield, II, J.H. (1987).

Since settling in African countries, Stanfield has become interested in the history of Chinese and other Asian, such as Indian, Japanese, and Singaporean values, economic entrepreneurship, and culture in African contexts. He has become, through ASARPI, an advocate for authentic Asian in Africa social responsibility and human rights standards involving trade, sustainable developmental empowerment, and good governance.

³³ As the only American on a Zoomed in Mauritius delegation to the 2021 100th Anniversary of the Communist Party of China, his remarks about human rights respect being the 21st century superpower moral standard and urging China and other Global South powers to follow suit as global geopolitical and economic authority shifts from North to South and from East to West, were published in *Modern Diplomacy*(.htt

³¹ Stanfield, II, J.H. (2011) *Rethinking Race and Ethnicity in Research Methods*. Left Coast Press.

³² Stanfield, II, J.H. (2012) 'Taking Care of Unfinished Business and the Business of the 21st Century: What an Institute for Advanced Study in Civil Rights, Preferably in the Academic Deep South, Should Examine', *American Behavioral Scientist* [Preprint]. doi:Stanfield, II, J.H. (1987) Life History Research.

³³ *Talk by professor John H Stanfield II* (no date) *Mahatma Gandhi Institute*. Available at: <https://www.mgirti.ac.mu/index.php/cultural-events/events/forthcoming-events/item/414-blending-african-and-asian-studies-sociological-historical-questions> (Accessed: 15 May 2024).

ps://moderndiplomacy.eu/2021/07/08/the-responsibilities-of-political-parties-observations-from-asarpi-in-mauritius/)³⁴

Spiritual Journey



Stanfield's maternal Great Uncle Murphy Greer, Pastor, Aeon Missionary Baptist Church, Rochester, New York, Minister role model

Stanfield's paternal grandfather was the founding deacon of the first Black Baptist church in Rome, and Chair of its deacon board for thirty years: it was at this church that Stanfield was baptised at the age of 12. Like many young people he became disillusioned with the behavior of church adults and by the time he completed CSUF was an agnostic on his way to atheism. Shortly after arriving in Chicago to attend Northwestern he began to feel an irresistible urge to go to church.³⁵ After months of searching he

³⁴ II, Prof.J.H.S. (2021) *Underdevelopment mindsets: An africanizing American perspective*, *Modern Diplomacy*. Available at: <https://moderndiplomacy.eu/2021/11/22/underdevelopment-mindsets-an-africanizing-american-perspective/> (Accessed: 10 May 2024).

³⁵ Stanfield, II, J.H. (2023) *Spiritual Biography*

gave his life to Christ in Morgan Park Apostolic Pentecostal Assembly. He became a lay minister for years and overtime became ecumenical and interfaith.

" As a Christian, my journey into ecumenicalism began in my 1970s early 20s Northwestern University doctoral studies time when I switched from being a fallen away Baptist to a fervent Apostolic Pentecostal (and switched back to becoming an ordained Baptist minister in the mid-1990s)and expanded into exploring in my 1980s and 1990s 30s and 40s Methodists, Quaker, Presbyterian, Lutheran , Church of Christ and nondenominational faiths as I cooled down and smoothed out of my Apostolic Pentecostalism. Reflecting back on it, the 1980s was for me a fascinating time to be mindful of how contradictory it was for organized Christianity such as the charismatic movement, prosperity mega church movements, the insertion of religious leaders in electoral politics to be so vibrant in a highly secular USA and otherwise West. It proved classical thinkers such as Emile Durkheim, Sigmund Freud, Karl Marx, and Max Weber wrong in predicting the decline of religion in secular industrializing nations. I would stress this in the sociology of knowledge and sociology of religion courses I taught in various universities between 1981 and 2015.³⁶

My journey in becoming a Christian interested in interfaith and no faith issues began as an early 1970s California State University Fresno agnostic African American undergraduate student leader involved in the heat of campus unrest. One of my hang out venues was the Campus Religious Center across the street off campus. Its director was an activist Methodist minister who was banned from campus for hosting Black Panther leaders a year or two before I came to CSUF in 1970. I learned so much from his gatherings of diverse students and community and for years he helped me get linked up with active interfaith leaders around the country through his phenomenal network

³⁶ Stanfield, II, J.H. (2023) *Spiritual Biography*

. In the 1970s and 1980s, I made my first Buddhist, Hindu, and Muslim friends. About the latter, during my high school years, through a friend trying to recruit me, I became acquainted with the Black Muslims as an American brand of Islam. Additionally, like so many African American Baby Boomer budding intellectuals, reading Alex Haley's Autobiography of Malcolm X was superb primer for those of us fascinated by faith diversity in African American communities. Like not a few other Americans, I was naive about Islam and its numerous branches in the USA until 9/11. The diversity of Islam and as well, Buddhism and Hinduism, began to beep on my radar screen in the 1990s and beyond as I began to travel and live abroad. One of the major observations I have noticed over the years travelling and especially living abroad particularly in African countries but in other lands as well is how much away from the Western media gaze of sectarian prejudices people get along quite well in not a few places across religious lines, as neighbors, school mates, co-workers, friends, lovers, family developers, and human rights activists. Brazil, Ethiopia, Mauritius, Nigeria, Rwanda and the under the radar screen Israeli-Palestinian peace activists I spent time with come to mind the most. This is not to discount the pervasiveness of taboo norms and traditions drawing and sustaining lines of separation and discord amongst religiously different peoples but to simply point out major exceptions to that rule in seeing love abiding amongst the religiously different much more than what we are taught too often as Americans lest we seize opportunities to travel elsewhere outside our grand bubble to lands such as Mauritius where the religiously different celebrate each other's sacred holidays, have cross-religious Hindu, Christian, and Muslim weddings and families as well as friendship circles, neighborhoods, and workplaces. "



2018- Rev.Dr. John preaching in a Cape Town, South Africa Church

For some 30 years, Stanfield was a lay leader, licensed minister, ordained minister, preacher, teacher, and evangelist who served as an Associate Pastor and in other church leadership roles in several local congregations specializing in prayer, spiritual formation, Christian education, the church and community, faith community fund-raising strategizing, social problems in the church, Christian relationships, organizational leadership and congregational development and developing interculturally competent missionaries. He usually served on the kitchen cabinets of senior pastors.³⁷

³⁷ Stanfield, II, J.H. (2023) *Spiritual Biography*

Stanfield was ordained in 1996, returning to the Baptist Faith as an ecumenical and interfaith Christian in his mother's congregations, Sacramento area New Testament Baptist Church. He received his Master of Sacred Theology in May 2005, from Boston University School of Theology as the first African American to petition successfully to upgrade from a Masters of Divinity degree (a first level Masters degree) to the STM, a second level theology degree.³⁸

In November 2007, after being influenced by a prophetic dream, Stanfield's Faith and Justice became an independent ministry. In 2010, it began to transform from a traditional meeting room reflection and discussion face to face format into first, an email-based then gradually, blended with various social media (Facebook, WhatsApp and Instagram and Twitter) based spiritual direction ministry with the name Faith and Justice Sunday Conversations:

"Faith and Justice Sunday Conversations is a global Internet/Social media-based multiethnic ecumenical and inter-faith spiritual direction ministry without walls, headquartered in Africa and the United States for everyone though is, especially for devout people of God without a faith community home, faith community attending devout worshippers interested in discussing and effectively addressing difficult and challenging justice and ethical concerns in their lives, families, and communities, and for those who do not believe in the Abrahamic God but strive to live good justice-oriented moral lives. We are now over 3,000 in number and growing daily through the grace and mercy of God."

³⁸ Stanfield, II, J.H. (2023) *Spiritual Biography*

The virtual character of Faith and Justice allows Rev Dr. Stanfield to be available to minister to people in seemingly countless circumstances and locations around the world. It allows him to travel and to live in different places around the world, to be of service in spreading the gospel and being a spiritual director to many in the course of his many ministerial and professional responsibilities. The ecumenical and interfaith orientation of Rev.Dr. Stanfield allows him to preach, teach, and offer spiritual direction in a broad range of religious communities around the world. The statistical presence and inspirational influence of Faith and Justice are hard to determine since it is passed around in families, residential communities, faith communities, education institutions, and workplaces.³⁹

Stanfield's spiritual journey story which includes his decisions to develop a sociopolitical grounded internet/ social media global ecumenical/ interfaith wilderness ministry without walls for those without faith homes or those without faiths, and those with faiths with difficult questions interested in spiritual co- journeying , is told in two manuscripts under publication review: *Becoming: My Spiritual Director Journey As An Africanizing Black American Man* and *Faith and Justice Sunday Conversations:Notes and Reflections 2007-2024* and his spiritual autoethnographic memoir being written in the blended traditions of C.S. Lewis and Howard Thurman: *Keep Getting Surprised : The Onward Climb of A Man Black Thus Not Supposed To Be.*

³⁹ Stanfield, II, J.H. (2023) *Spiritual Biography*