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Your Ref:

AVATIME TRADITIONAL AREA

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Date: February 26, 2018

MESSAGE TO THE 17TH MARCH 2018 INOSAAR CONFERENCE

IN BIRMINGHAM, UNITED KINGDOM.

Esteemed Dr. Nicola Frith, Professor Joyce Hope Scott, and other highly respectable Participants in the 17th March 2018 Conference of the International Network of Scholars and Activists for African Reparations (INOSAAR) being held at the Birmingham City University (BCU) in Birmingham in the United Kingdom,

Greetings to you all!

May I convey to you warm greetings from our newly emergent Pan-African Reparatory Justice-committed body of chiefs, elders and other indigenous African community leaders known as the Global African Family Reunion International Council (GAFRIC), from our colleagues through whom we got introduced to the INOSAAR, that is the VAZOBIA Afrika and Friends Networking Open Forum (VAZOBIA-AFNOF) and, of course, from our entire community of the people of Avatime, **known as Kede'one**, in our local Sideme language, one of the Kwa languages in the Volta Region of Ghana.

We very gladly welcome your INOSAAR initiative in organising the Birmingham interdisciplinary critical scholarship conference on relevant theme of: **"REPARATIONS FOR AFRIKAN ENSLAVEMENT: Beyond National Boundaries; Toward International Solidarities"**. For, travelling beyond nation-state boundaries in quest of Humanist Internationalist Solidarity in the best havens of Mother Earth is one of the cardinal values at the heart of History-making people, throughout the ages. We, the Avatime people regard ours as a unique community in the Volta Region of Ghana that has been formed out of the more aboriginal Bamakle and Bayaba integration with migrating indigenous African trailblazers, including those of the Gbe stock; that is, African trailblazers coming, as far as our historical oratory accounts tell, from the east in what is now Nigeria, and passing through what is now Benin and Togo to sojourn with the Ahanta on the coast of Guinea that became the Gold Coast, only to move back across the Volta River to settle around the Gayi Escarpment and its mountainous area, including what missionaries called the Gemi hill. These early settlers were joined from time to time by Africans from various other ethnic groupings seeking refuge from the risks of too frequent nomadic wandering, migratory sojourning and the ravages of oppression, war, enslavement and other destabilising conflicts up in the hills, caves, forests, canyons, creeks and waterfall havens of the Akuapem-Togo mountain range.

Certainly, most of those who now live in the Avatime area have lost their beloved kith and kin to the Maangamizi Genocide of the Transatlantic Traffic of Enslaved Africans that some call the 'Slave Trade'. As people who sojourned in the areas of West Africa during the 18th Century period where and when the likes of the heroic Fiaga Agaja Audati Trudo and his Dahomey armies, including the famous Gbeto female warriors, brilliantly organised and fought successful

Divisions (Pasuba) of Avatime

OLEPE PASU – Avatime Vane, Avatime Dzogbefeme (REAR/FRONT WINGS)

ONEPE PASU – Avatime Amedzofe, Avatime Gbadzeme (RIGHT WING)

OYABA PASU – Avatime Biakpa, Avatime Fume, Avatime Dzokpe (LEFT WING)

campaigns of Anti-Slavery Freedom-fighting against European companies of enslavement trafficking and their African collaborators, some of those whose off-springs now make up our Avatime community must have experienced and even participated in such historic feats of indigenous African Abolitionism on our continent. That is why our standpoint is firmly contrary to the Big Lie that Africans on the continent willingly sold their own kith and kin into Chattel Enslavement in what is supposed to be their characteristic primitive displays of barbarism, and therefore should take responsibility for such crimes of the Maangamizi. Accordingly, we of the GAFRIC join VAZOBAs and others posing the Pan-African Reparations for Global Justice challenge to the World to give long overdue recognition, particularly during this United Nations International Decade for People of African Descent (UN-IDPAD), to those of our African chiefs and other brave male and female leaders of our Communities of Resistance, who valiantly spearheaded such indigenous African campaigns of Anti-Slavery Freedomfighting long before the majority of Europeans woke up to Abolitionism. We urge INOSAAR to lend support to our global promotion of this challenge. Having lost precious kith and kin to the Chattel Enslavement stage of the Maangamizi, as much as we have lost to its other stages, we see our Avatime people now spread all over the World of the African Diaspora, with many of those whose descent can be traced to families amongst us still having no clue as to where their familial origins come from; hence our interest in Rematriation/Repatriation which has led us to participating in the GAFRIC in order to contribute to fulfilling our duty of helping in reunifying our Global African Family by way of holistic Pan-African Reparations for Global Justice. That is why a good number of us have a keen global interest in Pan-African Community Regeneration with a view to championing it in its context of Sustainable World Development that is most relevantly meaningful to us.

Your Birmingham conference and its preceding inaugural one of 21st October 2017 in London, United Kingdom, and following activities up to the 19th to 21st September 2018 culminating event in Porto Novo, in the Republic of Benin, can make valuable contributions to our common cause; indeed, they can make the very much desirable contributions to the efforts those of us in Avatime are striving to make through the GAFRIC to the achievement of Pan-African Reparations for Global Justice if they enable you to act sincerely in diligent commitment to the letter and spirit of the highly impressive INOSAAR Principles of Participation with which we enthusiastically identify. At no other time are such contributions as desirable as they are necessary, and very much welcome, as in this 2015-2024 United Nations International Decade for People of African Descent (UN-IDPAD). It is in connection with this vitally important UN-IDPAD that we of the GAFRIC are happy to join our colleagues of the VAZOBAs, as well as those of the Pan-African Reparations Coalition in Europe (PARCOE), the Global African People's Parliament (GAPP), the Europe-wide NGO Consultative Council for African Reparations (ENGOCAR) and their allied organisations, networks and campaigns, in more vigorously highlighting the right of all African people throughout the World to Africa; a sacred inalienable right among all the other African human, peoples' and Mother Earth rights which must be most vociferously advocated, in link with energetic campaigning for a Pan-African Reparatory Justice Law of Holistic Rematriation/Repatriation (PARJLOHRR), as indispensable to the achievement of authentic Pan-Afrikan Reparations for Global Justice in its true meaningfulness! It is our earnest hope that, adding our GAFRIC weight to the efforts of the VAZOBAs and the GAPP and of all other supporting organisations, networks and campaigns, we shall get the PARJLOHRR successfully enacted; that is, enacted by the appropriate legislative bodies of the various countries of Afrika, with the endorsement of the Pan-African Parliament (PAP) and similar organs of state in the Caribbean and other parts of Abya Yala (the so-called Americas) and elsewhere throughout the World where the African Diaspora makes its presence dynamically strong enough to self-determinedly win recognition for its right to Africa.

On our part, we the chiefs and people of Avatime shall continue working through the GAFRIC to finish drafting the Memorandum of Agreement (MOU) we have agreed is necessary to guide the development of familial relations between our communities in Africa and the GAPP, on behalf of those committed to building African Heritage Communities for National Self-Determination

(AHC-NSDs) as the Maatubuntujamaa cornerstones of Pan-African Community Regeneration towards the future MAATUBUNTUMAN Pan-African Union in and beyond the United Kingdom.

Fortunately, we now have from the African Diaspora of the Americas the visionary film "Black Panther", which gives our present generations a wonderful opportunity for better preparing minds audio-visually to advance from the fictional depiction of Wakanda, by way of Community Repairs along the Pan-African Reparatory Justice Action Learning pathway of Maatubuntujamaa building, toward the practical achievement of Maatubuntuman. In this connection, we shall continue to proactively encourage the GAFRIC in working together with the VAZOBAs, the GAPP and their supporting organisations, networks and campaigns all over the World in order to progress the fine-tuning from the drawing board onto the practical carrying out in our communities of brilliant initiatives such as:-

(1) the SANKOFAJAMAAKE Pan-African Global African Family Roots Reconnexions International Programme (SANKOFAJAMAAKE-PAGAFRRIP): a series of bespoke community-based action research, learning and developmental projects, exercises and operations, enabling interested Africans in the diaspora and on their mother-continent to exchange knowledges, skills and other resources amongst themselves for the betterment of their own communities at home and abroad; as well as for the harmonious multicultural and intercultural advancement of the wider societies in which they co-exist with other peoples of Humankind; with a view to enriching their Pan-African Internationalist promotion of Global Citizenship educational pluriversality towards winning Global Justice for all; key to the sustainable development of these SANKOFAJAMAAKE operations and all other endeavours is the establishment in our communities of Glocal Afrikan Reparatory Justice Action Research and Learning Community Centres (GARJARLCCs);

(2) the SANKOFAKUMBUSHO Pan-African Reparatory Justice Works of International Community Memorialization (SANKOFAKUMBUSHO-PARJWICOM): whereby local communities of African people all over the World support each other in globally drawing the International Community into creating, popularising and developing memorial sites and various other works of memorialization relevant to their own experiences of the Maangamizi in all its stages and their Resistance efforts to overcome related crimes of the past and present and enduring legacies; this will include the building of Pan-African Reparatory Justice Community Action Learning Museums, Parks and Gardens as well as mural and extra-mural educational institutions; an example of this is provided by the VAZOBAs initiative of starting to create the Sankofanusrobomemo Garden Lanes of Pan-Afrikan Reparatory Justice Action Learning (Sankofanusrobomemo-GLOPARJALS);

(3) the SANKOFAKALEMOZOZO Pan-African Reparatory Justice Action Learning Honour Trail of Resistance Valour (SANKOFAKALEMOZOZO-PARJALHTORV): a Maangamizi-related Afrikan World exploratory route of Pan-Afrikan Resistance Heritage in Global Justice Educational Tourism (PARHGJET) for which VAZOBAs are already doing preparatory work in Ghana and some other countries in West Afrika.

We of the GAFRIC hope your 17th March 2018 Birmingham conference and subsequent meetings of the INOSAAR will discuss such initiatives of ours with a view to supporting them as practical endeavours of Pan-African Reparations for Global Justice. We also hope our brief outlining of these initiatives in this message would emphasize to you the crucial importance of INOSAAR helping our GAFRIC to actively promote the building of the Glocal Afrikan Reparatory Justice Action Research and Learning Community Centres (GARJARLCCs). For, it is through such GARJARLCCs that formations like INOSAAR can meaningfully engage in grassroots community action research, knowledge co-production and other participatory educational endeavours with communities such as ours in Avatime and others represented in our GAFRIC. With your INOSAAR support, we in Avatime are more than willing to pioneer the initiative of experimentally establishing the very first of such GARJARLCCs in our home territory. Do please let us know as soon as possible how this very important project can be started with your INOSAAR support in our Avatime area. For, this should give very concrete meaning to our participatory collaboration with INOSAAR to the very clear understanding of all in Avatime as well as to other communities

represented in our GAFRIC. We therefore expect to hear from you about this very concrete proposal as soon as possible.

Wishing you very intellectually stimulating, enjoyable and fruitful deliberations that will be meaningfully productive to our common successful realization of holistic Pan-African Reparations for Global Justice to the satisfaction of all in the earliest possible time!


Osie Adza Tekpor VII
Osie of Avatime