

Obádélé Kambon, PhD
P.O. BOX LG 1149
University of Ghana
Legon, Accra, Ghana
9 June 2019

Director
Institute of African Studies
P.O. BOX LG 73
University of Ghana
Legon, Accra, Ghana
West Africa

**Response to Director’s “Letter of Reprimand and Sanctions arising from the Breach of the
University of Ghana Code of Ethics”**

Structure of Response

1. Procedural Irregularities: Apparent failure to establish facts of what was said and not said via transcripts.
2. Procedural Irregularities: Apparent failure to establish facts of impact of captions due to failure to ask online commenters.
3. Procedural Irregularities: Apparent failure to establish facts of impact of captions by asking those present in real time and/or noting what they actually said at the time in the video.
4. Procedural Irregularities: Apparent failure to interview wife of Dr. Richmond Kwesi to establish facts of whether she “surely” felt offended by a statement that was never made.
5. Procedural Irregularities: Apparent failure to avoid arbitrary and unfair double-standards whereby fact-finding committee convener, chair, and member post images and videos of IAS events to their personal accounts without consent of those appearing therein.
6. Procedural Irregularities: Apparent failure to establish facts of who has leveraged whose brand and apparent double-standard of dissemination strategies.
7. Procedural Irregularities: Not being provided with report or petition after my request of 10 May 2019 until 5 June 2019 (report only).
8. Procedural Irregularities: No procedure for appeal outlined or entertained prior to taking action and without allowing for me to access and read the report prior to said action.
9. Conclusion.

Background: I have recorded all my talks and programs that I coordinate (including those at IAS) with my own camera, produced the videos myself, and uploaded them to my YouTube channel since 9 October 2007 (I joined the Institute in February 2014).

Professor Dzodzi Tsikata, on 27th March, 2019 at 10:00AM, called me into her office and shared her thoughts with me on a video that I recorded and uploaded to my personal channel. Those thoughts were not significantly different from statements captured in writing later in her letter dated 29th April 2019.

In my response to her letter of 29 April 2019, with all due respect, I wish to draw the attention of Director Prof. Dzodzi Tsikata to various unacceptable procedural irregularities and factual errors in the report of the fact-finding committee, which I finally received on Wednesday, 5 June 2019, one day prior

to it being discussed at the Fellows meeting of Thursday, 6 June 2019 and after it had already been discussed at the Internal Management Committee meeting of 30 May 2019.

Procedural Irregularities: Apparent failure to establish what was said and not said via transcripts

When a video is available, there is little need to ignore what was said and in what context. However, this appears to be exactly what was done in the case of the fact-finding committee. While in my conversation with the Director on 27 March 2019, she told me that she did not hear Dr. Richmond Kwesi advocate violence and aggression against so-called vigilante groups. Apparently, these multiple instances could also not be heard by members of the fact-finding committee. Because, despite captions to mark the exact point in time and to draw attention to the violence-advocating statements he made, somehow these points were missed by both the Director and the fact-finding committee. Thus, it is my view that transcription should be used so that it is clear exactly what was said when, by whom, and in what context. As such, I have provided time-stamped transcripts of what was said by him to this effect:

Timestamp: 15:53-16:30

"One of the things that, I mean, your question really struck me was this whole vigilantism that we are faced with now and I was wondering whether **wouldn't the best response to that be violence**. Right, so, whether the military move in to stop all their activities rather than political parties ought to go and negotiate and sit down and think about how they can stop vigilantism.

When we have the security agencies, we have the military, you know, why don't they just move in and stop all these activities. Maybe, **maybe a good response to vigilantism would be violence** rather than negotiation, or discussion or deliberation."

Timestamp: 17:09-18:18

"Vigilantes are supposed to be vigilant. Not exactly to take the law into your own hands and then cause violence and mayhem and all that. So, whilst they do that. And then we're thinking about solutions to that. So, I'm not looking at it as colonisation but I'm just looking at the way they use violence in harassing and violence in trying to cower people into not voting and all that. And I'm thinking well **the better response to their violent behaviour is to aggressively you know stop the issue** rather than saying that politicians should go and meet and discuss and see how they can go and discuss it especially when they don't have the willpower to really stop that. I mean what is the military doing? Do you think if 3 or 4 military men are at the police station do you think these guys would have the nerve to come and cause violence, no. So, it's not that they are colonising us. I'm just that because they are using violence in threatening our democracy, probably the solution to that would be a stronger **aggressive**, the military moving in.

Timestamp: 19:53-20:26

"I'm just saying the principle that where there's violence, sometimes the only solution to that is **violence** right. And, and, I'm saying that in the context that we have where the vigilante groups are using violence to um threaten our democracy um probably one of the ways in which we can respond to that is not political negotiation or asking political parties to go and deliberate; they are the ones creating the vigilante groups. So really, the best result is not to, for them to just dialogue about it." (**bold emphasis added**)

Thus, we have in writing advocacy of violence. On the other hand, when the subject turned to our violent colonizers, Dr. Richmond Kwesi had this to say:

Timestamp: 30:29-31:49

“I guess not because I’m married to a white person. Um, but I, think there’s another lesson there, and one lesson was that **we ought to be better than those that colonised us**. In our response to or in our bid to decolonise **we ought to do better**. And one way of being better is not to also think and treat the other as an enemy. So if you start with the premise that, well, you can’t be fighting for us and be sleeping with the enemy then then you’re thinking like the other person who, who was thinking of us as the enemy and **you know raping us or doing bad things to us but we ought to be better**. So, loving her, seeing her is not because she’s white. It’s just because of the love that we have together. So, if the if the African is going to say well in terms of decolonisation our relationships everything ought to be us then we’re missing the point and I think that the latter part of the movie was calling us to be better, not to ape them, right. So if they did that, if they treated us in that way if they saw we are not human **it doesn’t mean that in our bid to decolonise we ought to treat them the same way right**, we ought to have the better attitude towards that and I think that I don’t see anything wrong with fighting for or asking or arguing for arguing for decolonisation and marrying a white person or having relationships with a white person.” (bold emphasis added)

This transcript is to establish what Dr. Richmond Kwesi actually said, and which has been ignored by the Director and the fact-finding committee in favour of addressing captions. It should be noted that the captions were to draw public attention to what was actually said and did not replace what he said. What he said is available for all to hear via video evidence. I will return to this point below as it relates directly to responses to what he said via online commenters and offline by attendees at the time of the event.

Similarly, the transcription of what I actually said is below:

Timestamp: 25:13-26:51

“**Frantz Fanon** is talking about how envious the colonised native is and how he wants the coloniser’s house and to sleep in the bed hopefully with the wife. And I think about this in terms of **Frantz Fanon** himself being married to a white woman as well as many of the other liberation leaders. **Amilcar Cabral** before he got married to who he got married to, he was with a white woman who he ended up leaving. If you look at **Kwame Nkrumah** married to an Arab. If you look at **Jomo Kenyatta** married to a white woman, just about all of them. And it really just brings the point about, we mentioned violence other than physical violence, like just this violence in terms of interpersonal relations and things of that nature. And ultimately how can someone truly be for Black people when there is a vector of compromise? That vector of compromise being when we’re all talking about what to do for Black people that this person is meanwhile ‘sleeping with the enemy.’ When we’re all talking about yes let’s do this for Black people, this person has taken money from the enemy, or is working for the enemy. That there are all these different levels by which one compromises. So, I wanted to again **bring us back to the documentary** and then deal with, you know, that type of issue. If you have someone who is married to a white person, at what point in time do the interests of Black people now transition to ‘Oh, but I have to protect the interests of this white wife’ **in the case of Frantz Fanon and all these other, you know, Black leaders.**” (bold emphasis added)

The specific part of the actual documentary “Concerning Violence” that we watched being referenced here is as follows:

Timestamp: 25:07-25:32

The look that the native turns on the settler's town is a look of lust, a look of envy; it expresses his dreams of possession—all manner of possession: to sit at the settler's table, to sleep in the settler's bed, with his wife if possible. The colonized man is an envious man. (Also, Fanon, F. (1963). *The Wretched of the Earth*. New York: Grove., p. 39)

It should be abundantly clear from the documented and verifiable transcription above that, for obvious reasons, Dr. Richmond Kwesi’s name was not mentioned among these great leaders of the past 1) because I did not know who he was nor what his name was and 2) he is not a great liberation leader of the past. My statement was explicitly to bring us back to the documentary and away from his disruptive advocacy of violence against those he deemed to be “vigilantes” (which was not a part of the documentary). My statement was NOT in reference whatsoever to him as he was not in the documentary. My comment was in a historical context with specific and stated reference to Black leaders of the past. Dr. Richmond Kwesi, unknown to me prior to this exchange, qualifies as neither an historical personage nor as a “liberation leader” of the past. However, astonishingly, the fact-finding committee report decided that my comments were “directed at the colleague.” Indeed, in the Director’s letter, it was stated that “the Committee was of the view that Dr. Richmond Kwesi’s wife, who was present at the event, would surely have felt offended by your comments that she was ‘the enemy’ on account of her race.” In the above transcript and in the video, we have clear evidence that I did not say anything about Dr. Richmond Kwesi’s wife whatsoever. This begs the question of why is Dr. Richmond Kwesi’s advocacy of internecine violence that he actually said not being addressed while I am being reprimanded and sanctioned for what I did not say.

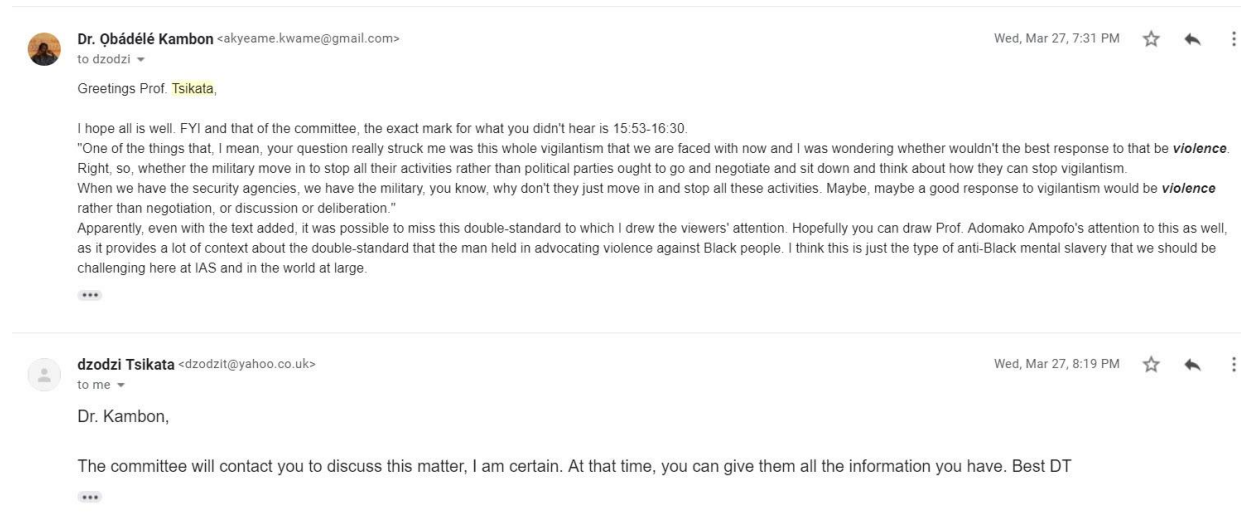


Figure 1: Apparent disregard for what was actually said on the part of the Director and later by the fact-finding committee

The decision of the fact-finding committee that this discussion, which was part of the documentary is 1) directed at a colleague and 2) tantamount to saying all Muslims are terrorists is troubling.

In Akan, there is a proverb, which states *Ɛte si w’ani a, yemmɔ ete din?* English: ‘If you have a cataract in your eye does it mean we should not mention the word?’ Ampem, A. A. G. (1998). *Akan mmebusem bi*. Kumasi: University Press., p. 67. According to the logic of the fact-finding committee we cannot discuss a portion of the documentary that we just watched if a man married to a white woman is present. In the Director’s letter of 29 April 2019, it states “IAS should not restrain, and should not be seen to [sic] restraining academic freedom,” however, in my view, academic freedom is exactly what is being restrained given the fact that the discussion is directly from the documentary and I said so in my comments specifically, so there should be no ambiguity. As my statements were clearly not directed at a colleague, codes of conduct 7.5, 7.6, and 7.7 should not be in play.

Procedural Irregularities: Apparent failure to establish impact of captions due to failure to engage with online commenters

In the letter of 29 April 2019, it is written that, “the statements you posted on the internet that purported to be translations of what Dr. Kwesi said, incited threats to Dr. Kwesi’s life. At least one response to

your posts stated that they felt like killing him.” In the fact-finding committee report received on 5 June 2019, it states:

The Committee noted that Dr. Kambon's speech **was not made with physical threats and abusive language**, however, the translations posted on the internet incited threats to Dr. Kwesi's life, where someone said he felt like killing him. To that extent, Dr. Kambon's speech and translations resulted in threats to Dr. Kwesi's life. (**bold emphasis** added to highlight, again why codes of conduct 7.5, 7.6, and 7.7 should not be construed as having been violated)

This is a case of presupposition that whatever supposed threats were made were because of statements posted as opposed to what Dr. Kwesi actually said as transcribed above. This presupposition has not been established as fact. Per the report, the fact-finding committee did not reach out to the user to inquire what actually led to him/her to make whatever purported “threat” was made but rather arbitrarily chose to operate on the basis of assumption. The user in question’s channel is https://www.youtube.com/channel/UChiZ-8Ywwq_E3-YD3T4AIXg In my view, a fact-finding committee should impartially ascertain facts rather than acting on the basis of presupposition. Dr. Kwesi’s statements are there for all to hear in the video itself and have not been replaced by any supposed translation. The fact-finding committee, however, has chosen to completely ignore the possibility that our public audience online could take offense to Dr. Kwesi’s actual statements, just as those present at the time did, in his advocacy of violence. Rather, the fact-finding committee made a resolution that “translations” must be the mitigating factor without substantiating this as fact. As such, it would be imperative that the fact-finding committee find out from the user in his/her own words why he/she made the statement he/she made rather than assuming and supporting confirmation bias. Per the report, there was no effort to do so whatsoever. As such, this calls into question the procedures used by the fact-finding committee to come to their conclusions, which seem to be based on subjective confirmation bias rather than actual fact-finding.

In my own fact-fact finding, I reached out to online users and ascertained that it is indeed possible to get responses in so doing. Where is the fact-finding committee’s attempt to reach out to the aforementioned user to determine why he felt what he felt and commented thusly? Per the report, there was no such attempt even made. While my captions highlighted what he was actually saying when he said it (as transcribed above), it is much more likely that the online comments were due to what Dr. Richmond Kwesi actually said rather than due to captions. This possibility, however, was not entertained by the fact-finding committee despite the fact that online commenters were clearly able to hear his words.

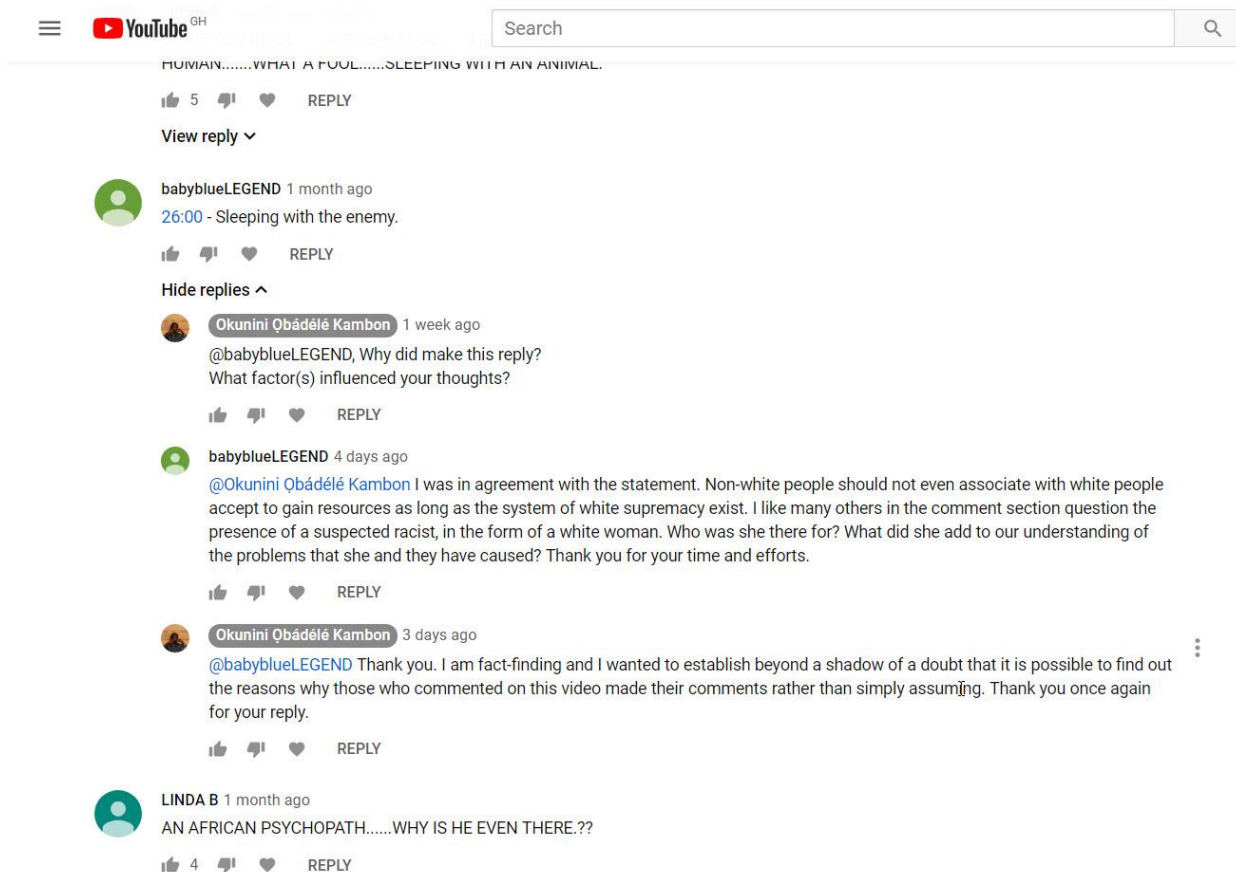


Figure 2: Reaching out to YouTube commenters to ascertain facts via engaging them directly

If I can reach out to online commenters to ascertain facts, the members of the fact-finding committee could too, if they really wanted to find facts rather than substantiate presupposition via confirmation bias.

In the Director’s letter, it reads:

The Committee established that your recorded statements breached Sections 7.5., 7.6. and 7.7. of the University of Ghana's Code of Conduct for academic staff.

The assumption that the feelings expressed by the online commenter are due to one specific variable without establishing this as fact is troubling at best. Given that, per the committee’s report, no attempt was made to reach out to the user in question to establish facts with regard to that which caused him/her to express his/her feelings in that way, and which certainly could have been due to the actual words of Dr. Richmond Kwesi, this unsubstantiated charge based on assumption and presupposition must be stricken.

Procedural Irregularities: Apparent failure to establish impact of captions by asking those present in real time or by noting what they actually said at the time in the video

A further question is did the “fact finding” committee interview those who were present at the time and attended in person to get their take on the situation uninfluenced by “purported translations” on the video? In the report it states that Mr. Yaw Mankatah Asare and Ms. Nangamso Gumbe were interviewed. The latter’s interaction, however, is completely missing from the report, which is in and of itself highly irregular. In the case of the former, the report states that “He was asked whether as a moderator he sought the consent of patrons before the event was filmed, to which he responded in the negative.” Thus, according to the report, the extent of interacting with him was simply as a means of

implicating me rather than actually finding out the impact of captions on those who were live and in person and did not see any of them. Indeed, a signed and stamped copy of the petition entitled “PETITION: REINSTATE Q̄BÁDÉLÉ KAMBON AS COORDINATOR OF THE IAS FILM SERIES” has been made available to me and several of the signatories were present at the event and could have been asked directly questions on what transpired during the post-screening discussion to get their views. Any reactions they had to Dr. Richmond Kwesi’s advocacy of violence, therefore, would be uninfluenced by captions and these reactions could be cross-referenced with those online to actually establish if supposed disaffection directed at Dr. Kwesi was due to captions or due to what he actually said and his disruptive behaviour during the post-screening interaction. Thus, the captions added to the video could serve as an independent variable to be tested to see whether attendee thoughts and reactions were based on what was written accompanying the video or on what Dr. Richmond Kwesi actually said as transcribed above. Per the report, this opportunity was missed in favour of building a case to reprimand and sanction me. The fact-finding committee’s job, per its name, must be to find facts rather than to prosecute on the basis of presupposition and assumptions. Again, as researchers and scientists, to be objective, ascertaining the effect of captions could be done by interviewing those who were present and who did not see them. Similarly, and as noted previously, in the case of online viewers who saw the comments, one could equally reach out to them to ask them if their reactions were based on actual statements Dr. Richmond Kwesi made in the video advocating violence against those he deems as vigilantes or based on what was written by simply asking them rather than taking action on the basis of presupposition.

It should be noted that several of the petitioners who were also present that day and could have been interviewed included:

1. Dr. Carnita Groves
2. Ms. Jembe Moro
3. Ms. Johnette Johnson
4. Ms. Nabeela Abubakar

The voice of these petitioners, who were actually present at the event, is not heard in the Director’s letter of 29 April 2019, and the committee would have done well to establish the impact of the written captions by interviewing them uninfluenced by “purported translations.” Indeed, the petition indicates that they rather heard what was actually said and what can also be seen from the transcription that a general comment was made with specific reference to past leaders in the video from 25:13-26:51, which Dr. Richmond Kwesi chose to take personally. In the words of noted psychologist Dr. Carnita Groves who was present, speaking at the time, and obviously uninfluenced by any captions in the subsequent video:

55:41-56:55

“Let me finish, let me finish. **If you’re taking something personal, I think it’s because you’re making it personal.** Because if you weren’t in the room and we’re having this exact conversation, would it be attacking? And we have had this exact conversation. So, what makes it attacking when you’re here vs. when we’re having this exact conversation when you’re not. Now on the issue of your wanting your wife to see this film, no one has yet said we disagree, she shouldn’t be in the room. No one has said that. Whether you bring her here, whether you don’t bring her here, that’s your prerogative. I’m assuming you have a reason why what you’re doing what you’re doing. So please, **you have to also take some responsibility for how you’re feeling and not project it onto, onto the difficulty of the conversation.** Because let me guarantee you, let me guarantee you, if I was sitting here married to an Arab man, if I was sitting here married to an Asian man, if I was sitting here married to a white man and this this discussion came up, I guarantee you I’m gonna be feeling a kinda way. I guarantee you I’m gonna start feeling a little bit turbulent here. Why? Because I’m married to this guy. **So, I get**

it, but let me just say I think you're making it personal when it's not really personal.”
(bold emphasis added)

Dr. Groves' observation says in plain language the meaning of the parables and proverbs I cited: that Dr. Richmond Kwesi was making a general conversation about what was just mentioned in the documentary personal, thus making a self-indictment when the documentary and the discussion were not about him and his personal marital situation that he injected into the discussion. In my humble opinion, the decision of the fact-finding committee to not represent the voices of attendees which, per the petition, are in direct opposition to the committee's position is highly irregular if the goal is to actually find facts rather than to operate on presupposition and confirmation bias. Further, if IAS is truly concerned about our guests, why not actually dialogue with guests to find facts rather than to simply prosecute and substantiate charges based on assumptions?

Procedural Irregularities: Apparent failure to interview wife of Dr. Richmond Kwesi to establish whether she “surely” felt offended by a statement that was never made

Again, according to the Director's letter of 29 April 2019, “the Committee established that some of your statements as directed at Dr. Richmond Kwesi were inappropriate and offensive.” Firstly, my statements were not directed at Dr. Richmond Kwesi. The letter further stated that “the Committee was of the view that Dr. Richmond Kwesi's wife, who was present at the event, would surely have felt offended by your comments that she was ‘the enemy’ on account of her race.” At no point did I say that Dr. Richmond Kwesi's wife was ‘the enemy’ on account of her race. I would humbly request that the Committee and/or convener of same furnish me with the exact quote timestamped where this supposed statement was made. If this cannot be done, I would request that the Director's letter be retracted on the basis of the falsehood of that statement as it may constitute libel. As noted previously, my comment was about African leaders of the past without any reference whatsoever to Dr. Richmond Kwesi or his wife in particular and my “purported translations” merely highlighted what he actually said and can be verified by video evidence. It is also clear that I did not refer to the man's wife as “the enemy,” but was making a general observation about a historically documented demographic group's actions vis-à-vis African people as we just saw evidence of in the film “Concerning Violence.” Clearly a statement that was never made cannot be directed at anybody.

Procedurally, this also begs the question of did the fact-finding committee actually interview the wife of Dr. Richmond Kwesi to establish what she felt or did not feel as fact? The adverb “surely” expresses certainty based on established fact. The report of the fact-finding committee is devoid of any mention of such an interview taking place. If such an interview did not take place, again, the committee recommendations seem to stem from confirmation bias rather than actually establishing facts. Again, based on the content of the letter and the fact-finding committee's report, it appears this was not done. If not, how am I to be reprimanded and sanctioned based on what someone might have felt (not surely felt) about what was not said while there is absolutely no concern for a man coming to an IAS programme to advocate violence against segments of the Ghanaian population that he subjectively deems to be vigilantes? By failing to establish presuppositions as facts, the fact-finding committee seems to have jumped over or intentionally ignored facts and evidence that would be in my favour while selectively highlighting those that are not.

Procedural Irregularities: Apparent failure to avoid arbitrary and unfair double-standards whereby fact-finding committee convener, chair, and member post images and videos of IAS events to their personal accounts without consent of those appearing therein

In the Director's letter of 29 April 2019, it states that “The Committee found that in so far as the consent of patrons present at the event was not sought before the event was filmed and posted on the internet,

your conduct was unethical.” This appears to be a double-standard as the convener of the fact-finding committee (Prof. Dzodzi Tsikata) and members of the fact-finding committee (Prof. Adomako Ampofo, chair; Dr. Mjiba Frehiwot, member) themselves regularly post images and videos to their personal Twitter accounts (with captions) while tagging other members of the fact-finding committee without seeking consent of patrons as recently as a few weeks prior to the IAS Film Screening event in question as shown below:

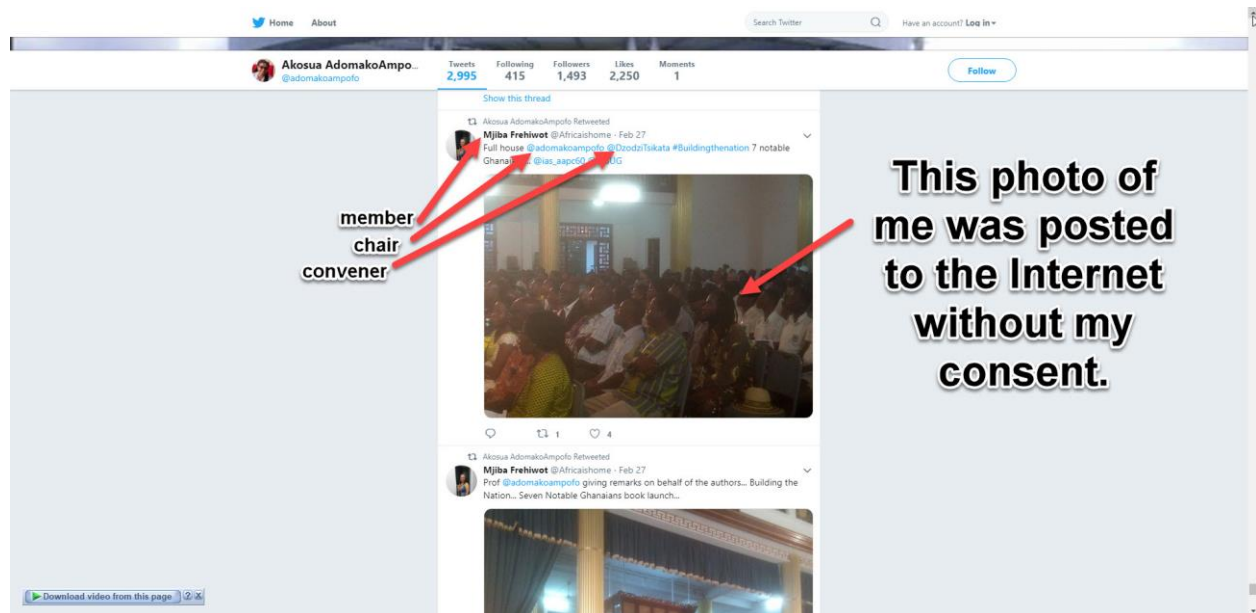


Figure 3: Twitter tagging and retweeting between convener and members of the fact-finding committee sharing images and videos with captions taken and uploaded to personal accounts without consent of patrons just a few weeks prior to the IAS Film Series event in question

Given that the fact-finding committee members, as well as convener (Prof. Dzodzi Tsikata) regularly post images and videos of IAS events with captions to their personal accounts without consent of patrons (including myself) while regularly tagging each other on them, I am of the considered opinion that this constitutes a procedural anomaly and that it might have been appropriate for those members to have recused themselves from the process given that they were aware at the time that they regularly engage in the activities that I am being reprimanded and sanctioned for. Not only this, but they were aware that they had just done the same a few weeks prior to the film discussion in question (see Appendix A). Signatories of the aforementioned petition have also made it known to me that their own images and videos have been uploaded to the Internet to personal accounts and the IAS channel after attending IAS events without their consent. This pattern is not only true of individual committee members, but this is standard procedure for IAS as a whole:



Figure 4: Screenshot of Video from immediate past IAS Kwame Nkrumah Chair, Prof. Horace Campbell's Farewell Lecture posted to Official IAS account without consent of patrons

This begs the question of how the fact-finding committee was convened? On what basis? In my humble opinion, the number one criterion for being a convener or a part of such a committee should have been that they themselves should not be engaging in the exact same practice that I am being reprimanded and sanctioned for lest we be the ones to cast the first proverbial stone. My point in bringing up the obvious double-standard whereby the Director and her close Twitter/Institute friends post images and videos to their personal accounts without consent of those appearing therein is that there should be a clear IAS policy in this day and age where all of us are posting images and videos online of IAS events and beyond. If this is the double-standard that it appears to be, it begs the question of why is there one set of rules applied for those in power and their close friends and another set of rules--selectively enforced--for me, in violation of the same codes being invoked for reprimanding and sanctioning me? This appears to be a classic case of double-standards and abuse of power. Further, in attending and participating in IAS events, it should be noted that I am the only one I know of at IAS who has ever regularly requested permission orally and in writing to capture peoples' likenesses at programmes. Examples of this appear in Appendix D with the original notice that appeared on the (Nana) Kwabena Nketia Conference Hall door and the consent form first introduced during my time as IAS Seminar Coordinator. Mr. Yaw Asare, the moderator, may have failed to do so at this particular programme due to an oversight, but this is standard practice and can be readily seen at the beginning of prior Film Series discussions during the semester. Further, the note on the door of the Nketia Conference Hall mentioning that video would be captured there and that attendance is understood as consent has been removed by someone at some time prior to the Film Series discussion in question as shown in the figure below:



Figure 5: The consent notice of filming taking place in the Nketia Conference Hall has mysteriously disappeared from the door

While I do not know who authorized the removal of the sign, I do find it odd that it was removed prior to this situation of sanctions on the basis of lack of consent.

Procedural Irregularities: Apparent failure to establish who has leveraged whose brand and apparent double-standard of dissemination strategies

According to the Institute’s website:

“The Institute carries out this mission by engaging in the regeneration of Africa and her people through knowledge production, **dissemination**, application and preservation.” (bold emphasis added)

<http://ias.ug.edu.gh/content/about-ias>

In the Director’s letter of 29 April 2019, it was stated that “you leveraged the brand of the University to promote your own brand.” This begs the question of who is benefitting from whose brand given that I have 8,400+ subscribers to the University’s 2000+ subscribers and the Institute’s 386 as shown in Appendix B. Indeed, long before I joined the Institute, I had several thousand more subscribers than the entire University of Ghana and the Institute of African Studies combined and this is still the case. It should also be noted that before I started building the IAS channel, it had 18 subscribers. It is now 386 with the most popular videos there being the ones that I uploaded. I joined the Institute in 2014 with more subscribers than both of the aforementioned accounts have achieved to date as I’ve been active since 2007 and my most watched videos are NOT related to the Institute whatsoever as shown in

Appendix C. In Appendix C, in a side-by-side comparison, when I uploaded the exact same video at the same time to the IAS channel and my own, the one on my own channel garnered 12,277 views (203 likes) to the same video on the IAS channel with 621 views (15 likes). In another video posted to both places, the video on my channel enjoyed 4,294 views (115 likes) to the one I uploaded to the IAS channel with 826 views (18 likes). It should be noted that the average views of IAS film series videos posted to the IAS channel alone (and not also to my personal channel) is 161.6. With 826 and 621 views respectively, those two IAS videos that were also posted to my personal channel have benefitted in terms of view count in alignment with IAS's stated goal of dissemination dwarfing videos posted to the IAS channel alone. In fact, as shown in Appendix C, these two videos are the most watched of all Film Series videos, only being outpaced by IAS Seminar Series videos (that I also innovated and uploaded, but which do not compare to the popular videos on my personal account). This shows that they have gotten a boost from the association with videos on my channel rather than the reverse. If the Institute's means for carrying out its mission is related to dissemination as indicated on the Institute's website, it should be clear that rather than leveraging the Institute or the University's brand, the situation is quite the opposite in reality. Indeed, the most popular videos on my personal channel have absolutely nothing to do with the Institute or the University as also shown in Appendix C.

When I notified the Director in writing of my video uploads of the IAS Film Series discussions to my personal channel including direct links in the letter in the attachment sent to her, Dr. Nanbigne (then Head of Section), and Senior Assistant Registrar Mavis Addotey, it was with a view to reaching a wider audience for innovative public dissemination and engagement. I would assume that this would also be the same rationale for the convener of the fact-finding committee, the chair and member(s) of the fact-finding committee uploading images and videos of IAS events to their personal Twitter accounts (albeit without oral or written consent of those appearing therein) while tagging each other and retweeting same to each other just a few weeks prior to the event in question, (which, again, calls into question the objectivity of the convener and said members of the fact-finding committee). Further, it should be noted that I informed the Director of my dissemination strategy for the Film Series using my personal channel, my own Abibitumi Kasa-purchased equipment, and video production software on Friday, 23 December 2016 at 12:44 PM in a tracked email copied to Senior Assistant Registrar Mavis Addotey and, then Head-of-Section Dr. Edward Nanbigne (also a member of the fact-finding committee). Again, this letter provided her with the direct links to IAS Film Series videos disseminated on my channel, the number of views to date at that time, as well as notification that I was actively training Graduate Students and Assistants on videography and photography and they were handling my own equipment (again, purchased by Abibitumi Kasa and not the Institute of African Studies) to do this. While the programme is an IAS programme, the video production is an Abibitumi Kasa video production as I receive no support in whole or in part in terms of camera, editing, graphics or any other part of the video production process from IAS and all costs for same have borne by myself as an individual and/or Abibitumi Kasa. If my dissemination strategy, which demonstrably reaches tens of thousands more members of the public than if such videos appear on the comparatively smaller IAS subscriber base alone, was a problem, it would have been appropriate to have been informed of this when I sent the Director my report back in 2016 rather than via a reprimand in 2019. It should also be noted that in the years since I have been coordinator of the Film Series, IAS has not furnished a single film or video for screening. If using personal resources to aid in dissemination is a problem, this should be reciprocal in that the resources of individuals should not be leveraged to build the University's/Institute's brand--both with comparatively smaller online presence than my own YouTube channel, funded personally and by Abibitumi Kasa.

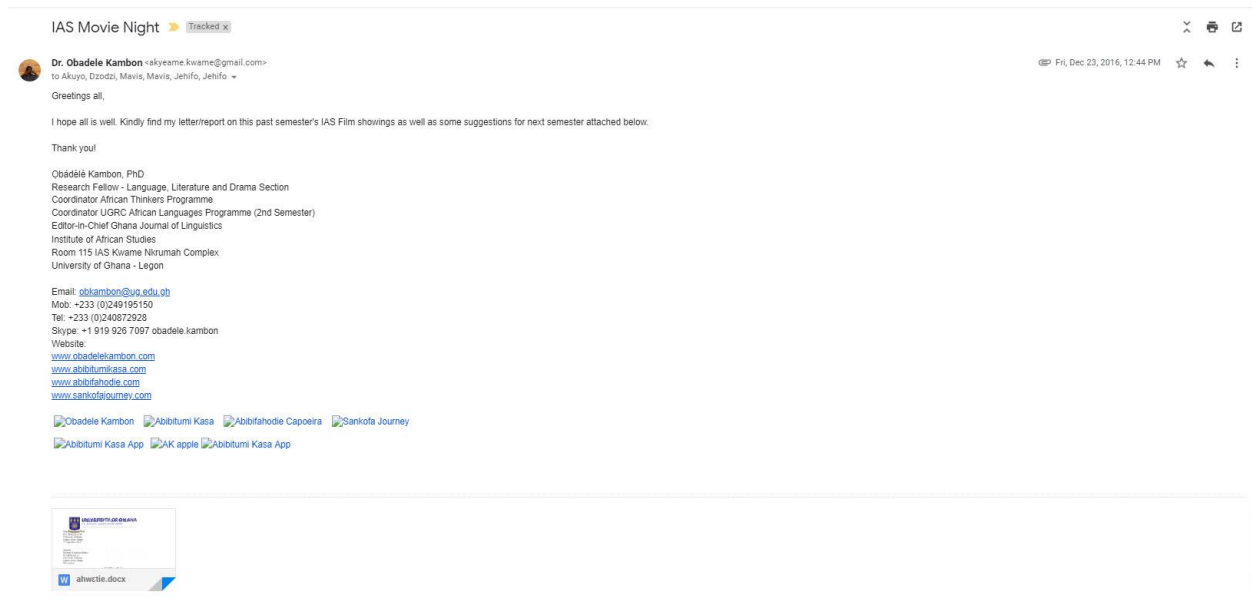


Figure 6: My tracked email to Prof. Tsikata, Dr. Edward Nanbigne, and Senior Assistant Registrar Mavis Addotey with the attachment detailing my dissemination strategy as IAS Film Series Coordinator (See Appendix F)

In the Director’s letter, it states that:

It was also an embarrassment to the University because the event took place in a University property, and you moderated the programme in your capacity as an employee and representative of the University. In doing so, you leveraged the brand of the University to promote your own brand. This in the view of the Committee was in breach of Section 13.4 of the University of Ghana Code of Ethics.

The fact-finding committee noted correctly that it interacted with “Mr. Yaw Asare who was the moderator of the said event.” How can I moderate a programme in my “capacity as an employee and representative of the University” when the fact-finding committee itself has rightly admitted that it was aware that I was not the moderator of the programme, Mr. Yaw Asare was. Indeed, if the fact-finding committee members had actually attended film screenings, they would have noted that throughout the semester, I took a back seat while students stepped up to moderate post-screening discussions. As such, as mentioned to the fact-finding committee,

Dr. Kambon stated that the views expressed during the film series were his personal views as an individual which would also be evident to the audience/patrons. The Committee asked whether on that fateful day of 14 March 2019, he did not see any conflict in reference to his particular stance on an official platform, especially as the only Fellow present, which gave him a lot of epistemic power, to which he responded that even though he agrees that he was the only Fellow at that event and the audience may have perceived him as representing the Institute at the function, he spoke as an individual and not in his capacity as a Fellow.

Indeed, at no point in the video or elsewhere do I state that my position is an official Institute or University position. I am clear that many on staff may heartily agree with Dr. Kwesi’s point that we should use violence against sections of the Ghanaian population arbitrarily described as vigilantes while arguing on the other hand that we must be “better than” violent colonizers. Given that the actual content of Dr. Richmond Kwesi’s statements, which I personally see as problematic, has not been addressed by the fact-finding committee nor its convener, it may have indeed been appropriate that I did not assert that my words were in my capacity as a Fellow or representative of any Institute position especially

without having previously surveyed Fellows on their opinions on xenophobic/Afrophobic violence. Indeed, given my previous experience with Gandhi Must Fall/Gandhi Must Stand movements, I have not and did not assert that my position is representative of an Institute/University position.

This aside, the committee has failed to research into the facts of how the Institute's explicitly stated mission of dissemination was rather boosted by association with my "personal brand," which is clearly seen vis-à-vis IAS video views when videos are posted to my channel alone, compared to when they are posted to both channels, and when they are posted to the IAS channel alone. The committee has also, troublingly, failed to note the double-standard by which the convener, chair, and member(s) of the fact-finding committee also disseminate IAS-event photos and videos with captions via their "personal brand(s)".

Due to failure to establish facts regarding supposed leveraging of the University brand and the double-standard whereby the convener and members of the fact-finding committee post IAS-event-related images and videos with captions on each one, the ostensible violation of Section 13.4 of the University of Ghana Code of Ethics must also be rejected, in my humble opinion. Otherwise, the convener and members of the fact-finding committee should also be subject to a reprimand and sanctions rather than being given preferential treatment.

Procedural Irregularities: Not being provided with report or petition after my request of 10 May 2019 until 5 June 2019 (report only).

I would also like to note that I was not provided with a copy of the fact-finding committee's report until 5 June 2019. This was the exact same date that I received a copy of a letter from Dr. Peter Narh (See Appendix E) accepting to be the new IAS Film Series Coordinator. This was also only one day prior to the matter being discussed at the 6 June 2019 Fellows' Meeting. I was not given sufficient time to read, process nor respond to the report prior to actions being taken indicating that these actions were simply foregone conclusions regardless of due process or any other considerations.

Procedural Irregularities: No procedure for appeal outlined or entertained prior to taking action and without allowing for me to access and read the report prior to said action

It should also be noted that in the Director's letter of 29 April 2019, no procedure for appeal was outlined. Further, no response nor appeal was entertained prior to taking action and without allowing for me to access, read, and respond to the report prior to said action indicating prejudicial bias on the part of the decision-maker. Indeed, I did not receive the report until 5 June 2019 although the decisions taken on its basis were discussed at the Internal Management Committee meeting of 30 May 2019 and again at the aforementioned Fellows' Meeting. While the convening of a fact-finding cum prosecutorial committee gives the ostensible appearance of fairness, proceeding with reprimands and sanctions without appeal or response as well as follow-up actions indicate that the verdict was already decided and indeed predetermined before these procedures actually began.

Conclusion

While I do not know the cause of the shift of the fact-finding committee from finding facts to operation as a de facto prosecutorial team and the application of clear double-standards, I can say without a doubt that my contributions to IAS are above and beyond those of Dr. Richmond Kwesi. I have coordinated IAS write-shops, revamped the Thursday seminars, edited the IAS newsletter, coordinated the African Thinkers courses, published in the IAS journal, coordinated the IAS and UGRC Films (with all films coming from my personal collection), coordinated the Black History Month Film Festival, organized/participated in conferences at IAS, served on the Publications Committee, the Departmental Teaching Assessment Committee, the Academic Resources Committee, the Internal Management Committee, Ministry of the Future meetings leading to citizenship for diasporans, designed

flyers/posters, hosted free mdw ntr study groups open to the community, etc. Dr. Richmond Kwesi's contributions to IAS, on the other hand, seem to include the advocacy of violence against segments of the Ghanaian population he labels as vigilantes and, according to fact-finding committee member, Dr. Mjiba Frehiwot, attending an IAS job talk once upon a time. Why therefore, does he enjoy excessive and unfair IAS institutional support whereby a fact-finding committee serves as his de facto prosecutorial team? If there are some factors of which I may be unaware that may cause the convener of the committee and members thereof to ignore Dr. Richmond Kwesi's advocacy of violence against segments of the Ghanaian population while choosing to hear things that I did not say, I would like to know what the factors involved in this double-standard may be. Why am I being thrown under the proverbial bus at the first opportunity while Dr. Richmond Kwesi's advocacy for violence is not only not being reported to his Head of Department, but is apparently inaudible if not supported by the Director and the fact-finding committee? This is particularly troubling in light of recent instances xenophobia (more appropriately termed Afrophobia/blancophilia) in South Africa.

In my opinion, this is an attack on my academic freedom using technicalities and formalities to silence me; in an academic environment, especially in light of contemporary discussions on xenophobia in South Africa, a discussion on the substantive issue would be in order. Rather than fostering such discussion and public engagement, it appears that I am being railroaded and silenced. This is not the first time that I have been subjected to what, in my view, amounts to academic bullying and abuse of power at IAS.

In conclusion, with all due respect:

In an academic setting, is it not woefully inappropriate for people's ideologies and individual agendas to result in me being subjected to any treatment which may be construed as a witch hunt in pursuance of a personal agenda or ideologically-motivated vendetta?

Does it not appear that the Director of IAS is using/abusing her power, suppressing academic freedom, and subjecting me to academic bullying, and as I have felt in the past when she removed me as Coordinator of the African Thinkers Courses, requested that I not present a talk on "Why Gandhi Must Fall," which I had previously announced that I intended to do via email, and now with her request that I step down as Coordinator of the IAS Film Series and UGRC Film Screenings, among several others? Is this not a troubling pattern, which in light of the current situation, points to suppression of academic freedom by the Director? The clear double-standards and lack of due process in this instance raise questions with regard to similar instances in the past.

Should I be subjected to an inquisition aimed at substantiation of opinion under the guise of "fact-finding?" Should I be given the appearance of a fair and just hearing, even though the premeditated verdict was already decided before said hearing actually began?

Is it not inappropriate that I be removed as IAS/UGRC Film Series Coordinator under circumstances of coercion, lack of due process, and suppression of academic freedom?

While the views expressed in the Director's letter show partiality to the colleague who I was not even aware was a colleague, Dr. Richmond Kwesi, I am open to meeting with him to resolve our differences via dialogue and mutual understanding. However, I do not want to be coerced into rendering "a verbal apology to Dr. Richmond Kwesi in my presence at my office" as there is nothing in any University code that mentions anything of the sort. It is also not clear what I am supposed to apologize for given that I did not make the statement that I am accused of.

In sum, given the serious procedural anomalies associated with the fact-finding committee, in terms of finding facts as well as in its selective application of rules and codes, and application of double-standards, I humbly request that the Director's letter be retracted and removed from my file, particularly as it propagates the blatant and utterly repugnant falsehood that I said that Dr. Richmond Kwesi's wife

“was ‘the enemy’ on account of her race” as reported in the letter of 29 April 2019. Further, the letter is based on double-standards, lack of due process with regard to codes of conduct, and privileged use/abuse of personal/institutional power.

Respectfully,

A handwritten signature in black ink, appearing to read "Obadélé Kambon". The signature is fluid and cursive, with a horizontal line underneath.

Obadélé Kambon, PhD

CC: Petitioners

Appendix A: An abridged sample of fact-finding committee members and convener uploading images and videos of official IAS programmes (with captions) to their personal accounts while tagging each other on same.

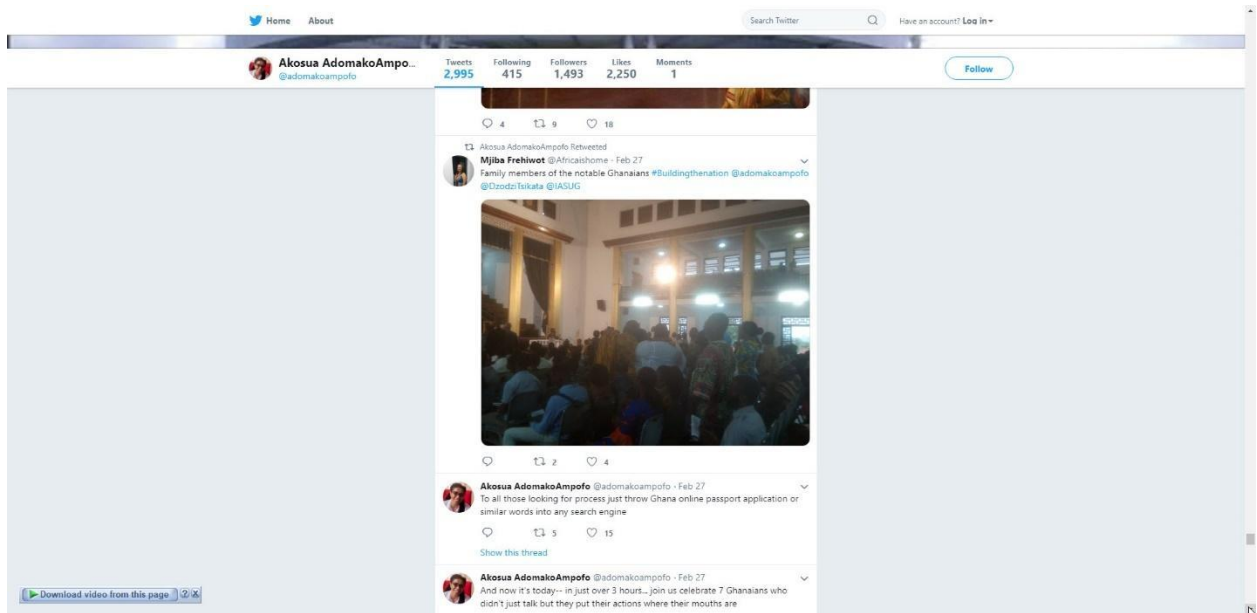


Figure 7: Prof. Adomako Ampofo, fact-finding committee chair retweeted fact-finding committee member, Dr. Mjiba Frehiwot's image of the audience of an IAS book launch while tagging Prof. Tsikata, convener. These are personal accounts. Where is the evidence of consent given by the 100-plus patrons present and appearing in the captioned image?

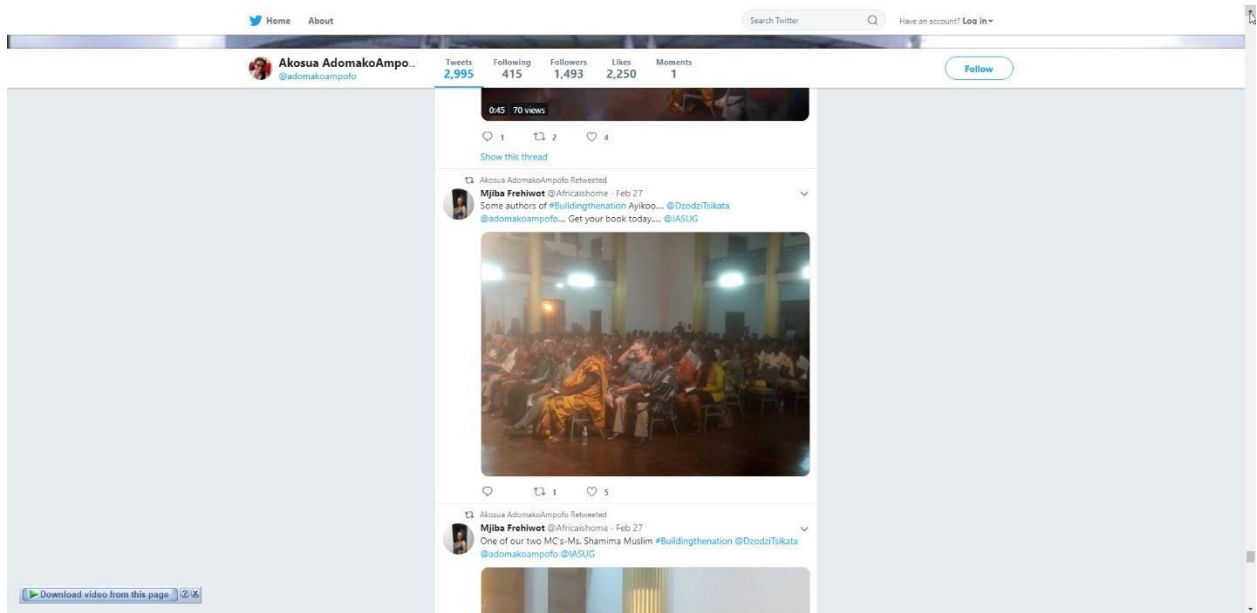


Figure 8: Personal accounts. Where is the accompanying notice of consent of patrons at this IAS book launch event? Again, chair, member, and convener of fact-finding committee are posting and reposting images of dozens if not hundreds of attendees.

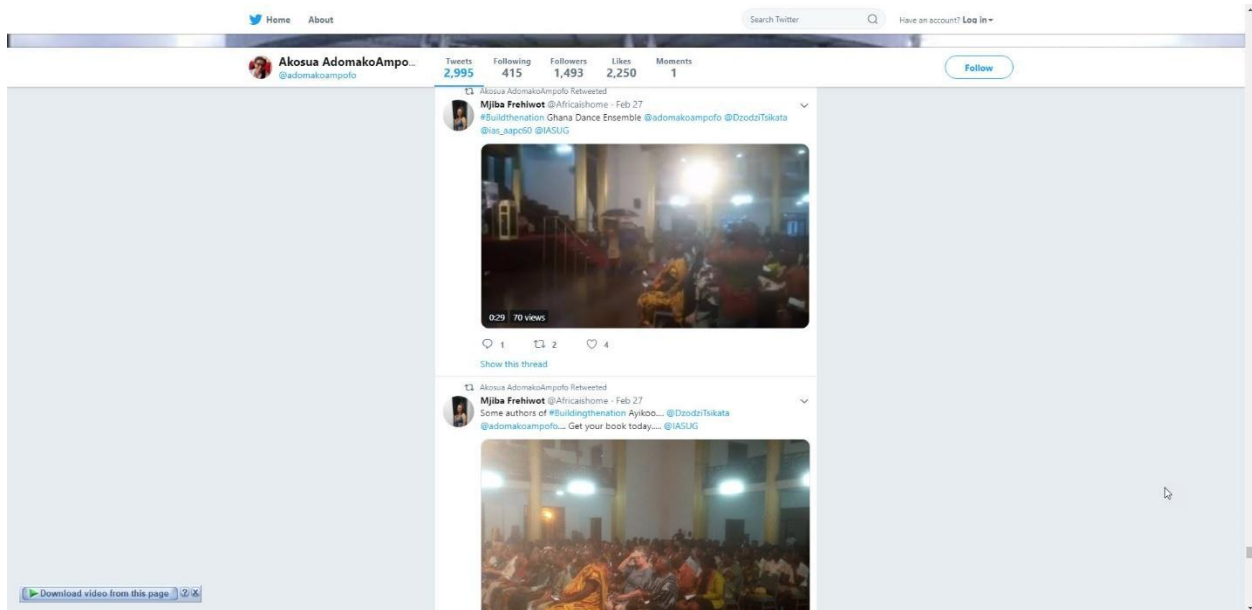


Figure 9: Video (with accompanying captions) posted to personal account of fact-finding committee member Dr. Mjiba Frehiwot, retweeted by Prof. Adomako Ampofo, also via her personal account, while tagging convener Prof. Dzodzi Tsikata's personal account. This is an IAS programme (book launch), which took place just a few weeks before the Film Screening event, the video of which was similarly posted to my personal account.



Figure 10: Fact-finding committee convener, Prof. Dzodzi Tsikata's personal account used to tweet images of participants at an IAS programme (the All-African Peoples' Conference) while tagging member Dr. Mjiba Frehiwot and chair, Prof. Adomako Ampofo.

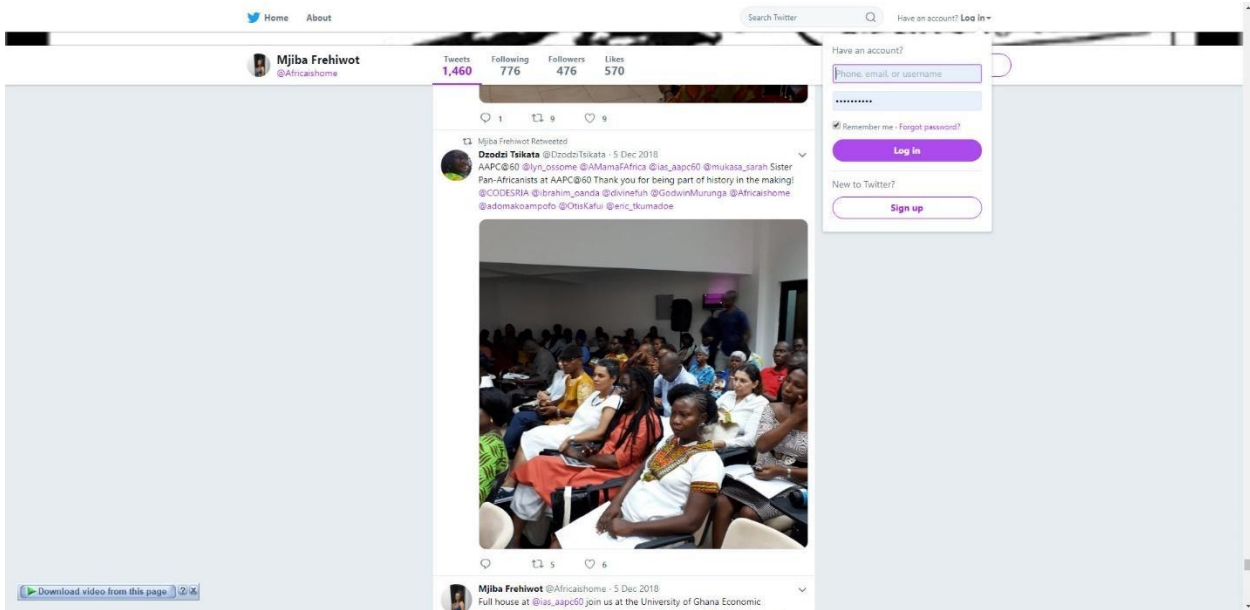


Figure 11: Fact-finding committee convener, Prof. Dzodzi Tsikata, uploading images of dozens of participants at an IAS programme to her personal account with accompanying captions. It should be noted once again that fact-finding committee chair, Prof. Adomako Ampofo and member Dr. Mjiba Frehiwot are tagged on the image



Figure 12: Prof. Dzodzi Tsikata uploading images of dozens of participants at an IAS programme to her personal account with accompanying caption. It should be noted once again that fact-finding committee chair, Prof. Adomako Ampofo and member Dr. Mjiba Frehiwot are making each other aware that they are posting images of participants but with no evidence of consent forms or otherwise. Is attendance at a public IAS programme tantamount to consent in this instance?

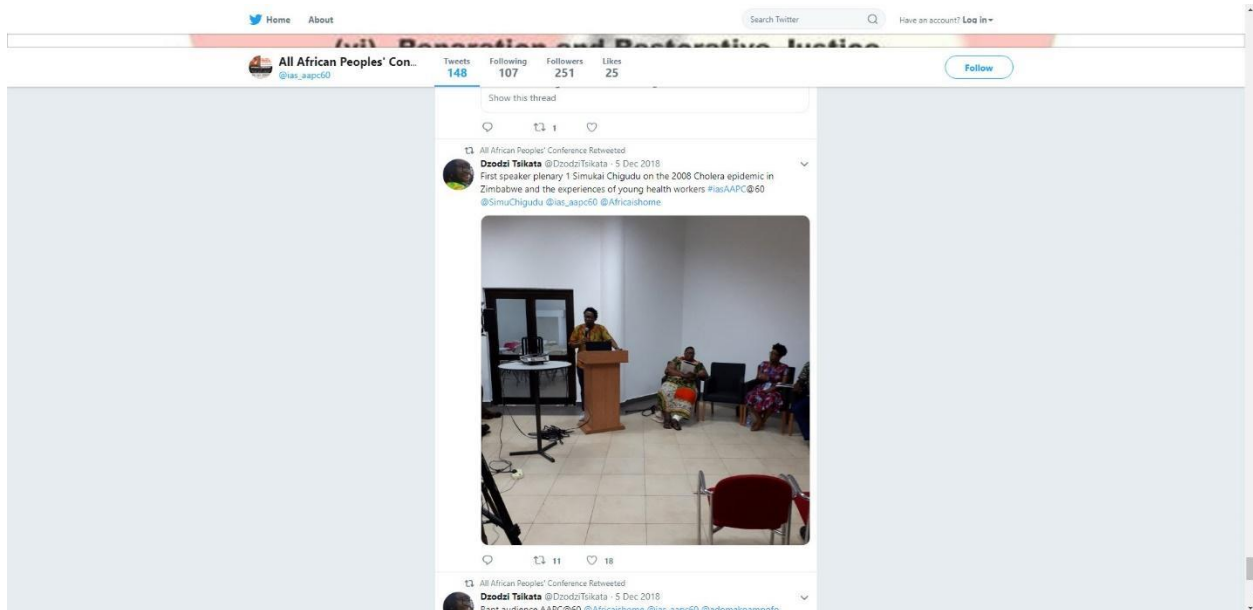


Figure 13: Prof. Dzodzi Tsikata uploading images of participants at an IAS programme to her personal account with accompanying caption. It should be noted once again that fact-finding committee member Dr. Mjiba Frehiwot is tagged. Is posting images and videos of IAS event participants (with captions) to personal accounts acceptable?

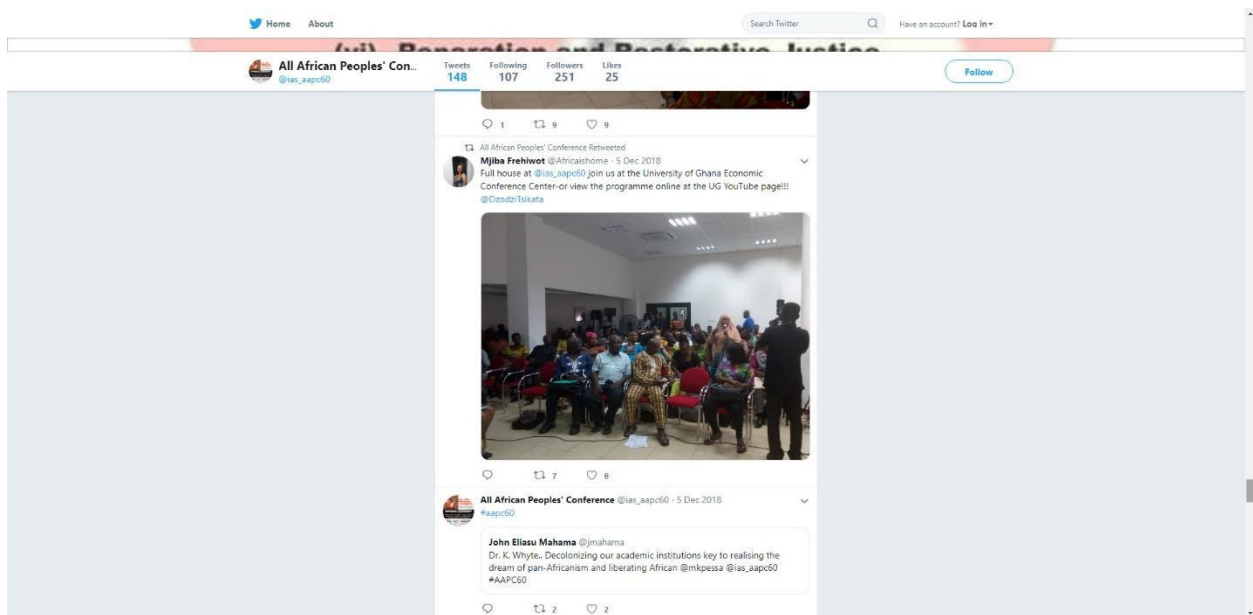


Figure 14: In this image, we see that the caption by fact-finding committee member Dr. Mjiba Frehiwot notifies us that the UG YouTube page can also be followed. In the Q&A in the YouTube videos, members of the audience also appear just as they do in this photo. Did each participant in this public IAS programme give Dr. Frehiwot consent for their likeness to appear on her personal account? Was this done in the University channel's video? If so, where is the evidence? If not, why the double-standards?

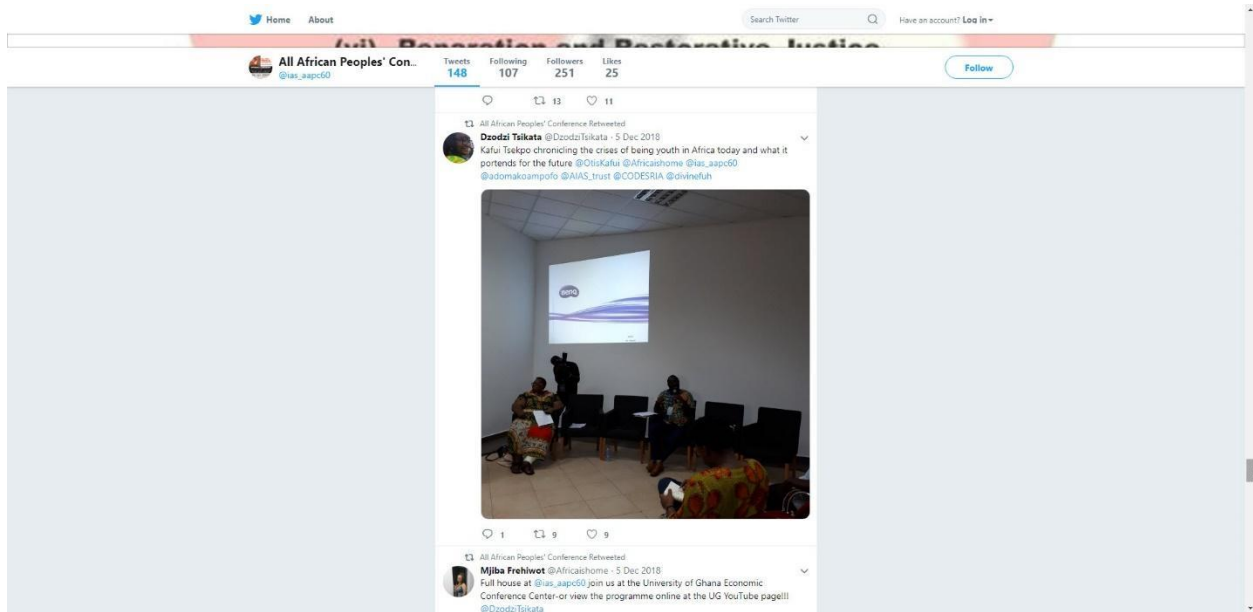


Figure 15: Prof. Tsikata and Dr. Frehiwot (with Prof. Adomako Ampofo tagged) again sharing images of participants (with captions) at an IAS programme



Figure 16: Captions added on Prof. Tsikata's personal account

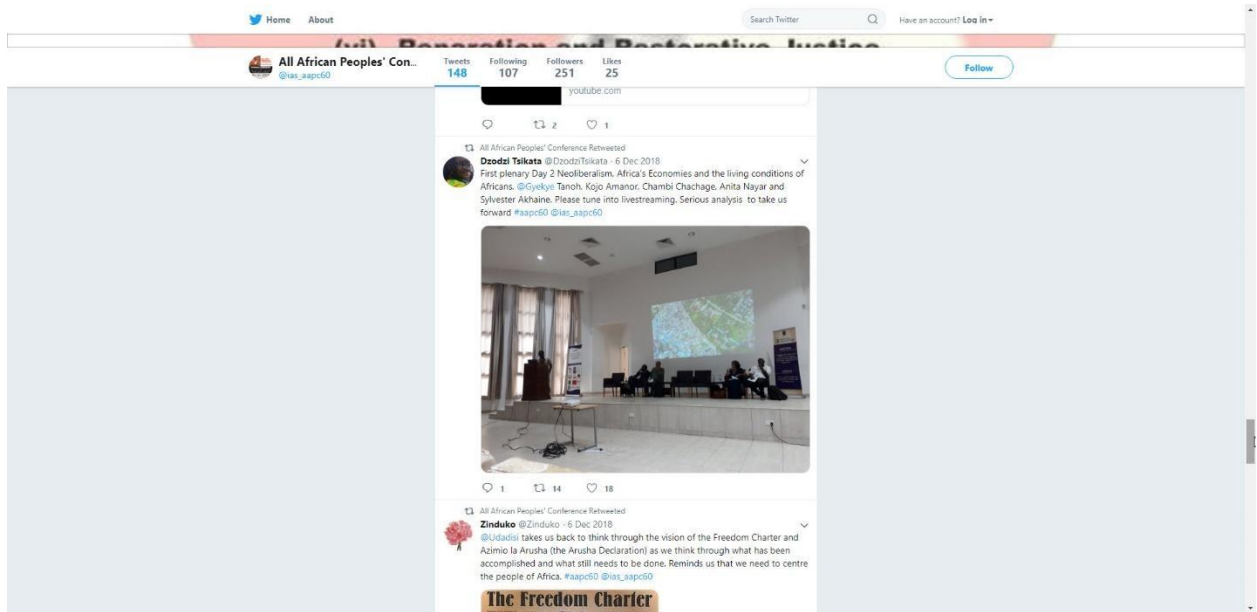


Figure 17: More captions on Prof. Tsikata's personal account

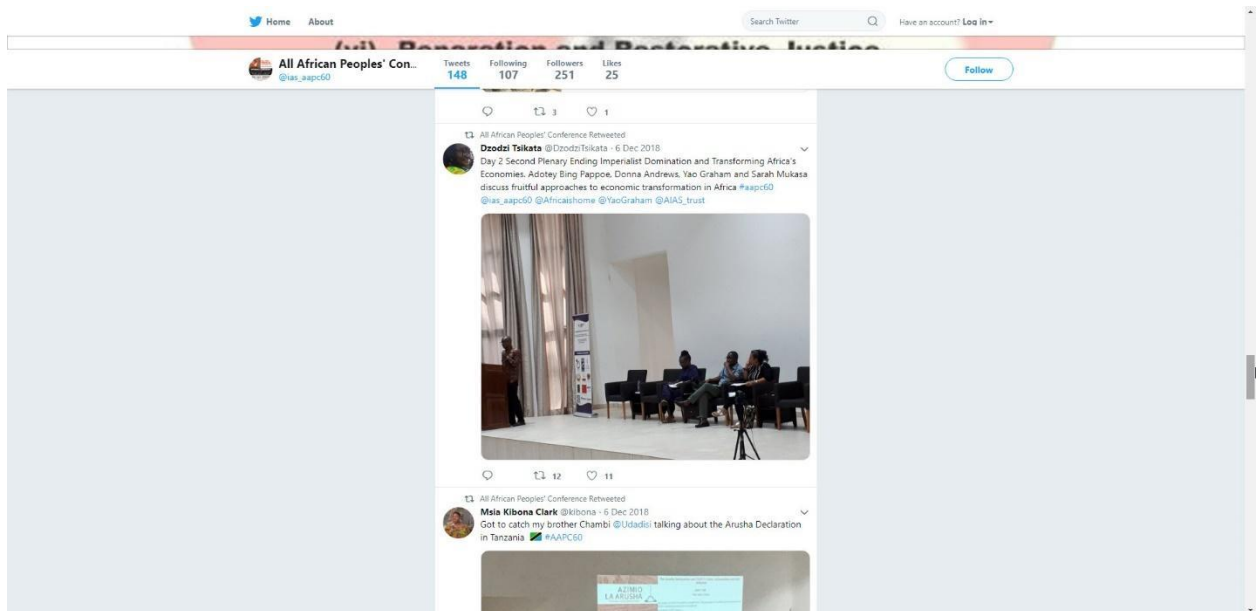


Figure 18: Prof. Tsikata on her personal account tagging Dr. Frehiwot's personal account

Appendix B: Subscriber count comparison

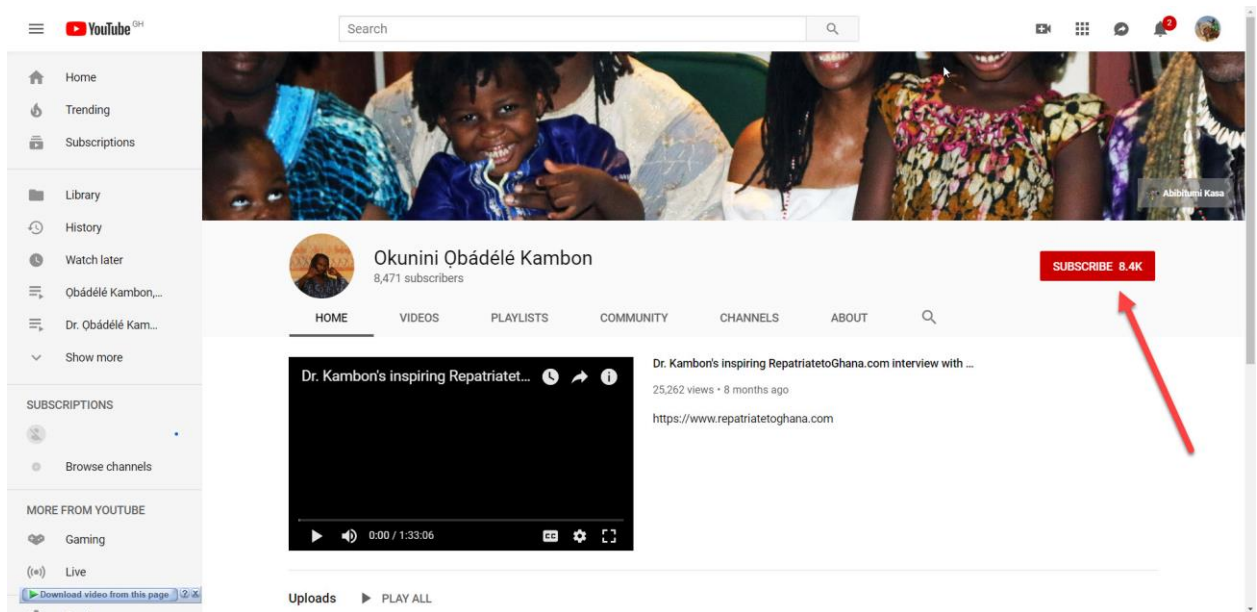


Figure 19: Screenshot showing my 8,400+ subscribers to date

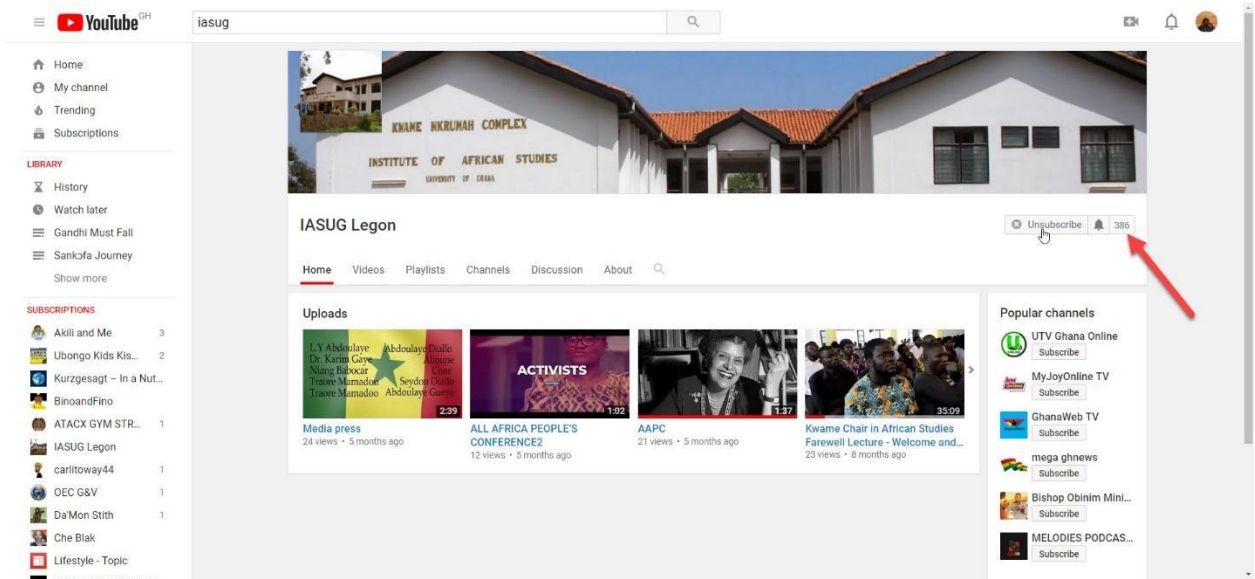


Figure 21: Screenshot showing the 386 subscribers of the IAS Channel to date

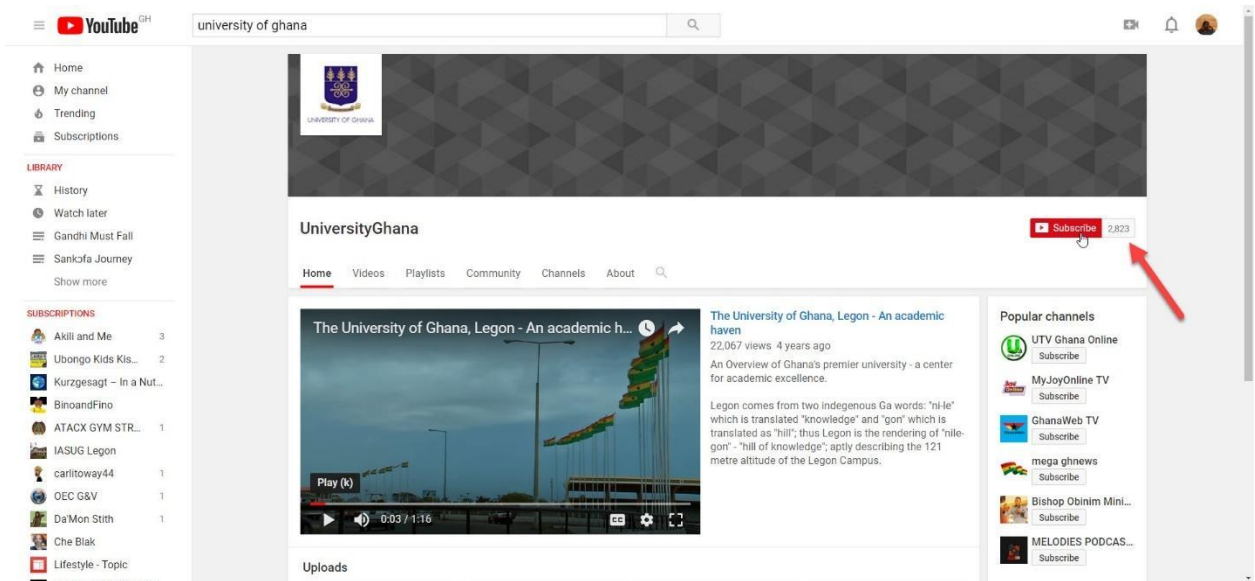


Figure 20: Screenshot showing the University's 2,000+ subscribers to date

Appendix C: Comparison of views on videos uploaded to my channel vs. the IAS channel.

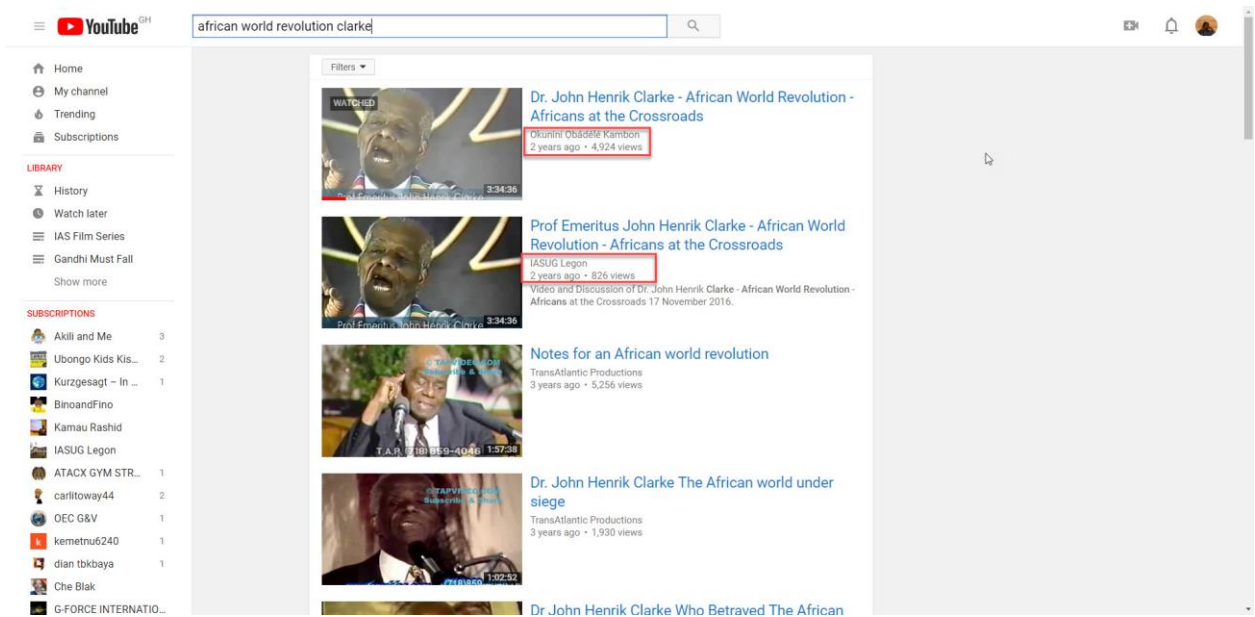


Figure 22: In early experimenting with my dissemination strategy, of which I informed the Director in 2016, it can be seen clearly that IAS dissemination in terms of views pales in comparison with those videos posted on my perennially more popular channel

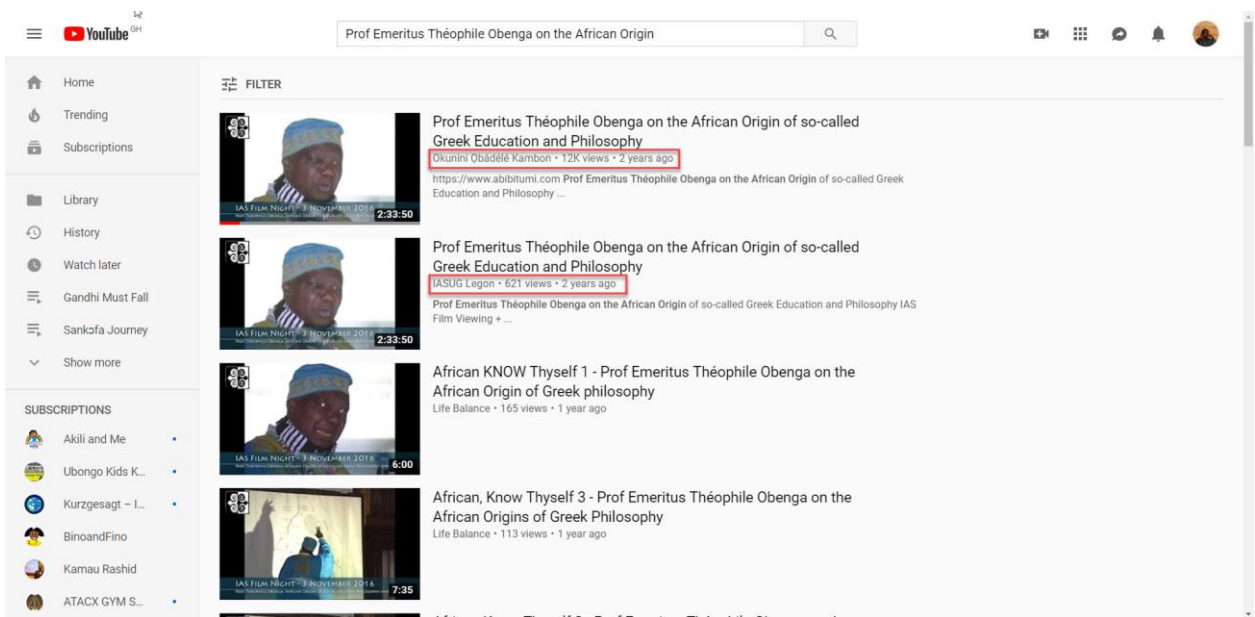


Figure 23: This video is more than 19 times more viewed on my channel than the one posted to the IAS channel. However, this is the second most popular Film Series video on the whole IAS channel. IAS dissemination and public engagement have clearly received a boost via greater exposure through my personal channel. As such, it appears that my “personal brand” has been leveraged to the benefit of the University rather than the opposite.

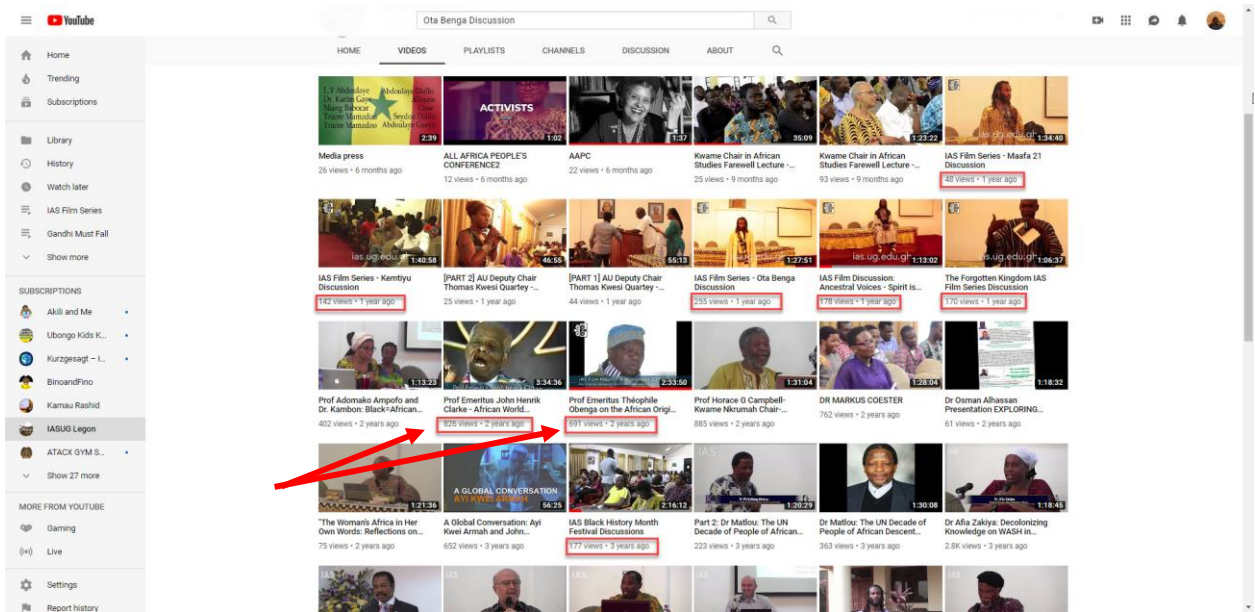


Figure 24: IAS film discussion videos views. The two videos that were posted to both my channel and the IAS channel significantly outperform those that were posted to IAS alone. In terms of dissemination, does it not appear that IAS has rather benefitted from my personal brand rather than vice versa as the most popular IAS videos, which I am also responsible for, rank nowhere close to any of the most popular videos on my personal channel?

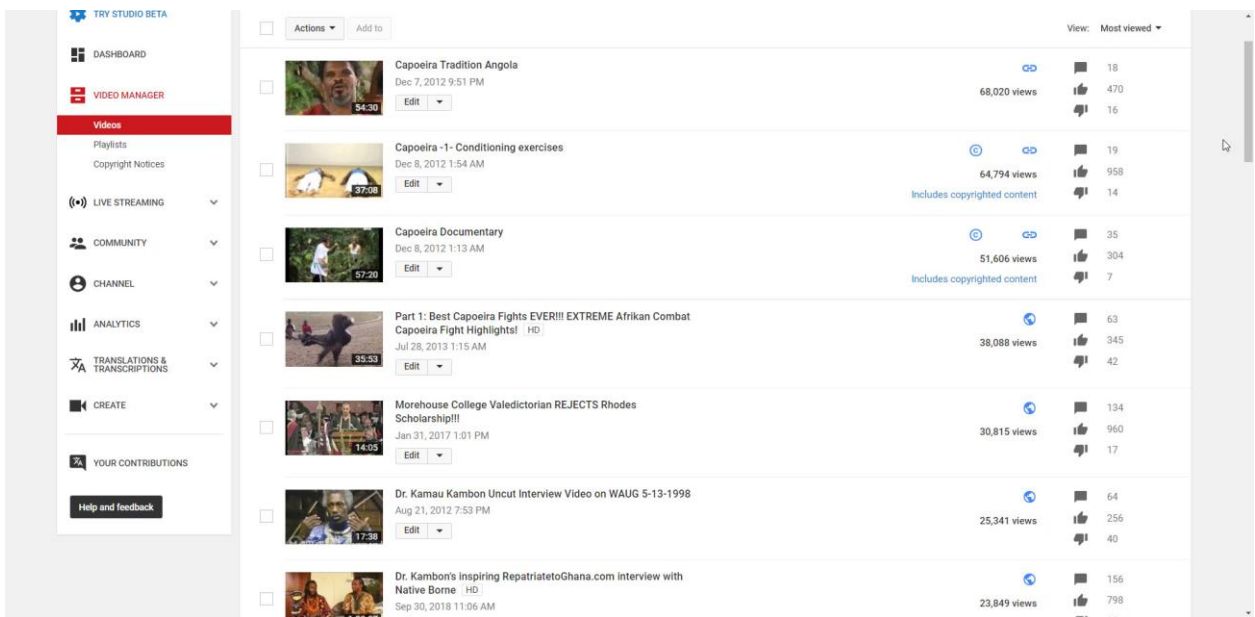


Figure 25: My most popular videos have nothing to do with IAS. Does IAS dissemination efforts, which I informed the Director of in 2016, not rather benefit from my channel which has more than 21 times the subscribers? Are fact-finding committee convener, chair, and members who do the exact same given preferential treatment?

APPENDIX D

pnarh@ug.edu.gh

05 June 2019.

Director
Institute of African Studies
Legon

Dear Professor Dzodzi Tsikata,

Acceptance of appointment as coordinator of IAS film week and UGRC film shows

In response to your letter referenced PF. 25, 402 and dated 17 May 2019, I thank you for appointing me the Coordinator of the IAS Film week and UGRC Film shows, at our Institute of African Studies, effective 02 May 2019 up until 31 July 2022. I fully accept this responsibility on the terms specified in your appointment letter, and will carry out this mandate dutifully.

As you requested, I am liaising with various persons and sections in the Institute towards performing this duty effectively. To this end, I plan to begin the film shows in the third week of August 2019, when students return to campus from the long vacation.

I wish to state that the comprehensive guidelines for the film shows will be presented to you well before the 2019-2020 academic year begins, for your consideration and advice.

Yours sincerely,



Peter Narh, PhD

cc: Dr. Obádélé Kambon
Dr. Irene Appeaning Addo
Dr. Deborah Atobrah



IAS Thursday Seminar Series Video Streaming/Archiving (YouTube) Consent Form



Consent of persons featuring in photographs, video/film or interviews (video/film or audio only), and Managing use of those images and media recordings for live streaming and/or upload on IAS website and/or YouTube.¹

This information is provided to ensure that publication or dissemination of photographs and media recordings featuring identifiable persons to be published in traditional media by the University and/or via University of Ghana websites, including University supply to other sites such as YouTube by IAS personnel is in full compliance with the University's intellectual property rights policy and copyright law.

The following forms and guidance notes are intended for use by University staff:

- who are involved in organising events or activities during which photography or filming or recorded interviews may take place on behalf of the University; **and**
- where the purpose of the use of the images of living individuals and/or sound recordings of their spoken word is for publication or dissemination by the University, including on University websites.

GUIDANCE NOTES cover three areas:

1. Consent - when consent is required of a person(s) whose image is featured in conventional and digital photographs and/or analogue or digital film and/or whose spoken word is recorded in a separate or accompanying sound recording
2. Use – defining the purpose(s) for which the image(s) and/or sound recording will be used by the University – 'Purpose and Specific Purpose'; Press and media; Third party materials in photographed/filmed lectures and presentations; Special considerations when using images and recordings of children and vulnerable adults
3. Copyright – when an assignment of copyright in a commissioned photograph or video/film and/or sound recording or a non-exclusive licence for use of a photograph or video/film and/or sound recording is required.

The forms and notes provided here are not intended for medical/clinical consent and are not to serve as a substitute for NHIS Trust or other medical/clinical care photography consent or patient consent forms, nor are the forms suited for use by Colleges or University societies and clubs. Information on consent forms for use with research subjects should be sought from appropriate Research Ethics Committees.

¹ Based on University of Cambridge Consent Forms



**PHOTOGRAPH / FILMING / INTERVIEW
INDIVIDUAL CONSENT FORM**

This form is used to record the written consent of the person whose image is featured in conventional and digital photographs and/or analogue or digital film and whose spoken word is recorded in a separate or accompanying sound recording.

EVENT/ACTIVITY/PROJECT TITLE: IAS Thursday Seminar Series

DATE OF EVENT/ACTIVITY/PROJECT: April 2, 2015

1. In consideration of the possible dissemination of the photograph(s) and/or film(s) and/or sound recording(s) taken at the above event or activity by the University of Ghana ('the University') I hereby consent to the use of photographs and/or film and/or sound recording ('media recording') of **myself / of my child* / of the vulnerable adult in my legal charge** (delete as applicable)** taken by members of the University or by persons or organisations authorised on behalf of the University for the following Purpose –

Live Streaming and subsequent YouTube video posting

for University archival purposes and to further the work of the University through publication and communication to the public in official University print and electronic publications and promotional material, including but not limited to, distribution and download on the publicly-accessed Internet via University websites which permit third parties to access electronic materials at no charge by webcast, podcast, streaming video, audio only or other technologies and to allow this media recording to be delivered, as managed by the University, to the press, other media and organisations and on the Internet such as YouTube, and for the following Specific Purpose **(details below / N/A) (delete as applicable)**

2. I hereby consent to the taking of photographs, video/film or sound recordings by IAS personnel and that its publication or broadcast of any such image or recording may include full names in accompanying captions***.

3. I do not object to authorized IAS personnel (a) storing copies of the photograph(s) and/or video/film and/or sound recording for the Purpose and if applicable Specific Purpose above, and (b) to the University storing the photograph(s) and/or film and/or sound recording and my contact details in the University Photographic Library and database and (c) to the University storing my contact details on its database for the purpose of contacting me if necessary, and (d) to the University transferring the photograph(s) and/or film and/or sound recording and my contact details for the purpose(s) set out in a), b) and c).

4. **To be completed by presenters or participants in the photographed or filmed or recorded event or activity that may in their presentations visibly show others' materials, e.g. a diagram from a text book in a PowerPoint presentation, the playing of a musical work in a filmed lecture:**

I hereby identify the following materials by author, title of work and name of publisher that I intend to show or use in my presentation or participation in the recorded event or activity and have indicated the materials for which I have received permission to use (and for the University to use) as required for the Purpose in 1. above and, if applicable, the Specific Purpose in 1. above:

Please append additional page(s) if required.

I hereby allow the University to delete third-party material from my presentation or participation in the photographed or recorded event or activity, which the University in its sole discretion believes has insufficient permissions or copyright clearance from rights holders.

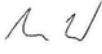


INSTITUTE OF AFRICAN STUDIES
University of Ghana

5. This Agreement and all questions of construction, validity and performance under this Agreement shall be governed by Ghana law and subject to the exclusive jurisdiction of the Ghana courts.

- * **For the purposes of this Individual Consent Form a 'child' is any person under the age of 16.**
- ** **For the purposes of this Individual Consent Form a 'vulnerable adult' is a person aged 16 or over whose ability to protect himself or herself from neglect, abuse or violence, is significantly impaired on account of disability, illness or otherwise.**
- *** **Images and recordings taken by external press or other news media are subject to the respective organisations' policies and press industry codes of practice over which the University has no direct control. However, for images and recordings taken by the University or assigned or licensed to the University for its use, the University will not include full names or contact details of any child or vulnerable adult that appears in an image or recording.**

INDIVIDUAL'S NAME: Prof. Dr. Aram Ziai
(and Parent/Guardian's name if the individual is under 16 years of age or is a vulnerable adult)

SIGNATURE: 
(or Parent/Guardian's signature if the individual is under 16 years of age or is a vulnerable adult)

ADDRESS: Erkenstr. 2d, 52134 Herzogenrath, Germany

TELEPHONE/EMAIL: ziai@uni-kassel.de

DATE: Feb 9, 2015

For University Office Use only

To be completed by University staff or Depositor/Contributor of image(s)/sound recording

Name of event/activity/other purpose image(s)/sound recording created:

Date of event/activity/other purpose:

Name and contact details of photographer or video/film or sound recording person*:

Name and contact details of person responsible for receiving signed consent form(s) (if different from photographer or video/film or sound recording person):

*** Please tick here if the photograph(s) or video/film and/or sound recording is commissioned work and copyright in the photograph(s) or video/film or sound recording(s) has been assigned to the University by either via a signed ASSIGNMENT OF COPYRIGHT IN COMMISSIONED PHOTOGRAPHS, VIDEO/FILM AND/OR SOUND RECORDINGS TO THE UNIVERSITY OF GHANA or by similar signed assignment ____.**

OR

The photograph or film or sound recording has been created by University staff whose duties include responsibility for the taking of photographs or video/film or sound recordings for the University: ____.

OR

The photograph or film or sound recording has been created by the Depositor/Contributor and the Depositor/Contributor has granted (or the DEPOSITOR/CONTRIBUTOR has been authorised by the creator to grant) the University a signed NON-EXCLUSIVE LICENCE FOR UPLOAD AND DISSEMINATION OF PHOTOGRAPHS, VIDEO/FILM AND/OR SOUND RECORDINGS ON PUBLICLY-ACCESSED UNIVERSITY WEBSITES: ____.



UNIVERSITY OF GHANA

COLLEGE OF HUMANITIES

P.O. BOX LG 61, LEGON, ACCRA, GHANA

Obádélé Kambon, PhD
P.O. BOX LG 1149
University of Ghana
Legon, Accra, Ghana
5th September 2016

APPENDIX F

Director
Institute of African Studies
P.O. BOX LG 73
University of Ghana
Legon, Accra, Ghana
West Africa

IAS Movie Night

Dear Director,

I hope all is well. As you are aware, this past semester we brought back our IAS Movie Night to great fanfare. Graduate Assistants and Graduate Students (Mr. Eric Tei-Kumadoe, Mr. Promise Eweh, Mr. Yaw Asare Mankatah, Ms. Akosua Hanson, Mr. Sela Adjei and others) stepped up to facilitate our IAS Movie Nights once again in our normal slot of Thursday evenings. As such, we began organising our schedule and promoting the films which included documentaries and lectures. These were:

1. African Origins Of Humanity - Cheikh Anta Diop (Not recorded)
2. [Prof Emeritus Théophile Obenga on the African Origin of so-called Greek Education and Philosophy](#)
3. [Dr. John Henrik Clarke - African World Revolution - Africans at the Crossroads](#)
4. [Black Power: The Kwame Nkrumah Documentary & Discussion](#)
5. [Mully Documentary Screening and Discussion at IAS](#)

By request from online stakeholders, we were able to record the last four discussions and, to date, we have had over 2,000 viewers online in addition to between 100-200 in-person attendants across the semester. Some feedback that we received from students that attended included the need for flyers to go to halls for those (especially freshers) who do not have emails or do not read their UG email. Another suggestion to get even better live attendance was the provision of light refreshments in conjunction with the programme. As such, below I have provided a humble budget to assist in the continued expansion of this programme that contributes to the heightened profile of the Institute and the fulfilment of our mandate.

INSTITUTE OF AFRICAN STUDIES



UNIVERSITY OF GHANA

COLLEGE OF HUMANITIES

P.O. BOX LG 61, LEGON, ACCRA, GHANA

Monthly Budget for IAS Movie Night

ITEM	DESCRIPTION	AMOUNT GHC
Refreshments	Popcorn and juice	350
Total		350

I hope this letter receives your usual kind and prompt consideration. Thank you.

Yours Faithfully,

Dr. Obádélé Kambon

cc: Senior Assistant Registrar, Mavis Addotey
Coordinator, Language Literature and Drama, Dr. Edward Nanbigne