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## #GANDHIMUSTFALL, #AUGUSTUSMUSTFALL, TEMPORAL REALITY, Ɖɔɔ MA'AT AND Ɔɔɔɔɔɔɔɔɔɔ SRWD T3 N KMT 'RESTORING THE LAND OF BLACK PEOPLE'

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### Introduction

This chapter examines the symbolic and practical implications of removing statues as anti-Black symbols of soft power, through the lens of classical principles of Ɖɔɔ mʔt 'Maat' (often translated in the context of seven cardinal virtues of truth, balance, justice, order, harmony, reciprocity, propriety/righteousness) and Ɔɔɔɔɔɔɔɔɔɔɔ srwd t3 n Kmt 'Restoring the Land of Black People'. By analyzing the contemporary effort to remove Mohandas Karamchand Gandhi's statue at the University of Ghana and the ancient campaign led by *Amnirense qore li kdwe li*, the ɔɔɔ kdke of Ɖɔɔ kʃi 'Kush', to behead and decimate the statue of Augustus, the chapter shows that, although separated by millennia, both efforts are united in their fight against the subtle yet powerful influence of artistic representations in perpetuating and projecting soft power, offering profound insights into the dynamics of power, memory, and the ongoing struggle for *Abibifahodie* 'Black Liberation'.

Removal of statues is depicted not merely as responses to anti-Blackness, but as deliberate efforts to restore Ɖɔɔ mʔt 'Maat' while embodying practical day-to-day manifestations of the work of Abibifahodie—total Black liberation from under white world terror domination. The comparative analysis itself challenges linear historical narratives and eurasian-centric identities shaped by anti-Black legacies, positioning the acts of statue removal as BlackPowerful cyclic and recurrent expressions of resistance and self-determination.

The chapter highlights the adaptation of the concepts of Ɖɔɔ mʔt 'Maat' and Ɔɔɔɔɔɔɔɔɔɔɔ srwd t3 n Kmt 'Restoring the Land of Black People' in navigating contemporary challenges,



Moving beyond this linear misconception of reality requires a reengagement with 𐌲𐌹𐌿𐌸𐌰 *Kmt(yw)* ‘Black people’s’ conceptions of time, which often embody cyclical or non-linear understandings, thereby offering richer and more nuanced perspectives on history and resistance (Adjaye, 1994; Fu-Kiâu, 1994; Kambon, 2017a, 2019b).

### ***Construction of Identity in the Context of Conceptual Lockdown***

A further limitation of decolonial-related terminology is its tendency to frame one’s identity within the context of the presence or absence of 𐌲𐌹𐌿𐌸𐌰 *ymw* ‘eurasians’. This approach positions 𐌲𐌹𐌿𐌸𐌰 *ymw* ‘eurasians’ as the primary reference point for self-definition, reducing the very existence of 𐌲𐌹𐌿𐌸𐌰 *Kmt(yw)* ‘Black people’ to only being relevant in our relation with colonialism and colonizers. Such terminology is tantamount to conceptual lockdown and overlooks our identity rooted in self-definition that predates the coming of our colonial enemies. The implication is a constrained vision of identity that struggles to conceive of self-hood outside of the shadow of colonialism. To overcome conceptual lockdown, it is essential to *san kɔfa* ‘go back and fetch it’ to return to pre-existing and broad-reaching identity and self-definition that affirms 𐌲𐌹𐌿𐌸𐌰 *Kmt(yw)* ‘Black people’ independent of our colonial interlocutors. To quote Baba Jedi Shemsu Jehewty, “African champions must break the chain that links African ideas to European ones and listen to the voice of the ancestors without European interpreters” (Carruthers, 1995, p. xviii).

Stated differently, we reject the use of interrelated terms such as decolonization, decoloniality and the like on several grounds. The first problem is that of using a colonial language with which to conceptualize reality. The second is conceiving of time as a line which includes pre-colonial, colonial, and post-colonial. The third is rooting one’s identity and self-definition in the anticipated presence, the current presence, or the ostensible leaving of one’s colonial enemy.

Colonial-related identity centers one’s identity on the presence or lack thereof of the colonizer. That is to say the millions of years prior to the coming of the colonizer are all lumped together under the rubric of pre-colonial. Once the colonizer gets there, then one’s entire concept of time and self-definition becomes that of a colonial identity. Once the colonizer ostensibly leaves then one’s entire concept of time becomes that of postcolonial. The center of one’s very existence is only in relation to, relative to and relevant to the colonizer and the experience of colonization. In such a problematic conceptualization, at best one’s identity is that of a neocolonial reality. In essence all terms that define reality in this way are colonized terms of a tragic irony. Indeed, the irony of it all is that even decolonization and decoloniality are inherently colonized terms because they operate on a concept of time which is linear and based upon the left-hand side of the timeline being precolonial the center of one’s reality being colonial and then the right-hand side of the line being postcolonial. The very best that one can do is attempt to decolonize various phenomena while still maintaining that which is colonial at the center of one’s concept of time, one’s concept of identity, one’s self-definition and one’s reality. In other words, decolonization and decoloniality inherently accept the notion of time wherein one’s consciousness is still centered on the colonial experience. Whereas, our own conception of time as Black people is rooted in the principle:



*phrt pw 'nh* ‘Life is a cycle’ (Faulkner, 1956, p. 22)

In the contemporary dialogue on resistance and liberation, the concepts of ᏌᎳᏍᏉᏯ ᓂᐃᔭᑦ ‘eurasians’ often dominate discussions, yet there exists a profound depth of wisdom in ancient principles that offer actual pathways to *Abibifahodie*. This chapter seeks to navigate beyond the conventional conceptual lockdown inherent in the language, concepts and terminology of ᏌᎳᏍᏉᏯ ᓂᐃᔭᑦ ‘eurasians’ often, advocating for a BlackPowerful return to the classical concepts of ᚄᎠᏲ ᓂᙴᔪ ‘Maat’ and ᏊᏛᏗᕿᒻᕿᓇᓱᓅ srwd β n Kmt ‘Restoring the Land of Black People’. These concepts, rooted in the classical thought of ᓀᓁᓵ Kmt(yw) ‘Black people’, embody the timeless virtues of justice, order, and the cyclical Dikèna renewal of the land—principles that present a formidable challenge to the linear, conceptual lockdown of ᏌᎳᏍᏉᏯ ᓂᐃᔭᑦ ‘eurasians’ thought.

$\Xi^{-\alpha}\text{m}^{\gamma}\text{'Maat'}$  is the foundation of classical thought of  $\Sigma_{\text{Kmt}}(\text{yw})$  ‘Black people’. She transcends more moral guidelines to encompass the universal order that governed the cosmos, society, and the individual (Aketema & Kambon, 2021; Aketema & Kambon, 2023; Beatty, 1997; Kambon Songsore, & Asare, 2020; Karenga, 2003; Martin, 2008; Obenga, 2004). She is the embodiment of truth, balance, order, harmony, righteousness/propriety, reciprocity, and justice.  $\Xi^{-\alpha}\text{m}^{\gamma}\text{'Maat'}$  is not just a philosophical abstraction but a lived reality, integrated into the daily life of ancient societies, dictating the movements of the cosmos, the way rulers maintained order and how individuals interacted with one another and the environment. This holistic integration of  $\Xi^{-\alpha}\text{m}^{\gamma}\text{'Maat'}$  into the fabric of society serves as a stark contrast to the fragmented, often compartmentalized anti-Black approaches to justice inherent in modern decolonial conceptualization and terminology. The principle of  $\Xi^{-\alpha}\text{m}^{\gamma}\text{'Maat'}$  challenges us to reconsider our understanding of justice, order, and reciprocity in the context of resistance. Because  $\Xi^{-\alpha}\text{m}^{\gamma}\text{'Maat'}$  is a lived practice, in this chapter, I will discuss how the eradication of foreign non-Black  $\text{Imw}$  ‘eurasians’ and their artistic representations in classical times and contemporary times serves as a manifestation of the lived practice of restoring  $\Xi^{-\alpha}\text{m}^{\gamma}\text{'Maat'}$  to her seat.

Parallel to the cosmic and personal principles of  $\text{ጠገን ምዕራብ}$  'Maat' is  $\text{ጠገን ምዕራብ ገጠማዊ}$  *srwd ḅ n Kmt* 'Restoring the Land of Black People', an ancient practice that emphasizes the importance of renewing the land to sustain  $\text{ገጠማዊ}$  *Kmt(yw)* 'Black people'.  $\text{ጠገን ምዕራብ ገጠማዊ}$  *srwd ḅ n Kmt* 'Restoring the Land of Black People' embodies a profound spiritual and physical engagement with  $\text{ገጠማዊ}$  *Kmt* 'The Black Nation/Land of the Blacks'. This concept recognizes the land as a living



### 3. Case Studies of Resistance: Parallels between #gandhiMustFall and #augustusMustFall

In the unfolding narrative of resistance and the quest for *Abibifahodie*, the removal of statues and symbols representing ገጠናው 'eurasians' white world terror domination emerges as a poignant act of ሥጋና ሥጋና ሥጋና *srwd ሥጋና Kmt* 'Restoring the Land of Black People' and affirming *Abibifahodie* 'Black Liberation'. This section draws parallels between two distinct yet thematically aligned movements: the contemporary effort to remove Mohandas Karamchand Gandhi's statue at the University of Ghana and the ancient campaign led by *Amnirense qore li kdwe li*, the ሥጋና *kdke* of ሥጋና *kši* 'Kush', to behead and decimate the statue of Augustus. Though separated by millennia, both efforts are united in their fight against the subtle yet powerful influence of artistic representations in perpetuating and projecting soft power, offering profound insights into the dynamics of power, memory, and the ongoing struggle for *Abibifahodie* 'Black Liberation'.

#### *Amnirense qore li kdwe li's Campaign Against Augustus: An Exemplification of Ancient Resistance*

*Amnirense qore li kdwe li*, the ሥጋና *kdke* of ሥጋና *kši* 'Kush' led a campaign against Augustus and his incursion into the Land of Black People. Strabo's *Geographica* (specifically, Book XVII) serves as a primary source attesting to this campaign, stating:

The Ethiopians, emboldened in consequence of a part of the forces in Egypt being drawn off by Aelius Gallus, who was engaged in war with the Arabs, invaded the Thebais, and attacked the garrison, consisting of three cohorts, near Syene; surprised and took Syene, Elephantina, and Philæ, by a sudden inroad; enslaved the inhabitants, and **threw down the statues of Cæsar. (bold emphasis added)** (Hamilton & Falconer, 1854)

Augustus's aggressive expansionist policies, epitomized by the erection of statues and monuments glorifying Roman rule within ሥጋና *kši* 'Kush' lands, were not merely symbolic assertions of conquest but tangible manifestations of Roman imperial overreach. These actions, deeply offensive to the *Amnirense qore li kdwe li*, the ሥጋና *kdke* of ሥጋና *kši* 'Kush', were seen as an affront to our autonomy, culture, and heritage, provoking a fierce response from a people renowned for our military prowess and strong sense of independence.

The response, led by the formidable *Amnirense qore li kdwe li*, the ሥጋና *kdke* of ሥጋና *kši* 'Kush', was swift and decisive. Viewing the Roman statues as intolerable symbols of subjugation and disrespect, the brave warriors of ሥጋና *kši* 'Kush' launched a series of raids into Roman occupied ሥጋና *Kmt* 'The Black Nation/Land of the Blacks', culminating in the dramatic act of knocking down and beheading the statues of Augustus. This act was more than a military skirmish; it was a powerful statement of defiance and a rejection of Roman attempts to erase the identity of the Black people of ሥጋና *kši* 'Kush' and impose a foreign rule upon their land. By targeting the statues of Augustus, *Amnirense qore li kdwe li*, the ሥጋና *kdke* of ሥጋና *kši* 'Kush' and her warriors were not only reclaiming their territory but also asserting *Abibitumi* 'Black Power', challenging the narrative of Roman invincibility and demonstrating the resilience and courage of the Black people of ሥጋና *kši* 'Kush'. This bold act of resistance underscored our refusal to be diminished or defined by Roman imperialism, setting a precedent for future generations in the enduring struggle for *Abibitumi* and *Abibifahodie*.

The ancient defiance of *Amnirense qore li kdwe li*, the ሥጋና *kdke* of ሥጋና *kši* 'Kush', against Roman imperialism mirrors the modern resistance against Gandhi's statue imposed by Indo-Aryans



at the University of Ghana. Her campaign against Roman forces, which culminated in the capture and removal of Augustus's bronze statue, was a declaration of resistance against Roman attempts to assert control over ሕግ ክሳ 'Kush'. This act transcended mere military valor; it was a profound challenge to Roman soft power—the strategic use of art and cultural symbols to legitimize imperial authority over conquered lands.

By razing the statue and burying its head beneath the steps of a temple in Meroë, *Amnirense qore li kdwe li*, the ሕግ ክሳ 'Kush' not only contested Roman narratives of supremacy but also reasserted *Abibifahodie* 'Total Black Liberation from white world terror domination' and the indomitable spirit of Black people in the face of anti-Black foreign aggression. It served as a glittering example of ሕግ ክሳ 'Kush' *srwd b n Kmt* 'Restoring the Land of Black People' even if only temporarily. This historical episode serves as a testament to the power of symbols in the struggle for *Abibifahodie*, illustrating how acts of resistance can disrupt the cultural and ideological hegemony of ሕግ ክሳ 'Kush' powers.

According to Ajani in his recounting of the happenings of the period:

It is said that around 25 BC, Amanirenas and her army had severed the head of a statue depicting Roman emperor Augustus. Neil Macgregor reinforces this when he states that Amanirenas even buried the severed head of Rome proclaimed "glorious" emperor beneath the steps of a Kush temple in the great city of Meroë. It is said that the head was buried beneath the temple as a dedication to the great victory that was won against the Romans. Macgregor acknowledges that this move by Amanirenas was a superbly calculated insult because every Kush citizen "walking up the steps and into the temple would be crushing the Roman Emperor under their feet." (Ajani, 2022, pp. 643–644; MacGregor, 2011p. 224)

The burial of the head Augustus's statue beneath the temple steps in Meroë further exemplifies the integration of resistance with the spiritual and cultural practices of ሕግ ክሳ 'Kush'. This deliberate act of placing the symbol of Roman authority underfoot symbolized the triumph of ሕግ ክሳ 'Kush' over Roman imperialism, a physical manifestation of ሕግ ክሳ 'Kush' *m't* 'Maat' as the natural order was restored. It was a clear message that the land of ሕግ ክሳ 'Kush' would continue to be governed by its ancestral laws and values, untouched by the disharmony brought by foreign invaders—the ሕግ ክሳ 'Kush' powers. Through this act, *Amnirense qore li kdwe li*, the ሕግ ክሳ 'Kush' not only reclaimed her land but also renewed it, ensuring that the legacy of ሕግ ክሳ 'Kush' resistance would be etched into the very foundational bedrock of her land by resisting imperialist domination.

The words of Nana Amilcar Cabral are instructive in this regard when he states that:

A people who free themselves from foreign domination will be free culturally only if, without complexes and without underestimating the importance of positive accretions from the oppressor and other cultures, they return to the upward paths of their own culture, which is nourished by the living reality of its environment, and which negates both harmful influences and any kind of subjection to foreign cultures. Thus, it may be seen that **if imperialist domination has the vital need to practice cultural oppression, national liberation is necessarily an act of culture** (Cabral, 1974, p. 41).

In this vein, Augustus's ambitions to extend the reach of the Roman Empire was an attempt at imperialist domination and cultural oppression. His aggressive expansionist policies, including

the annexation of territories of 𐤊𐤍𐤏 *kši* ‘Kush’ and the establishment of hideous Roman symbols of power within the Land of Black People, represented a stark violation of 𐤌𐤏𐤕 *mʾt* ‘Maat’. The erection of statues of Augustus within 𐤊𐤍𐤏 *kši* ‘Kush’ was perceived not just as a symbol of Roman domination but as a direct challenge to the cultural integrity and historical legacy of the Black People of 𐤊𐤍𐤏 *kši* ‘Kush’.

*Amnirense qore li kdwe li*, the 𐤍𐤏𐤕 *kdke* of 𐤊𐤍𐤏 *kši* ‘Kush’s’ removal of the statue of Augustus stands not merely as an act of defiance against Roman imperial ambitions but as a profound embodiment of the restoration of 𐤌𐤏𐤕 *mʾt* ‘Maat’, 𐤀𐤁𐤁𐤉𐤕𐤍𐤏𐤕 *srwd t n Kmt* ‘Restoring the Land of Black People’, *Abibitumi* ‘Black Power’, and *Abibifahodie* ‘Black Liberation’. By knocking down and beheading the statue symbolizing Roman authority, *Amnirense qore li kdwe li*, the 𐤍𐤏𐤕 *kdke* of 𐤊𐤍𐤏 *kši* ‘Kush’ did more than disrupt the physical symbols of empire; she engaged in a ceremonial act of restoring balance and harmony to her land, affirming the principles of 𐤌𐤏𐤕 *mʾt* ‘Maat’ that had been violated by Roman encroachment. This act was a declaration that the independence of 𐤊𐤍𐤏 *kši* ‘Kush’ would not be compromised, embodying the essence of 𐤀𐤁𐤁𐤉𐤕𐤍𐤏𐤕 *srwd t n Kmt* ‘Restoring the Land of Black People’ by purifying the land of foreign symbols that sought to impose an alien order.

In removing the statue, *Amnirense qore li kdwe li*, the 𐤍𐤏𐤕 *kdke* of 𐤊𐤍𐤏 *kši* ‘Kush’ also engaged in a symbolic act of *Abibifahodie*, reasserting the autonomy and dignity of her people against the backdrop of Roman attempts to assert dominance by means of cultural imperialism. This was not a mere political maneuver but a spiritual reclamation, a reaffirmation of the intrinsic values and identity of the Black people of 𐤊𐤍𐤏 *kši* ‘Kush’ in the face of external aggression. The act served as a powerful reminder of the capacity of indigenous leaders to resist and overturn the narratives and structures imposed by imperial powers, embodying the enduring struggle for *Abibifahodie* ‘Black Liberation’ in its most profound sense.

Moreover, *Amnirense qore li kdwe li*, the 𐤍𐤏𐤕 *kdke* of 𐤊𐤍𐤏 *kši* ‘Kush’s’ campaign and the subsequent removal of the statue underscore the interconnectedness of *Abibitumi*, *Abibifahodie*, 𐤌𐤏𐤕 *mʾt* ‘Maat’ and 𐤀𐤁𐤁𐤉𐤕𐤍𐤏𐤕 *srwd t n Kmt* ‘Restoring the Land of Black People’, illustrating how the fight for Black liberation is deeply entwined with the restoration of order and justice and the renewal of the land. It serves as a timeless example of how 𐤀𐤁𐤁𐤉𐤕𐤍𐤏𐤕 *Kmt(yw)* ‘Black people’ have harnessed our military, physical, cultural and spiritual strengths to resist and repel the 𐤀𐤁𐤁𐤉𐤕𐤍𐤏𐤕 *3mw* ‘eurasians’. The actions of *Amnirense qore li kdwe li*, the 𐤍𐤏𐤕 *kdke* of 𐤊𐤍𐤏 *kši* ‘Kush’ remind us that the restoration of 𐤌𐤏𐤕 *mʾt* ‘Maat’ and the practice of 𐤀𐤁𐤁𐤉𐤕𐤍𐤏𐤕 *srwd t n Kmt* ‘Restoring the Land of Black People’ are not just ancient concepts but are alive, vibrant, and crucial in the ongoing journey towards *Abibifahodie* for all 𐤀𐤁𐤁𐤉𐤕𐤍𐤏𐤕 *Kmt(yw)* ‘Black people’ throughout space and time. Through her leadership, she not only protected her realm but also illuminated a path for future generations, demonstrating that true *Abibifahodie* encompasses the reclamation of conceptualization, terminology, identity, and the sanctity of The Land of Black People.

### ***The Gandhi Statue at the University of Ghana: Challenging Soft Power of 𐤀𐤁𐤁𐤉𐤕𐤍𐤏𐤕 3mw ‘eurasians’ in Contemporary Times***

Narmer, the founder of the world’s first nation state, was a Black man from 𐤀𐤁𐤁𐤉𐤕𐤍𐤏𐤕 *Kmt* ‘The Black Nation/Land of the Blacks’ (Wilkinson, 2000). Imhotep, the world’s first known multi-genius was a Black man from 𐤀𐤁𐤁𐤉𐤕𐤍𐤏𐤕 *Kmt* ‘The Black Nation/Land of the Blacks’ (Browder, 1992:102). Hesy-Ra, the world’s first known physician was a Black man from 𐤀𐤁𐤁𐤉𐤕𐤍𐤏𐤕 *Kmt* ‘The Black Nation/Land of the Blacks’ (Shapiro & Selin, 2006:35). Peseshet, the world’s first known female physician was a Black woman from 𐤀𐤁𐤁𐤉𐤕𐤍𐤏𐤕 *Kmt* ‘The Black Nation/Land of the Blacks’ (Nunn, 2002:124–125).



Ptahhotep, the author of the world's oldest surviving book was a Black man from ᐱᐃᐃᐃ Kmt 'The Black Nation/Land of the Blacks' (Obenga, 2004:179–194). Hardjedef, the author of the world's oldest known book overall was a Black man from ᐱᐃᐃᐃ Kmt 'The Black Nation/Land of the Blacks' (Lichtheim, 1973:58–59). Wenis, the first author of the world's oldest compendium of spiritual texts, the pyramid texts, from which all others that followed liberally plagiarized, was a Black man from ᐱᐃᐃᐃ Kmt 'The Black Nation/Land of the Blacks' (Faulkner, 1969). Sobekneferu, the world's first outright female ruler was a Black woman from ᐱᐃᐃᐃ Kmt 'The Black Nation/Land of the Blacks' (Ryholt & Bülow-Jacobsen, 1997:185).

Why, therefore, should we have the statue of Gandhi, who was anti-Black, instead of monuments memorializing our rich past including some of, objectively speaking, the most important human beings ever to walk the face of the planet earth? Indeed, the violence against ᐱᐃᐃᐃ Kmt(yw) 'Black people' throughout the world, most notably in India, may be in no small part, due to the fact that the world (including the vast majority of ᐱᐃᐃᐃ Kmt(yw) 'Black people') is intentionally kept ignorant of ᐱᐃᐃᐃ Kmt(yw) 'Black people's' contributions to world civilization and, therefore, is under the false impression that the lives of ᐱᐃᐃᐃ Kmt(yw) 'Black people' don't matter now because they never have in the past. Many were also unaware of Gandhi's inarguably anti-Black thoughts, words, and actions because they only read his sanitized state-sponsored propaganda movie or his deceptive autobiographies (Kambon, 2017b, 2019a; Kambon, 2018; Kambon & Appiagyei-Atua, 2018).

The #gandhiMustFall petition noted that the university has:

failed the generation that look up to us, namely our students [for] how will the history, human rights, International Law or Political Science lecturer teach and explain that Gandhi was uncharitable in his attitude towards the Black race and see that we are glorifying him by erecting a statue in his honour? Therefore, to allow the statue to remain on our campus will make us appear to hold double standards (Ampofo et al., 2016a).

While many Indians and others who may have studied Gandhi deeply may have already known about Gandhi's racist thoughts, words, and deeds, at Ghana's premier university, staff and faculty thought of Gandhi as the doyen of peace and nonviolence (an image that he projected himself through his autobiography that intentionally covered up his racist past).). However, once people knew better, they had the opportunity to do better. As documented elsewhere (Kambon, 2019a):

The statue of Gandhi came to the University of Ghana unannounced on 13 June 2016 as a unilateral decision by those who were not informed by research. However, it wasn't until 4 July of that same year that I even knew that there was any statue. For my part, I just happened to drive by the statue and when I saw it was Gandhi, I said to myself, "Wow, people must have absolutely no idea who Gandhi was." So, I took some photos with my phone and I sent a collection of about 52 of Gandhi's most racist quotes and sent them to the entire University's Staff list and that is what started the conversation on campus going. The discussions were lively but the general sense was that, indeed, people were not aware about Gandhi's articulated thoughts, words, and deeds as the anti-Black pro-Indo-Aryan upper-caste Hindu that he was. [See Appendix A for the sequence of events related to the statue of Ghandhi at the University of Ghana].

However, reading the Collected works of Mohandas Karamchand Gandhi, we find quotes such as those from 1894, in which Gandhi stated,

I venture to point out that both the English and the Indians spring from a common stock, called the *Indo-Aryan* [...] A general belief seems to prevail in the Colony that the Indians are little better, if at all, than **savages or the Natives of Africa**. Even the children are taught to believe in that manner, with the result that the Indian is being dragged down to **the position of a raw Kaffir** [...] The Indians were, and are, in no way inferior to their *Anglo-Saxon brethren*, if I may venture to use the word, in the various departments of life-industrial, intellectual, political [...] (Gandhi, 1999:Vol. I, 193) (Emphasis added)

Indeed, in the above quote, we see that Gandhi's so-called concern for so-called 'Kaffirs' could not have been less as his complaint was that 'the policy is to class the Indian with the Kaffir whenever possible' (Gandhi, 1999:Vol. I, 435). Per his own words on 15 February 1904, 'Why, of all places in Johannesburg, the Indian Location should be chosen for dumping down all the kaffirs of the town passes my comprehension' (Gandhi, 1999: Vol. III, 428). He reiterated his displeasure thusly 'About this mixing of the Kaffirs with the Indians, I must confess I feel most strongly. I think it is very unfair to the Indian population and it is an undue tax on even the proverbial patience of my countrymen' (Gandhi, 1999:Vol. III, 429). While many have focused on Gandhi's anti-Black words, there is no shortage of his anti-Black actions that also must be taken into consideration.

Two of Gandhi's major acts against Black people were,

1. his role in introducing Hindu-caste-like segregation at the Durban Post and Telegraph Offices and prison lavatories and
2. his role in advocating and fighting for the British military in their unjust war against the amaZulu in what was known as the Bambatha Rebellion, culminating in Gandhi's appointment as sergeant major by the British.

In Gandhi's August 1895 'Report of the Natal Indian Congress' he reports that:

A correspondence was carried on by the late President with the Government in connection with the separate entrances for the Europeans and Natives and Asiatics at the Post Office.... The result has not been altogether unsatisfactory. Separate entrances will now be provided for the three communities' (Gandhi, 1999:Vol. I, 266 and Vol. V, 33).

Later, on 9 June 1906 Gandhi reported that after his relentless harassment, Indians were finally allowed to be stretcher-bearers. However, Gandhi was not satisfied with that and again asked for arms to fight Afrikan=Black people, stating: 'The Government have [sic] at last accepted the offer of the Indian community [...] The acceptance by the Government synchronizes with the amendment of the Fire-Arms Act, providing **for the supply of arms to Indians**, [...] intended **to give Indians an opportunity of taking their share in the defence of the Colony**' (Gandhi, 1999:Vol. V, 258) (Emphasis added).

Later in life, Gandhi claimed to have made the *brahmacharya* vow in 1906 and processes of purification in which he claimed to have a life-changing epiphany. Whatever the content of that vow, what is clear is that in the reality of his writings at the time, nothing changed vis-à-vis his policy towards violence towards Black people (Gandhi, 1927 (1957 Reprint):Vol. VII, 397). Indeed, just a little over a year after this supposed epiphany purportedly took place, Gandhi was again beating the war drums on 7 December 1907 calling to arms against another 'rebellion of Kaffirs' thusly:

There is again a rebellion of Kaffirs in Zululand. In view of this, hundreds of white troops have been dispatched. The Indian community must come forward at such a time without, however, thinking of securing any rights thereby. [...] **We assume that there are many Indians now who will welcome such work enthusiastically. Those who went to the front last year can do so again** (Gandhi, 1927 (1957 Reprint):Vol. VII, 397).

Later, when he was imprisoned on Jan. 23, 1909, Gandhi wrote,

I acquainted the Governor with what had happened and told him there was urgent need for separate lavatories for Indians. I also told him that Indian prisoners should never be lodged with Kaffirs. The Governor immediately issued an order for a lavatory for Indians to be sent on from the Central Gaol. Thus, from the next day the difficulty about lavatories disappeared. (Gandhi, 1999:Vol. IX, p. 270)

Thus, just like in the earlier cases of the segregation of the Durban Post and Telegraph Offices, Gandhi laid the foundation of the multi-level caste-like system that later came to be known to the world as *apartheid*—a system clearly inspired by the Indo-Aryan caste hierarchy of India.

Gandhi played no small role in the proliferation of lies about his life by covering up and/or lying about his past. While we have been looking at his contemporaneous writings at the time that he was in uMzantsi, we can see that by 1927 he was lying *impropagandhi* style thus: ‘I bore no grudge against the Zulus, they had harmed no Indian. I had doubts about the ‘rebellion’ itself’ (Gandhi, 1927 (1957 Reprint):ch. 101). This is despite the fact that at the time of the rebellion, Gandhi was agitating to get guns to kill the amaZulu.

Not only did Gandhi again call for the support of the white troops against the ‘Kaffirs in Zululand’ just a year after his imaginary epiphany of 1906, later during World War I, his supposed aversion to violence evaporated and he was back on the warpath yet again in his speech of 17 June 1918, where he declared that he ‘was ready to go to the war if the people would come forward’ (Gandhi, 1999:Vol XVII, 76). He declared that ‘Home Rule without military power was useless’ and that ‘Full assistance should be given in order to overthrow the Germans’ (Gandhi, 1999:Vol XVII, 76). He appealed ‘to the whole country for the national army’ starting with Kaira District urging them to ‘think well, and then get themselves enrolled’ (Gandhi, 1999:Vol XVII, 76). Apparently, Gandhi was not yet aware at the time that he would later be re-branded as a pacifist *par excellence* by *impropagandists* who would follow his lying, hypocritical lead. So much for his soul being roused against violence in 1906!

Ram Guha, one of India’s foremost Gandhi scholars, even had the sheer audacity to lie that “By the time he was in his mid-thirties, Gandhi no longer spoke of Africans as inferior to Indians” (Guha, 2018; Kambon, 2018). I comprehensively debunked this demonstrably false assertion by Guha, by taking a look at Gandhi’s writings from his mid-to-late-30s and early-to-mid-40s up to the time of his departure from uMzantsi Afrika (South Africa), to demonstrate that he did not waver from being an anti-Black racist (Kambon, 2018).

In sum, the campaign to remove Gandhi’s statue from the University of Ghana’s campus was ignited by a critical reassessment of Gandhi’s anti-Black racism during the entirety of his time in uMzantsi ‘South Afrika’. Despite his fraud-induced global stature as a symbol of non-violence and resistance against British rule, Gandhi’s writings and actions betrayed a virulent anti-Blackness. The presence of his statue on a university campus here in *Abibiman* ‘The Land of Black People’ became increasingly untenable, symbolizing the unacceptable remnants of colonial mentality flying in the face of our *Abibifahodie* efforts.



n *Kmt* ‘Restoring the Land of Black People’, and the pursuit of *Abibifahodie* are not confined to the annals of history but are alive and relevant in the ongoing efforts to restore our own spaces, narratives, and symbols. This act of resistance not only reclaimed a physical space but also manifested *Abibitumi* ‘Black Power’ contributing to the broader project of redefining our identity as *ᑭᓂᑦ Kmt(yw)* ‘Black people’. Through such acts, *ᑭᓂᑦ Kmt(yw)* ‘Black people’ continue to weave together the ancient with the present, charting paths towards a future where *ᑭᓂᑦ mʼt* ‘Maat’ prevails in the spirit of *Abibifahodie* ‘Total Black Liberation from under white world terror domination’.

### ***Artistic Representation as Soft Power: Bridging Millennia of Resistance***

Both the campaign at the University of Ghana and *Amnirense qore li kdwe li*, the *ᑭᓂᑦ kdke* of *ᑭᓂᑦ kši* ‘Kush’ in her ancient defiance highlight the critical role of statues and monuments as vessels of soft power. Far from mere aesthetic objects, these artistic representations are imbued with ideological significance, playing a pivotal role in shaping narratives of authority, history, and identity. In the context of imperial and colonial expansion, the erection of such statues in occupied territories is a visual manifestation of dominance, seeking to embed the presence of *ᑭᓂᑦ mʼt* ‘eurasians’ into the landscape while often sidelining *ᑭᓂᑦ Kmt(yw)* ‘Black people’.

The resistance to these symbols is therefore a crucial dimension of *Abibifahodie*, challenging not only the physical markers of colonial and imperial legacy but also the underlying narratives they propagate. It is a struggle to redefine the spaces we inhabit, to ensure they reflect the values, heroes, and histories that resonate with the quest for Black Liberation.

It is well understood that apart from any aesthetic values that art may have, it can also be used to project soft power. In recent history we have seen a concerted effort by India to project soft power in the distribution of Gandhi statues throughout the world. These statues can be seen in Atlanta at the Martin Luther King center, in California and various other places throughout the United States. However, these representations of Gandhi have not gone unchallenged. Due to the research efforts of university teachers and students, the world at large and the residents of the university in particular have come to know about Gandhi’s racist words and even more racist actions against Black people in South Africa as well as in India against the Dalits, leading to the opposition to the erection of his statue in Malawi and elsewhere (Lipenga, 2019; Vittorini, 2022).

### ***The Imperative of Reclaiming Space and Memory***

The parallels drawn between the removal of Gandhi’s statue at the University of Ghana and *Amnirense qore li kdwe li*, the *ᑭᓂᑦ kdke* of *ᑭᓂᑦ kši* ‘Kush’s’ resistance to Roman soft power underscore a universal theme in the fight for *Abibifahodie*: the battle over symbols, concepts, terms, space, land, lives, and survival. These acts of defiance are not isolated incidents but pivotal moments where *ᑭᓂᑦ Kmt(yw)* ‘Black people’ assert our agency in defining our own narratives and reclaiming their historical and cultural landscapes from the grips of *ᑭᓂᑦ mʼt* ‘eurasians’.

By examining these efforts through the lens of resistance to artistic representation as soft power, we uncover deeper layers in the mechanisms through which *ᑭᓂᑦ mʼt* ‘eurasians’ influences are perpetuated and contested. It reveals the enduring significance of symbols in shaping collective memory and identity and underscores the ongoing importance of vigilance and proactive engagement on the path towards *Abibifahodie*.





*Figure 4.1* The Gandhi statue with ropes around its neck being removed from University of Ghana's hallowed soil (Kambon, 2019a)

#### **4. Recasting the Dimensions of Time and Space in Resistance**

The movements to banish 𐌊𐌃𐌃𐌃 𐌊𐌃𐌃𐌃 𐌊𐌃𐌃𐌃 'eurasians' symbols, exemplified by the removal of Mohandas Karamchand Gandhi's statue at the University of Ghana and the historical defiance of *Amnirense qore li kdwe li*, the 𐌊𐌃𐌃𐌃 *kdke* of 𐌊𐌃𐌃𐌃 *kši* 'Kush' against Roman imperialism, illuminate profound contrasts in the perception of time and space between the worldviews of 𐌊𐌃𐌃𐌃 *Kmt(yw)* 'Black people' vs. that of 𐌊𐌃𐌃𐌃 𐌊𐌃𐌃𐌃 'eurasians'. These actions are not only pivotal





Figure 4.2 Dr. Kambon with a few students celebrating the removal of the Gandhi statue

in the physical and symbolic reclamation of space but also underscore a deeper philosophical divergence: whereas 𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽𐀾𐀿𐁀𐁁𐁂𐁃𐁄𐁅𐁆𐁇𐁈𐁉𐁊𐁋𐁌𐁍𐁎𐁏𐁐𐁑𐁒𐁓𐁔𐁕𐁖𐁗𐁘𐁙𐁚𐁛𐁜𐁝𐁞𐁟𐁠𐁡𐁢𐁣𐁤𐁥𐁦𐁧𐁨𐁩𐁪𐁫𐁬𐁭𐁮𐁯𐁰𐁱𐁲𐁳𐁴𐁵𐁶𐁷𐁸𐁹𐁺𐁻𐁼𐁽𐁾𐁿𐂀𐂁𐂂𐂃𐂄𐂅𐂆𐂇𐂈𐂉𐂊𐂋𐂌𐂍𐂎𐂏𐂐𐂑𐂒𐂓𐂔𐂕𐂖𐂗𐂘𐂙𐂚𐂛𐂜𐂝𐂞𐂟𐂠𐂡𐂢𐂣𐂤𐂥𐂦𐂧𐂨𐂩𐂪𐂫𐂬𐂭𐂮𐂯𐂰𐂱𐂲𐂳𐂴𐂵𐂶𐂷𐂸𐂹𐂺𐂻𐂼𐂽𐂾𐂿𐃀𐃁𐃂𐃃𐃄𐃅𐃆𐃇𐃈𐃉𐃊𐃋𐃌𐃍𐃎𐃏𐃐𐃑𐃒𐃓𐃔𐃕𐃖𐃗𐃘𐃙𐃚𐃛𐃜𐃝𐃞𐃟𐃠𐃡𐃢𐃣𐃤𐃥𐃦𐃧𐃨𐃩𐃪𐃫𐃬𐃭𐃮𐃯𐃰𐃱𐃲𐃳𐃴𐃵𐃶𐃷𐃸𐃹𐃺𐃻𐃼𐃽𐃾𐃿𐄀𐄁𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓𐄔𐄕𐄖𐄗𐄘𐄙𐄚𐄛𐄜𐄝𐄞𐄟𐄠𐄡𐄢𐄣𐄤𐄥𐄦𐄧𐄨𐄩𐄪𐄫𐄬𐄭𐄮𐄯𐄰𐄱𐄲𐄳𐄴𐄵𐄶𐄷𐄸𐄹𐄺𐄻𐄼𐄽𐄾𐄿𐅀𐅁𐅂𐅃𐅄𐅅𐅆𐅇𐅈𐅉𐅊𐅋𐅌𐅍𐅎𐅏𐅐𐅑𐅒𐅓𐅔𐅕𐅖𐅗𐅘𐅙𐅚𐅛𐅜𐅝𐅞𐅟𐅠𐅡𐅢𐅣𐅤𐅥𐅦𐅧𐅨𐅩𐅪𐅫𐅬𐅭𐅮𐅯𐅰𐅱𐅲𐅳𐅴𐅵𐅶𐅷𐅸𐅹𐅺𐅻𐅼𐅽𐅾𐅿𐆀𐆁𐆂𐆃𐆄𐆅𐆆𐆇𐆈𐆉𐆊𐆋𐆌𐆍𐆎𐆏𐆐𐆑𐆒𐆓𐆔𐆕𐆖𐆗𐆘𐆙𐆚𐆛𐆜𐆝𐆞𐆟𐆠𐆡𐆢𐆣𐆤𐆥𐆦𐆧𐆨𐆩𐆪𐆫𐆬𐆭𐆮𐆯𐆰𐆱𐆲𐆳𐆴𐆵𐆶𐆷𐆸𐆹𐆺𐆻𐆼𐆽𐆾𐆿𐇀𐇁𐇂𐇃𐇄𐇅𐇆𐇇𐇈𐇉𐇊𐇋𐇌𐇍𐇎𐇏𐇐𐇑𐇒𐇓𐇔𐇕𐇖𐇗𐇘𐇙𐇚𐇛𐇜𐇝𐇞𐇟𐇠𐇡𐇢𐇣𐇤𐇥𐇦𐇧𐇨𐇩𐇪𐇫𐇬𐇭𐇮𐇯𐇰𐇱𐇲𐇳𐇴𐇵𐇶𐇷𐇸𐇹𐇺𐇻𐇼𐇽𐇾𐇿𐈀𐈁𐈂𐈃𐈄𐈅𐈆𐈇𐈈𐈉𐈊𐈋𐈌𐈍𐈎𐈏𐈐𐈑𐈒𐈓𐈔𐈕𐈖𐈗𐈘𐈙𐈚𐈛𐈜𐈝𐈞𐈟𐈠𐈡𐈢𐈣𐈤𐈥𐈦𐈧𐈨𐈩𐈪𐈫𐈬𐈭𐈮𐈯𐈰𐈱𐈲𐈳𐈴𐈵𐈶𐈷𐈸𐈹𐈺𐈻𐈼𐈽𐈾𐈿𐉀𐉁𐉂𐉃𐉄𐉅𐉆𐉇𐉈𐉉𐉊𐉋𐉌𐉍𐉎𐉏𐉐𐉑𐉒𐉓𐉔𐉕𐉖𐉗𐉘𐉙𐉚𐉛𐉜𐉝𐉞𐉟𐉠𐉡𐉢𐉣𐉤𐉥𐉦𐉧𐉨𐉩𐉪𐉫𐉬𐉭𐉮𐉯𐉰𐉱𐉲𐉳𐉴𐉵𐉶𐉷𐉸𐉹𐉺𐉻𐉼𐉽𐉾𐉿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊊𐊋𐊌𐊍𐊎𐊏𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊪𐊫𐊬𐊭𐊮𐊯𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋊𐋋𐋌𐋍𐋎𐋏𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋪𐋫𐋬𐋭𐋮𐋯𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌊𐌋𐌌𐌍𐌎𐌏𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌪𐌫𐌬𐌭𐌮𐌯𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍊𐍋𐍌𐍍𐍎𐍏𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖

### *Space as Cyclical, Dynamic and Sacred*

Similarly, Ɔɛɛ Kmt(yw) ‘Black people’s’ conception of space transcends the flat (and frankly wrong) view often found in Ɔmw ‘eurasians’ erroneous notions and narrow thinking. The removal of Gandhi’s statue, therefore, is more than a symbolic act of erasure; it is an affirmation of the connectedness of Ɔɛɛ Kmt(yw) ‘Black people’s’ space, a recurrent act of Ɔsrwɔ ɓ n Kmt ‘Restoring the Land of Black People’, that purifies and renews the land, restoring it as a place of cyclical reality. This dynamic understanding of space empowers Ɔɛɛ Kmt(yw) ‘Black People’ to reclaim our land and environment from the grasp of Ɔmw ‘eurasians’, reinfusing them with indigenous meanings and values consistent with our worldview.

### *Cyclical Resistance as a Path to Abibifahodie*

The philosophical underpinnings of cyclical time and space in the deep thought of Ɔɛɛ Kmt(yw) ‘Black People’ offer a profound strategy for resistance. By embracing the cyclical, battles for *Abibifahodie* do not merely aim to rectify historical wrongs but to engage in a continuous process of renewal and rebirth, consistent with the natural order of the universe. This approach sees every act of resistance not as a disconnected, isolated event but as part of an eternal cycle of struggle and rejuvenation, a powerful affirmation of our worldview. Through this lens, the removal of so-called “colonial” statues of Ɔmw ‘eurasians’ from ƆKmt ‘The Black Nation/Land of the Blacks’ becomes a ritualistic act of restoration, a step in the perpetual journey toward restoring Ɔmʔt ‘Maat’, where Ɔɛɛ Kmt(yw) ‘Black People’ prevail, guided by the ancient wisdom that understands time and space as inherently cyclical.

In reclaiming our understanding of the dimensions of time and space from our own perspective as Ɔɛɛ Kmt(yw) ‘Black People’, the path to restore Ɔmʔt ‘Maat’ to her seat is enriched by a deeper, more holistic understanding of existence. This philosophical orientation not only challenges Ɔmw ‘eurasians’ misconceptions but also provides a resilient foundation for the ongoing quest for liberation, rooted in the cyclical rhythms of life itself. Through such acts of defiance and reclamation, the path to *Abibifahodie* is illuminated, guided by the enduring principles of Ɔmʔt ‘Maat’ and the sacred practice of Ɔsrwɔ ɓ n Kmt ‘Restoring the Land of Black People’, in the eternal cycle of resistance and renewal.

The removal of Mohandas Karamchand Gandhi’s statue from the University of Ghana, when viewed through the cyclical lens of our worldview as Ɔɛɛ Kmt(yw) ‘Black People’, echoes the ancient act of resistance by *Amnirense gore li kdwe li*, the Ɔkdke of Ɔkʃi ‘Kush’ against Roman imperialism, highlighting a profound recurrence in the struggle against domination. This cyclical recurrence of resistance—spanning from *Amnirense gore li kdwe li*, the Ɔkdke of Ɔkʃi ‘Kush’s’ defiant removal of the statue of Augustus to the contemporary campaign against Gandhi’s statue—illustrates the enduring spirit of *Abibifahodie* that transcends space, time, energy and matter, defying the linear constraints of a pre-colonial, colonial, and post-colonial framework perpetuated by Ɔmw ‘eurasians’ in line with their worldview. Such a linear perspective, with its rigid segmentation of history, obscures the deep connections between past and present efforts for *Abibifahodie*, compartmentalizing and dichotomizing battles of Ɔɛɛ Kmt(yw) ‘Black People’ into discrete unrelated episodes. In contrast, recognizing these acts of resistance as part of a cyclical process illuminates the ongoing nature of the fight for Ɔmʔt ‘Maat’. It reveals that the war against Ɔmw ‘eurasians’ and the assertion of Ɔɛɛ Kmt(yw) ‘Black People’ values in ƆKmt ‘The Black Nation/Land of the Blacks’ is not confined to a particular historical period but is continuous, echoing the ancient principles of Ɔmʔt ‘Maat’ and the practice of

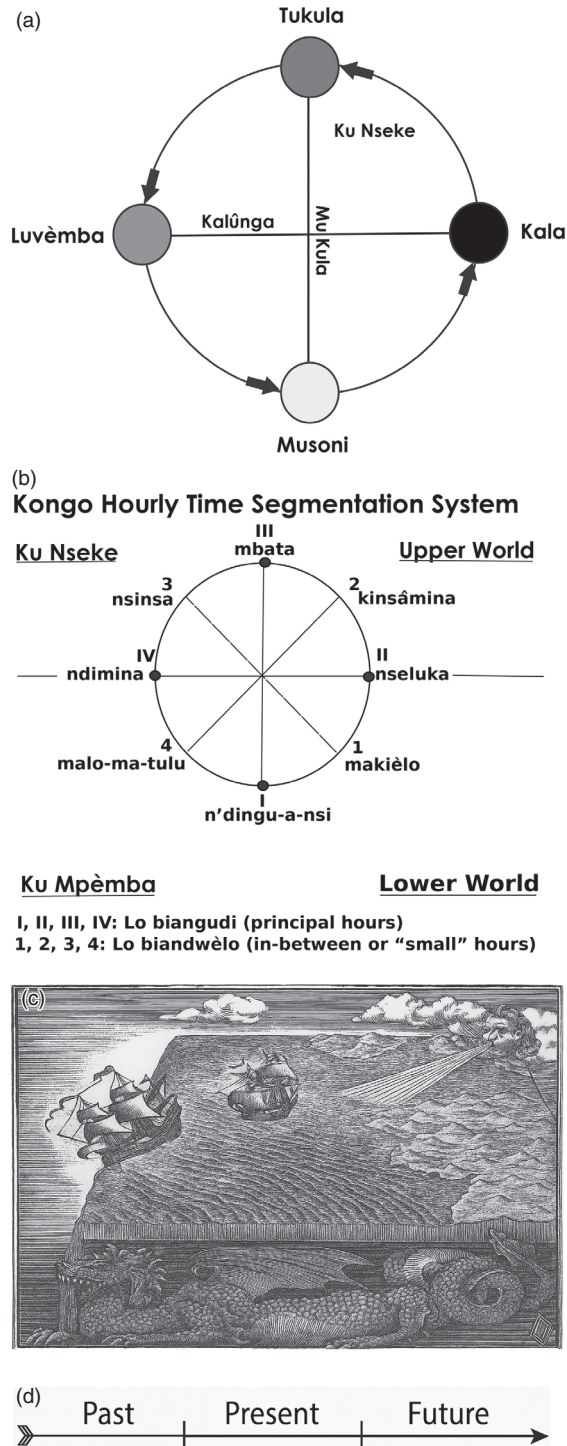


Figure 4.3 Contrasting and conflicting conceptualizations of reality







### *Crafting Futures from the Bedrock of Ɖɔɔ mʔt 'Maat'*

The horizon ahead, while riddled with challenges, is ripe with the potential for transformation. Embracing the principles of Ɖɔɔ mʔt 'Maat' and Ɔɔɔɔɔɔɔɔɔɔ *srwɔɔ tɔ n Kmt* 'Restoring the Land of Black People' as guiding stars, communities are poised to carve out a future where Ɖɔɔ mʔt 'Maat' is not a mere abstract ideal but a lived reality as she was in classical times. The symbolic acts of removing the statues of Ɔɔɔɔɔɔɔɔɔɔ *ɔmw* 'eurasians' morph into catalysts for a wider cosmic, global socio-political, and individual shift within Ɔɔɔɔ *Kmt* 'The Black Nation/Land of the Blacks' and beyond, igniting a flame that inspires similar actions globally, and transforming *Abibitumi* and *Abibifahodie* efforts that transcend borders and epochs.

This journey towards *Abibifahodie* is a bold assertion against those Ɔɔɔɔɔɔɔɔɔɔ *ɔmw* 'eurasians' who would keep us tethered to the pre-colonial, colonial, and post-colonial timeline of Ɔɔɔ *isft* 'chaos', injustice and disharmony. It is a testament to the power of drinking from the deep well of our worldview as the foundation for challenging and overcoming Ɔɔɔɔɔɔɔɔɔɔ *ɔmw* 'eurasians' and their persistent falsification of reality. In the face of obstacles, the principles of Ɖɔɔ mʔt 'Maat' and Ɔɔɔɔɔɔɔɔɔɔ *srwɔɔ tɔ n Kmt* 'Restoring the Land of Black People' stand as unyielding pillars that not only honor our past but also demand a future where Ɔɔɔɔ *Kmt*(*yw*) 'Black People' flourish in consonance with the natural world and each other. Thus, the road to *Abibifahodie*, though rife with confrontation, is also paved with the promise of profound transformation in our own true image—a testament to the enduring strength and relevance of our ancestral legacies in the unending quest for *Abibifahodie* 'Total Black Liberation from under white world terror domination' in which Ɖɔɔ mʔt 'Maat' will return to her seat while Ɔɔɔ *isft* 'chaos' is driven away as described in the Prophecy of *imɔhw* Ɔɔɔɔɔ Neferty.

## 7. Conclusion

In weaving together the threads of ancient wisdom with the fabric of the contemporary war for Black Liberation, the journey towards *Abibifahodie* emerges as a profound testament to the enduring power of Ɖɔɔ mʔt 'Maat' and the multifaceted, multidimensional practice of Ɔɔɔɔɔɔɔɔɔɔ *srwɔɔ tɔ n Kmt* 'Restoring the Land of Black People'. The acts of resistance in the ongoing war that is being waged against us by Ɔɔɔɔɔɔɔɔɔɔ *ɔmw* 'eurasians' and their anti-Black agents, such as the removal of statues representing Ɔɔɔɔɔɔɔɔɔɔ *ɔmw* 'eurasians' soft power, are not mere symbolic gestures but are deeply rooted affirmations of Ɔɔɔɔ *Kmt*(*yw*) 'Black People's' unwavering commitment to Ɖɔɔ mʔt 'Maat' and the renewal of our land and our reality. These actions, inspired by the principles laid down by our Grandcestors, challenge us to envision a future that is not defined by Ɔɔɔɔɔɔɔɔɔɔ *ɔmw* 'eurasians' but illuminated by the wisdom of our rich heritage as Ɔɔɔɔ *Kmt*(*yw*) 'Black People'.

The path to *Abibifahodie*, as demonstrated through the lens of these principles, is inherently combative, challenging not only the physical remnants of domination by Ɔɔɔɔɔɔɔɔɔɔ *ɔmw* 'eurasians' but also the systemic structures that perpetuate Ɔɔɔ *isft* 'chaos'. It is a call to arms, demanding that we not only confront these Ɔɔɔɔɔɔɔɔɔɔ *ɔmw* 'eurasians' with courage and determination but also reclaim paradigms of living that honor the interconnectedness of all Ɔɔɔɔ *Kmt*(*yw*) 'Black People' throughout space, time, energy and matter.

As we stand at the crossroads of history, the lessons gleaned from the actions of *Amnirense gore li kdwe li*, the Ɔɔɔɔ *kdke* of Ɔɔɔɔ *kši* 'Kush' and the community at the University of Ghana serve as models to be emulated. They remind us that the fight for *Abibifahodie* is recurrent and cyclical, echoing through the annals of time, and that each act of resistance and renewal is a



step towards restoring  $\text{ᲙᲚᲗ ᲙᲢᲚ}$  'Maat'—our duty and our birthright. This journey is a collective endeavor, requiring  $\text{ᲚᲙᲚᲗ ᲙᲢᲚ}$  'Black People' to finish the work and complete the great mission bringing into being a world in which  $\text{ᲙᲚᲗ ᲙᲢᲚ}$  'Maat' guides our actions, and the practice of  $\text{ᲙᲚᲗ ᲙᲢᲚ ᲙᲚᲗ ᲙᲢᲚ ᲙᲚᲗ ᲙᲢᲚ}$  *srwḍ Კ ᲙᲚᲗ* 'Restoring the Land of Black People' rejuvenates our land—physically and spiritually.

In conclusion, manifestations of *Abibitumi* 'Black Power' in the quest for *Abibifahodie* 'Total Black Liberation from under white world terror domination', rooted in the classical wisdom of  $\text{ᲙᲚᲗ ᲙᲢᲚ}$  'Maat' and  $\text{ᲙᲚᲗ ᲙᲢᲚ ᲙᲚᲗ ᲙᲢᲚ ᲙᲚᲗ ᲙᲢᲚ}$  *srwḍ Კ ᲙᲚᲗ* 'Restoring the Land of Black People', are a powerful expression of our collective aspiration for a future that transcends the limitations and divisions imposed by  $\text{ᲙᲚᲗ ᲙᲢᲚ}$  'eurasians' and their intentional misconception of reality. Through these interrelated concepts, we affirm our capacity as  $\text{ᲚᲙᲚᲗ ᲙᲢᲚ}$  'Black People' to draw strength and inspiration from our past, to challenge the  $\text{ᲙᲚᲗ ᲙᲢᲚ}$  'chaos' of our present, and to craft a future that reflects the highest lived practice of  $\text{ᲙᲚᲗ ᲙᲢᲚ}$  'Maat' in the spirit of justice and reciprocity. As we move forward on this path, let us carry the torch of our Great Grandcestors high, knowing that our actions today will light the way for generations to come, in the perpetual cycle of resistance, renewal, and liberation that defines our journey towards *Abibifahodie*.

## Notes

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- 2 Ibid.
- 3 UG-PAD. (2016b). *UG Receives Indian President His Excellency Mr. Pranab Mukherjee*. ug.edu.gh. Retrieved 12 September 2017 from <https://www.ug.edu.gh/events/address-his-excellency-mr-pranab-mukherjee-hon%E2%80%9999ble-president-india-university-ghana>
- 4 Ampofo, A. A., Perbi, A. A., Appiagyei-Atua, K., Kambon, O., & Aryeequaye, M. (2016a). *Gandhi's Statue at the University Of Ghana Must Come Down*. Change.org. Retrieved 12 September 2017 from <https://www.change.org/p/the-members-of-the-university-of-ghana-council-gandhi-s-statue-at-the-university-of-ghana-must-come-down>
- 5 Nubuor, L. T. K. A., Dadzie, I. W., Senzu, E. T., Allotey, A., & Aidoo, K. O. (2016). *Counter-Petition for the Conservation/Preservation of the Statue of Mahatma Gandhi*. ipetitions.com. Retrieved 12 September 2017 from <https://www.ipetitions.com/petition/counter-petition-for-the-conservation/preservation> Oddly enough, the first signatory purports to be from Gandhi himself, calling the ethics of the anti-Black/anti-Afrikan quislings and their whole charade into question.
- 6 Akwei, I. (2016). *Controversial Gandhi statue's glasses stolen from University of Ghana*. africanews.com. Retrieved 12 September 2017 from <http://www.africanews.com/2016/10/05/controversial-gandhi-statue-s-glasses-stolen-from-university-of-ghana/>
- 7 <https://www.youtube.com/watch?v=LE0E59GhCCg>
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- 9 Reporter, S. (2016, September 12, 2016). 'What happened to Olivier could happen to any African in India'. thehindu.com. Retrieved 12 September 2017 from <http://www.thehindu.com/news/cities/Delhi/what-happened-to-olivier-could-happen-to-any-african-in-india/article8669934.ece>
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- 11 Wu, H. (2017). *African students hospitalized in roving mob attacks in India*. cnn.com. Retrieved 12 September 2017 from <http://edition.cnn.com/2017/03/29/asia/india-africa-kenya-nigeria-attacks/index.html>

- 12 Mackey, R. (2017). *Beating of African Students by Mob in India Prompts Soul-Searching on Race*. nytimes.com. Retrieved 12 September 2017 from <https://www.nytimes.com/2014/10/01/world/asia/beat-ing-of-african-students-by-mob-in-india-prompts-soul-searching-on-race.html>
- 13 Ampofo, A. A., Perbi, A. A., Appiagyei-Atua, K., Kambon, O., & Aryeequaye, M. (2016b). *Response to the Ministry of Foreign Affairs and Regional Integration*. change.org. Retrieved 12 September 2017 from <https://www.change.org/p/the-members-of-the-university-of-ghana-council-gandhi-s-statue-at-the-university-of-ghana-must-come-down/u/18130187>
- 14 Ocloo, D. R. (2017, 18 March 2017). *India to help Ghana build 400-seater capacity Parliamentary Chamber*. graphic.com.gh. Retrieved 12 September 2017 from
- 15 Allotey, G. A. (2017). *Akufo-Addo gets \$1m India money to renovate Flagstaff House*. citifmonline.com. Retrieved 12 September 2017 from <http://citifmonline.com/2017/08/15/akufo-addo-gets-1m-india-money-to-renovate-flagstaff-house/>
- 16 This is particularly ironic given Gandhi's anti-technology stance. Apparently, those who moved the statue there were also lacking in research on this point as well.

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### ***Appendix A: Events related to the statue of Gandhi (Kambon, 2019a)***

*Table 4.1*

<b>27 May 2016</b>	First announcement of address by President Pranab Mukherjee emailed to faculty without mention of a Gandhi statue
<b>1 June 2016</b>	Second announcement of address by President Pranab Mukherjee emailed to faculty without mention of a Gandhi statue
<b>12 June 2016</b>	Notice of “Address by His Excellency Mr. Pranab Mukherjee, Hon’ble President of India At the University of Ghana” posted to UG Website <sup>1</sup>
<b>13 June 2016</b>	Final Reminder regarding Address by President Pranab Mukherjee emailed to faculty without mention of a Gandhi statue <sup>2</sup>
<b>13 June 2016</b>	Statue unveiled prior to President Pranab Mukherjee’s address without consultation or prior notice to UG community <sup>3</sup>
<b>4 July 2016</b>	Upon driving past the statue, Dr. Kambon sends email to all faculty and students announcing the presence of Gandhi’s statue along with 52 of Gandhi’s more pro-Indo-Aryan anti-Afrikan/anti-Black quotes from 1894-1911 inciting shock and sparking running email debate
<b>12 September 2016</b>	#GandhiMustFall Online petition starts at Change.org <sup>4</sup>
<b>21 September 2016</b>	Prof. Appiagyei-Atua delivers letter and #GandhiMustFall petition with over 1500 signatures gathered within two (2) weeks to University of Ghana Registrar
<b>22 September 2016</b>	Counter-Petition starts, garnering a total of 230 signatures (including ghost signatures) to date compared to #GandhiMustFall petition’s 1980 verified signatures to date <sup>5</sup>

<b>30 September 2016</b>	Letter from University Council to #GandhiMustFall petitioners acknowledging receipt of petition
<b>2 October 2016</b>	Gandhi statue defaced with spectacles stolen <sup>6</sup>
<b>4 October 2016</b>	Prof Akosua Adomako Ampofo and Dr. Kambon give public seminar to overflowing conference room situating #gMF events in the context of <i>Black Lives Matter</i> and <i>Decolonizing the Academy</i> <sup>7</sup>
<b>5 October 2016</b>	Ministry of Foreign Affairs issues public statement vowing to relocate statue of Gandhi <sup>8</sup> for the protection of the inanimate object, yet has remained curiously silent on repeated murders and mob violence against Afrikans=Black people in India <sup>9,10,11,12</sup>
<b>12 October 2016</b>	Petitioners issue response to public statement of Ministry of Foreign Affairs and pen letter to then-Chairman of the University Council, Prof Kwamena Ahwoi <sup>13</sup>
<b>7 December 2016</b>	NDC Government voted out of power
<b>19 December 2016</b>	University of Ghana Council sends petitioners letter stating “Council did not object to the decision of the Ministry of Foreign Affairs and Regional Integration to relocate the statue”
<b>19 December 2016- December 2018</b>	Despite MFA and University Council decisions, statue remains at UG Campus in spite of continued public outcry
<b>17 March 2017</b>	Indian government offers to build \$200 million 400-seat capacity Parliament House for Ghana <sup>14</sup>
<b>15 August 2017</b>	Indian government gives Ghana President HE Nana Akufo-Addo \$1 million for renovation of Flagstaff House presidential residence <sup>15</sup>
<b>12 December 2018</b>	Statue surreptitiously removed with alacrity from University premises
<b>27th February 2019</b>	Gandhi statue relocated to Kofi Annan Center of Excellence in ICT <sup>16</sup>

