

“You Can Sit Down Next to White Folks – On the Toilet”: Segregation, Apartheid, and Untouchability

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Abstract

In this paper, we wish to demonstrate—by means of a tri-continental analysis—the fact that *Abibifo* ‘Black People’¹ the world over are subject to genocide at the hands of eurasians and their progeny. Using the 1948 UN definition of genocide, we will meticulously and painstakingly show examples of genocide against Black people for each of the 5 criteria in each of the 3 locales selected: the united snakkkes, uMzantsi, and India (United Nations, 1948). We find that in each instance, the criteria for genocide are met and/or exceeded. In conclusion, this study is significant as a manifestation of clarity of vision as a prerequisite to conceptualising *Abibifo* ‘Black people’s’ solutions to *Abibifo* ‘Black people’s’ problems.

1.0 Introduction

The impetus for our argument in this paper emanates from the African Union’s 2063 agenda, where one of the stipulated goals is an “integrated Africa” (Commission, 2015, p. 2). For us, this goal, due to its apparent ambiguity, begs the following questions: who is integrating with whom? And in what tradition of Pan-Afrikanism? Thus, we will engage the problematic tradition in which integration is to occur between anyone who happens to be in *Abibiman* ‘The Black Nation/Land of Black People’ without regard for whether or not such integration is in the ultimate interest of the *Abibifo* ‘Black people’ indigenes.

While proximity with eurasians, due to integration, will not augur well for *Bandômbé*² ‘Black People’, we will exemplify how integration did not, does not and therefore will not augur well for the survival of *Abibifo* ‘Black People’. In other words, integration is not a solution to the genocide, which is meted out to *Adúláwô*³ ‘Black People’ by eurasians across the globe. It is in view of this awareness that Nana Qmówálé, popularly known as Malcolm X, stated that “the only

¹ Akan term referring to Black people. This is preferable to the term African, which is etymologically opaque and semantically vacuous. We will be interchanging this term with those from other indigenous languages from *Abibiman* ‘The Black Nation/Land of Black People’ that also translate to the semantically meaningful ‘Black people’. Kambon, O. (2021). Of repatriation, rivers and rivulets. In D. Sumbry (Ed.), *A smart Ghana repatriation guide* (pp. 53–73). Adinkra Group. <https://books.google.com.gh/books?id=laXbzQEACAAJ>

² ‘Black people’ in Kikôngo.

³ ‘Black people’ in Yorùbá.


revolution in which the goal is a desegregated lunch counter, a desegregated theatre, a desegregated park, and a desegregated public toilet; you can sit down next to white folks...on the toilet. That's no revolution" (X, 1963).

Against this background, while we charge genocide, we shall provide a tri-continental analysis with supporting evidence to embolden our assertion that integration with the perpetrators and perpetrators of genocide cannot be a solution to genocide. The building of the *Abibiman* 'The Black Nation/Land of Black People' and *Abibiwiase* 'The Black World' is dependent on the survival of the Black race.

2.0 Background and Problematisation

According to the African Union (AU), the Agenda 2063 is "a continuation of the pan-African drive over the centuries" (Commission, 2015, p. 2). And in that spirit, it seeks, among other things, to "galvanize and unite in action all Africans and the Diaspora around the common vision of a peaceful, integrated and prosperous Africa."

The stated premise for the 2063 agenda is at the very least ambiguous. It is very clear that by 1963, the African Union, then known as the Organisation of African Unity (OAU), was erroneously thought to be the bastion of Pan-Afrikanism in *Abibiman* 'The Black Nation/Land of Black People' (Kambon & Songsore, 2021). The founding of the OAU, as a historical event, came to augment the already existing traditions of Pan-Afrikanism, some of which are qualified as racialistic, gradualist, nonstate, cultural and so on (Edozie, 2012, p. 272). Still, in terms of the existence of the spirit/essence, which operates under the term "Pan-Afrikanism", scholars have provided different attestations of the origin (Shepperson, 1960). Therefore, to which Pan-Afrikan drive does the AU refer? More so, the African Union's tradition of Pan-Afrikanism, which is generally considered as continentalist, has gone through several evolutionary phases since 1963 (Agyeman, 1975; Kambon & Songsore, 2021). Hence, for our purposes in this paper, we highlight continentalist Pan-Afrikanism as placing emphasis on neo-colonial cages in *Abibiman* 'The Black Nation/Land of Black People' and their citizens, in spite of what race they may belong to, which runs contrary to the essence and spirit of Pan-Afrikanism as articulated by those who coined the term (Kambon & Songsore, 2021; Kambon & Yeboah, 2018).

As we reflect on the foregoing, let us also consider the goal of the 2063 agenda stated above, which emphasises the "uniting" and "integration" of Africans, without specifying who is covered/excluded by the term – in the spirit of continentalist anti-Black "Pan-Africanism" – apparently encompassing anyone who happens to be in *Abibiman* 'The Black Nation/Land of Black People' (Kambon & Yeboah, 2018). This is highly problematic. And our contention with this motion by the AU gains greater potency if we remind ourselves, that is  *Kmt(yw)* 'Black People'⁴ using lessons from hind/foresight, of the systematised plight of Black people within the cauldron of racism.

⁴ 'Black people' in  mdw nTr, e.k.a. 'Ancient Egyptian Hieroglyphs'.

Thus, from the myriad effects of racism, we would only focus on the issue of genocide. Furthermore, this issue must be treated very urgently because the bubble of continentalist anti-Black “Pan-Africanism” within which the AU operates is misdirected and/or directed by *Isfet* ‘chaos,’ and is thus unfavourable to *Nit ñu ñuul*⁵ ‘Black people’s’ survival and *Abibiman* ‘The Land of Black people.’ In this vein, a brief case-study of Morocco and Haiti in relation to membership of the AU will serve to put things in perspective.

In 2016, “it’s just not African enough”—a fundamentally anti-Black statement—comprised the explanation, according to online news feeds, that the AU presented to justify their rejection of Haiti’s application to join the Union (Babatunde, 2016). This jarring blow against Haiti was issued on the basis of article 29.1 of the AU constitution, which recognises only states found on the African continent as eligible for membership (AU, 2016). This means that the phenomenon of location was placed higher than more logical and pertinent justifications like phenotype, genotype and culture, which we find to be indispensable criteria in determining those who are *Adúláwò* ‘Black people.’

Furthermore, on a more political level, history teaches us that Haiti was the first free Black republic, in so-called modern times, to free herself from white world terror domination (Carruthers, 1985; Kambon & Yeboah, 2018; James, 2023). Additionally, the Haitian revolution, more than just procuring independence for Haitians, created a haven in Haiti for enslaved Blacks elsewhere to drift in and seek solace. Perhaps more significantly, the revolution contributed to the abolishment of slavery, as the defeat of Napoleon’s army sent shock waves to all white oppressors leading them to re-strategise on the question of enslavement of *Abibifo* ‘Black people’ and oppression (Hochschild, 2011).

Yet, all of these feats were minuscule. The only thing that mattered to the AU, who professes the “continuation of the pan-African drive over the centuries”, was the geographical placement of Haiti as a precondition for her rejection. The duplicity of her brand of so-called Pan-Afrikanism is given currency by her stance on Morocco’s membership. Thirty-three years after renouncing her membership of the Union for refusing to recognise her dominion over Sahrawi Arab Democratic Republic (SADC), also known as Western Sahara, she reapplied to join in 2016, and was accepted, needless to say because she did not contravene article 29.1 of the AU constitution (AU, 2016; Mohamed, 2017). Even though, in reality, Morocco’s presence in *Abibiman* ‘The Black Nation/Land of Black People’ is the only commonality she shares with most of the nations on the continent. The more deep-seated factors like culture, genotype and phenotype point to the Arabian peninsula—thus Morocco’s membership in the Arab League (Kambon & Yeboah, 2018; Maddy-Weitzman, 2012).

The AU’s verdict on Haiti and Morocco is a major blight to real, authentic Black Power Pan-Afrikanism, which above everything is to be race-driven (Jacques-Garvey, 1923 (1986)). The following excerpts from the 1900 Pan-African Conference Resolution, written by those who coined the very term Pan-African, should suffice to drive this point home:

⁵ ‘Black people’ in Wolof.

Let the nations of the World respect the integrity and independence of the first **Negro** States of Abyssinia, Liberia, Haiti, and the rest, and let the inhabitants of these States, the independent tribes of Africa, the **Negroes** of the West Indies and America, and the **black** subjects of all nations take courage, strive ceaselessly, and fight bravely, that they may prove to the world their incontestable right to be counted among the great brotherhood of mankind.

Let the British nation [...] give, as soon as practicable, the rights of responsible government to the **black colonies** of Africa and the West Indies.

Let the Congo Free State become a great central **Negro State** of the world, and let its prosperity be counted not simply in cash and commerce, but in the happiness and true advancement of its **black people**. (Langley, 1979, pp. 738–739) (bold emphasis added)

From the above articulations, it is clear that those who coined the term “Pan-African” used the terms Negro, Black, and African interchangeably. More significantly, their writings are clear in specifying that they are talking exclusively of Black people regardless of location, rather than focusing on location, whether or not those in question are Black. To include arab-dominated Morocco in such an arrangement, therefore, flies in the face of those who were clearly not including the arabs—our first enslavers, imperialists, and colonisers—in the original authentic Black Pan-Afrikan agenda (Kambon & Yeboah, 2018).

Furthermore, Morocco’s treatment of Black people is an open declaration of its war against the survival of the Black race to which they do not belong as evident in the arab perpetuation of genocide against indigenous *Adūlāwò* ‘Black People’ (Kambon & Yeboah, 2018). Smahane Bouayahia’s article which details the experience of an *Obibini* ‘Black person’ student studying in Morocco gives us a hint:

In Morocco, and north Africa, there is a serious problem of racism towards Black people. Called “Black Africans,” they are considered descendants of slaves and labeled “hartani”—literally, “second-rate free men”—or even worse, “aâzi”—which translates to “bloody Negro”. Blacks in Morocco, be they students, migrants, from the South of the Sahara or others, are constant victims of discrimination. (Bouayahia, 2010)

Another article documenting the experiences of indigenous *Nit ñu ñuul* ‘Black People’ in arab-dominated Morocco describes the situation thusly:

Often, when I’m just walking down the street, people will call me a “dirty black man” or call me a slave. Young Moroccans have physically assaulted me on several occasions, for no reason, and passers-by who saw this didn’t lift a finger to help me. All my friends are black and they have all had similar experiences. Even the girls get insulted in the street. To avoid getting hurt, I now try to ignore the insults. But if someone starts to hit me, what can I do? I have to defend myself. (Observers, 2012)

This assertion is supported with evidence of the realities *Bandômbe* ‘Black People’ migrants face in Libya where they are sold into enslavement, which just like Morocco does not share any linkage

with *Adúláwò* ‘Black People’ but for the fact that they are on the same continent due to arab invasion of the land of Black people (Chonghaile, 2015).

This is what we are dealing with, and this exemplifies who the AU is asking us, indigenous *Abibifo* ‘Black People’, to unite and integrate with. The fault lines in this assertion should now be clear, and it is on that basis that we charge genocide and argue that integration with the perpetrators and perpetrators of genocide cannot be a solution to continued genocide, which has been taking place since long before the so-called 400 years of enslavement as famously articulated in Ghana’s Year of Return (Kambon, Songsore, & Aketema, 2023; Mundari, 2012).

However, in the spirit of the *Abibiwiase* ‘The Black World’ phenomenon, which emphasises commonalities in the experiences of *Nit ñu ñuul* ‘Black People’ in the world, we will expand the study to include *Bandômbé* ‘Black People’ outside the continent to typify the commonalities in our struggle and strengthen our critique of the AU’s proposition (West, 2005, p. 86). In any case, if their 2000 Article 3(q) Diaspora Clause is to be taken seriously, their advocacy for integration enjoins *Abibifo* ‘Black People’ outside of the continent as well. This is because this clause supposedly formally recognised all *Bandômbé* ‘Black People’ in the diaspora as representing a sixth zone, since *Abibiman* ‘The Black Nation/Land of Black People’ was already carved into five zones (Edozie, 2012).⁶

3.0 Methodology: Typology of Genocide and Historical Evidence

In order to justify why we charge genocide, as well as why integration with its perpetrators and perpetrators, who are enemies of Black people, cannot be a solution to genocide, we will use the United Nations’ definition as a standard. In other words, it will be the measuring rod with which we will show the dimension of genocidal malice that *Abibifo* ‘Black People’ suffered and still suffer. Article two (2) of the Convention on the Prevention and Punishment of the Crime of Genocide (1948) defined genocide as:

any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; [and] forcibly transferring children of the group to another group. (United Nations, 1948)

The breadth of our evidence will be guided and structured according to the precepts itemised in the definition above. The almost constant nature of the genocidal afflictions against Black people makes it rather challenging in deciding how much evidence to provide (Patterson, 1951). This challenge becomes more cumbersome if we ask the question: How far back? In reality, it is

⁶ It is also painfully obvious that out of the various zones of the AU, the sixth zone is the only one without voting rights, or full membership and, as such, is subject to decisions made by those located in the other five zones even if those zones are inhabited by invading arab imperialists and enslavers.

possible to glean acts of genocide on *Nit ñu ñuul* ‘Black People’ as far back as the days of Kemet (Kambon & Aketema, 2023; Simpson, 2003; Waddell, 1964).⁷

Thus, in order to surmount the challenge of how much evidence to give, and within what time period, as there is a huge quantum of it, we have opted to extract evidence of genocide exacted on *Bandômbé* ‘Black People’ from the last century. Hence, the evidence we shall provide will be selected from acts of genocide on *Abibifo* ‘Black People’ occurring between 1907 and 2016. Furthermore, for the purpose of truncating the mass of evidence that the selected period holds, but also to elicit a sense of historical continuity within the period, we have opted to deploy the evidence in what we call a pendulum swing fashion. What this means is that we will be shuttling back and forth, but within the precincts of the period, to provide evidence of genocide rained on *Abibifo* ‘Black People’ according to the range of the definition of genocide outlined above.

The oscillation of the pendulum of evidence is to be strictly within the demarcated period, which is the time frame selected just for the purpose of the study. But it is important that this approximately century-long frame be contextualised within the broader cyclical operation of time in the *Abibifo* ‘Black People’s’ experience (Fu-Kiâu, 1994). That is because, we, the authors, are *Bandômbé* ‘Black People’ and we are writing about *Adúláwò* ‘Black People’ and our experiences of genocide.

It is in that same spirit that we opt to offer a tri-continental exemplification of genocide against *Nit ñu ñuul* ‘Black People’, and to affirm the universality of our experience. This is emboldened by our conception of *Abibiwiase* ‘The Black World’ which may be found in like manner by other scholars who use the term rendered as “Global Africa” (West, 2005, p. 86). *Abibiwiase* ‘The Black World’ should be thought of as *Abibifo* ‘Black People’ in *Abibiman* ‘The Black Nation/Land of Black People’, those in the western hemisphere and those in the eastern hemisphere. This comparative socio-political analysis brings all three groups to the fore to show commonalities between our

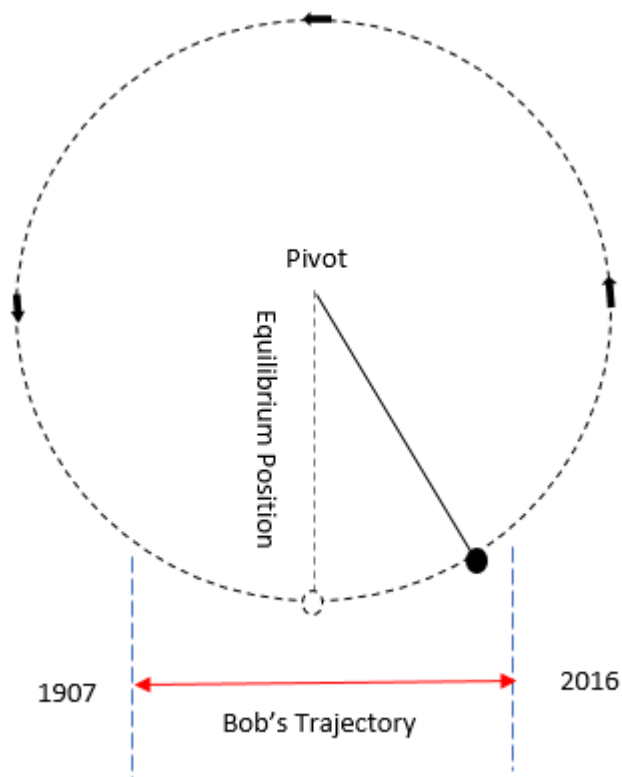



Figure 1.
Representation of Sources by Chronological Swings

⁷ Even though in these times, many of the genocidal tendencies were rather stillborn because they were easily crushed by the battle-agile ancestors of *Abibifo* ‘Black people’ who lived in these times. See, for example, the stela of nsu bity Kamose.

struggles against genocide as a potential basis for common solutions. According to West (2005, pp. 86–87):

The global Africa idea holds that Africans and people of African descent worldwide share a common set of historical experiences, most notably slavery, colonialism, racial oppression, and their many consequences. Politically, the global Africa idea assumes that these shared ordeals constitute a template on which Africans—at home and abroad, on the African continent and in the diaspora—should unite to effect their mutual liberation. In fine, the global Africa idea was founded on the premise that shared experiences of oppression constitute the basis for a common struggle for emancipation.

Thus, for North America, the evidence of genocide will generally be taken from the united snakkkes of amerikkka; for *Abibiman* ‘The Black Nation/Land of Black People’, uMzantsi, that is South Africa; and for Eurasia, India (Kambon & Yeboah, 2021). Still, it is important to emphasise that genocidal acts on  *Kmt(yw)* ‘Black people’ exist in other countries as well, but the aforementioned are the main focus, for the purpose of maintaining some amount of consistency.

4.0 Typology of Anti-Black Genocide and Historical Evidence

We charge genocide. And we assert that integration with the perpetrators and perpetrators of genocide cannot be a solution to genocide any more than moving closer to a knife-wielding psychotic maniac is a solution to getting stabbed. Hence, this methodological complex would facilitate the justification of our purpose in this paper, which includes the dismantling of the cycle of genocide that *Abibifo* ‘Black People’ experienced, experience and will experience if urgent counteraction is not taken (Kambon, 2005; Kambon, 2006a, 2006b; Mundari, 2012; Shakari, 1991). It should also be noted that the misdiagnosis of our problem as not being integrated with non-Black psychopaths actually serves their genocidal ends, which is why they are committed to giving us inaccurate terminology to prevent us from recognising and solving our problem: them (Kambon & Yeboah, 2019). As long as we conceptualise our problem as segregation, apartheid, and/or untouchability, rather than genocide, the logical conclusion to these illogical premises will be to simply move closer to them. In other words, the one who misdiagnoses your illness will only give you cures that do not cure.

However, as we turn to the following sections, to offer systematic evidence of genocide meted out to *Abibifo* ‘Black People’, we would like to emphasise that we are not the first to charge genocide, neither are social media activists the first to do so (Kambon, 2005; Kambon, 2006a, 2006b). As early as 1951, William L. Patterson offered a comprehensive petition to the United Nations (UN) holding the united snakkkes government responsible for the crime of genocide against *Adúláwò* ‘Black People’ (Kambon & Yeboah, 2021; Patterson, 1951). This work is described as comprehensive because it gives a day-to-day account of different forms of genocidal acts against Black people. We set Nana Patterson as a paradigm, and we salute his effort as we continue the fight.

4.1 Killing Members of The Group

The first characteristic feature of genocide according to the UN definition is robbing a homogenous group of their lives. In the case of the united snakkkes, we shall categorise our swing of evidence into lynchings and race riots.

4.1.1 united snakkkes (Lynchings)



Figure 2.

Photo Credit: Without Sanctuary (Allen, 2000)

These selected photos, showing the destruction of *Bandômbé* ‘Black People’ lives in the united snakkkes as early as 1916, were adapted from James Allen’s work entitled *Without Sanctuary: Lynching Photography in America*. From the photographs we can easily tell the perpetrators and/or supporters of these acts of genocide. Additionally, their facial expressions suggest a maniacal satisfaction and pride derived from the executions, which is enough evidence to reject the notion of integration.

4.1.2. united snakkkes Police Shootings (Lynchings)

Yet in more recent times, we find that the situation has not changed:

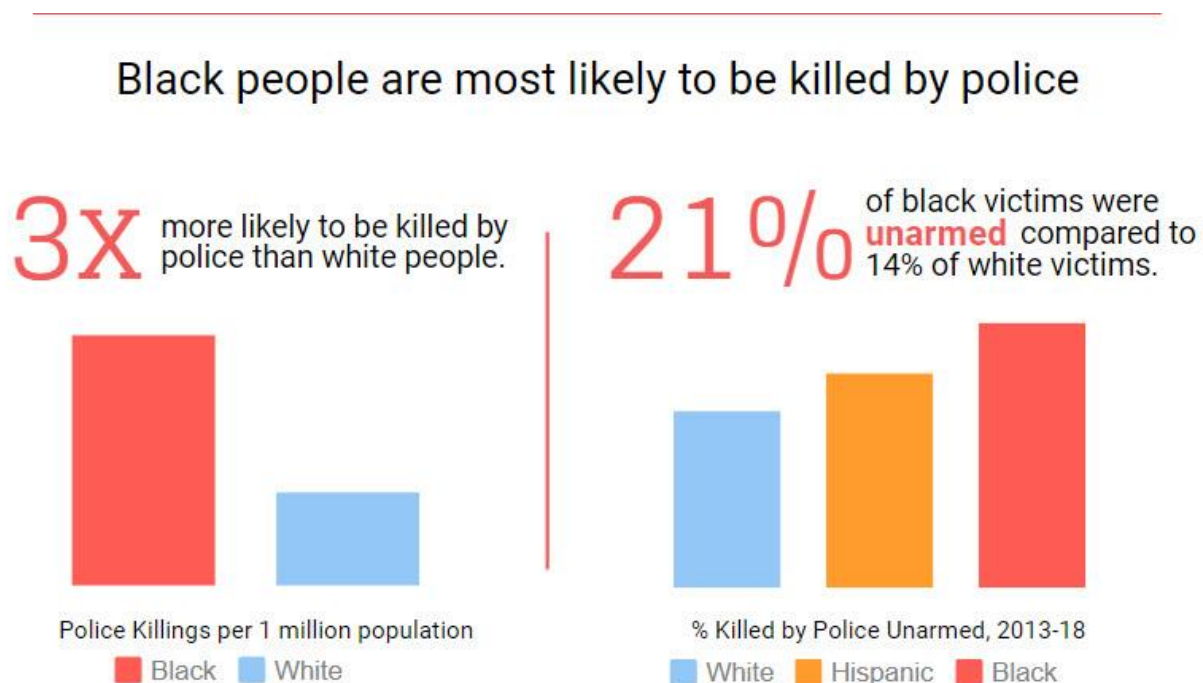


Figure 3.
Stats on Black People Killed by Police (O'Neil, 2016)

The evidence above shows the number of *Abibifo* ‘Black People’ killed by police on a monthly basis from 2014 to 2016. Further, the statistics below indicate that the menace of death is a threat overwhelmingly for *Adúláwò* ‘Black People’.

Black people killed by police in US: 2014-2016

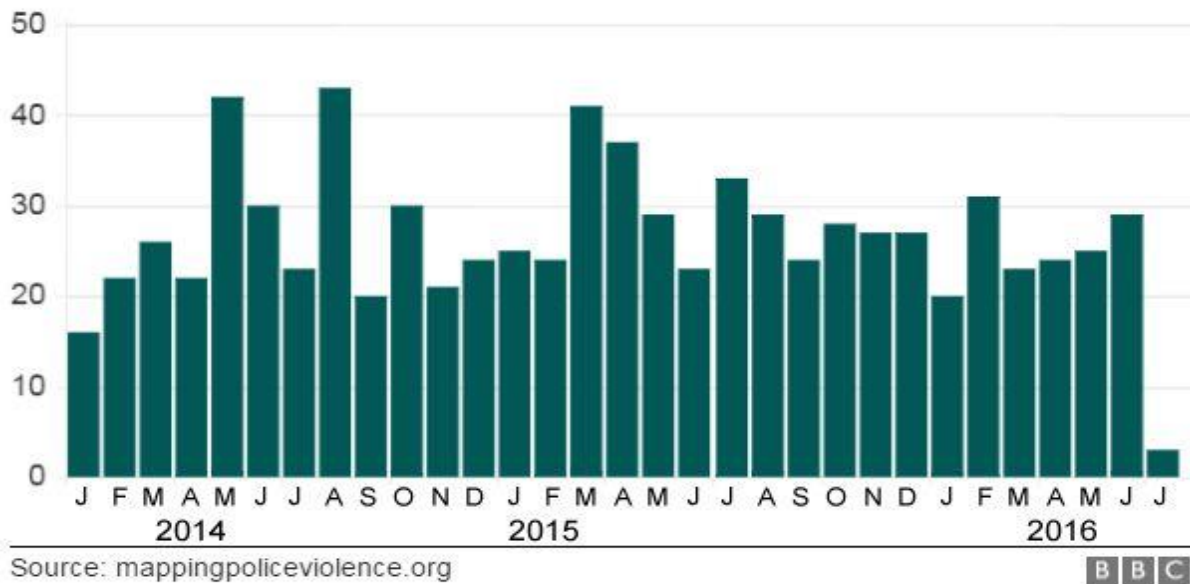


Figure 4.
Black People killed by the police in the u.s. (BBC, 2016)

The following photos depict scenes of loss of lives in recent times among *Abibifo* 'Black People' in the united snakkkes:



The example of Aiyana and Michael show that age is not the criteria for lynching but rather the fact of being *Abibifo* 'Black people' in close proximity to the psychopathic racial personality (Wright, 1984). The following link to a video will show in motion picture format how merciless these acts can be.

1. https://abibitumitv.com/watch/laquan-mcdonald-shooting_PL42WINsXCKXiQz.html

The video shows how in 2014, Laquan McDonald, an *Obibini* 'Black person' man, was riddled with bullets as he walked down the street in Chicago.

4.1.3. *united snakkkes Race Riots*

Apart from the killing of Black people through lynching – hanging and shooting – race riots have also cost *Abibifo* 'Black People' their lives in the united snakkkes. These riots are rather deadlier because of their tendency to vanquish large populations of *Abibifo* 'Black People' as well their property. The Tulsa Riot, the Rosewood Massacre and the carnage and seizure of Wilmington are the selected examples from the past, that is close to 1907, in our pendulum swing selection process (Rucker & Upton, 2007).





Figure 5.
Visual Survey of Race Riots

Meanwhile, in more recent times, Netflix offers us an impression of state conscience – epitomised in Donald Trump – in relation to *Abibifo* ‘Black People’ in the united snakkkes:

2. https://abibitumitv.com/watch/13th-excerpt_fjqSIVsJBkYG58k.html (DuVernay, 2016)

By what he refers to as “*the good old days*,” Trump suggests that the brutalities exerted on *Abibifo* ‘Black People’ in present times appear to have been mitigated. And he pledges to restore the lost energy of “*the good old days*,” which to him is the restoration of “*law and order*.” It is vital to note the continuity reverberated by the video in terms of genocidal sentiment, which is why we (*Abibifo* ‘Black People’) must ask ourselves (*Abibifo* ‘Black People’) of the utility of the AU’s 2063 Agenda which enjoins us to drift closer to a people whose position on our survival is too continuous and conspicuous to miss.

We will turn our attention to uMzantsi, popularly called South Africa.

uMzantsi (South Africa):

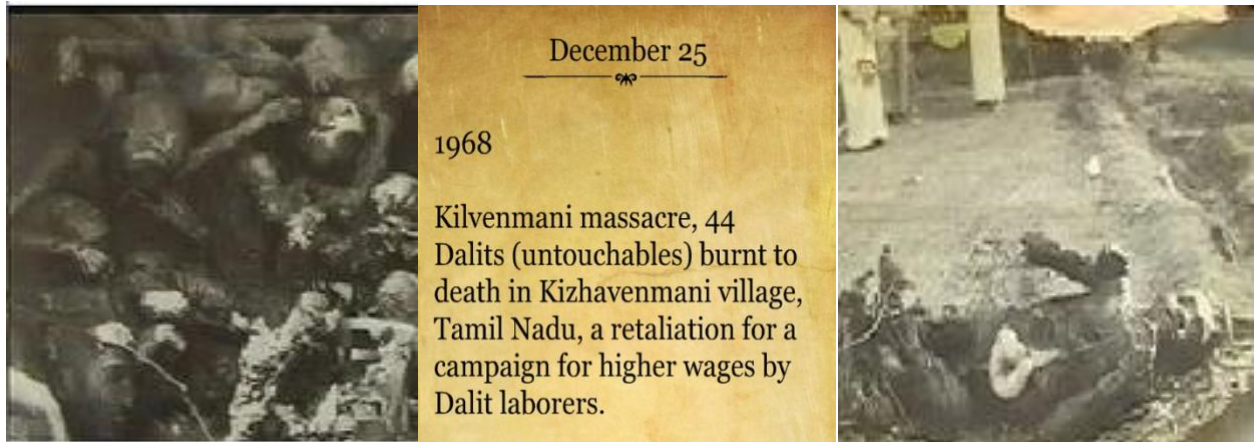




Neither the present nor the past, within our focus, shows a different resolve; the only rallying cry is to kill. Thus, the indigenes of uMzantsi, who are the *Adúláwò* ‘Black People’, are not only robbed of their land and property, they are also persecuted and/or executed with reckless abandon.

The same fate persists for the *Nit ñu ñuul* ‘Black People’ in India (Van Sertima & Rashidi, 1985a, 1995b). Examples from the pendulum swing are found below.

4.1.6 Caste Riots in India





The following video typifies the insistence on maintaining the borders created by the caste system in India. A Dalit young man – coming from the caste reserved for the Indians of ancestry of the original Black indigenes prior to the white aryan invasion – is mercilessly hacked to death because he married outside of his caste. The bigger lesson is that integration is repulsed violently by the enemies of *Abibifo* ‘Black People’.

3. https://abibitumitv.com/watch/tamil-nadu-man-hacked-to-death_CFIKP2HdbdMn2lj.html

1. 1968 Kilvenmani massacre, Tamil Nadu
2. 1981 Phoolan Devi, Uttar Pradesh
3. 1985 Karamchedu massacre
4. 1990s Ranvir Sena
5. 1991 Tsundur Andhra Pradesh
6. 1996 Bathani Tola Massacre, Bihar
7. 1997 Laxmanpur Bathe Carnage, Bihar
8. 1997 Melavalavu Massacre, Tamil Nadu
9. 1997 Ramabai killings, Mumbai
10. 1999 Bant Singh case, Punjab
11. 2000 Caste violence in Karnataka
12. 2003 Muthanga Incident Kerala

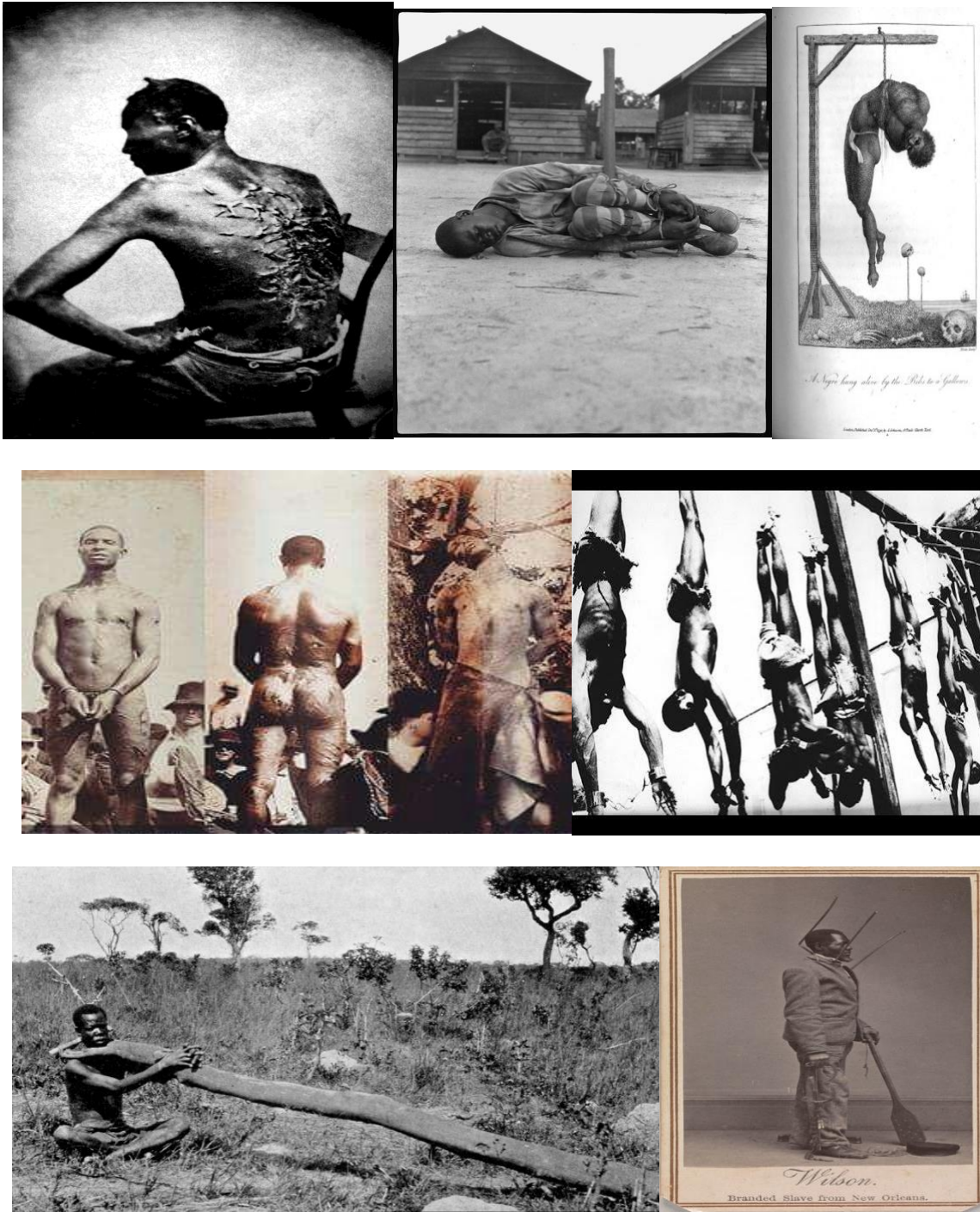
13. 2006 Khairlanji massacre, Maharashtra
14. Surekha Bhotmange
15. 2006 Dalit protests in Maharashtra Rajasthan
16. 2011 killings of Dalits in Mirchpur, Haryana
17. 2012 Dharmapuri violence
18. 2013 Marakkanam violence, Tamil Nadu
19. 2014 Javkheda Hatyakand, Maharashtra
20. 2015 Jat-Dalit violence in Dangawas, Rajasthan
21. 2016 Rohith Vemula Suicide in Central University of Hyderabad



4.2 Causing Serious Bodily or Mental Harm to Members of the Group

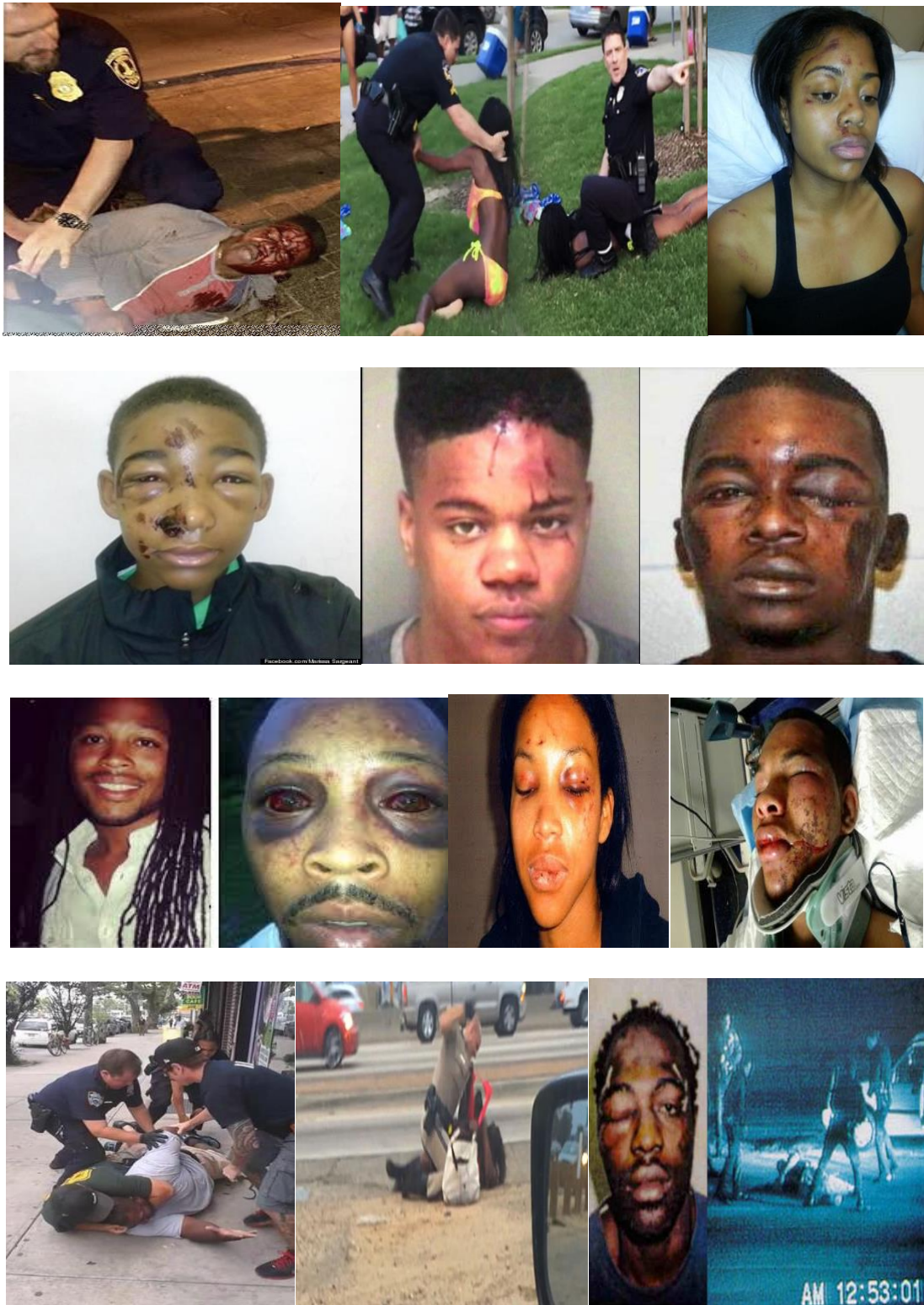
In this aspect of the definition, we will show how *Abibifo* ‘Black People’ in the united snakkkes, uMzantsi (South Africa) and India have been mutilated and violated. We would not be able to portray in any vivid sense the mental harm or the quantum of it imprinted, but we can argue that it is present, nevertheless. It is our view that bodily harm would automatically trigger mental harm. That is to say, the physical brutalities meted out have concomitant visceral implications. We shall now turn over to provide some evidence beginning with the united snakkkes.

United snakkkes:




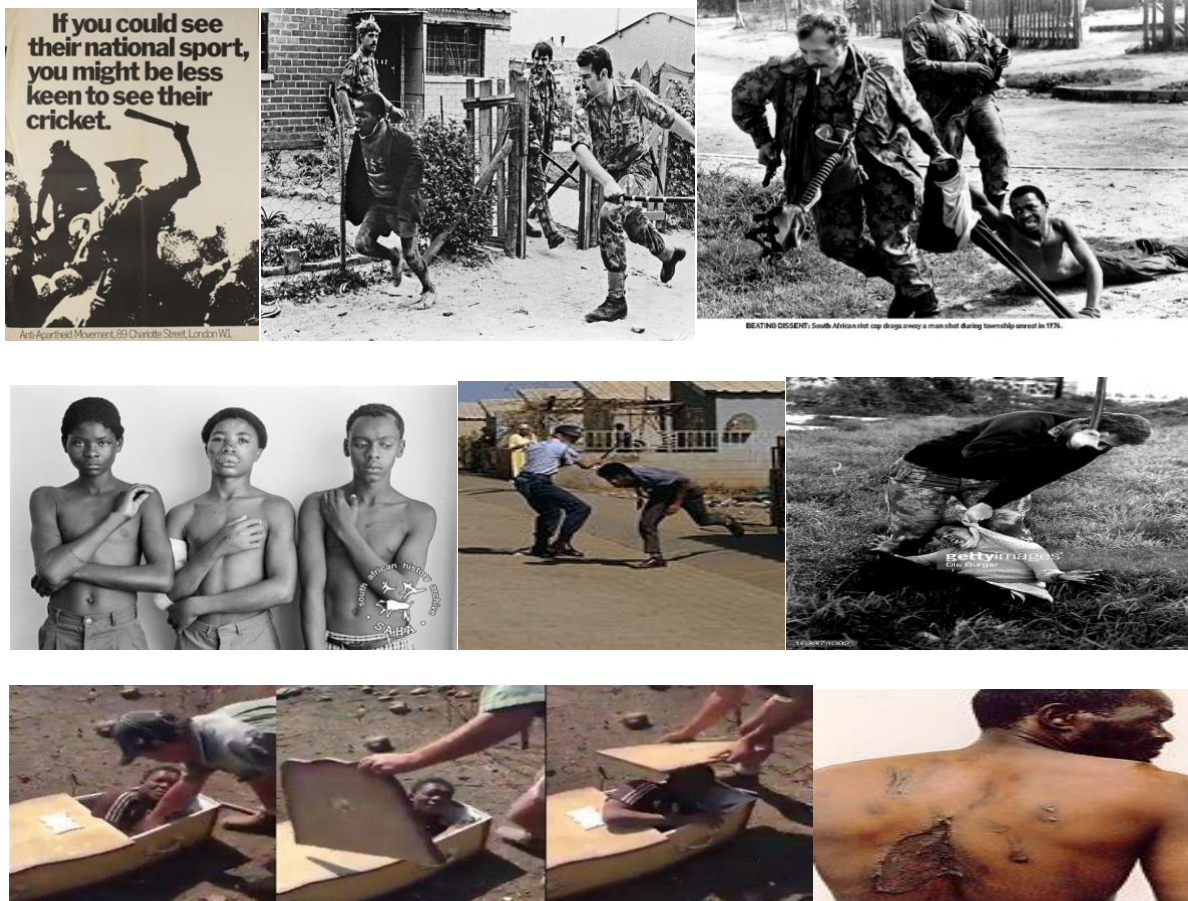
The pendulum swing shows that the past (evidence above), described by Trump as “the good old days,” and the present (evidence below), in spite of the apparently different punitive tactics, have one end result: The *Obibini* ‘Black person’ will sustain various degrees of pain and injury and thence will be scarred mortally and mentally for the remainder of life. It is worth emphasising, too, – and the evidence shows it – that the cross-section of *Aduláwò* ‘Black People’ was/is reached:

children, the young and the old as well as male and female, were/are exposed to this fate in so far as Black is their race.



uMzantsi:

The case of the *Abibifo* ‘Black People’ in uMzantsi is no different: there is evidence of a man being burned alive, another being smothered in a coffin, others already beaten, and some being beaten and dragged *katha wa katha*.⁸ We point out that the so-called “xenophobic” (which are, in reality, Black-phobic, as they do not extend to non-Blacks in any significant way) activities by  *Kmt(yw)* ‘Black people’ so-called “South Africans” are occasioned by the genocidal activities which form part of the numerous racist conditions issued by the white people there. This complex of oppression leads them to displace their anger, either knowingly or unknowingly, on their fellow *Adúláwò* ‘Black People’, while the root cause of the problem, the eurasian, lives unscathed and undisturbed on stolen land. The nature of this problem is articulated by Nana Amos N. Wilson in his *Black-on-Black Violence: The Psychodynamics of Black Self-Annihilation in Service of White Domination* (Wilson, 1990).



⁸ Et cetera in Kiswahili.



India:

The scourge of *Abibifo* 'Black People' in India clarifies the position of *Abibifo* 'Black People' in relation to eurasians. The same brunt of genocide is borne by the Black Dalits, who are founders of the Indian Dravidian civilisation, as well as their kin who migrated from the *Abibiman* 'The Black Nation/Land of Black People' continent to work or study in India (Kambon & Appiagyei-Atua, 2018). You will see below precautionary action being taken by *Bandômbé* 'Black People' students from *Abibiman* 'The Black Nation/Land of Black People' to curtail any potential brutalities that is the normative situation for Black people in India. This is evidenced by the other snippets shown in the collage.





4.3 Deliberately Inflicting on the Group Conditions of Life Calculated to Bring About its Physical Destruction in Whole or in Part

This phase of the definition of genocide would highlight the devaluation of the humanness of *Adulawo* 'Black People' in the united snakkkes, uMzantsi (South Africa) and India. If *Abibifo* 'Black People' know about this and still beam at the idea, brought forth by the AU's 2063 Agenda, which enjoins us to integrate with the perpetrators and perpetrators of this malice, then there must be a problem. Evidence from the pendulum swing is given below.

united snakkkes:

In the case of the united snakkkes, the evidence below indicates what was known as germ warfare against *Bandombe* 'Black People' men and the infamous experimentation on *Abibifo* 'Black People' women, reckoned as the origins of gynaecology. In the case of the former, without the knowledge of the victims, the syphilis bacteria were either administered or not treated or rather introduced and not treated. For the latter, unnatural objects were introduced into the vaginas of *Abibifo* 'Black People' women. These examples were deliberate and experimental; extra evidence of such may be found in Harriet A. Washington's work, *Medical Apartheid: The Dark History of Medical Experimentation on Black Americans from Colonial Times to the Present* (Washington, 2006).



uMzantsi (South Africa):

The selected example is of a scientist called Wouter Basson, who, because of his carnage-causing products, is infamously referred to as Dr. Death. A UN-sponsored report on the activities of Project Coast, for example, deals expansively on the chemical and biological warfare programs initiated to cause damage to indigenous *Abibifo* 'Black People' in uMzantsi (South Africa). A documentary entitled *Cold Case Hammar skjöld* also features the confessions of South African Institute for Maritime Research (SAIMR) operatives describing their use of biochemical warfare against *Abibifo* 'Black People' (Brügger, 2019). The photos of the two *Abibifo* 'Black People' below typify the destructive scientific activities of Dr. Death, where in their case, he infected them with anthrax.



The man dubbed as South Africa's "Dr Death", Wouter Basson, has been convicted of unprofessional conduct by the country's health council.

He had breached medical ethics when he was involved in the former apartheid government's chemical and biological warfare programme, it ruled.

He was accused of supplying and producing kidnapping drugs, suicide pills and




India:

In India, very often, the cleaners are exposed to poisonous gases let out from drains, and this often leads to death. The *Abibifo* 'Black People' must go down into the drains and manholes to collect faecal matter and other waste matter. This has often led to deaths among those in these ranks. This condition, which is reserved for the *Adulawo* 'Black People' population, is sanctioned by Hinduism. Thus, the argument to expose *Abibifo* 'Black People' to these deadly conditions is entrenched via divine explanations.





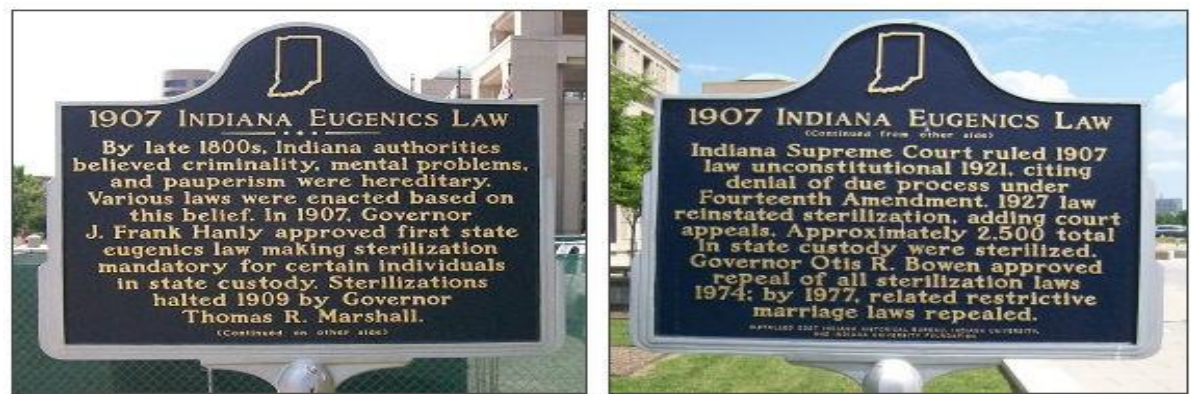
4.4 Imposing Measures Intended to Prevent Births within the Group

The aspects of the definition that we have focused on so far deal with those aspects of genocide meant for the living *Abibifo* 'Black People' populations. This aspect introduces a new dynamic: a manhunt for the unborn  *Kmt(yw)* 'Black people'. The importance of continuity of life and/or the clan/community through procreation in *Abibifo* 'Black People' makes this, perhaps, the deadliest aspect of genocide for the survival of the *Abibifo* 'Black People' race. Newborn children are, additionally, seen as messengers from the ancestral world, laden with crucial information for the physical world dwellers (Akoto & Akoto, 2000). In view of this, against the wish of the AU, we cannot integrate with a people whose worldview alienates, antagonises and exploits everything around that is a part of nature. The following examples will substantiate the zeal to suffocate the potential of new life among *Abibifo* 'Black People'.

united snakkkes:

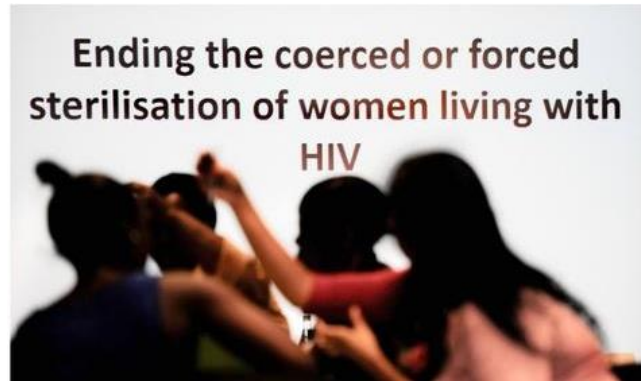
The case of the united snakkkes in terms of the prevention of births is captured by the selected evidence forming the collage below. We can see the terse confession of Margaret Sanger, the founder of Planned Parenthood, which goes into the intention to keep secret the plan to exterminate *Abibifo* 'Black People', and the 1907 Indiana eugenics law and its campaign of sterilisation. For ample evidence on this topic, the documentary entitled *Maafa 21: Black Genocide in the 21st*

century and the text *Against their Will: North Carolina's Sterilization Program and the Campaign for Reparations* are helpful sources.



uMzantsi (South Africa):

The range of Dr. Death's activities can also be found in this aspect of the definition of genocide, where he developed, along with his team, a sterilization vaccine to be used against *Adúláwọ̀* 'Black People', so-called "South Africans". These activities form part of what is termed as the Chemical and Biological Warfare Program. Apart from this, we also provide evidence on how *Abibifo* 'Black People' women living with HIV/AIDS were also sterilised. Additional evidence of this can be found in Gould (2006).



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In 1998 South Africa's Truth and Reconciliation Commission held hearings investigating activities of the apartheid-era government. Toward the end of the hearings, the Commission looked into the apartheid regime's Chemical and Biological Warfare (CBW) program and allegations that it developed a sterility vaccine to use on black South Africans, employed toxic and chemical poison weapons for political assassination, and in the late 1970s provided anthrax and cholera to Rhodesian troops for use against guerrilla rebels in their war to overthrow Rhodesia's white minority rule.

South Africa's CBW program was headed by Dr. Wouter Basson, a former Special Forces Army Brigadier and personal heart specialist to former President P.W. Botha. Basson ran the CBW program during the 1980s and early 1990s. CBW, also known as Project Coast, was initiated in the early 1980s to provide detection and protection capabilities to the South African Defence Force. However, there was an offensive component to the program and the claims are that CBW's offensive program:

- Developed lethal chemical and biological weapons that targeted ANC political leaders and their supporters as well as populations living in the black townships. These weapons included an infertility toxin to secretly sterilize the black population; skin-absorbing poisons that could be applied to the clothing of targets; and poison concealed in products such as chocolates and cigarettes. (Read the interviews with former President [F.W. de Klerk](#), and [Dr. Daan Goosen](#), who worked with Basson in the CBW program.)
- Released cholera strains into water sources of certain South African villages and provided anthrax and cholera to the

India:

The Guardian reported as headlines “Britain must end its support for sterilisation in India”. Thus, as we see a continuation of the trend of sterilisation, it is worth noting the collaborative efforts suggested in the headlines. Whatever the full ramifications may be, it is significant that all the effort is channelled towards the depopulation of the Dalits – indigenous *Adūlāwò* ‘Black People’ in India. Further evidence of these activities may be found in the following texts: “The ‘New’ Global Population Control Policies: Fuelling India’s Sterilization Atrocities” (Wilson, 2015) and *Fatal Misconception: The Struggle to Control World Population* (Connelly, 2008, Harvard University Press).



4.5 Forcibly Transferring Children of the Group to Another Group

Abibifo ‘Black People’ children who escape the clamp down – in relation to the activities designed to prevent births – and get born into the physical world face specific life-challenging threats aimed to suffocate them and/or their potential. These horrors also constitute genocide according to the UN. Vivid instantiations of this are unpacked below.

united snakkkes:

The normative prison-bound fate for the *Nit ñu ñuul* ‘Black People’ youth in the U.S. is popularly referred to as the school to prison pipeline. It is described thusly because it was intentionally designed by the white amerikkkan system as the necessary route for *Abibifo* ‘Black People’ youth in the U.S. This means that by every means possible, just in order to truncate their flowering, *Kmt(yw)* ‘Black people’ youth are sent to prison on unjustifiable charges. Statistics show that since

1980, California, for example, built twenty-two (22) prisons and just one (1) university. This tells you where the focus of their investment lies; its purpose is to underdevelop *Abibifo* ‘Black People’.



uMzantsi (South Africa):

Beyond seizing the land and resources of indigenous *Adúláwò* ‘Black People’, so-called “South Africans”, many of them are also being forced to live in what are referred to as Bantustans. Children are a core component of the population in these deplorable areas. And it is needless to emphasise that they are the worst-affected by the characteristic adversity that looms over inhabitants. A pendulum swing of evidence forming part of the collage below depicts a bird’s-eye view of filth, decay and nothingness in the Bantustans as opposed to the sanitary appearance, elegance and lustre of a parallel settlement, definitely peopled by foreigners and/or invaders of the land. The architectural separation and difference alone suggest an aversion on the part of the eurasian invaders to integration.





India:

The case of India spells a similar status quo: Children already living in squalor and pauperised enclaves are yet recruited as an indispensable labour force to work in various places in India. They are overworked, and the quantum of labour exacted from them is extremely disproportionate to what they earn. From the at-work attitude of the children in the collage below, it is evident that at that age they find their engagements to be a necessary and natural part of living, which for us characterises an inversion and falsification of reality, being descendants of a people who founded the Dravidian civilisation and if we extend to *Abibiman* ‘The Black Nation/Land of Black People’, the first civilisations in the world (Van Sertima & Rashidi, 1985a, 1995b). While the International Dalit Solidarity Network may be working towards ameliorating this suffering and deathward conditions, a lot still remains to be done; and integration, which is what the AU’s 2063 Agenda espouses, is definitely not an option.



Some 400 children rescued from factories in India where they were forced to work 12 hour days and were beaten if they ever stopped to rest

- Some 400 children rescued from factories in Hyderabad, south India
- Police carried out raids on leather tanning and plastic factories
- Children had been working 'nearly 12 hours a day without any respite'
- Despite a child labour ban in India, millions of under-14s still work

By SARA MALM FOR MAILONLINE

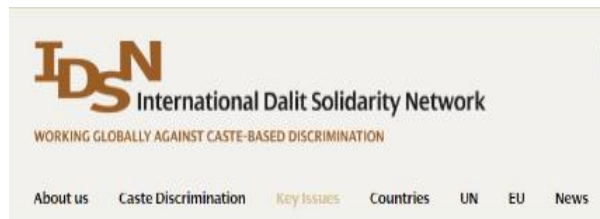
PUBLISHED: 12:08 BST, 5 February 2015 | UPDATED: 18:25 BST, 5 February 2015



Hundreds of children working in hazardous factories in southern India have been saved by police to be reunited with their families.

Police say they have rescued some 400 children in a series of raids on leather tanning and plastic factories in Hyderabad over the past ten days.

The children, mainly boys, hail from India's Bihar, Uttar Pradesh and West Bengal states, and have today been returned to their hometowns on special trains.



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Caste-based Slavery in India

Print

The Indian Bonded Labour System Abolition Act of 1976 prohibits any service arising out of debt, including forced labour and bonded labour. The legal definition of 'the bonded labour system' recognizes force as including not only physical or legal elements, but also including deprivation of alternative choices, economic circumstances, and a derived compulsion to choose a particular course of action, such as providing underpaid or unpaid labour (1).

In spite of the encompassing and seemingly progressive legislative framework, the use and abuse of Dalit bonded labourers in India remains endemic within a range of occupations and branches, both rural and urban, such as agriculture, forestry, fishing, domestic work, and cleaning. A report by [Anti-Slavery International](#) in 2008, revealed that dalit bonded labourers are employed to carry out the most physically straining and menial types of work in industries such as silk farms, rice mills, salt pans, fisheries, quarries and mines, tea and spice farming, brick-kilns, textile and domestic work (2).

Lack of implementation of the legislative frameworks, failure of the authorities to observe the laws, and impunity of perpetrators are the most common obstacles to eliminating forced and bonded labour in India.

Forced labour in agriculture

Agriculture accounts for approximately 64 percent of the entire population's workforce and employs far more bonded labourers than all other industries and services in India together, according to a [Human Rights Watch report](#). Conditions for bonded agricultural labourers are among the harshest. The work is grueling, days are extremely long, and payment is nominal and may consist of two sole meals a day with a yearly set of clothing.

5.0 Findings: The Failure of Integration as a Solution in Retrospect

The truth value of Baba Kamau Kambon's quote – "History teaches us not to be a fool twice" – is the linchpin of this section (Kambon, 2011). It has a two-pronged lesson and solution with respect to this paper: We learn about the futility of integration as a solution to genocide and other issues affecting the race through the fiasco of historic leaders who advocated integration. Then we find from that same past, better models whose activities engendered *Abibifo* 'Black People' liberation. Thus, it is from history that we can identify the problem and the solution to our current situation.

First from the example of Martin Luther King, Jr., we can easily tell that integration is no solution to genocide. *Okunini*⁹ King was a strong advocate for civil rights for Black people in the united snakkkes. He pushed for *Adúláwò* 'Black People' to integrate into the amerikkkan society and share the privileges that the whites enjoyed. His speech entitled *I Have a Dream* encapsulates this drive.

Secondly, Nelson Mandela thought that apartheid was the problem and thus devoted most of his life fighting to dismantle the racial segregation in uMzantsi (South Africa). He prided himself in

⁹ Dr. in the Akan language.

seeing uMzantsi (South Africa) as a rainbow nation. Mandela's autobiography – *Long Walk to Freedom* – provides a more expansive denotation of his ideals of integrating the nation.

Finally, the same holds for Mohandas Karamchand Gandhi, the man whose true nature is yet unknown to many in the world. In India, he argues for the dismantling of untouchability as a practice (Kambon & Appiagyei-Atua, 2018; Kambon, 2025).

Now, neither of the activities of the aforementioned historic figures curtailed the practice of genocide against *Adúláwò* 'Black People'. They all had integration as an agenda in their activism but the pendulum swings of evidence we have shown so far suggest that integration with the perpetrators and perpetuators of genocide cannot be a solution to genocide. This means that the AU's 2063 agenda is not the first to propose integration, and that it is needless and dangerous to do so now based on the fiasco of past experiments. Moreover, we will find it informative if we consider the fact that these historic figures were/are approved very highly by eurasians (so-called "white" people) because their activities were not a hindrance to the sustenance of their diabolical domination of the world but rather served to preserve it.

We cannot say the same thing for Nana Marcus Garvey and Nana Ọmówálé (Malcolm X) in the united snakkkes and their stance on Race pride and Race as the basis of liberation; neither can we do so for Nana Robert Sobukwe, who advocated forcefully for Black self-determination (contrary to the ANC's Kliptown Charter), or Tata Steve Biko who campaigned for Black consciousness in uMzantsi (South Africa); or even for Okunini Bhimrao Ramji Ambedkar who fought for Dalit rights against Gandhi and the freedom fighter Gangu Baba whose memory is preserved in oral tradition. They were far-seeing persons whose activities are worth emulating and developing for today's fight for *Bandômbe* 'Black People' liberation. It should be no wonder that these historic *Abibifo* 'Black People' heroes were never idolised by eurasians. In fact, their downfall and deaths were either directly or indirectly orchestrated by eurasians and the systems they have created to misdiagnose the problem.

6.0 Conclusion

In the words of Nana Bobby E. Wright,


In a bullfight, after being brutalised while making innumerable charges at the movement of a cape, there comes a time when the bull finally turns and faces his adversary with the only movement being his heaving bloody sides. It is believed that for the first time he really sees the matador. This final confrontation is known as the "moment of truth." For the bull, this moment comes too late.

The experience of Black people all over the world presents an analogous situation. For hundreds of years, *Nit ñu ñuul* 'Black people' have been charging at the banners that are held by the eurasian (white) matadors. Those banners have been represented by concepts such as democracy, capitalism, Marxism, religion, and education. The banners remained constant as long as Blacks were assets. However, with technology and worldwide industrialization on the rampage resulting in a further exploitation of Africa's resources which in turn produces an increase in Africa's (Blacks') national consciousness, Blacks are now a threat and a liability to the white race.

Therefore, the banner held by the matador represents only one concept: genocide (Wright, 1984, p. 1).

According to N’kulu (Ancestor) Khalid Abdul Muhammad,

Some of you say it’s not the white man, it’s just the system. It’s not the white man, it’s the system . . . We gotta change the system! You sound like a fool . . . That’s just like saying it’s the spider web, it’s not the spider . . . If you work to tear down the spider web but you leave the white spider . . . the white spider will weave another spider web, if you tear down the spider web that’s in front of you. You haven’t stopped the system, you haven’t stopped the spider web; until you deal with the spider; until you deal with this no-good beast; until you deal with this bastard, this cracker; until you deal with this devil. (Muhammad, 2019)

The major crux of this paper is that a misdiagnosis of the disease, in this case, the yurugu virus, will lead to a misdiagnosis of the treatment/cure. eurasians are clear in terms of making sure that  *Kmt(yw)* ‘Black people’ are thrown off course by referring to time periods, situations, and events in ways that obfuscate the nature of the problem: them (Ani, 2010; Kambon & Yeboah, 2019). We have shown that in our tri-continental analysis, the actual problem is genocide, and the source of the problem is in terms of pale eurasians (“white” amerikkans, dutch boers/britishers, indo-aryans, *n.k.*) and their progeny. However, eurasians continuously ensure that we miss the mark by discussing the problem in terms of segregation (being separate from the genocidal killer in the house); apartheid (being apart from the killer in the house); and untouchability (not “being able” to touch the genocidal killer in the house). This is analogous to chasing after the cape rather than goading the matador who is holding the cape. Such a situation is similar to trying to tear down spider webs while not appropriately dealing with the spider who weaves web after web. When we observe who benefits from a problem, we can often times “follow the money trail” to the one who originated that problem and vice-versa. That is to say, eurasians’ primary benefit with regard to their incessant proffering of inappropriate/inaccurate terminology is in terms of their very survival. In other words, the matador needs not fear the bull who is oblivious to his presence. By the same token, the spider has no need to fear the one who can only see the web but ignores the spider who weaves his webs day after day. In sum, we can only liberate ourselves from white world terror domination, of which genocide against *Nit ñu ñuul* ‘Black People’ is a component, if we tear down the veils that obstruct us from thinking, seeing, speaking, and acting clearly. According to Baba Jedi Shemsu Jehewty, we will only make progress in terms of our liberation if we adopt *Abibifo* ‘Black People’s’ solutions to *Abibifo* ‘Black People’s’ problems. The AU’s 2063 agenda encourages us to integrate not only into a burning house, but one that is occupied by a pyromaniac killer who is intent on using each and every one of his matches. As such, it constitutes one of such veils that must be discarded as a matter of urgency. This is why we charge genocide and maintain that integration with the perpetrators and perpetrators of genocide cannot be the solution to genocide.

In the future, we would like to add in other places where anti-Black genocide is rampant, including Brazil, Cuba, Australia, and others, so that every inhabited continent and/or major geographical area in which such genocide takes place may be duly represented.

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