

School For International Training
Study Abroad - Ghana
(Arts & Culture)

Fall 2001

Breaking the chains of slavery: How to continue
Healing from a history of oppression.

Jennifer Parrish
(University of Colorado, Boulder)

Project Advisor: **Prof. J. Y. Opoku**
Department of Psychology
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Legon.

Academic Directors: **Dr. Olayemi Tinuoye**
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*Here we stand
Poised between two civilizations
Backward? To days of drum
And festival dances in the shade
Of sun-kist palms.
Or forward?
Forward!
Toward?
The slums where man is dumped upon man?*

*-by Dei Anang
-found in The African Personality by Basil Davidson*

I dedicate this paper to all the amazing people in Ghana who shared their stories or just their time with me. And also to my family and friends who blessed me with their strength and support to travel to these distant shores.

ABSTRACT

Through studying Ghana's history of oppression and the steps that have been taken to heal from this oppression, my objective was to identify each part of her oppressive past: physical, political, and economical, and through what I had learned in multiple formal and informal interviews and observations about this oppression, suggest new ways and expand on existing ideas of how healing from this oppressive past can continue.

I learned through my research that healing is currently happening in Ghana. However, I concluded that only through proper education and financial as well as psychological reparation can complete healing occur. This process will pave the way for Ghana to finally achieve true freedom on all levels.

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On a very general note I would like to thank every person who smiled at me on the street, who asked me how I was, and how my mother was and my father was..., and who took the time to make me feel welcome in this amazing country. Ghana has the idea of hospitality down to a fine art. I thank you all from the bottom of my heart.

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INTRODUCTION

Throughout the course of my fieldwork I have come to many realizations concerning how interconnected the world is. Having been in Ghana for exactly three months today, I realized that a trip across the Atlantic Ocean was required for me to finally see outside of the only world I knew, the United States of America, and look into that American bubble from a different perspective and therefore see the world in a new light. One of my extremely intelligent and enlightened informants explained to me that it often requires a "step outside yourself," to learn more about yourself and eventually be proud of where you come from, (Rabbi Kohain, 18 Nov 01). To put this idea into a more tangible form I will use the events on September 11, 2001 as an example of this phenomenon. What happened on this day is a tragedy that will never be forgotten. People all over the globe were affected by this act of anger. I remember pondering why someone would want to kill so many innocent people from countries all over the world. Additionally, why would someone want to hurt an entire nation that has helped so many other nations around the globe? It took that tragedy for me to evaluate my home. And, quite perfectly, I had to look into the United States from an outside perspective because I was a world away. It was because of that awful event that numerous people in cities all over Ghana would express their sincere condolences to my country and myself. Just last evening a friend I had just met inquired as to whether my family had been hurt due to the events on September 11th. Thankfully I am able to say no. I can't comprehend the depth of the compassion from the people I have encountered here. People die everyday all over the world due to wars and attacks and yet I have never taken the time to express my sincere sympathy to the people affected by these tragedies like Ghanaians have to me.

Why is this so? It has taken twenty-four years for me to realize my own ignorance and self-absorption. If you are ignorant about something, you cannot be held responsible for not taking action because you didn't know it existed. However, once you are exposed to these new truths the only humane thing to do is evaluate what you have learned and are continually learning and act accordingly with a new purpose because you are no longer ignorant. This is currently where I stand. I have learned so very much. I can no longer claim ignorance as my excuse for being self-absorbed and not acting with more compassion. I stand teetering on the edge of a pool of knowledge. Going back is no longer an option. There is no solid ground behind me, only layers of misconceptions that cannot support the truth. The only option is to dive in and hope that I can somehow find my way to the surface and not be suffocated by all I have been exposed to.

Most recently I have become aware of the fact that often times to save face and maintain ignorance, we, the general public, are told only partial truths. If we, as members of the American society and the western world, knew the entirety of the actions our countries initiated and were involved in, what happened in September might not come as such a huge shock. The part truths and actions I am referring to all involve acts of oppression. Examples of oppression are abundant throughout history in countries around the globe. Ghana is only one example of a country that has suffered under the hands of Western oppressors for centuries. Because I have been studying in Ghana for three and a half months I have been exposed to the struggles this country has undergone in the past and is currently undergoing. It is because of the affect this country and the people who live here have had on me that I have decided to concentrate my research on Ghana's past and ongoing battles with oppression. Specifically I will address how Ghana's most recent

history is a compilation of physical, political, and economical slavery that continues even today. Additionally, I will continue a discussion that has been ongoing for many years concerning how Ghana can finally heal from this long history of oppression. Through what I have learned during my short stay in Ghana I have come to the conclusion that healing can only be achieved when proper education is used as a therapeutical process which leads to thinking, feeling, and acting in awareness. It is only through this awareness that oppression can end and healing can begin.

METHODOLOGY

After selecting my area of research I quickly learned how complex this topic of healing from oppression is. Regardless, I continued on my original path because I believed then and still do now that this area has not been given the attention it so deserves. I decided to focus my vision on how different aspects of education can be used to produce an awareness that is essential in the healing process. After focusing my research to this point it became necessary to determine who exactly the experts in this area were. However before finding these experts I had to determine exactly what "this area" consisted of. Am I concentrating on mental health in Ghana? Should my focus be wide enough to include how history is taught? Is it important to include what actions are being taken today in Ghana to begin repairing this country from an enslaved past? I knew that incorporating all of these ideas into four weeks of research would produce a project that only scraped the surface in each of these areas. However, because my original goal was to create a holistic approach to this healing process, I chose to incorporate all of these questions into my project. Due to the wide range of questions I had decided to ask, it was then necessary to include a wide range of sources as well.

After visiting Cape Coast and Elmina dungeons, I knew that these monuments, in their pure existence alone, were a core part of the oppression experienced in Ghana and therefore represented a portion of history that needs to be addressed. With this idea in mind I began my fieldwork in Cape Coast at the dungeon. I formally interviewed three people, two of which are associated with the museum found within the dungeon. The third, Mr. Momey, is the main conservator for the dungeon. First I spoke with Naana Ocran who is the main museum educator and organizer. She then introduced me to her

assistant, James Amemasor. James then gave me the names of two professors in the history department at the University of Cape Coast. It was because of these two gentlemen, Prof. Der and Dr. Boadi-Siaw, that I came to understand that the enslavement of humans was only one aspect of Ghana's oppressive past. These gentlemen enlightened me as to the effects and repercussions colonialism has had and is currently having on Ghana. Through multiple formal interviews with these gentlemen, I learned of a plethora of professionals who focus their work on how history is taught. During my time in Cape Coast I conducted formal interviews with two other professors at the University, Dr. Opoku-Agyomang in the English Department and Prof. Asare in the Geography and Tourism Department. .

I learned much during my stay in Cape Coast and Elmina. However, because my advisor and one of my main informants teach at the University of Ghana in Legon, I decided to spend the final two weeks of my I.S.P. in Accra. Additionally many of the names and organizations I had learned of through Prof. Der and Dr. Boadi-Siaw were stationed in Accra therefore doing the last half of my research in Accra seemed quite logical.

I began my research in Accra at the UNESCO office. With the help of many people I continued my interviews at the Ministry of Education, which is a branch of the National Commission for UNESCO, with Dr. John Essiah. My interviews continued with Joe Gazari at the Ghana Museums and Monuments Board in Accra.

At this point in my research I took notice of how unbalanced my sources were. I had conducted many interviews concerning what and how history is taught. I had learned much about how the enslavement of humans and the colonial era combined to create the

current mindset and economic status found in Ghana today. I had even learned about what reparations were being made in Ghana and personal opinions on what other reparations should be made. What baffled me was trying to figure out where the mental health and healing aspect fit into this study. After interviewing Prof. Danquah, who is a clinical psychologist and professor at the University of Ghana, and Prof. Opoku, who is the head of the psychology department at the University and my advisor as well, I realized how immaculately the pieces of this healing process would fall into place. It was because of all these people and many more that I was able to fully realize the true history of Ghana's oppression and the steps that need to be taken to continue the healing process.

A LOOK INTO GHANA'S OPPRESSIVE PAST

Physical Oppression: The Slavery Era

Portuguese gold exports reached a level of 700kg annually, and looking for further profit they began trading in slaves.

- from the museum exhibit at Cape Coast dungeon.

Interactions between Ghana and areas around the world have been occurring for hundreds of years. The trading of goods between countries is a natural phenomenon. Because Ghana's land contains a wealth of precious resources, gold for example, frequent interactions between Ghana and areas such as North Africa and Europe were abundant. This natural trade took on a new face when, in the 9th Century, the first Africans walked across the Sahara Desert as part of the first slave trade. The Trans-Saharan Slave Trade lasted from the 9th through the 19th Century. Africans from countries such as Mali, Senegal, and Nigeria endured the three-month journey across the Sahara desert to be sold to the Arabs, (Prof. Der, 20 Nov. 01). The idea of trading humans for material goods continued with the East African trade with India from the 16th through the 19th Centuries. The most devastating of the slave trades, however, occurred between primarily West Africa and the Western World. This trade, known as the Trans-Atlantic Trade Slave (TST) lasted for almost 400 years. From the late 1400's through the mid 1800's it is estimated that anywhere between 10-100 million Africans were captured and led to the dungeons along the coast of West Africa. It is in part because of the horrendously large number of Africans that were captured and traded that the TST is viewed as the most detrimental of the three slave trades. The exact number of people that were stolen from their homes is not as of yet known for many reasons. The journey, on foot, to the dungeons was severe and consequently many people died before ever reaching the coast.

Because of the inhumane living conditions encountered once at the dungeon, many more died within these walls. If a person survived thus far, he/she had to weather the long, gruesome journey across the Atlantic Ocean. It is for all these reasons that only one-third of all the Africans captured actually made it across the ocean, (J. Amemasor, 14 Nov. 01). Additionally, because the number of Africans who actually survived and were able to step off the ships is not known, the original number captured is not currently and might not ever be known.

In his book *Which Way Africa*, Basil Davidson describes how "... the trade soon deviated into a wholesale transport of African captives for enslavement in Europe's new mines and plantations of Brazil, the Caribbean, Central and North America," (Davidson, 1964, 36). Due to Ghana's location along the coast of West Africa, it is known that numerous raids occurred within the Ghanaian borders. Because those captured would be working in mines and on plantations as described above, the healthiest individuals aged 12-30 were the targets of the slave raids, (J. Amemasor, 14 Nov 01). These same individuals in the prime of their lives might have, if not captured, been able to help increase the industrial, agricultural, and educational systems within Ghana. They would have been using their minds through critical thinking. Instead, these healthy, young individuals and their families were forced to concentrate on their survival. What should have been a time of much growth became a period of primitive thinking. How could a person think of bettering his/her self or country when another slave raid might occur tomorrow or even today? During an interview with Dr. Opoku-Agyemang I learned of a village in the Northern region of Ghana that still lives in fear of when the slave raiders might return, (Dr. Opoku-Agyemang, 15 Nov. 01). Consequently, one came out of three

that were used to hide the people in the village is kept a secret and shown to no one. Even today, one hundred and fifty years after the abolition of slavery, people are living in fear. It is because of this overwhelming sense of fear that instead of critical thinking and growth, people concentrated on finding hope through the creation of multiple gods and superstitions, (Dr. Opoku-Agyemany, 15 Nov 01). It was because of these slave raids that lasted for more than three hundred years that instead of plunging forward into the industrial era, Ghana was forced to concentrate on merely surviving.

The effects of the slave trade went much deeper than the depopulation and stunted industrial growth issues that were discussed above. In order to completely enslave a free person, it is necessary to breakdown his/her identity. In order to accomplish this, those captured had their identities ripped from them and in turn were given new, enslaved identities by their masters. By changing the names of those captured, the masters erased any trace of freedom that might have existed. Consequently a new enslaved identity was created.

Because of the slave raids, a great fear was instilled within the people of Ghana. Because the healthy and strong were stolen from their families and villages, a depression was created within the people of Ghana. The psychological effects that were created due to this fear and depression laid the foundation for the next period of oppression Ghana would undergo. Additionally, because the industrial growth of the country had been completely halted due to the slave trade and Ghana's land had an abundance of rich resources, Ghana was a very vulnerable target in the eyes of the oppressors.

Political Oppression: The Colonial Era

***There is no doubt that colonialism signalled a major upheaval in African life.
from Which Way Africa by Basil Davidson***

Because the slavery era involved the physical oppression of so many Ghanaians and Africans in general, it is often viewed as the most debilitating act of oppression. Until coming to Ghana and speaking with many people about the oppression experienced here, I didn't realize the impact other forms of oppression had had on the people of Ghana. During the slavery era the raids and the trades most often occurred in the same towns and villages repetitively for three hundred years and therefore affected generations of people over and over again. For this reason, many people suffered repeatedly and yet others went virtually untouched by the slavery era. The colonial period, however, affected every person in Ghana due to the fact that the British were in control of the government and therefore all the happenings in Ghana, (Rabbi Kohain, 23 Nov. 01). The colonial era began almost immediately after the abolition of slavery in the late 19th Century and lasted until Ghana gained her independence in 1957. Over the course of one hundred years, through education and suppression in general, the people of Ghana were taught to value the Western culture more than their own. In his book *History of West Africa*, Onwubiko confirms the fact that, "During the colonial period, European education was oriented to create in Africans a dislike for things African," (Onwubiko, 1967, intro: xxv). Because Ghana was colonized by Britain, an English-speaking nation, English became the national language. Consequently the languages native to Ghana such as Twi, Fante, Ga, and Ewe were neglected. In the classroom children were taught to speak, read, and write in English. It is for this reason that in Ghana today many people are illiterate in

their mother tongues. Additionally because of the impact of colonialism on the educational system, Ghanaians were taught more about the history and geography of the Western world than their own. I have encountered many people who know more about the geography and history of the United States of America than I do and yet know little if anything about Ghana itself.

Additionally, the British government controlled all aspects of life in Ghana. Important jobs, including government positions, medical positions, and the like could only be employed by the British, (Prof. Danquah, 30 Nov. 01). Because only the British could hold these high-ranking positions, an inferiority complex was established. In *Which Way Africa*, Basil Davidson sums up this idea by saying, ". . .the whole of colonial Africa, in West or East, South or Centre, has felt the same discrimination, has heard the same insistent declarations of natural white superiority," (Davidson, 1964, 54).

It was through this corrupt educational system and the inferiority complex established that depression grew in Ghana. A severe depression was already in existence from the slavery era. Because oppression through colonialism continued where slavery ended, the depression within the country grew to new levels. On one level, yes, Ghanaians had their physical freedom. However because they now were politically enslaved by the British government they were in no way completely free.

The psychological damage that was instilled over the course of more than one hundred years while the British were in control of the government is evident in Ghanaian society even today. Because all decision-making and control was held by the British governing officials, motivation and initiative became relaxed within the Ghanaian mind, (Prof. Danquah, 30 Nov. 01). For both of these reasons a relationship similar to that of a

houseboy and a master was created. The houseboy is almost incapable of thinking for himself. He seeks his master's approval in all his actions and asks permission on almost every issue. A kind of helplessness is therefore created due to the dependency the houseboy has on his master. This relationship can definitely be seen between Ghana and Britain. Even today, after almost fifty years of independence the people of Ghana are still seeking approval from the governing body. Lack of motivation and initiative still exist and are evident on the streets of Ghana. The government today is Ghana's own, yet the framework instilled by Britain during the colonial era is the true governing power that has entrapped the minds of the people in this country. Therefore they are still not free.

Economical Oppression: The Neo-Colonial Era

Yet physical destruction was not the underlying long-range factor in social dislocation. Africa had yielded millions of captives for slave labour in the Americas, but traditional system of government had largely held firm through all the period of 'human export', or else adjusted themselves to circumstances they could no longer hope to control. Africa's traditional systems might have survived the colonial blood-letting as well, and even the political impact of the colonial rule in itself, since the colonial rulers (or the less short-sighted among them) were often well enough pleased to compound with willing chiefs and elders. What swept away the means of such survival (even though the appearance of survival might often still persist) was the economic intervention of the invaders.

from Basil Davidson's Which Way Africa

After centuries of oppression under the Western world due to colonialism and the slavery era, Ghana finally achieved her independence in 1957. No longer would the British be in control of the government, the industry, the educational system, and the economic status. For the first time, Ghana could stand on her own and begin to achieve stability in all areas of societal, economical, and psychological well being. Unfortunately, completely severing the ties with the British and others in the Western world and therefore arriving at

a true level of total independence has been extremely difficult. It is because of this that almost fifty years after political independence was achieved, the economy still does not belong to Ghana. Yes, now Ghana's people are physically free. The government is run by Ghanaian officials; however, much still remains from Colonial area. Even so, Ghana is a free republic. And yet Ghana is still dependent on outside sources for economic survival. This period of economic dependency is known as the Neo-Colonial era. Kwame Nkrumah described neocolonialism as "the process of handing independence over to the African people with one hand, only to take it away with the other hand,"; Davidson expands on this idea in *Which Way Africa* by saying that neo-colonialism is a type of "Clientele sovereignty, or fake independence: namely, the practice of granting a sort of independence by the metropolitan power, with the concealed intention of making the liberated country a client-state and controlling it effectively by means other than political ones," (Davidson, 1964, 122). This idea is evident in that the industries still do not belong to Ghana. Because Ghana now trades with countries all over the world including Holland, Japan, and Denmark, Great Britain no longer has complete control over Ghana's imports and exports. What is unfortunate is the exploitation of Ghana's resources for the economic benefit of foreign markets by a wide range of countries. Basil Davidson addresses this issue in his book *Which Way Africa* by explaining that,

Outside the territories of assumedly permanent white settlement, very little foreign investment has ever gone into genuine industrialization and agricultural development: an authoritative American survey of 1960, for example, showed that only about one-fiftieth of American private investment in Africa (outside South Africa) had gone into manufacturing industry, while as much as two-thirds had gone into mining. Almost none at all had gone, or could ever be expected to go, into the primary modernization of social and public services. For what profits, after all, were to be made out of building schools? (Davidson, 1964, 8).

The extent to which outsiders have continually exploited Ghana and her lands for their own benefit is disgusting. Unfortunately due to mistruths and partial truths Ghana's place in the world is viewed as unimportant and inferior to that of "developed" countries such as the United States of America and Great Britain. Because Ghana is "underdeveloped" or more appropriately still developing, she is viewed as a lesser country in comparison with those great powers of the Western World. It is amazing the damage terms such as "underdeveloped" can have on countries and those viewing these countries. I will use the UNESCO conference that took place in 1967 as a perfect example of how detrimental certain phrases and partial truths can be on a country's status. In 1967 UNESCO called a conference to discuss the different roles each country performed to support the interdependence in the world, (Prof. Danquah, 12 Nov.). It is evident that certain areas of the world lend themselves to the production of certain things. For example areas in the Middle East have a rich resource of oil. Because of this, their main contribution to the global society should be oil. The equatorial countries, including Ghana, should be seen and used as the garden for the rest of the world. Because temperatures around the equator lend themselves to producing wonderful fruits, vegetables, and vegetation in general year round, these equatorial countries should use these items as their contribution to the global society. Because some countries, the United States for example, are almost completely industrialized, they should provide the industrialized goods and support for the global economy. Additionally because these industrialized nations have already caused much damage to the ozone layer, it is necessary to keep industrialization around the world to a minimum, especially around the equator where the ozone is the thinnest. With these roles in mind, each country would

contribute her portion to produce a certain interconnectedness around the globe. Ideally, each country would be recognized for her resources. No country would be better or more developed than another. The differences would be recognized and valued as good and essential because each country would have a unique purpose that was irreplaceable. To clarify which of the three areas each country would fit into the terms first, second, and third world were used. Third world referred to the countries around the equator who would be the garden to the rest of the world. The second world consisted of the oil-producing nations in the Middle East. The first world countries were those who produced industrialized goods for the rest of the world. Somehow, perhaps through the media, these terms became grossly distorted into the phrases we have today which refer only to economic status. There is no trace of the original definitions that were created by UNESCO with the good intention of creating an interconnectedness between countries all around the globe. Instead we now associate third world with poverty and underdeveloped nations. The term second world is rarely even used but can be defined most simply as somewhere between poor and rich. First world refers to those countries who are wealthiest and completely developed. What happened? Perhaps from the beginning the intentions UNESCO had were to create more inequality between countries around the world. Or perhaps the terms, regardless of their intended definitions, lent themselves, and were therefore prime targets for gross distortion, to describing the economic status of countries around the world instead of to the uniqueness and essential differences that are apparent between regions around the globe. I don't know the truth of this matter. The damage caused however is apparent in the continued oppression experienced by the third world, Ghana specifically, because of these detrimental terms.

Unfortunately there are many terms used in today's society to keep certain countries oppressed and to ensure that others maintain power and control. Another example is apparent in the use of the terms developed and underdeveloped. Immediately when a country is coined as "underdeveloped" and another country is known as "developed" an obvious inferior/superior relationship is established. If Ghana is "underdeveloped" and Great Britain, for example, is "developed", Ghana is therefore under Great Britain. This is as simple as dissecting the truth in these terms and why they are producing depression and oppression to still exist in Ghana today.

Only through my interviews with many people here have I learned of the term HIPC, (Kweku Boadu, 24 Nov.). HIPC was a name given to Ghana by the British government. The acronym stands for Highly Indebted Poor Country. My question to Great Britain would be how highly indebted are you to the entire African continent concerning the fact that your labor force for over three-hundred years was built on the strength of enslaved Africans that were stolen from their villages and families? Regardless of the fact that I am a white American woman, I would ask the same question to the United States government, and to all the governments of those countries that enslaved millions of Africans for over three hundred years and still today insist on allowing the oppression to continue by using terms such as third world, underdeveloped, and HIPC.

Using the cruel terms described above to ensure the oppression of certain countries is only one of the many reasons why Ghana has not been able to gain her economic freedom. Ghana is not a materially wealthy country and yet she is striving to

keep up with a world that is progressing in leaps and bounds. For every advance made by Ghana, the industrialized world takes three leaps. It is for this reason that Ghana is falling further and further behind in the race to establish some sort of economic equality between all countries. Again, unfortunately, the countries with the capacity to help Ghana achieve her economic freedom are the ones who repetitively hold her down. It is the countries that have the financial means to help Ghana recover from the hundreds of years of oppression that they themselves are the cause of, that refuse to, for example, loan her money, free of interest, that could assist in the reduction of these high debts owed to foreign countries. Instead these power hungry countries and corporations such as the World-bank and International Monetary Fund (IMF) will loan countries that are struggling economically, such as Ghana, large sums of money with many strings attached including interest rates that are so large that the loans become nearly impossible to pay back, (Prof. Der, 22 Nov.). Similar to the UNESCO idea in its pure form, globalization sounds like an idea that would bring the world together through ideas such as free trade. However, as globalization stands, its existence is creating not an interdependency between all countries but a dependency of developing countries on the powers of the Western World. In order for ideas such as free trade and globalization to succeed for all involved, trade of items must be fair and equal and therefore not beneficial to some at the cost of others. This is currently not happening. Instead, the trade is always and consistently more beneficial to the wealthy powerhouses of the Western World.

Summary of Ghana's Oppressive Past

Since the 9th Century people from Africa have been enslaved and therefore bought, sold, and traded in countries around the world. For over three hundred years, during the most devastating slave trade, millions of Africans were shipped to countries such as Great Britain, the United States of American, Brazil, and Jamaica to supply the human power and strength needed for the success of these countries. With the abolition of the legal slave trade in the late 19th Century by the British government, Great Britain then continued oppressing the African continent, specifically Ghana, through colonialism. In his book *Which Way Africa*, Davidson describes this progression by saying,

A third phase of closer European involvement, arising from the ending of the second, came with the abolition of the oversea slave trade, the growth of European imperialism and its internecine rivalries, the use of quinine against malaria, and, on the whole, a new capacity (whether military, economic, or political) for effective conquest, " (Davidson, 1964, 127).

Throughout the one hundred years of the British colonial power in Ghana, the oppression that was created with the enslavement of humans continued through political slavery, which aided in the increase of depression and additionally created an inferiority complex within the Ghanaian mindset. In Ghana today, oppression still exists in a form that has become known as Neo-Colonialism, or economic slavery. Neo-colonialism is described by Davidson as "a genuine threat to any real freedom of economic choice in ex-colonial countries," (Davidson, 1964, 126). For over five hundred years, Ghana has been continuing along a path of oppression through physical, political, and economic slavery that has had severe repercussions on the health and well being of the people of

Ghana and has continually prevented Ghana from achieving true and complete freedom and independence. The question now is, after centuries of oppression, how does Ghana finally free herself?

HEALING

The land and its natural resources should be held in trust for the natives... The investment of capital and granting of concessions should be so regulated as to prevent the spoliation of the natives and the exhaustion of natural wealth...slavery and corporal punishment should be abolished and forced labour except in punishment of crime...It should be the right of every native child to learn and write his own language, and the language of the trustee nation, at public expense...and the natives of Africa should have the right to participate in government as fast as their development might permit

- written in 1900 at the first Pan-African Congress

- summarized by Legum in Which Way Africa by Basil Davidson

Awareness Through Proper Education

The greatest asset of the study of African history in Africa educational institutions is that it is a first-person-pronoun subject: it is concerned with learning about people like us. This is particularly important in a continent that is emerging from a period of colonial rule during which the history of aliens was endowed with unwarranted prestige.

- History of Africa by KBC Onwubiko

Due to all the oppression Ghana has suffered, many maladaptive psychological effects including depression, low self-esteem, poor self-image, and an inferiority complex, have developed within the Ghanaian mindset, (Prof Danquah, 12 Nov.). The healing process must begin with a clear, new mind. As long as a person believes him/herself to be worthless or of very little value, no amount of teaching or talking will have any effect. Changing an individual's self-image is a case-by-case dilemma as well as a personal struggle and therefore no concrete steps can be perfectly followed to produce an individual who has a healthy sense of self. However, certain guidelines can prove to be very useful and effective throughout this process. Because the educational system here in Ghana stresses the importance of the Western World and severely neglects the important roles Africa and Ghana specifically have played throughout history, it is necessary to develop a new and improved method for the complete teaching of history. Through this renovated approach, a better sense of self can begin to grow. In *Which Way Africa* Davidson tells,

But Africa had first to 'repersonalize' herself, move out from under the shadow of Europe and display her own virtues to her own delight, show the world that she too was an integral and inseparable part of humanity's achievement and endeavor, (Davidson, 1964, 71-721).

Instead of causing ill feelings about the past, history should be beneficial to the students.

In *History of West Africa*, Onwubiko comments on how history should affect the student.

He says,

It broadens his (her) outlook on life by teaching him (her) how different peoples have lived through the ages and how they have struggled to solve the peculiar problem of their time and environment. In this way, the student is trained to develop the spirit of sympathy for other people. History when well taught develops in students a healthy, not rabid or narrow, sense of patriotism,
(Onwubiko, 1967, to the teacher: xviii).

This "patriotism" that Onwubiko refers to is an essential part of improving a person's and a country's view on her history and therefore herself. In a country such as Ghana that has struggled to develop a free, individual identity for centuries, a true, healthy sense of national pride is not quickly developed yet very necessary in order to be proud of who you are and where you come from. Davidson summarizes this crucial idea very elegantly by saying,

The case is clear: nationalism in Africa today is primarily a claim for equality of status and of rights, for personal dignity, self-respect, full participation in the things of the material world as well as in the things of the spirit: a consistent effort to rescue Africans from their conditions of acquired inferiority to which they have been relegated through the years,
(Davidson, 1964, 56).

This idea of proper and complete education must begin early in the Ghanaian child's life (Prof. Danquah, 4 Dec.). Certain ideas of "acquired inferiority" and the like become quickly ingrained in a person and therefore changing that complex is very difficult. It is for this reason that the new generations must be taught as dictated above, to begin forming this sense of pride in who they are as Africans and specifically Ghanaian people.

Throughout my research I have learned of organizations that devote their lives and their energy into creating proper lessons with which to teach the children. One such organization is UNESCO. UNESCO has dedicated their efforts to teaching about issues such as the importance of cultural exchanges through experiential learning, the fragility of the environment and because of this, the fact that an increase in awareness needs to occur, and most importantly UNESCO concentrates on spreading ideas of peace around the world (See appendix A for more information on UNESCO) Dr. Essiah, 27 Nov.). During my interview with Dr. Essiah who is employed by the Ministry of Education through UNESCO, I learned that in 1987 the teaching of the TST was completely removed from the syllabus in Accra and its surrounding areas, (27 Nov. 01). It wasn't until 1998 when UNESCO started the Free Compulsory Universal Basic Education (F.C.B.U.E.) plan in Accra that the TST was put back on the syllabus (See appendix B for more information of F.C.B.U.E.). Today one of the main struggles that UNESCO faces is creating a syllabus that can hold the wealth of information that history, specifically African and Ghanaian, has to offer.

After over one hundred years of stressing the importance of European and Western history, it is refreshing to see that multiple organizations such as the International and National Slave Route Project Committees and the UNESCO Slave Trade Project, have been created to preserve Ghana's historical monuments and sites around the country. It is through these monuments, Cape Coast and Elmina dungeons for example, that a person can experience history in its rawest form. By standing in any one of the many dungeons we as part of humanity become reconnected with a part of our history that can never be completely or appropriately taught in a history book. The

entrance to the room that explains the physical history of the castle/dungeon at Cape Coast reminds us to ". . . let its walls speak to you of the splendour and sorrow and the suffering and the shame of those who had lived and died here," (Exhibit at Cape Coast Dungeon). By looking through the 'door of no return' we are reminded of a time in history when due to things such as ignorance and greed, we as human beings found it necessary to treat our own fellow human being as chattel to be bought and sold. By walking along the paths that millions of enslaved Africans walked on less than two hundred years ago, we are reminded of an event in history that should never be repeated. By seeing the village in Benin that migrated to the water to avoid the slave raids, and lives there still today, we cannot and should not ever forget this horrendous period of history, (Dr. Opoku-Agyemang, 20 Nov 01). It is for all of these reasons that recognizing the monuments that exist here in Ghana and in West Africa and consequently preserving and conserving these monuments is essential as part of remembering our past.

When all of these essential aspects involving how and what history is taught are combined and acted upon the results can be astonishing. When masses of students and Ghanaian citizens and not only tourists, travel to the different monuments around Ghana to see first hand the wealth of history that Ghana holds within her borders, a new sense of pride can be adopted because Ghana has survived through all these struggles.

The Reparation Movement

They spoke for the dream of those many men and women of African descent who, finding themselves in the midst of white American cultures which rejected them, reacted by looking back across the ocean for a new integration of their lives and hopes.

From Which Way Africa by Basil Davidson

As this entire paper has discussed, Ghana has been under the hands of Western oppressors for over five hundred years. Despite this fact, to my knowledge, none of the parties involved in the perpetual oppression of the entire African continent, Ghana specifically, have ever formally apologized for the wrong actions taken against these fellow human beings. And, even if an apology has been given in the past, the sincerity of that apology would have to be evaluated and consequently doubted and then denied due to the fact that Ghana is still suffering from economical oppression today. From what I have been taught an apology means you, as a member of the humans race, are sorry for causing harm or pain to another human being. With this apology you vow not to repeat these harmful actions. That may not be Webster's definition but it is the definition familiar to me. Apparently because this type of formal apology has not occurred on the part of the oppressors, it is evident that one of two things is occurring. Firstly, it is possible that these oppressors are simply not sorry. It is possible they harbor no regret or remorse for suppressing an entire continent for over five hundred years. It is also possible that those who possess the majority of the power in this world, the oppressors, have not evolved at all since the first human beings walked on this earth. It would be for this reason that these individuals are unable to possess feelings of compassion. This would easily explain how they could oppress millions of people on a daily basis and have no ill feelings about doing so. If evolution had taken place these greedy, power hungry individuals would not be, in the 21st Century, oppressing their fellow human being. If the brains of these individuals had evolved at all, they would be extending a hand to help lift these oppressed societies up instead of continually pushing them down.

It is impossible, without asking, to know why no apology has been given. It is evident, however, that an apology is due to Africans still living on the African continent as well as Africans in the Diaspora. An apology is needed because, simply addressing the Trans-Atlantic Slave Trade, the African continent suffered tremendously due to the depopulation caused by three hundred years of slave raids. Throughout the TST, anywhere from 10-100 million people were forcefully removed from the African continent (J. Amemasor, 14 Nov.). For centuries people were ripped from their families and villages only to be drug to the coast to try and survive in the heinous conditions of the dungeons only then to be thrown upon a ship in conditions resembling a coffin. One hundred and fifty years have passed since the legal sale of slaves was abolished and still no apology has been given. Does another century have to pass in order for us to admit that we treated our fellow human being with such inhumaneness? The argument to these statements reminds us that this slave trade happened over a century ago. No, we wouldn't do that today but this was in the past and that is what people did back then. Slaves were sold all over the world. The Europeans were not the first or the last to buy and sell human beings. Even people here in Africa participated in the slave trade. All of these statements may have truth in them. However no reason or excuse can be given to defend or explain why people were starved nearly to death in order to fit through a door that a small child could barely fit through. No statement can explain why it is acceptable for hundreds of human beings to be crammed into one room with very little light only to wither away in their own fecies. Nothing can rightfully defend the fact that many women were randomly chosen and raped by the soldiers working in the dungeons all along the coast of West Africa. These are sick facts that no one can ever properly defend existence for.

Sadly, this is only one third of the oppression Ghana has suffered from and is still suffering from today. The apologies this country rightfully deserves are endless. However apologies don't feed malnourished children. Kind words will not build schools so the future generations can receive a proper and complete education. A simple apology does many things but it does not allow for Ghana to survive in the world today that is quickly leaving her behind. Consequently, more actions need to be taken. Firstly, these distorted images we have that people in Africa live in trees and are cannibals need to be completely erased. They are not based on any truth and are extremely insulting and offensive to the compassionate, intelligent people that occupy this country. Secondly we need to realize that there is no one person, race, group of people, or country that is any better or more developed than any other person or group. We are all continually developing on a daily basis therefore no one is underdeveloped just as no one is overdeveloped. Thirdly, as the UNESCO conference in 1967 intended, we need to realize that each part of this world has things that another part does not. Each country is unique in what it has to offer to the rest of the world. Therefore each country in the world should be valued and respected for what it has to offer and never judged or viewed as lesser than another country because it doesn't have industries that are destroying the ozone layer at an astronomical rate.

On a more tangible note, physical actions can be taken today to bring an end to the oppression Ghana is experiencing. We as educated people can change the language we use on a daily basis to reflect the truth. As noted above, certain terms do nothing except cause harm and create barriers within the human race. Therefore these terms should be removed from our vocabulary. This is a tangible solution that we can all begin

practicing today. Additionally, we can share the valuable lessons learned through our experiences in Ghana. On a person-to-person basis, we can treat every human being as we would like to be treated: with compassion and respect. On a larger scale, the powerhouses of the world such as The United States of America can set the example to stop oppression. Instead of lending money to Ghana with huge interest rates, why not help the country that provided the human fuel on which our economy was built upon, and simply loan the money free of interest? When certain aspects of trade are agreed upon, why not remain true to the original agreement instead of taking advantage of a country that is struggling to survive? These suggestions are very idealistic, yet they would work if completely applied and followed. Therefore they are not just unrealistic notions but solutions to problems that continually keep us segregated into first, second, and third worlds.

Full Circle

Through the multiple interviews I've conducted and the numerous conversations I've held with people on the streets all over Ghana, I've realized how connected we all are. Regardless of what clothes we wear or what food we prefer to eat, we are all the same we just look a little different sometimes. It is for this reason and this reason alone, ~: that we should strive to help one another and not cause harm or pain. It seems like such an easy or idealistic answer, however it is the truth. When everything else is put aside, our greed, our knowledge, our anger, our pain, whatever it may be, we are all members of the human race and it is amazingly sad that within ourselves we have created such a severe segregation. We have removed ourselves so completely from this idea of

oneness that people spend their entire lives suppressing another so as to benefit his/herself or to create the perfect plan that will inflict pain on thousands of innocent people. Countries such as Ghana contain amazing people just like the amazing people found in countries around the world. Why then should these people not be allotted the same opportunities as people in countries that are economically free? The answers to these questions are not easy but they do exist. Learning about one another and establishing a pride for who you are and where you come from is an essential part of developing a healthy sense of self as well as for developing compassion for all members of the human race. For just one moment if we all sit back and absorb this idea of oneness we will realize that physical enslavement is the same as political enslavement is the same as economical enslavement is the same as American is the same as African American is the same as African is the same as European and on and on. The connections exist. We simply must take the time to acknowledge them.

CONCLUSION

During the past three months here in Ghana I have learned irreplaceable lessons. I have been exposed to truths that I never would have been capable of acknowledging had I not been in Ghana. I have learned life lessons that should be part of every curriculum in every school around the globe due to how essential they are in establishing a sense of harmony. However these lessons cannot be taught in any classroom. They are those unique aspects of life that require human to human experience and therefore they are not things that can be written in any textbook or captured in any recorded form. It's about experiencing and therefore learning, (Prof. Asare, 20 Nov.). It requires going and seeing firsthand all the beauty the world and the people that inhabit it have to offer.

I have learned firsthand through interviews with the people who are the survivors of physical, political, and economical enslavement that healing is not an easy process. Additionally, healing is not universal either, (Dr. Boadi-Siaw, 19 Nov.). It is an individual process that cannot be dictated or measured, just endured. If time had allotted, I would have liked to learn more about how Africans in the Diaspora are healing from their oppressive past. Because their ancestors were ripped at the roots from their motherland, their healing process will inevitably be different, (Dr. Essiah, 27 Nov.). Because they were thrown into societies that didn't welcome them, their journey to healing will be much different than those who were left to pick up the pieces. Regardless of these differences, a connection still exists. Both groups of people come from an enslaved past and are struggling for their complete freedom still today. Again if time had been plentiful I would have examined how Africans and Africans in the Diaspora are coming together through venues such as Panafest to recognize their similarities and

celebrate their differences. It is through this festival that a bridge is finally being built to close the gap that was created when the first boat full of humans sailed away from the shores of West Africa, (Rabbi Kohain, 18 Nov.).

Much research is currently being conducted in the United States to address the detrimental affects that slavery has had and is continually having on African Americans today. While conducting researching on the World Wide Web, I encountered a new psychological disorder being brought up for discussion known as Post Traumatic Slavery Disorder. Many psychologists in the United States recognize that the descendants of slavery have suffered from a very traumatic past that has not been acknowledged or accepted by the general public, (Abdullah, 1994, to our readers). It is for this reason that these individuals have not been allowed to heal and are currently inflicted with psychological problems such as low self-esteem and depression. A vast amount of knowledge exists in this area, however I simply did not have enough time to address this issue to its deserved potential.

My research addressed the current economic enslavement that is affecting the country as a whole. However physical enslavement is still existent in the Ghanaian society today. In the Volta region located in Eastern Ghana, a system known as the Trokosi system holds girls of all ages as slaves in their fetish shrines, (Prof. Opoku, 5 Nov 01). I'm not certain as to what research has been done on this system however the Ghanaian government along with non-governmental organizations have been working to abolish it.

The avenues for future research are plentiful and all of them, due to their human component, deserve much attention. Regardless of the alternate paths my research could

have followed, I am extremely pleased with the path I chose. It was only because I chose to pursue a holistic approach to healing that I was able to learn much about alternate methods of recovery from an oppressive past that I might not have considered otherwise. Additionally because I selected this precise path I was enlightened as to the happenings of the world that often go unmentioned so as to promote ignorance on a global level. However, becoming aware of the oppression that has existed and still exists today is essential in bringing it to a stop. It is because of this ignorance, self-absorption, and half-truths that it has been able to survive. If we strive as a human race to become educated on this issue, oppression will no longer be deemed as acceptable and acts of anger and terror, such as those that occurred on the 11th of September in the United States will cease to happen. Additionally, countries such as Ghana that have only known oppression for hundreds of years, will finally be free.

INFORMANTS

Mr. James Amemasor, assistant to the director of the museum at the Cape Coast dungeon, 14 November.

Dr. Opoku-Agyomang, Professor of English at the University of Cape Coast, 15-16 November.

Mr. Francis Kofi-Arthur, Junior Secondary School teacher at Hollywood Private School in Elmina, 14 November.

Mr. Kofi Awusabo Asare, Professor of Geography and Tourism at the University of Cape Coast, 20 November.

Mr. Kweku Boadu, friend in Elmina, frequent interaction from 12-24 November.

Mr. Danquah, Professor of Psychology at the University of Ghana, Legon; Clinical Psychologist, 12,30 November.; 4 December.

Mr. B.G. Der, Professor of History at the University of Cape Coast, 20,22 November.

Dr. John Essiah, director for the Ministry of Education branch of the National Commission for UNESCO, 22 November.

Mr. Joe Gazari, director of conservation at the National Museum in Accra, 27 November.

Rabbi Kohain, director of Panafest at the Heritage House in Cape Coast, 23 Oct.; 18,23 November.

Mr. Harry H. Momey, conservator at the Cape Coast dungeon, 19 November.

Ms. Naana Ocran, director of the museum at the Cape Coast dungeon, 14 November.

Dr. Boadi-Siaw, Professor of History at the University of Cape Coast, 19,21 November.

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APPENDIX A-UNESCO

The United Nations Educational, Scientific and Cultural Organization (UNESCO) is dedicated to helping the youth of today and tomorrow face the many challenges life offers.

There are specific programs that UNESCO sponsors including the ASP net which is a network of schools located around the globe that work together to carry out the UNESCO mission, (See 37-38 for more information on ASP net).

Additionally, UNESCO has formed a committee that works on identifying sites along the Slave Route. Many have been identified due to their efforts. These sites are listed on pages 39-44.

For more information on UNESCO, check the World Wide Web, or visit the Accra office in Dzorwulu, or call them at 21-765-497.

APPENDIX B- F.C.U.B.E.

The Free Compulsory Universal Basic Education program (F.C.U.B.E.) was founded in 1998 to support the idea that every child in Ghana should be given the opportunity to attend school free of charge. For more information on this topic, speak with Dr. John Essiah at the Ministry of Education located in Accra.

The association is dreaming of establishing an ASPnet national centre with computers, library, video clips and a Conference hall. Help us realise the dream.

CONTACT US THROUGH

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Be a member of ASPnet and be recognised all over the World

MOTTO

We live in one World, we learn for one World.

ASSOCIATED SCHOOLS'
PROJECT NETWORK
(ASPnet)



GHANA NATIONAL COMMISSION
FOR UNESCO



WHAT IS ASPnet?

The UNESCO Associated Schools' Project is a network of schools throughout the world committed to the ideals of United Nations Educational, Scientific and Cultural Organisation (UNESCO).

ASPnet was launched in 1953 by UNESCO to promote Education and International Understanding in schools. ASPnet prepares the youth in schools to meet challenges that continually face humanity. Such challenges include proper management of the environment, human rights and cordial inter-cultural relationship.

ASPnet aims at promoting

- respect for human dignity
- creation of awareness in the effective management of the environment.
- Inter-cultural learning
- Peace, tolerance and International understanding.

WHO CAN BE A MEMBER?

All Basic schools in Ghana can register. Membership is open to public and private schools.

HOW DO WE REGISTER?

Send an application letter to the Secretary-General, Ghana National Commission for UNESCO, P. O. Box 2739, Accra for a form. Complete the form and send it back to the Secretary-General. Your form will be forwarded to UNESCO headquarters for official registration. A special certificate of registration signed by the Director-General of UNESCO will be sent to your school through the National Commission for UNESCO.

WHAT HAPPEN IN ASPnet IN GHANA?

ASPnet takes part in programmes drawn up by UNESCO. These include participating in the celebration of UN/UNESCO International Days or Years, essay, and art competitions, conservation of World Heritage sites, Transatlantic Slave Trade project and Inter-cultural learning. ASPnet also researched into issues affecting the society and stages cultural concerts and singing competitions. Members take part in International Workshops, Seminars and Conferences. ASPnet schools twin with local and other foreign schools. They engage in social gatherings, debates excursions, news item writing, and messages on topical issues etc.

ASPnet IN GHANA

The ASPnet family in Ghana has, about 120 schools as members. These schools are grouped into zones and regions all under the umbrella of the National Commission for UNESCO.

**List of Sites Identified during Workshop on Research Itinerary on the Slave Route Project
at UNESCO Ghana Office on August 9 & 10, 2006**

No.	Name	Region	District	Comments
1	Sono-Marso	Brong Ahafo	Techiman	a very important market during the slave trade
2	Bingra	Brong Ahafo	Jaman	terminus for principal goods and slaves
3	Sampa	Brong Ahafo	Jaman	a slave market
4	Kintampo	Brong Ahafo	Kintampo	gained importance after the fall of Salaga in the 13th century
5	Kludu	Brong Ahafo	Kintampo	a rocky environment with graves, an important slave market before Kintampo gained its post-slave slave trading
6	Yeji	Brong Ahafo	Atadobu	
7	Atridubu	Brong Ahafo	Atridubi	also gained importance after the fall of Salaga
8	Jasiase	Volta	Jesikari	
9	Azafenu	Volta		slave market
10	Kata	Volta		slave market
11	Aloklor	Volta		slave market
12	Ada Afiho-Apbozante-Peki-Kpando-mo	Volta		trade routes to Salaga
13	Peki-Kwahu-lawu-Kumasi	Volta		trade routes
14	Nabonga	Northern	East Mamprusi	a wall was built around the village to protect the village from the frequent and surprise attacks of slave raiders. (remains? The wall needs to be reconstructed and preserved?)
15	Napandun	Northern	East Mamprusi	The caves in this village were hideouts for the Bambari during slave raids. Stone granaries and other relics pointing to human habitation are evident in these caves
16	Tamale	Northern	Tamale	a transit point: relatives of slaves had the opportunity to pay fines to the chief to redeem them. (houses of slave owners can still be found at this site with the chief)
17	Kalaba	Northern		a famous trading village before Salaga gained importance. The community participated actively in the slave trade. Slaves were mounted on a platform around the exhibition.
18	Sankpede	Northern	Savelugu-Nanton	a very important slave market looking Wala-wa, Tamale and

No	Name	Region	District	Comments
19	Salaga	Northern		Salaga. Gargrial baobab tree still stands with long roots. Over 60 cisterns for water storage still present. Stormed by the British in early part of 20 th C. for continuous use as slave market. The baobab tree on which slaves were chained is tall and a new one planted in its place. Slave chains can be found in the custody of the chief of Salaga. <i>waka hoya</i> a river where slaves were chained. <i>raha</i> <i>awofa</i> a burial place for slaves.
20	Yaqaba	Northern	South Maraprasu	Crucial location on route South.
21	Yendi	Northern	Yendi	slave market site of bunk, Romanus grave site (Zabanta) slave market
22	Karaga	Northern		launching point of raids by the Zombos from Niger.
23	Savakogu	Northern	Savelugu	site of raids in the 1850s and also a trade route stop-off-point for slaves brought from Walawale.
24	Buipe	Northern	Damongo	famous fish market. slaves were fed and others sold.
25	Bimbilla	Northern	Bimbilla	Bimbilla-Kpandai (stopping point). Keta-Kra Ju (market)
26	Walawale	Northern	Walawale	an important market
27	Befe	Northern	Ede	slave market and river-crossing
28	Gberwelo	Northern	West Gonja	main trade route from Wa-Salaga-Mole-Nanum of Fank. a large cave used as a hideout during raids. slaves were exchanged for salt. mystery footprints on rocky platform believed to be imprints of slave raiders.
29	Dakoya	Northern	West Gonja	
30	Gbare	Upper-West	Jirapa	place of original slave market. a natural defense structure used by the Dagaba community. pillars as shelter against slave raiders e.g. <i>Samu</i> & <i>Daaba</i> . Rocky outcrop.
31	Mangli	Upper-West	Wa	linked to Bayer who resisted the slave raiders.
32	Onibo	Upper-West	Nadowli	Centre of Dayala trading activities. a slave market. George Ferguson was killed here by Samon Traitor. his active involvement in the treaty abolishing the trade.
33	Lillo	Upper-West	Jirapa	chief village was defeated.
34	Wa	Upper-West	Wa	slave raids. raided by Samon and Baabu. 2 caves. Incursions from slave raiders.
35	Wuru	Upper-West		
36	Sankara	Upper-West	Nadowli	
37	Sevee	Upper-West	Wa	
38	Bulejepe	Upper-West	Wa	

No.	Name	Region	Comments
38	Gwoliu	Upper-West Volta	fortified village of 2 walls now in ruins, to be urgently protected. A segment of one wall is high and needs to be protected
40	Ducie	Upper-West Volta	structure still intact, a very interesting site
41	Bu	Upper West	caves used as hideout during raids
42	Tancara	Upper- Volta West	a place of refuge for the local people during slave raids
43	Gbanma	Upper-West Volta	hideout during raids
44	Dahili-Fantele	Upper-West Volta	3 caves. One of these was used as a secret in the early 1800s (4-5km). A safe haven during raids. Rock fountain provided water for their sustenance a refugee camp for the Sissalas during raids from Gambia
45	Wotouma	Upper-West Sissala	
	Challo/Kidulu		
	Mwandawia or N manduonia		
	Sakai/Sekai		
	Dasina		
	Delhuon		
46	Pizaga	Upper-West Madawli	2 caves used as refuge camp (accommodated about 5000 people during raids) a spring provided water while milk pots/cups were used for storing milk etc
47	Basong	Upper West Tumu (1002A/B)	Tumu Gp. middle belt is between Tumu and the savannah Basong-Zantama district of Dagomba army
	Kuchogo		Kuchogo-Zabania took a little slavery in 1853
	Kwipon		Kwipon- ancestors of some head slaves found in Sierra Leone. These 3 villages make up the 'middle gap' Mum
48	Wanembile	Upper-West	A stopover
49	Aechau	Upper West	found on the Black Volta was a hideout
50	Sanya Bereku	Central Awutu-Efutu - Gonye	port
51	Winnaha	Central Awutu-Efutu - Gonye	port town
52	Anain Port	Central Gonye	
53	Kormantse Castle	Central Mansesman	known for its strong and resisted slaves in the Caribbean (port) castle
54	Apandze	Central Mansesman	A major slave market
55	Anomabo	Central Aseba-Aseba-Kwamankese	a trading port of the Dutch
56	Mouise	Central	
57	Cape Coast	Central Cape Coast	was controlled by port for the British. The Cape Coast castle became a major slave trading port

No.	Name	Region	District	Comments
58	Banlana	Central	Komenda-Edina-Eguafo-Adirem	established by the ambassador of the Asantehehe (chief of Banlana in Kumasi) in the 17th century at Ebrima. Probably the residence of Asante slave traders and others
59	Komenda	Central	Komenda-Edina-Eguafo-Adirem	Part of export trade for the Dutch and the British
60	Assin-Praso	Central	Assin	crossing point on river Pra on the North-South route from Kumasi and Adansi. Praso mass slave burial site
61	Assin-Manso	Central	Assin	center for Presbyterian missionaries; last stopping point before Cape Coast. Slaves had a bath at Nkokosuo, rested and fattened. Some were sold at the slave market. Also mass burial site for slaves. The remains of two descendants of slaves in the diaspora were recently interred in the village
62	Ebrima	Central	Komenda-Edina-Eguafo-Adirem	the major slave market in Ghana, built by the Portuguese; later captured by the Dutch. Houses of freed slaves are still standing; descendants of Dutch merchants and of freed slaves and African merchants
63	Abakwa	Central	Komenda-Edina-Eguafo-Adirem	an inland settlement, about 30 minutes drive from Ebrima. A possible stopping point
64	Eguafo	Central	Komenda-Edina-Eguafo-Adirem	a possible slave market and stopping point
65	Mankessim	Central	Mankessim	former capital of Fante State. <i>Mankessim</i> means <i>the big town/capital</i> . Probably a slave market; possible market
67	Abrafo	Central	Lower-Denkya	<i>abrafo</i> means town of the producers, a pointer to
69	Dakpa	Central	Lower-Denkya-Twifo-Hemang	capital of the Denkyira state. The Denkyira moved into this area after their defeat by the Asantes
93	Assin	Central	Assin-Asobie-Kwamankese	possible slave market; a major town. Possible stopping point with Assin-Manso-Cape Coast route
70	Abura-Dankwa	Central	Abura-Asobie	major town of the Abura (Abura)
71	Shama	Western	Abonja-East-Shama	trading port
72	Sekondi	Western	Abonja-East-Shama	trading port

No.	Name	Region	District	Comments
73	Takoradi	Western	Ashanti East-Shama	trading port
74	Elubo	Western	Ashanti West	trading port
75	Duwove	Western	Ashanti West	a trading port of the British
76	Akwida	Western	Ashanti West	trading port
77	Princess Town	Western	Ashanti West	an export and
78	Akoti	Western	Nzema East	Portuguese and Dutch port a trading port port of export of slaves
79	Seyin	Western	Lomono	export of slaves
80	Half Assini (Taru ivory)	Western	Lomono	most western port in Ghana today Part now in Cote D'Ivoire
81	Debo	Western	Juabeso-Bia	a major stopping point on one of the Western routes linking Cote D'Ivoire
82	Sefwi Wiawso (river Sefwi)	Western	Sefwi West	a settlement on one of the western routes linked to Debo to the North-West and a stopping point on the Beign (Bong-Ahafo)-Kumasi route. A possible market
83	Asankragha	Western	Asankragha	an inland market
84	Pisaga	Upper-East		starting point of migration of the Dagombas
85	Pwalgu	Upper-East		defense walls now ruins
86	Tarzik	Upper-East		to be captured by the British
87	Targu	Upper-East		famous shrine Place of refuge
88	Kanjiga	Upper-East	Bulsa	site of victory of Bataha and Gason
89	Fisa	Upper-East	Bulsa	site of victory of Sandema
90	Kayiro	Upper-East	Kasenu-Nankana	site of war shrine Slave traders and their people here defeated by "river" of slave traders.
91	Paga	Upper-East		slave market
92	Chiara	Upper-East		Zimbac- earth shrine fierce resistance against rulers place of resistance
93	Wiaga	Upper-East	Bulsa	battle spot between Samon and Babatu
94	Domuga	Upper-East	Bulsa	a transit point for Gomon and Babatu. There was a market here (6.5) controlled by them
95	Enyese-Orninga-Kanjiga			These are widely dispersed communities
96	Wias-Nagaba			
96	Wiaga-Bohema-Fumbia-			These are widely dispersed communities
97	Wias-Nagaba			
97	Wiaga-Kadena-Kwasi-			These are widely dispersed communities
98	Fumbia-Wasi-Yagaba			
98	Kpasankaa-Kunkwa-Yagaba			
99	Paga-Narungo-Yama-			
99	Kiogo-Naga-White Volta-			
100	Dur			
100	Nasren-Waewele			
101	Kayiro-Karin-Fisa-Sandema			there could have been a trade path from the north of Nankung through Pwalgu (now deserted)
102	Kayiro-Nankung			

No.	Name	Region	District	Comments
103	Nakong-Afima Yikakpa (now deserted) Vare-Na 17uma-Eeomansi- Doo 14pa-KB 36pa-Miasi- Yagaba/ Sarfje-Gmasi- Nabolo-Furti			
104	Navronjo	Upper East	Kasala- Nakani	SFR p.47
105	Zongo Yr	Upper East		chief source of slaves in the north. burial site of the Dagomba chief Gbewa the burial site of rulers ; no vegetation trace route through Yagba. Place of frequent roads
106	Kolgo and Nakang	Upper East		
107	Mirigu and Singa	Upper East	Kasala- Nankana	These communities have a rich song history on the slave trade
108	Osu	Gt Accra		called manikombog Dungeon for slaves
109	Kesoo	Gt Accra		kesoo in Hausa means market it was a slave market.
110	Ada	Gt Accra		taboo ground for slaves 18th to 19th century
111	Keta	Gt Accra		active slave trading around the 18th century and the beginning of the 19th century
112	TuAweu	Gt Accra		an important slave market fought over by the Dutch and the Ewe for its control
113	AyAwaku	Gt Accra		old capital of Accra. Probable connection with the slave trade
114	Akuse	Gt Accra		an important market (sale of slaves not certain)
115	Lideti	Gt Accra		an important market (sale of slaves not certain)
116	Lekya	Gt Accra		if there is a market there there is only hate and hate leads to warfare waiting for slaves
117	Lafoku	Gt Accra		a very important inland slave market
118	Achumeta	Gt Accra		The vicinity of Achumeta has a lot to do with the sights associated with the Triangle of slavery Slave Halls.
119	Gyatorn	Gt Accra		
120	Gwartana-Nwomang	Gt Accra		Gwartana river's 'A' (some 'cous') probably a crossing point. It was also an important market (place of Dutch fort British fort.
121	Ko 14e	Gt Accra		
122	Promrang	Gt Accra		
123	Asimilawese	Eastern		
124	Akuse	Gt Accra		an old slave market of Accra destroyed by the Aswantis during a slave raid. Forced some Gas to migrate to Togo
125	Kole-Krachie	Volta	Kole-Krachie	river crossing for slaves footprints are still visible at the banks of the river slave market.
126	Mawme	Gt Accra		
127	Ningo	Gt Accra		Dutch fort. Housed slaves.
128	Teshe	Gt Accra		an important market
129	Lamasal-ester-Towers	Gt Accra		built by the Dutch, also called Dutch tower. Once house