



Centre for
Human Rights and
Restorative Justice

REFERENCES TO SLAVERY OR SLAVES

Ghana Truth Commissions

Abstract

A list of references to slavery and slaves in the Ghana Truth Commission

Chelsea Barranger

Links to Data Visualization

This section contains links to all data visualization for the Ghana report.

Comparison Charts

- [References to Colonialism, Colonial, and Imperialism chart](#)
- [References to Colonialism, Colonial, and Imperialism excel list](#)
- [References to Slavery and Slaves chart](#)
- [References to Slavery and Slaves excel list](#)

Word Trees

- [Colonial](#)
- [Colonialism](#)
- [Imperialism](#)
- [Slavery](#)
- [Slaves](#)

References to Slavery and Slaves

This section contains all references to slavery and slaves from the Ghana report.

<Files\\Truth Commission Reports\\Africa\\Ghana.NRC_Report-FULL> - § 17 references coded [0.16% Coverage]

Reference 1 - 0.01% Coverage

personal scores.

The Prisons Service

4.1.2.1.6 At the time of Independence, the main infrastructure for incarceration were the forts and castles, which were primarily designed as ‘transit quarters’ for slaves waiting to be taken across the Atlantic Ocean to the New World. The Prison Service and its staff have since Independence acquired the unenviable reputation as primary human rights violators and abusers, during both periods of constitutional and unconstitutional rule. This is not surprising, given the deplorable conditions in the forts and castles which

34

□□□□□□□□ □□□□□□□□□□□□ □□□□□□□□□□ □□□□□□□□ □□□□ □□□□□□ □
□□□□□□□□ □

served as prisons, and

Reference 2 - 0.01% Coverage

souls rest in perfect peace.

Now to the Attorney General, I would ask him if he really feels sympathy for his own colleagues who were murdered in the cold blood. If yes, then I would like to know why he has managed to deny us of our rights and justice. I would like to remind him that there is no smoke without fire. Therefore there is a brain behind the killing of these people. If he the Attorney-General tried to hide facts behind this case then I don’t know how his end will be. Because I have been denied all my rights and justice I am therefore not prepared to open my defence in this Tribunal. But rather prefer to sacrifice myself and die at the Teshie Range on my truth. Before then I once again call on the 30th Operational Commander, L/Cpl. Amedeka, Mr. Amartey Kwei, Sgt. Alolga Akata Pore, the Chairman of the PNDC who I know very well and I trusted before as J.J. Rawlings, Capt. Kojo Tsikata, Special Advisor to the Council and by then Members of the PNDC to come out and tell Ghanaians and the whole world the truth behind the killing of these 3 High Court Judges and the retired Major. I therefore emphasise on it again that I would like to die on my mother and fatherland on my truth than to be a slave in someone’s land.

5.7.5.13 The

Reference 3 - 0.01% Coverage

named the Ghana Prisons Service.

4.1.2.1.9 At the time of Independence, the main infrastructures for incarceration were the forts and castles, which were primarily designed as ‘transit quarters’ for slaves waiting to be taken across the Atlantic Ocean to the new world. The service and its staff have since Independence acquired the unenviable reputation as primary human rights violators and abusers, during both periods of constitutional and unconstitutional rule. This is not surprising, given the deplorable conditions in the forts and castles which served as prisons.

Reference 4 - 0.01% Coverage

the people into inevitable revolt.

13. The third category consists of a great many brutes in high positions distinguished neither by their cleverness nor their energy, while enjoying riches, influence, power and high positions by virtue of their rank. These must be exploited in every possible way. They must be implicated and embroiled in our affairs. Their duty secrets must be ferreted out and they must be transformed into slaves. Their power, influence and connections, their wealth and their energy will form an inexhaustible treasure and a precious help in all our undertakings.

14. The fourth category comprises

Reference 5 - 0.01% Coverage

members of the government were

... suffering from a fear-mania and it is this malady that has caused them to come to this House to ask for such arbitrary, powers. .. The Bill is going to make slaves of all of us in the land of our birth. It is a threat to the liberties of all citizens of this country, including even the ministers and party members of the Convention People's Party.... With these powers in the hands of the Prime Minister, he holds everyone in this country to ransom. The Bill denies to every citizen, I repeat every citizen, of Ghana the freedom of expression. It seeks to deny the people of Ghana the right to criticize the Government; it will deny the people of this country the freedom to meet even at street corners to discuss the events of the day; it will deny the people the right to complain when they are hurt; we are being denied the right to remonstrate publicly against the abuses of power in the strongest terms. And above all, it seeks to deny to this country the freedom of the press.⁹

2.4.2 The UP

Reference 6 - 0.01% Coverage

rights he sought to defend.

20 See Evening News, 16th September, 1960. p.1. 21 In a move to deify Dr. Kwame Nkrumah his birthplace was turned into a shrine. This was done with State funds, and after a debate in Parliament on a Private Member's Motion on 24th May, 1961, by J.A. Kinnah, the CPP Member of Parliament for Eastern Nzimah. There were some protests from within the CPP. A classical example was from the CPP Member of Parliament for Amenfi Aowin, P.K.K Quaidoo. He advised caution during the debate, insisting that such an honour should be left till after the death of President Nkrumah. "Why do we not give posterity the chance to give him greater honour than we are doing today?" he queried. In fact, as a result of his opposition to various issues, he acknowledged that he had already been labelled by some CPP members as a "Catholic slave and hypocrite". See Debate of 24th May, 1961, in Parliamentary Debates, First Series, 18th May - 23rd June, 1961 (vol. 23) National Assembly Official Report, Government Printing Department, Accra, 1961 pp.877-891.

2.6.5 In

Reference 7 - 0.01% Coverage

to free their minds

126

□□□□□□□□ □□□□□□□□□□□□□□ □□□□□□□□□□ □□□□□□□□ □□□□ □□□□□□ □□
□□□□□□□□ □

from slavery, and accept the Public Tribunals because that system was better than what the country had inherited from Britain.¹⁴⁸

36.9 As a number

Reference 8 - 0.01% Coverage

men and women threw away

“righteousness which exalted a nation” and became the slaves of evil men.

Ghanaians bowed the knee and

Reference 9 - 0.01% Coverage

of gardens at the GBC.

3.4.4.6 The relationship between journalists and the military leadership was marked by a lack of respect for, and high-handedness towards, the journalists. A former journalist with the GNA¹²⁹, described the NRC/SMC regimes as having the worst record regarding the press, and described the press as sycophants, who practised self-censorship. He cited as an example, the closing down of the GNA office at the Airport by Maj Kwame Asante, the Commissioner for Communications, and the locking up for three days of its correspondent, Steven Gbafa. According to the journalist, Maj Asante was angered, when upon a visit to the GNA Airport office, Gbafa, an old schoolmate of his, called him by a nickname. He also noted that the press became docile and took instructions from Burma Camp or the Castle, and that the military considered the press as non-partners in development. “I could still remember Col. Sanni Thomas treating us, the Castle correspondents, as if we were his slaves,” the journalist said. It was not unusual, he said, ¹²⁷ Asante, op cit supra

Reference 10 - 0.01% Coverage

the colonial government were marginalized.

8.1.8 The picture was somehow different in the northern part of Ghana. In the Northern Territories, even though kingdoms existed, their political authority had been weakened on account of the activities of the slave raiders, before the impact of colonialism and formal politics in Ghana was felt. Treaties concluded with the British government were signed during the closing years of the 19th century bringing those areas under the protection of the British Government.

8.1.9 By 1911

Reference 11 - 0.02% Coverage

Kofi Baku op cit.

□□□□□□□□ □□□□□□□□□□□□ □□□□□□□□□□ □□□□□□□□ □□□□ □□□□□□ □
 □□□□□□□□ □

8.1.10 The weakness inherent in the absence of a centralised authority was further accentuated by slave-raiding activities of Samori and Babatu. Even in the centralised states, the slave raiding activities contributed to undermine the authority of the chiefs, but the effects were worse on the acephalous groups. A further significant factor was the incidence of intra-state and inter-state wars in the late 19th century. The result of all these factors that weakened the chiefdoms was that chiefs were unable to control the people who were supposed to be their subjects. This situation was even worse for the non-centralized groups. Once they had no institution around which to rally, the British took advantage and created new political organisations with the chiefs of the centralised communities as heads. The introduction of indirect rule in the northern part of Ghana empowered some chiefs to be political authorities, and brought whole areas under their control. This was done by putting smaller and independent chiefs under bigger ones and then creating paramountcies out of the bigger polities. Consequently chiefs, who were previously autonomous were forced to come under these paramount chiefs. Prominent among such Paramount Chiefs were the Nayiri of the Mamprusi, Ya Na of the Dagomba, the Yagbumwura of the Gonja, the Wa Na of the Wala, and the Krachi Wura of the Krachi.¹²

8.1.11 The British

Reference 12 - 0.01% Coverage

of war to ensure victory.

9.1.5.2. Trokosi practice is now mainly regarded as a means of averting the wrath of the gods. This is done by invoking the gods for mercy, in cases where an offence has been reported to the shrine. It is also a traditional judicial system, but one fraught with serious human rights violations, as the practice involves the incarceration and abuse of innocent young women. The practice of Trokosi is now recognized to be akin to slavery. The predominant modern view is that the Trokosi system is obnoxious, inhuman and a violation of the human rights of the persons involved, and therefore must be stopped.²⁰

9.1.5.3 There

Reference 13 - 0.01% Coverage

of deification offended the churches.

9.3.2.9 On 24th May, 1961, the CPP Member of Parliament for East Nzema, J A Kinnah, announced that a “shrine” should be built to the name of President Nkrumah, in Nkroful, President Nkrumah’s hometown, in the Western Region of Ghana. These ideas did not sit well with the Christian Council of Ghana⁶⁷, especially as P K K Quaidoo, CPP Member of Parliament for Amenfi Aowin, who spoke against the erection as being premature was described as a “Catholic slave and hypocrite”. The shrine received visits from many people who believed they were on a pilgrimage.⁶⁸ In 1962, about 100 members of the GY P from all the regions of Ghana went on pilgrimage to the shrine where they kept an all-night vigil, and organised a route march.⁶⁹ The Christian Council felt that the adulation of the President had gone too far and was becoming idolatry. The last straw that broke the camel’s back was when President Nkrumah was called “The Messiah” and children of the GYP were seen as being indoctrinated into a cult that upheld the immortality and infallibility of the President.

⁶⁵ Parliamentary Debates, First Series

Reference 14 - 0.01% Coverage

the colonial government were marginalized.

8.1.8 The picture was somehow different in the northern part of Ghana. In the Northern Territories, even though kingdoms existed, their political authority had been weakened on account of the activities of the slave raiders, before the impact of colonialism and formal politics in Ghana was felt. Treaties concluded with the British government were signed during the closing years of

Reference 15 - 0.02% Coverage

in nature of political authority.

8.1.10 The weakness inherent in the absence of a centralised authority was further accentuated by slave-raiding activities of Samori and Babatu. Even in the centralised states, the slave raiding activities contributed to undermine the authority of the chiefs, but the effects were worse on the acephalous groups. A further significant factor was the incidence of intra-state and inter-state wars in the late 19th century. The result of all these factors that weakened the chiefdoms was that chiefs were unable to control the people who were supposed to be their subjects. This situation was even worse for the noncentralized groups. Once they had no institution around which to rally, the British took advantage and created new political organisations with the chiefs of the centralised communities as heads. The introduction of indirect rule in the northern part of Ghana empowered some chiefs to be political authorities, and brought whole areas under their control. This was done by putting smaller and independent chiefs under bigger ones and then creating paramountcies out of the bigger polities. Consequently chiefs, who were previously autonomous were forced to come under these paramount chiefs. Prominent among such Paramount Chiefs were the Nayiri of the Mamprusi, Ya Na of the Dagomba, the Yagbumwura of the Gonja, the Wa Na of the Wala, and the Krachi Wura of the Krachi.

8.1.11 The British

Reference 16 - 0.01% Coverage

of war to ensure victory.

9.1.5.2. Trokosi practice is now mainly regarded as a means of averting the wrath of the gods. This is done by invoking the gods for mercy, in cases where an offence has been reported to the shrine. It is also a traditional judicial system, but one fraught with serious human rights violations, as the practice involves the incarceration and abuse of innocent young women. The practice of Trokosi is now recognized to be akin to slavery. The predominant modern view is that the Trokosi system is obnoxious, inhuman and a violation of the human rights of the persons involved, and therefore must be stopped.

9.1.5.3 There

Reference 17 - 0.01% Coverage

of deification offended the churches.

9.3.2.9 On 24th May, 1961, the CPP Member of Parliament for East Nzema, J A Kinnah, announced that a “shrine” should be built to the name of President Nkrumah, in Nkroful, President Nkrumah’s hometown, in the Western Region of Ghana. These ideas did not sit well with the Christian Council of Ghana, especially as P K K Quaidoo, CPP Member of Parliament for Amenfi Aowin, who spoke against the erection as being premature was described as a “Catholic slave and hypocrite”. The shrine received visits from many people who believed they were on a pilgrimage. In 1962, about 100 members of the GY P from all the regions of Ghana went on pilgrimage to the shrine where they kept an all-night vigil, and organised a route march. The Christian Council felt that the adulation of the President had gone too far

and was becoming idolatry. The last straw that broke the camel's back was when President Nkrumah was called "The Messiah" and children of the GYP were seen as being indoctrinated into a cult that upheld the immortality and infallibility of the President.

9.3.2.10 Between