



Ghana Studies Association Newsletter

Issue 24 (2011)



Remembering the Founding of the Ghana Studies Association

By Raymond Silverman
University of Michigan

It is hard to believe it has been almost 25 years since we launched what was originally called the Akan Studies Council (ASC). Here is a brief account of the founding of the ASC and its first few years.

My research back in the early 1980's was situated in communities associated with the historic trading town of Bewo (Begho), communities now located on either side of the Ghana-Côte d'Ivoire border. The work involved engaging two more or less disparate bodies of scholarship, one produced by scholars working on the Ghana side of the border, the other by scholars on the Ivoirian side. While working in the Institute of African Studies (Legon) library I discovered the proceedings of two conferences organized by the University of Ghana and the Université d'Abidjan, in the 1970's, one held in Kumasi, the other in Bondoukou, that brought together scholars whose research dealt with societies that had been divided in the late 19th century with the establishment of the British colony of Gold Coast and the French colony of Côte d'Ivoire. The conferences were a vital forum for dialogue, but sadly this collaborative tradition was short lived.

In the mid-1980s I met the American anthropologist Judith Timyan, who had been working for a number of years in central and eastern Côte d'Ivoire on the languages of various Akan peo-

ples. One day we were talking about the 1970's conferences and how a sustained dialogue among scholars working in Ghana and Côte d'Ivoire might be reestablished, and we set upon the idea of founding the Akan Studies Council/Conseil des Études Akan. The inspiration for framing the forum in this manner was based on the success of the Mande Studies Association (MANSA) that had recently been established by David Conrad.

In 1988, Judith and I compiled a mailing list of 110 scholars working in various disciplines on both sides of the border. We sent bilingual (French and English) questionnaires to all of them to gather basic information about research interests and recent publications. Over the course of a year we received 57 responses. Judith and I, serving as self-appointed co-chairs of the ASC, convened its first business meeting at the 31st Annual Meeting of the African Studies Association (ASA) in Chicago in November 1988. Our second meeting was held at the 1989 ASA Meeting in Atlanta. It seemed logical to hold these meetings at the annual conference that, at the time, attracted more people working in Ghana and Côte d'Ivoire than any other international meeting of Africanists. We asked members residing in the various constituent countries to convene similar meetings. Gareth Austin organized meetings of the ASC at the annual UK African Studies Association meetings. We were unable to find anyone to

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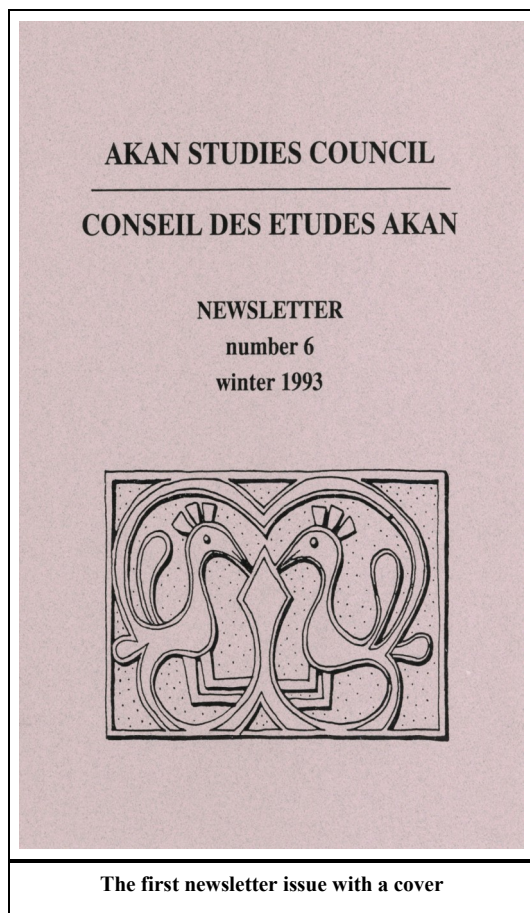
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convene meetings in Ghana, Côte d'Ivoire, or France. A dozen or so people attended each of these first two meetings. By our third meeting, held in Baltimore in November 1990, attendance had increased to 25. However, only a few Ivoirian and French scholars attended these gatherings.



In the interest of engaging both French- and English-speaking scholars, during the first few years of the ASC all of our written communications—letters and questionnaires—were bilingual, and contributions to the newsletter were printed in the language in which they were submitted. The first ASC newsletter was published in September 1989. We initially produced a biannual newsletter, but after two years, this proved untenable—we simply did not have enough material to warrant two issues each year—and in 1991 we moved to a single annual issue. The first few newsletters included a Chair's statement, the minutes from ASC business meetings, announcements, and a section dedicated to "state-of-the-field" contributions prepared by colleagues representing the countries in which Akan-related research was being undertaken. Each issue addressed a specific discipline: history, anthropology, archaeology, and art history. The early newsletters also included short research articles, a section dedicated to recent publications in Akan studies, and a list of members including their contact information. For the first few years Peter Shinnie generously bore the costs of duplicating and mailing the newsletters. Later we moved to a scheme that involved several institutions (Michigan State University, Northwestern University, University of Calgary, and James Madison University) sharing the costs of production and postage.

Members attending the 1989 business meeting decided to establish very modest annual membership dues of \$5 to support a small fund to defray miscellaneous expenses. Initially, only North American members were required to pay dues because of the prohibitive fees associated with converting foreign currencies. We had a tough time getting our North American members to pay their annual dues. By spring 1990, we had a whopping \$80 in our coffers. Though the balance increased a little each year, the ASC treasury remained quite modest—I never was able to purchase that Mercedes Benz I was hoping to buy. At the 1990 ASA Meeting held in Baltimore, the ASC sponsored its first panel, co-chaired by David Groff and Ray Dumett.

In 1991, Judith stepped down as co-chair of the ASC. I continued to convene the annual business meetings and edit the newsletter. Early on, a number of colleagues—Gareth Austin, Dan Britz, Ray Kea, Joe Lauer, Dolly Maier, Dan Mato, Peter Shinnie, Robert Soppelsa, Larry Yarak and Ivor Wilks—generously offered assistance getting the ASC off the ground. Noticeably absent from this group were colleagues from Côte d'Ivoire or France.

We made one last attempt in 1992 to engage our Franco-phone colleagues by publishing the chair's statement, business meeting minutes, and state-of-the-field narratives in both English and French. Louis Wilson solicited the assistance of the Smith College French Department to prepare French translations of these contributions.

I still believe the concept upon which the ASC was founded—creating a forum for scholars working on both sides of the Ghana-Côte d'Ivoire border—made sense. However the challenges of geography and language proved insurmountable. The venues for our meetings privileged North Americans, and most of our members were not bilingual. In addition, as early as the first meeting of the ASC in 1988, concerns were raised that framing the organization along ethnic or cultural lines was exclusionary and was generating some antagonism in Ghana. These issues were regularly discussed at subsequent meetings. During its first few years, as Ivoirian and French participation continued to decline, several active members of the ASC suggested that we reorient its mission to address an audience comprised primarily of scholars working in Ghana, while welcoming scholars who worked in Côte d'Ivoire, Togo, and Burkina Faso. Finally, after five years of attempting to create a forum that straddled the borders of Ghana and Côte d'Ivoire, the twenty members attending the 1993 ASC business meeting in Boston voted to reframe and rename the organization the Ghana Studies Council (GSC).

I stepped down as chair of the ASC in 1992. Jean Allman took over the helm and oversaw the ASC's transition to the GSC. It has been heartening to witness the GSC's slow but steady growth. Thirteen years ago, the first issue of a "proper" journal, *Ghana Studies*, was published. The GSC also played a significant role in resuscitating *Transactions of the Historical Society of Ghana*. Now as the Ghana Studies Association (GSA), it continues to organize panels at ASA meetings and has supported the research of young Ghanaian scholars. It is especially gratifying to see a good number of Ghanaian scholars participating in GSA meetings, GSA-sponsored panels, and publishing in *Ghana Studies*.

Dr. Yaw Bredwa-Mensah (July 23, 1958 - March 27, 2011)

By Emmanuel Akyeampong, Harvard University and
Christopher R. DeCorse, Syracuse University

Dr. Yaw Bredwa-Mensah passed away suddenly on Sunday March 27, 2011 at the age of 53. Married to Georgina with seven children, Dr. Bredwa-Mensah was acting head of the Department of Archaeology and Heritage Studies at the University of Ghana, Legon. A product of the University of Ghana at both the undergraduate and graduate levels, Dr. Bredwa-Mensah taught in the Department of Archaeology at the University of Ghana since 1991, beginning a year after he obtained his M.Phil in Archaeology. Promoted to senior lecturer in 1997, he completed his Ph.D. in 2002 with a focus on historical archaeology. He first served as head of the department from October 2001 to September 2003. He was being reviewed for promotion to associate professor before his untimely demise.

Bredwa-Mensah was a remarkably productive scholar and one of the leading figures in the historical archaeology of Ghana and Atlantic Africa. His research displays a diversity of interests, spanning the archaeology of slavery, material culture studies, heritage conservation, and the archaeology of the colonial experience. These varied interests span his career. Despite facing the usual challenges of time, money, and logistics, he undertook a remarkable array of field programs with particular focus on the Atlantic World. Bredwa-Mensah leaves an impressive number of publications, including more than two dozen articles, book chapters and monographs. These include contributions to the *Journal of African Archaeology*, *Danish Journal of Geography*, *Ghana Social Science Journal*, *Journal of the Society of Bead Researchers*, and the *Transactions of the Historical Society of Ghana*. Personable and a pleasure to work with, he was an active collaborator, something reflected in his interdisciplinary publications co-authored with specialists in other fields.

Beginning with his research at the Danish plantation sites of Bibease and Fredriksgave, Bredwa-Mensah further developed his research on sites associated with the Danish presence in the foothills of the Akuapem Mountains, southern Ghana (e.g. Bredwa-Mensah 1994, 2004a, 2007, 2008). His work at the Fredriksgave culminated with the restoration of the plantation house and related structures in 2007, the main building now serving as a Museum of Plantation and Slave Lifeways. Building on his work on the Danish plantation sites, he increasingly sought to contextualize this work within broader studies of West Africa in the Atlantic period. His ongoing research included continued work as director of the Slavery and Danish Plantations Archaeological Project; co-director of an Archaeological Reconnaissance Survey of Slave Sites in

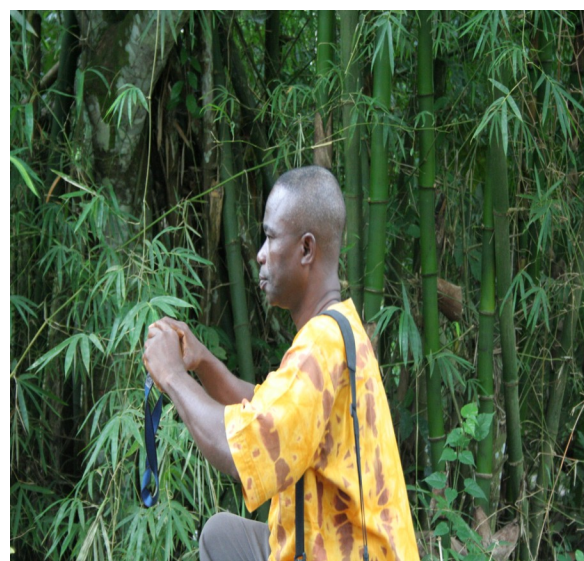
Northern Ghana at Kasana (part of the National Slave Routes Project); and research at Jenini, Brong Ahafo Region, on the burial site of enslaved peoples (with Dr. Akosua Perbi). This research is presented in a variety of publications and technical reports.

He became interested in material culture studies as an undergraduate and this interest continued throughout his career. His work on the archaeology and ethnography of Ghanaian bauxite bead manufacture drew widely on his own work, as well as collaborators in other disciplines (e.g. Bredwa-Mensah 1996). His research also dealt with the analysis and chemical characterization of pottery as a means of tracing ceramic origins and, consequently, their possible cultural affiliations. Among the most interesting studies is that dealing with ceramics associated with nineteenth century slave raiding sites and slave routes (Nyarko et al 2008).

Bredwa-Mensah voiced repeated concern about the preservation of the past and the need to manage archaeological resources. His fieldwork and writings deal with cultural resource management, the

preservation of cultural heritage, and public archaeology (e.g. Bredwa-Mensah 1992; 1997; 2010). He completed a wide range of field projects and reports in connection with development work. While the archaeological research represented was undertaken within the constraints of cultural resource management projects, Bredwa-Mensah often linked these narrowly defined management concerns to wider questions of heritage management and interpretation (see Bredwa-Mensah, 2004b). He also produced a number of popular publications aimed at wider, non-academic audiences (Bredwa-Mensah et al, 2007).

Akyeampong and Bredwa-Mensah entered the University of Ghana as undergraduates in 1980 and remained friends for the rest of their student lives and for much of their professional careers. Since 2008, Bredwa-Mensah and Akyeampong have co-taught a Harvard summer course in Ghana on "Slavery and Slave Trade in West Africa and the Caribbean: Historical and Archaeological Perspectives." DeCorse, as a lecturer at the University of Ghana, first met Bredwa-Mensah when he was working on his M.Phil. They were regular correspondents and visitors to each other's field projects. Always a good friend and colleague Bredwa is dearly missed by family, friends, colleagues and the members of the Church of Pentecost, where he was a presiding elder.



Bredwa-Mensah at the Slave River in Assin Manso
(Courtesy Emmanuel Akyeampong)

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Bredwa-Mensah pointing to a map at Elmina Castle with Harvard students in 2008
(Courtesy Emmanuel Akyeampong)

Welcome New GSA Members!

Ishaq Akmey Alhassan, University of Ghana

Edward Twum Anane, Catholic University College of Ghana

Moses Antwi, Kwame Nkrumah University of Science Technology

Agnes Atia Apusiah, University of Development Studies

Kofi Takyi Asante, Northwestern University

Gloria Buabeng, University of Ghana

Gerard Chouin, University of Ibadan

Lauren Coyle, University of Chicago

Daniel Yaw Fiaveh, University of Ghana

Akua Gyamerah

Christina Hemphill

Allison Howell, Akrofi-Christaller Institute

J. John Jacob, University of Madras

Kairn A. Klieman, University of Houston

Ali Yakubu Nyaaba, Kwame Nkrumah University of Science and Technology

Linda Opare, University of Ghana

Eric Debrah Otchere, University of Cape Coast

Thomas Perrot

Jeremy Pool, Monmouth College

Nana Yaw B. Sapong, University of Ghana

Abraham Lopawiisch Vanderpuye, University of Ghana

Sharon Wray, Middlesex University

Writing *Abina and the Important Men*

By Trevor R. Getz
San Francisco State University

What is the value of Ghanaian history for the contemporary world? I have often asked myself this question while sitting in the reading room of the national archives in Accra (officially the Public Records and Archives Administration Department) or reviewing the many photocopies, notebooks, and photographs I have taken of documents, images, and interviews in Ghana. I truly believe that inserting the Ghanaian past into historical research and teaching is of more value than just the addition of an one more set of documents and events. Rather, Ghanaians' experiences in the past and contemporary Ghanaians' perspectives on that past provide us with the ability to think critically about historical methods, the ethics of historical research, and the relationships different groups of people have with their heritage, history, and traditions.

It is my attempt to make the most of this opportunity that lies behind my new book with South African artist Liz Clarke, *Abina and the Important Men* (Oxford University Press, 2011). This is the true story of a young woman in the nineteenth century Gold Coast colony and Protectorate who escaped enslavement and then took her former master to court. Through her testimony, presented in graphic format, this book explores the realities of life for a woman whose voice would not normally have been preserved for future generations. My objective in writing this book was to share with the world Abina's testimony in its original form together with a graphic interpretation accessible to everyone, especially young people. The result is a document from the past shared through the medium of comics and in the genre of narrative history. These are then set in a rich tapestry of historical contextualization and ethical and philosophical questions about the way some people are silenced by the writing of history and how we can hear their voices again.

I actually collected the document on which the book is based way back in 1999, while conducting research for my dissertation, which later became my first book, *Slavery and Reform in West Africa* (Ohio University Press and James Currey, 2004). That book was largely based on the accumulation of large amounts of data that I attempted to put together as a social history of emancipation. In writing it, I treated narratives like Abina's rather shabbily, simply assembling them into a dataset that I attempted to read quantitatively and as representative information. Even then, however, I knew that I had something special in this one long and involved testimonial in which Abina contradicted, disputed, and struggled to contain the questions of three important men – a British judge, the famous Eurafrican

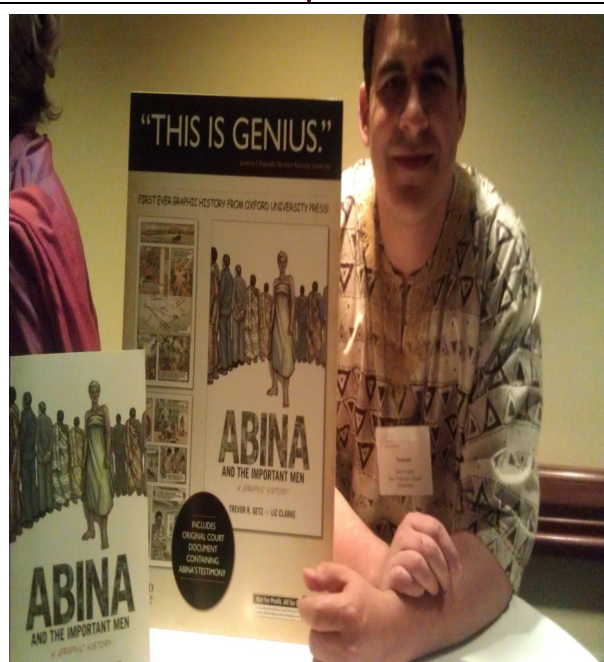
lawyer James Hutton Brew, and her own ersatz attorney James Davis. I just wasn't yet capable of dealing with it.

Over a few years, I gradually came closer to the competency I would need to understand the implications and messages of Abina's testimony. To do so, I had to learn something of the methodologies of deconstruction, ethnographic and performance theory, and ways of reading figurative language. With these tools in hand, I began to understand the language of the men in the courtroom, which I wrote about with the help of senior scholars in the field. My chapter on the subject was published

this year in *Child Slaves in the Modern World*, edited by Gwyn Campbell, Suzanne Miers, and Joseph C. Miller (Ohio University Press, 2011). Meanwhile, I sought to understand Abina's voice beneath the viewpoints of her powerful, male interlocutors. With the help of scholars like Sandra Greene, Marty Klein, and Akosua Perbi I began to formulate an argument as to her intention in the courtroom. I argued that Abina was at a disadvantage in the courtroom as she didn't speak the literal or figurative language of the court, which was conditioned by the power of the judge and the assumptions of paternalistic, colonial British attitudes. Yet in her very misunderstandings of this language lay the moments in which she contested the formula by which her experience was being judged. This paper is in a forthcoming collected work to be published by Africa

World Press and edited by Martin Klein, Sandra Greene, Alice Bellagamba, and Carolyn Brown. In it, I finally arrived at some understanding of Abina's intention, and the message of her testimony

I cannot prove that my interpretation of Abina's testimony is entirely correct. Yet it is my hope that this book helps to reverse the silencing of the young, the poor, the enslaved, and downtrodden groups like African girls who are otherwise excluded from history books or treated just as subjects rather than people with their own voices. Abina was the least powerful conceivable person in the British Gold Coast Colony (Ghana), and yet she managed to take a powerful slave-owner to court and to force a group of lawyers and administrators to hear her testimony. As presented in her testimony, Abina's life story and her arguments are important for us today, not just in urging us to fight for basic human rights but also to value everyone's voices in an open, inclusive society. It is this sort of lesson that makes the Ghanaian archives a particularly rich place to search for understandings of and from the past.



Getz at his book launch at the 2011 ASA in Washington
(Courtesy Benjamin Talton)

The Ankobra Gold Route Project

By Pierluigi Valsecchi
University of Pavia

The Ankobra Gold Route is a small cultural conservation and sustainable tourism project focused on Ghanaian-Dutch mutual cultural heritage in the Western Region of Ghana.

The project is funded by the Ministry of Foreign Affairs of the Kingdom of The Netherlands, and managed by a partnership formed by the Ghana Museums and Monuments Board (GMMB), Ricerca e Cooperazione (RC), an Italian development NGO with extensive experience in Ghana, and the Department of Social and Political Studies of the University of Pavia, in Italy. RC is the implementing agency.

The project involves close collaboration between the three partners and several stakeholders, namely, the Ghana Tourist Board, the Public Records and Archives Administration Department of Ghana (PRAAD), the University of Ghana at Legon, the University of Groningen, the Atlantic World and the Dutch Programme (AWAD), the Western Regional Administration, District Assemblies, Traditional Rulers and local communities in Ghana.

The total cost of the eighteenth months program (July 2011 – Dec. 2012) is 343,900 euros, of which the Government of the Netherlands is providing 148,950 within the framework of the Mutual Cultural Heritage Policy 2009-2012.

The operational focus of the project revolves around three historical and archeological sites that were to a large extent marked by the interaction between Ghanaians and Europeans (Dutch, but also

Portuguese): the first is the hill overlooking the mouth of the Ankobra, on the Axim bank: it was the location of a Dutch toll-house, then a trade warehouse and later a real fortress – Fort Elize Carthago – that had a few years of life in the first part of the 18th century.

The second historic and archeological site is a warehouse at the confluence of the Duma and the Ankobra rivers, near present day Bamianko (Nzema East District). The warehouse was built by the Portuguese in the early 17th century.

The third site is a complex of African and Dutch settlements in the so called “old Awudua” (Awudua Dada) area in Preseta-Huni Valley District. In 1654 the area, which hosted an important town called Abaqua and a settlement of salt traders from Axim, saw the creation of a small fortified warehouse by the Dutch, who called it Fort Ruychaver. The Fort was destroyed five years later in a conflict between the Dutch factor and some area chiefs.

The project has a research component (Archeological, His-

torical, Anthropological) which aims at analyzing the specific histories of these joint Ghanaian-European settlements in the wider network of commercial, political, and cultural relations connecting the Western Gold Coast between Butre and Assini and the Ankobra valley, with extensions and branches encompassing a wide region between the Prah and the Tano, and also beyond.

A main component of the project is heritage conservation, involving the three sites as well as the identification and restoration of objects of mutual cultural heritage (documents, artifacts, etc.) in the Western Region. Fort Saint Anthony in Axim will host an exhibit organized by the GMMB, displaying the results of the conservation work, with an introduction to the history of Ghanaian-Dutch interaction in the Ankobra valley and the surrounding areas.

The conservation aspect will be tightly linked to the other main component of the project, namely sustainable tourism among rural and mining communities along the river. The goal is to develop alternative income generating activities and sensitize local people towards issues of cultural conservation and the fight against environmental degradation.

The communities involved in the project are located along the course of the Ankobra starting from its mouth and proceeding upriver: Sanwoma and Brawire in the Axim/Ellembelle area; Dominase and Awurozo, near Bamianko (Nzema East District); Bondaye, Nsuta, Gambia, Bepoase, Awudua in the Prestea

-Huni Valley District.

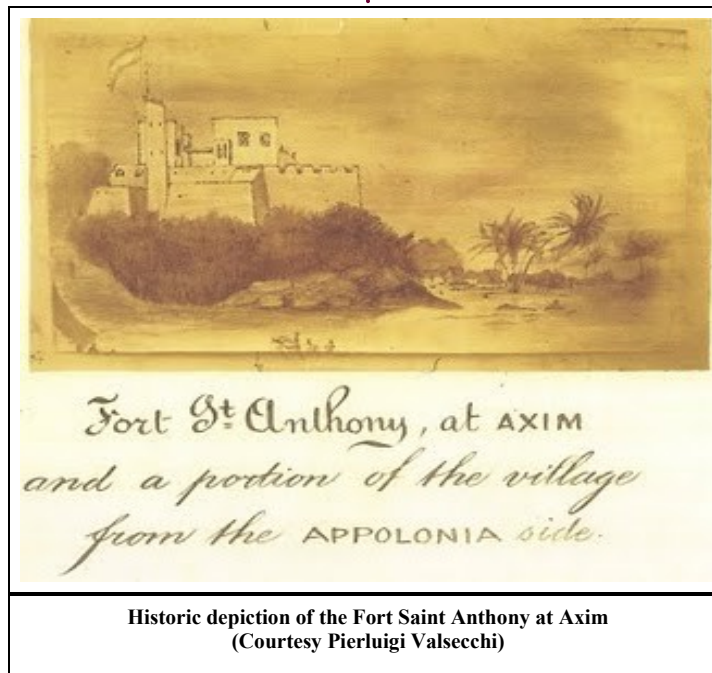
They are all rural communities of different size, and some of them are located in important mining areas, currently affected by uncontrolled expansion of galamsey (small scale gold mining), with dramatic impact on environment and society.

The development of sustainable tourism is definitely a main focus of the project. A cultural tourism route will be created in the Ankobra region with the active involvement of local communities and institutions, linking up with a wider context of sustainable tourism which is already well established in the western coastal districts.

Historians at work

The project concentrates on two historical periods: from the mid-17th to the second half of the 18th century, and the decades between the 19th and 20th centuries that saw the rise of modern mining enterprise in the region.

Historians are called upon to play a very important role in



Historic depiction of the Fort Saint Anthony at Axim
(Courtesy Pierluigi Valsecchi)

this project about common history and heritage between Ghana and the Netherlands.

We may go even further by saying that the core concept of the project is a crucial problem in the historiography on the western part of Ghana: as practitioners of Ghanaian history we need to more effectively research the longstanding interactions that were relevant components in the process that shaped Ghanaian identity over at least six centuries.

Ghanaian-Dutch interactions are one of those components. This relationship lasted for centuries and operated throughout coastal Ghana with different intensity. For some communities, especially those hosting Dutch establishments, it was of crucial importance, for the vast majority of coastal communities it was one among many other presences and influences, African or European.

Indeed, the Dutch presence was rather limited. Dutch political influence and real power did not translate into anything comparable to the stance acquired by Asante or the British.

But interestingly enough the Dutch were able to forge and strengthen very deep and very meaningful ties with African individuals and communities they associated with. In many ways they were a more discrete presence than the British, but the link they established with the people of Elmina and Axim marked the history, culture and human structure of those communities to a degree unknown in many other coastal areas.

It was not just the Dutch influencing the Africans. Rather, it was a process of deep interaction over centuries that saw the Dutch community living on the Gold Coast absorb behaviors, convictions, visions of life, of sex, of marriage, of succession of property, of spirituality that were prevalent among the Africans.

On the other hand, their African counterparts were subject to similarly strong influence due to proximity and daily interaction. The Euroafricans, or people of mixed-race origins, were there to testify to that substantial interaction.

But it is not just that: it was a world in which it became difficult to state for sure what was African and what was Dutch: it was the Gold Coast world.

We know much about this world and this history in Elmina and other towns in central and eastern Gold Coast. But we know far less about this world and this history when it comes to Axim and the Western Gold Coast, where the Dutch presence and interests were nevertheless rooted and operating.

We know even less about the connections and operations of this world in the interior of the Western Gold Coast. Yet, the Ankobra valley hosted – if only for a few years, from 1654 to 1659 – the only known Dutch warehouse or fortified settlement in the interior of West Africa, near a town called Abaqua, on land in the current Apinto division of the Wassa Fiasse Paramountcy.

In those days it was for Europeans a place far into the interior beyond all standards. You needed very good reasons to attempt an enterprise like settling in such a remote spot, mere commercial interest was not enough.

The Dutch who did settle there had indeed good reasons: they had a very strong connection with the people of Axim, who were already active in that remote region, carrying on a flourishing trade in salt. The Dutch associated with them and followed them in their business, focusing their attention on another im-

portant trade item: gold.

When we look at Fort Ruyschaver, we should not just look at it as a scarcely credible Trojan Horse of European imperial ambitions in the heart of Africa, but rather as a joint venture between the Dutch, their Axim partners and the local people. The three or four Dutch residents of Fort Ruyschaver were not there alone: they associated with an Axim salt traders' settlement of over 100 people in the immediate environs of their warehouse. More or less the same can be said of other Dutch settlements on the coast, including Elize Carthago and Saint Anthony Fort in Axim.

History can be a very elitist field of study. Sometimes it is almost exoteric. The average man in the street may well see History as the preserve of a few academics, however many people in a country like Ghana have important perceptions of the relevance of what historians do for their own lives and interests. Indeed you do not need to be a chief, or a family elder, or a lawyer in Ghana in order to know that historical memories and documents are crucial when it comes to very material things like land and stool litigations.



Some findings from the excavations at Awudua Dada
(Courtesy of Gaia Delpino)

An ambitious aim of the project is to find easier and effective ways to show an even wider public the crucial importance of history and historical heritage – and we might add Archeology and Anthropology – even in fields of life and activity that are not generally associated with these types of intellectual interests.

The project attempts to explain History by connecting it to real places and real people, and their life stories, that are often still part of the shared memories of their descendants.

Much work is done already or is soon to be concluded. An expert at the Ghana Tourist Board is currently designing the tourist route, and awareness creation activity is going on in the

communities involved in the project. Preliminary surveys were conducted by archeologists, historians and staff of the GMMB on the three archeological sites between August and December 2011. The actual Archeological work started in January 2012. The GMMB, PRAAD, and the Department of Archeology identified items in their holdings and are currently making them ready for the exhibition at Sant Anthony Fort. Historians worked on some relevant primary sources and on the Furley Collection (in the Balme Library, University of Ghana, Legon). Documents, maps and drawings were identified and collected from the Dutch National Archives, and the Archives in Accra (mainly copies of Dutch maps and drawings and materials from 19th-20th century files).

A doctoral student in Anthropology (University of Milano-Bicocca) conducted a fresh collection of traditions, memories and stories in the communities involved in the project, and in particular in those directly connected with the three archeological sites. The results are fascinating and tell us a lot not just about the past, but also about the way present day inhabitants of this part of Ghana see their own ancestral connection with their land and ancient relationship with the white foreigners who came to live with their ancestors.

A PhD student in history (University of Ghana, Legon) is currently conducting research in some of these communities.

A strategy devised in the project is to focus on the stories of individual actors, in order to develop a narration which can give the public an idea of the more general historical dynamics of a region that underwent dramatic political and economic changes in the period we are talking about.

The episode of Fort Ruyschaver was a result of the initiative of J. Valckenburg, commander of Axim Fort and later the Director General of the Dutch establishments on the Gold Coast. He established an agreement with Corre Chary (the *braffo* -military leader – of Edwira, that in those days controlled the area of Abaqua). Two other characters are Anthony De Liefde, the factor at Fort Ruyschaver, and Jane Cona, the Adom general who became his enemy.

We may add three crucial characters in the history of Axim-Dutch relations in those days: H. Caerlof, the factor of Axim, who later associated with the Swedes trying to set up a rival commercial network, together with his African allies, Antonio Koloko, a merchant of Axim, and Menla, the son of an important office-holder in the area of Nkasa.

Later, in the second half of the 18th century, the main actors in trade, politics and conflicts in our area were J. P. T. Huydecoper, the commander of Axim and later Director General, Mea Takyi, a chief of Edwira and a broker for the Dutch West India Company, Amihyia Kpanyinli and his brother Boa Kpanyinli, the rulers of Appolonia. We may add other important characters, like Jan Conny, the famous merchant-prince of Princes Town, and the leaders of Wassa, Ntsiful and his successor Enemil.

These people were real powers in the region over 150 years: their lives were tightly interconnected by ties of alliance, marriage, economic interest, or were deeply divided by competition and conflict. The Dutch among them very often had links of affinity with the Africans, whose sisters and female family members they married, generating mixed-race members of local matrifamilies. Nothing is more meaningful than this type of connection in creating common history and common heritage.

Following the lives and careers of these people amounts to painting the historical landscape of a wide region of Ghana. Some other names will be added in order to illustrate later periods in local history (19th-20th century).

From a practical point of view this search work will certainly produce results in terms of enhancing our knowledge of the area, its history, its anthropology. This definitely important, but it is mainly of relevance for the specialists.

But, there is another result that is equally important: making at least part of the data and acquisitions accessible to a wider public of non-specialists, especially the local public in the Western Region. Many people will certainly be interested in getting a grasp of a complicated history which they cannot find in school text-books, which helps them to understand who they are and where they come from.

Information about the areas and historical periods considered by the project can be found in the following publications:

- Anquandah, J. R. (1999), *Archaeological Reconnaissance Survey in Nzemaland*, University of Ghana, Legon.
- Posnansky, M., and A. Van Dantzig (1976), "Fort Ruyschaver Rediscovered," *Sankofa*, 2, pp. 7–18.
- Van Dantzig, A. (1973), "The Ankobra Gold Interest," *Transactions of the Historical Society of Ghana*, 14 (2), pp. 169–185.
- . (1978) (compiled and translated), *The Dutch and the Guinea Coast. 1674–1742. A Collection of Documents from the General State Archive at the Hague*, Ghana Academy of Arts and Sciences, Accra.
- . 1979), "La "juridiction" du fort Saint Antoine d'Axim," *Revue française d'Histoire d'Outre-Mer*, 66, pp. 223–236.
- . (1980a), *Les Hollandais sur la Côte de Guinée à l'époque de l'essor de l'Ashanti et du Dahomey: 1680–1740*, Société française d'histoire d'outre-mer, Paris.

Thanks to the following GSA members for their generous donations to our organization in 2011:

David Owusu-Ansah
Benjamin Talton
Ivor Wilks and Nancy Lawler

Donations support the GSA Research Grant Program and distribution of our publications in Ghana.

Donate via paypal at our website:
<http://people.tamu.edu/~yarak/gsc.html>

President's Remarks

By Dennis Laumann
The University of Memphis

It is with mixed emotions — a bit of sadness, some relief, but mostly pride and excitement — that I write these remarks, the final of my term as President of the Ghana Studies Association. Sadness, naturally, as I have enjoyed my tenure leading this organization; simultaneously, a sense of relief at handing over responsibility; excitement for the future of the GSA, especially under the guidance of our incoming, enthusiastic officers; and pride because of all of our accomplishments over the past four years.

What are these accomplishments? First, our membership has expanded, not only in terms of the actual figure, but as importantly in the number and variety of disciplines and nations represented. We now have membership on four continents and over one dozen countries as well as our first lifetime member (see page 20). Second, attendance at our annual meetings is significantly higher and we have greater visibility at international conferences and on the web. Third, our publications—the academic journal *Ghana Studies* and this Newsletter—are current and more widely-distributed. Fourth, we have a thriving research grant program that supports up to three Ghana-based scholars every year. Last, but not least, administratively and financially, we are a more stable, orderly organization: we established organizational procedures and bodies—specifically, by-laws and an advisory board—and we receive a continual infusion of funds into our bank account through regular and new membership dues, donations from members, and the convenience of our online payment system. All of these accomplishments are the result of team work, of course, and many individuals contributed their time and expertise to help grow, consolidate, and formalize the various aspects of this organization, namely:

The GSA Advisory Board (listed on the right) who shared their experience and showed unwavering support for our initiatives. David Owusu-Ansah (James Madison University) especially needs to be singled out as he generously offered his assistance numerous times, most recently by coordinating the GSA reception at the Embassy of Ghana in Washington DC (see page 11).

Although they are not members of the board, two other senior GSA members, Ray Silverman (University of Michigan) and Larry Yarak (Texas A& M), often provided valuable guidance. And, of course, Larry continues to maintain and update our organization's website.

Akosua Adomako Ampofo (University of Ghana) and Stephan F. Miescher (University of California, Santa Barbara) accepted the invitation to serve as editors of *Ghana Studies* and worked tirelessly to overcome the challenges that once faced our journal.

Benjamin Talton (Temple University) and Naaborko Sackeyfio (Dartmouth College), our incoming President and Treasurer respectively, helped organize and facilitate our annual meetings.

Carina Ray (Fordham University) graciously served as copy editor of the Newsletter.

At my home institution, The University of Memphis, Marissa King—starting off as an undergraduate and then as a law student—worked as my administrative assistant responsible for membership, subscriptions, and this newsletter.

And, finally, Ivor Wilks (Northwestern University) and Nancy Lawler (Oakton Community College) have been notable advocates of the GSA, as evidenced by their generous annual donations to our organization.

Without the advice, contributions, and support of the aforementioned colleagues, our accomplishments over the past four years would not have been realized.

Now let me report on our annual meeting and draw attention to some of the features in this Newsletter.

November's GSA events at the 54th annual meeting of African Studies Association (ASA) in Washington were lively and memorable. We sponsored two stimulating panels under the common title "The Changing Nature of Work in Ghana: What Prospects for Decent Work in the Next 50 Years?" Organized by Akosua Adomako Ampofo and Akosua Darkwah (University of Ghana), the papers presented cutting-edge research and generated vibrant discussions. Our annual meeting was jovial and productive, particularly as we elected the new leadership for our organization. The highlight of the ASA for many of us was the reception in honor of the GSA hosted by Ghana's Ambassador to the United States. This event allowed GSA members to socialize informally with the embassy staff and to lay the founda-

Ghana Studies Association

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Marissa King (The University of Memphis)

tion for closer cooperation between our organization and government.

The 2012 ASA annual meeting takes place in Philadelphia, base of our new president, and the GSA will sponsor two panels: “Indigenous Religion(s), Popular Music, Gender, and Citizenship: The Complex Arrangements of Contemporary Ghanaian Society,” organized by Akosua Adomako Ampofo, and “Debating Citizenship in Postcolonial Ghana,” facilitated by Jennifer Hart (Wayne State University). Stay tuned for more details from Benjamin on our annual meeting, sponsored panels, and other activities at the 55th ASA conference!

Due to a mixture of nostalgia as my term ends as well as my inclinations as a historian, I asked Ray Silverman — a GSA member since its inception as the Akan Studies Council nearly 25 years ago — to write a short article on the founding of our organization. His wonderful contribution graces the first page of this issue along with an image of the first newsletter to feature a cover.

During an exchange of emails with me, Ray recognized that Issues 1 through 8 were not posted to our website, thus he scanned each one so they could be uploaded. Please visit our website to take a look at our history, as documented in our newsletter, from 1989 to the present!

This issue also features follow-up reports from our 2010 GSA Research Grant recipients and an announcement of this

year’s successful applicants. We rely upon our members to spread the word about this exciting program, solicit applications, and even submit their own proposals, so please take a moment to read through the GSA Research Grant Program section, beginning on page 12.



Laumann and Sackeyfio after a GSA-sponsored conference panel in Leipzig, Germany in 2009

Moreover, we need your help distributing this Newsletter. Please forward the web link or file attachment to colleagues who are not listed in our membership directory or may not receive announcements via H-Africa. The GSA sends hard copies to select departments and libraries in Ghana as well as Ghana embassies worldwide and we welcome your suggestions for complimentary subscriptions. Additionally, we invite GSA members based in the US and Europe, for example, to take hard copies of the Newsletter with them on trips to Ghana. This is an effective way to distribute our publication in Ghana as well as to reach potential members and applicants to our research grant program. In short, please take the initiative to support and build the GSA!

I invited our new president to inaugurate his term with his own remarks to the GSA membership (see below). I am confident the GSA will continue to grow and embark on new endeavors under Ben’s leadership in collaboration with Naaborko, our organization’s first Treasurer. Once again, I thank all GSA members for your confidence and support and the opportunity to serve you.

Memphis, May 2012

Incoming President’s Remarks

By Benjamin Talton
Temple University

I am excited about the opportunity that I have to work closely with Ghana Studies Association members and past presidents over the next three years. After our last meeting in Washington, DC (2011) I was struck by the warmth of our community of Ghana scholars. Years of meeting at ASA, looking over each other’s shoulders at the archives in Accra, Kumasi, and Tamale, and sharing work seems to have cultivated a strong sense of community, and it is wonderful to be a part of it. To witness and join conversations between junior and senior scholars and engage in discussions with those whose work you use and admire is a real privilege. It is a large part of what attracts me to the annual meeting.

Next year’s meeting is in Philly, which is my home turf—well professionally and intellectually, at least—and I look forward to taking advantage of that. In the mean time, I will launch a series of Facebook conversations on issues relevant to our members. One question I plan to pose to the membership online is concerned with our current membership, particularly the dominance of historians and anthropologists within it. Where are our geologists and international affairs scholars? Ghanaian

literature scholars? Yes, I do exaggerate the crisis, a bit, and I am in no way overlooking members who are neither historians nor anthropologists who have remained active in the Ghana Studies Association. Through the journal and grants, the Ghana Studies Association demonstrates the diversity of our community, but the core group, the one that has kept the association vibrant and determined its initiatives remains dominated by historians and anthropologists. My wish is that our online presence will change that.

As we get deeper into this election year for Ghana (and the U.S.), I hope the Ghana Studies Association Facebook page will be a forum for us to weigh in on a variety of contemporary, historical, and cultural issues that are near and dear to us as Ghana scholars. It is also a space for you to inform members of your accomplishments and plans. Toward that end, if you have not joined the Ghana Studies Association Facebook page, please do so soon.

All the best for a productive year!

See you in Philly and online!

Embassy Reception in Washington

H.E. Daniel Ohene Agyekum, Ghana's Ambassador to the United States, hosted a reception in honor of the GSA at the Embassy of Ghana in Washington DC in November. GSA members and guests were shuttled from the nearby African Studies Association conference hotel to the Embassy for a festive evening of lively conversation and delicious food. Former GSA President David Owusu-Ansah (James Madison University) served as master of ceremonies while current President Dennis Laumann and the Ambassador offered welcoming remarks to the attendees. Laumann thanked the Ambassador and Embassy staff for their generous hospitality and offered the services of the GSA to assist in Ghana's development. The Ambassador invited

GSA members to feel at home at the Embassy and urged the organization to actively share its work with the Government of Ghana. Here are some photos from the memorable evening, clockwise from upper left: Reception attendees mingling in the lobby; GSA member Emmanuel Akyeampong (Harvard University) chatting with the Ambassador; Laumann with Matilda A. Osei-Agyeman, Head of Chancery at the Embassy; attendees enjoying the buffet; and the Ambassador delivering his welcoming remarks.

Thanks to GSA member Gabriel Klaeger for these wonderful photos!



2010 GSA Research Grant Reports

Nana Sir Ofori Atta I and the Process of Educational Change in the Gold Coast, 1912-1943

By Frank Afari
University of Ghana

This research combined a biographical and analytical approach to understanding the educational philosophy and output of Nana Sir Ofori Atta I, who was the *Omanhene* of Akyem Abuakwa, one of the largest traditional states in the Gold Coast, from 1912 to 1943. Often considered a conservative statesman committed to the defense of chieftaincy, Ofori Atta has long been a focus of academic and political accounts of politics in the interwar period of the Gold Coast's history. Besides his multiple roles as a chief, legislator and politician he was, during the entire period of his reign, a keen advocate of Western style education. Many existing biographical studies covering various aspects of his life's work provide glimpses of some of his courtly habits as an extremely over-punctilious father who filed his children's school reports, instituted a scholarship scheme for non-royal pupils in his state, and set up an institution of higher learning largely by means of self-help. However, detailed research on Ofori Atta's vast creative output in the field of education and the centrality of the theme of education in his understanding of development are yet to be done. My research argues that Ofori Atta's commitment to Western-style education was in part, for him, a revolutionary demonstration of his recognition of its importance as a tool for social change.

Nana Ofori Atta's efforts in the advocacy of Western-style education constitute a valuable case study for an analysis of the relationship between chieftaincy and development. The primary purpose of this research was to examine his impact as a pioneer traditional ruler-advocate of Western-style education within the framework of colonial rule in the Gold Coast. This research comprehensively explored his broad outlook on education, his views and contributions embodied in a set of ideas some of which he exemplified in his own state and promoted nationwide. His trajectory is central to an understanding of the place of education in traditional leadership. The time frame 1912 to 1943 which is the exact span of his reign also marked the height of indirect rule in the Gold Coast. The period between 1912 and 1943 is also important because it saw a rise in the number of Western-educated nationalists opposed to indigenous institutions and thereby provided the context for some of the emerging debates between the Gold Coast's intelligentsia and the chiefs over questions of leadership. The period also saw the introduction of several colonial education policies, particularly Governor Ransford Slater's advocacy for increased appointment of educated Africans to hold public offices, and Governor Gordon Guggisberg's fifteen principles of education.

This research is inspired by an encounter I had with the *Legislative Council Journals* in the archival repositories of the Balme Library at the University of Ghana while researching my undergraduate long essay on Nana Ofori Atta's career as a legislator. The dusty transcripts brought home to me the force of Ofori Atta's ideas on education, encompassing the whole range of views from culture-based systems of education to mission-school indoctrination, from Western-style curriculum to girl-

child education, from education for the royalty to vocational and technical education, from primary to tertiary education, from "self-help funding" to government-assisted efforts and so on. These views, forming the core of his broad vision, which he enunciated in the legislature and exemplified in his own state, and his vast creative output in the field of education, deserve greater attention than they have received.

I prefaced my work with glimpses of his predecessors' fascination with Western style education since 1824. My study also interrogated the extent to which his predecessors' efforts informed his own attempts to espouse that unique vision of Western education which, being far advanced of theirs, was partly a product of his own experiences derived from the various administrative and professional capacities that preceded his accession to the stool. In this vein, I examined the period from his birth as a royal son born to a traditional drummer-turned-evangelist father, his accession to the stool and explore the experiences of his formative years that bred his fascination with Western education.

The study, *inter alia*, addressed the following:

- ★ What are some of the social forces and processes that laid some of the groundwork for the emerging expansion of education before and during Ofori Atta's reign?
- ★ What was Ofori Atta's conception of education and how was it influenced by his multiple roles as a chief, legislator and politician?
- ★ To what extent did his predecessors' exertions in education inspire his own efforts? What events, individuals, places and experiences shaped his thoughts on education?
- ★ Was his conception of education different from those of his predecessors?
- ★ How and when does education, in Ofori Atta's conception become a metaphor for discussions of larger issues such as development?
- ★ How did Ofori Atta set out to implement many of the views he enunciated?

How did he conceptualize the role of education in the development of his traditional state and Ghana?

As one who believed that "the secret of a healthy administration of the Gold Coast lies in the closest co-operation between the Central Government and the Native Authorities in their representative capacity" he lobbied government's assistance to get Kyebi its first Government Primary School. Thereby he showed that possibilities existed for effective cooperation between Central Government and native states in matters of development.

He further solicited the government's efforts to establish a Middle School. Through a continuous programme of educational developments, Ofori Atta affirmed his growing reputation

2010 GSA Research Grant Reports

as believer in widening possibilities or extending opportunities to all segments of Akyem Abuakwa society, including females. He identified the undue neglect in girls' education in his state as a "drawback" to its progress and gave it his attention, albeit with little success. He affirmed his belief in the importance of higher learning by starting Abuakwa State College. His petitions for government assistance proved a failure given the declining post-war economy of the Gold Coast. He therefore resorted to self-help by mobilizing revenue and resources from within his own state including his own personal savings, and braved threats of non-assistance of the government to found what became the first secondary school in the Eastern Province: Abuakwa State College.

But the provision of schools was only one strand in the man's broad outlook on education. Ofori Atta held membership of several national bodies notably, the Legislative Council (1916-1943), The Kingdom Educationist Committee (1919), Achimota Council (1927), the Provincial Council of Chiefs (1927), Board of Education (1935), and several subcommittees. These boards and committees gave him the platform to participate actively in the debates concerning the purpose, structure, content (curriculum) of education as well as access and funding.

He thought that education must instill in students a sense of patriotic zeal, cultural awareness and identity. He advocated for a culture-based system of education that accorded with Guggisberg's own philosophy giving the African the sort of education that made him a proper African. Ofori Atta emphasized that the content of schools' curriculum in the Gold Coast should seek to teach the customs and institutions of the Gold Coast. The goal of that sort of education must seek to inculcate in the school child "a sense of pride of race" and "make him detest and keep away from ideas and customs tending to [de-Africanize] him." His overall goal was to emphasize racial pride, culture and self-identity.

The findings of this research required seven months of conducting fieldwork inside and outside Accra. Research for this work drew heavily upon data from documentary sources, both primary and secondary. With the help of the Ghana Studies Association Research Grant, I was able to travel several miles out of Accra to the relevant archival centres. The first was to Kyebi, the capital of Akyem Abuakwa. The Kyebi town is home to the Akyem Abuakwa State Archives (AASA) which houses a good collection of correspondence between state officials and the colonial government covering the period of Ofori Atta's tenure. Here, relevant primary literature on the part played by ordinary subjects of Abuakwa monarchy, recalled and retold in their own correspondence and writings are available. Several secondary sources have also been very helpful and duly acknowledged

I made several trips to the Zimmermann Library of the Akrofi-Christaller Institute of Theology, Mission and Culture, at Akropong which provided me with access to *Abstracts of Basel Mission Gold Coast Correspondence*, a rare archival collection of correspondence and reports by missionaries, pastors and catechists stationed at Akyem Abuakwa between 1852 and 1898.

That volume is an invaluable source of information for understanding the responses of Abuakwa monarchs to missionary efforts to introduce Western style education in Akyem Abuakwa

and the part played by slaves, pupils, women and ordinary men in Akyem Abuakwa during its pre-colonial days. Other archival repositories that proved relevant to my work include the Accra-based Public Records and Archives Administration Department (PRAAD) and the Africana Section of the Balme library of the University of Ghana. In these days, successful fieldwork rests on effective deployment of technology much of whose operation comes at a cost. Funding from GSC helped me with photocopying materials from these centres, and in some cases I bought batteries to run my digital camera.

At PRAAD I made use of some of the ADM papers and the CSO papers which comprised Annual Reports of the Education Department, Minutes of the various Educationists Committees, Minutes of the Committee of Estimates, Memoranda on Education, Governors' correspondence, Ofori Atta's Letters, Secretary for Native Affairs papers, Reports of the Direc-

tors of Education, prospectus of Abuakwa State College, and Reports of Birrim District Committees of Education. The latter furnished me with correspondence of school pupils, letters from the Department of Education, reports of Educationists' Committees, reports of pupils performance in schools, letters from headmasters, and excerpts of the *Gold Coast Gazette*. The library of the Institute of African Studies of University of Ghana provided me with transcripts of *Legislative Council Debates* covering Ofori Atta's participation of the major debates that took place on education during the tenure of Governor Guggisberg.

This research has been difficult in many ways. The major challenge concerned the need to fill in missing gaps by trying to trace pieces of archival materials that are either missing or lost. Another sad discovery in the course of my work was that many of the documents bear marks of poor storage practices. In some cases, some appear to be defaced by exposure to excessive heat or moisture. I found it rather regrettable; a situation which deserves not only the intervention of policymakers, but scholars as well.



Nana Sir Ofori Atta I in 1928
(Courtesy of National Portrait Gallery, UK)

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An Historical Analysis Of Maternal and Infant Welfare in Ghana, 1957-1980

By Gloria Abena Ampim
University of Ghana

Editors note: The following is a condensed version of a much longer report submitted by the author.

Maternal and infant welfare as used in this study refers to any or a combination of the following: family planning, abortion, pregnancy and delivery medication, mother and baby feeding, baby bathing, medication and clothing. Biomedicine and its form of maternity were introduced in Ghana in the early 1920s. Scholars have shown that the process in establishing western models of maternity in Africa was only partially successful. Men and women negotiated and appropriated colonial maternities for their own benefits. Some participated in the programmes because of items such as soap, clothes, food and baby powder; others, especially men, encouraged their wives to use colonial maternity services to avoid punishment; and others for birth certificates.

By independence, western models of maternity had come to stay, even though traditional practices still existed. My study sets out to trace the different institutions, groups and ideologies that had underlined maternal and infant welfare practices during postcolonial period. I argue that maternal and infant welfare ideas, policies, and practices were political, traditional and gendered. As a result, little attention was given to maternal and infant welfare in itself, and especially the maternal was invisible.

Ghana is one of the nations with high rates of maternal and infant mortality. Statistics from the World Health Organization (WHO) and the World Bank show that Ghana experiences about 560 maternal deaths per 100,000 births and the infant mortality is rated at 46.7 per 1,000 live births. Consequently, achieving the Millennium Development Goals 4 and 5 has become quite challenging. This calls for a re-examination of maternal and infant welfare policies and practices which have resulted in such high mortality rates.

Consequently, I decided to trace how the situation has been since independence, historically and socially. I start the study from 1957 because that was the year of independence and end at 1980 because the International Women's Rights' Movement and the UN Decade of Women in the previous decade started making radical arguments about mothers in maternal and infant welfare programmes. Because I do not have enough sources on these activities, I decided to end earlier than I estimated and instead gather more information and use it for a future study.

After independence, Ghana qualified to join the United Nations and other world organisations. It joined the WHO in 1957

and the United Nations International Children's Emergency Fund (UNICEF) after it was formed in 1964. Henceforth, decisions and funds of such organisations began to affect Ghana. These organisations coupled with the socialist ideology of the Nkrumah government and the different activities of subsequent governments made the post-colonial period very interesting to study.

As a consequence, this study makes two major contributions to the history of biomedicine, women's health, maternity and midwifery in Africa. Firstly, it examines the different governments, organisations, and groups which have defined maternal and infant health care in Ghana. Secondly, it explains the different ideologies — gender, cultural and political — which underline the formulation of maternal and infant welfare in Ghana between 1957 and 1980.

In so doing, I ask three major questions: How and why did independent Ghana approach maternal and infant health care?; What actually influenced maternal and infant health practices and ideas?; And which groups contributed in shaping maternal and infant health care (e.g., nurse-midwives, traditional birth attendants, Western-trained doctors or international organizations)?

Methodology and sources

My work is based on written documents and oral histories. Written documents include CSO files 11/4, 5 and 6 and ADM files 13/2/68-129, of the Public Records and Archives Administrative Department (PRAAD). I

use the CSO files to trace the activities of the colonial government and missionaries in establishing western ideas about maternity in Ghana. I also consult the ADM files, which are mainly cabinet minutes to collate government's agenda on maternal and child health care. These minutes recount the various decisions taken by cabinet on maternal and child welfare, including the organisation of lessons on "mothercraft", inherited from the colonial period and the expansion of nursing and midwifery services.

In addition, I use Legislative Council and Parliamentary Debates collated at the University of Ghana Balme Library to supplement the cabinet minutes. Similarly, the private archives of Mrs. Evelyn Amarteifio in the Department of History at the University of Ghana have been very useful in organising materials on mothercraft and family planning programmes. This archive contains minutes, agenda, and memos of women's groups and their interaction with the Ministry of Health in taking deci-



Gloria Abena Ampim (left) with one of her interviewees
(Courtesy Gloria Abena Ampim)

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sions about nutrition and family planning.

Newspapers of the 1960s and 1970s collated at PRAAD, i.e. NP 1 and 4 series, the University of Ghana Balme Library and the Institute of African Studies Library have been instructive in exposing people's opinions and progress reports on the developments of new maternity centres and family planning programmes in various communities in Ghana.

The Final Report on the Danfa Health Project and other reports have also been useful in examining the impact of family planning and the training of traditional birth attendants in the early 1970s. I used these reports to complement oral history interviews to examine why the traditional birth attendants training programme took place and its impact on maternal and infant welfare.

I had in-depth interviews with Mr. Amarteifio and key reproductive health leaders such as Professor F.T Sai, Professor and Mrs. Ofosu-Amaah, and Professor Addae. While Mr. Amarteifio narrated what he saw happening in the 1960s and 1970s and the contributions of his mother, Mrs. Evelyn Amarteifio, the others shared their own experiences in making and implementing policies with regards to maternal and infant welfare in Ghana since 1957 to about 2000. I also used oral history interviews conducted with people who have worked all over the world in reproductive health positions by USAID, available online in the Sophia Smith Collection. Some of these give a comparative analysis of what was happening in countries like Nigeria and Ghana.

Finally, I conducted in-depth interviews with nurse-midwives and traditional birth attendants who have practised since the 1960s to 1980s. Their narratives complement other narratives and documents on mothercraft lessons, family planning and the training of TBAs.

All these sources have constructed a vivid, fair and chronological analysis of maternity in postcolonial Ghana. In the 1960s, it is possible to use cabinet minutes, Parliamentary Debates, newspapers and oral history interviews. But in the 1970s and 1980s, cabinet minutes were not available. Thus, for discussions between the 1970 and 1980s, I used mainly, documents from the private archives of Mrs. Evelyn Amarteifio, oral history interviews, local newspapers, records from the Danfa Health Centre and Parliamentary Debates.

This study argues that maternal and infant welfare, especially the maternal, was neglected in Ghana between 1957 and 1980 due to political, traditional and gender ideologies. The first independent government undertook programmes such as the expansion of maternity centres, nutrition, mothercraft lessons, day nurseries, and the creation of a new type of nurse, called the community health nurse. These policies were jointly shaped by the Government and International NGOs like WHO, UNICEF, and the Food and Agriculture Organization of the United Nations. President Kwame Nkrumah believed that Ghana needed more labour to develop its resources. Subsequently, he outlawed contraceptives. Meanwhile, the government gave particular attention to infants to keep them alive so they will develop the resources of the nation. In so doing, women, who were referred to as "the mothers of the nation" by Nkrumah, were taught to be good wives and mothers. Hence, their health was not important in itself but because of their children and husbands. After the overthrow of Nkrumah, Ghana went through a family planning craze under Prime Minister Kofi Busia and the Progress Party. The Ghana National Family Planning Programme was influenced by the International Planned Parenthood Federation, Planned Parenthood Association of Ghana, and the Christian Council. It was also supported monetarily by the UN, United States Agency for International Development, and the Canadian International Development Agency. Even though family planning was sold as a maternal and infant welfare policy, the Government saw it mainly as a way of reducing the nation's population growth and improving the economic wellbeing of the nation. Hence, the importance of family planning to women's health was not realised. In addition, while women were advised to control their bodies and bring forth fewer babies than they were doing, there was no expansion in the training of skilled personnel to give them family planning services and care during delivery. As a result, in the late 1960s, about 70% of deliveries were still performed by traditional birth attendants. Thus, in 1972, WHO called for the reorientation of traditional birth attendants to improve their obstetrical and knowledge in hygiene. However, due to illiteracy and traditional ideologies, the practices of traditional birth attendants were changed only partially. Thus, maternal mortality has remained high because Ghana has not taken the health of its women seriously.

I thank the Ghana Studies Association for giving me a grant to make this research successful.

Does your institution's library or African Studies center receive the GSA Newsletter? If not, please ask your librarian to subscribe!

The institutional subscription rate is \$25 per issue. Proceeds, minus printing and postage, support the GSA Research Grant Program and our academic journal, *Ghana Studies*.

For more information, email
ghanastudies@gmail.com

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Facebook Group!



<https://www.facebook.com/groups/170671292947865/>

2011 Ghana Studies Association Research Grant Recipients

The GSA is pleased to announce the recipients of our 2011 research grants:

Daniel Favieh, Center for Gender Studies and Advocacy, University of Ghana
"Masculinities in Contemporary Africa"

Pascal Kudiabor, Theatre Arts, University of Ghana
"Folkloric Games as Educational Tool for Basic School Children in Madina"

Rashida Seidu, Theatre Arts, University of Ghana
"Dramaturgy of Efo Kodjo Mawugbe: Form and Themes"

Our successful applicants were awarded up to \$500 each and will report on their research in the next GSA Newsletter, as per program requirements. Thanks to the GSA Research Grant Committee, chaired by Wilhelmina Donkoh (KNUST).

The Ghana Studies Association Research Grant Program

The GSA invites applications for its Research Grant Program.

The GSA will award two or more research grants of up to \$500 each. Graduate students, faculty, and researchers affiliated with a university department or institute in Ghana are eligible.

Applications must consist of the following:

- (1) completed application form (see following page);
- (2) research proposal of approximately 500 words; and
- (3) a letter of recommendation (for graduate students, this should be from your primary advisor).

All documents should be emailed to ghanastudies@gmail.com by 1 October 2012.

Applications will be reviewed by the GSA Research Grants Committee and decisions will be announced by early November. Recipients will be required to submit a research report which will be published in a future issue of the GSA newsletter.

Ghana Studies Association Research Grant Program

2012 Application Form

Check the appropriate box: ☐ Graduate Student ☐ Faculty ☐ Researcher

Title (check all that apply): ☐ Mr. ☐ Mrs. ☐ Ms. ☐ Dr. ☐ Rev.

☐ Other _____

Name: _____

Institution Affiliation: _____

Address: _____

Email: _____

Phone: _____

Fax: _____

Highest Degree: _____

Year: _____

Institution: _____

If faculty or researcher, list current position: _____

If graduate student, list degree program and anticipated graduation date: _____

If graduate student, name and title of advisor: _____

Please provide name, title, affiliation, and email address of the person submitting a recommendation for you:

Title of proposed research project: _____

Completed application form, research proposal, and letter of recommendation are due 1 October 2012.



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- **Peter J. BLOOM, Takyiwaa MANUH, and Stephan F. MIESCHER**, "Introduction: Revisiting Modernization in Ghana," pp. 3-14.

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To order *Ghana Studies*, please email publications@africa.wisc.edu

Member Publications and News

Publications

Denmark

Karen Lauterbach:

- “Becoming a Pastor. Youth and Social Aspirations in Ghana.” *Young. Nordic Journal of Youth Research*, 18(3) (2010): 259-278.

Germany

Carola Lentz:

- And Godwin Kornes (eds.): *Staatsinszenierung, Erinnerungsmarathon und Volksfest. Afrika feiert 50 Jahre Unabhängigkeit*. Frankfurt/Main: Brandes & Apsel (2011).
- “Celebrating Africa@50: the independence jubilees in Madagascar, the DR Congo, Benin, Mali, and Nigeria,” *Working Papers of the Department of Anthropology and African Studies of the Johannes Gutenberg University Mainz* 130. (<http://www.ifeas.uni-mainz.de/workingpapers/API30.pdf>).
- “‘Natives’ and ‘settlers’: negotiating land tenure in the Black Volta region (Burkina Faso), 1930s-1990s,” in: E. Jul-Larsen, P.J. Laurent, P.P. le Meur and E. Léonard (eds.), *Une anthropologie entre pouvoirs et histoire. Conversations autour de l'œuvre de Jean-Pierre Chauveau*. Paris: Karthala (2011): 325-43.
- “Travelling emblems of power: the Ghanaian ‘Seat of State,’” *Critical Interventions*, 7 (2011): 45-64.
- “Ghana@50: Celebrating the Nation, Debating the nation,” *Working Papers of the Department of Anthropology and African Studies of the Johannes Gutenberg University Mainz* 130. (<http://www.ifeas.uni-mainz.de/workingpapers/API30.pdf>).

Ghana

Lloyd G. Adu Amoah:

- “Public Policy Formation in Africa in the Wake of Global Financial Meltdown: Building Block for a New Mind in a Multipolar World,” in *African Engagements: Africa negotiation an Emerging Multipolar World*, ed. Ton Dietz, Kjell Havnevik, Mayke Kaag, and Terje Oesigaard, 327-345. Leiden, Boston: Brill (2011).
- And Stephan E. Armah, “Media Freedom and Political Stability in Sub-Saharan Africa (SSA): A Panel Data Study,” *Journal of Economic Development, management, IT, Finance and Marketing*, 2 (2010): 41-67.

George M. Bob-Milliar:

- “Te nyegeyeng Gbengbeng!” (‘We are holding the umbrella very tight!’): Explaining the Popularity of the NDC in the Upper West Region of Ghana,” *Africa: Journal of the International African Institute*, 18 (3) (Aug. 2011): 455-473.
- “Political Party Activism in Ghana: Factors Influencing the Decision of the Politically Active to Join a Political Party,” *Democratization*, (Aug. 2011).
- “Political Polarisation in Ghana: Reflections on the 2008 General Elections,” *The African Students’ Journal*, 1 (Mar. 2011): 5-9.

Gérard L.F. Chouin:

- “Colbert et la Guinée. Une édition comparée des relations de voyage de Louis d’Hally et Louis Ancelin de Gémozac (1670-1674),” Saint-Maur-Des-Fossés: 2011.
- And Christopher DeCorse. “Prelude to the Atlantic Trade in Southern Ghana: New Perspectives on South-

ern Ghana’s pre-Atlantic History (800-1500),” *Journal of African History*, 51 (2010): 123-145.

Italy

Pierluigi Valsecchi:

- *Power and State Formation in West Africa. Appolonia from the Sixteenth to the Eighteenth Century*, Palgrave Macmillan (2011).

United States

Jeffrey S. Ahlman:

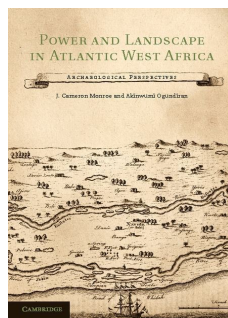
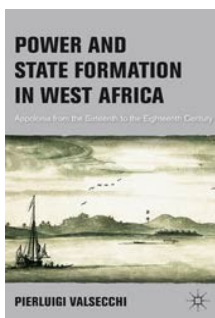
- “The Algerian Question in Nkrumah’s Ghana, 1958-1960: Debating ‘Violence’ and ‘Nonviolence’ in African Decolonization,” *Africa Today* 57, no. 2 (2010): 67-84.

Merrick Posnansky:

- “Scatters Between the Sites- Farm Shelters, Hunting and Gathering and the Farming Cycle in West Africa: Lessons for Archaeological Distribution.” *Casting the Net Wide: Papers in Honor of Glynn Isaac and his approach to Human Origins Research*. (eds.) Jeanna Sept and David Pilbeam. Oxbow Books, Oxford and Oakville, (2011): 231-40.
- Foreword to *Power and Landscape in Atlantic West Africa: Archaeological Perspectives*, (eds.) J. Cameron Monroe and Akinwumi Ogun-diran. Cambridge University Press, (2012).

Rebecca Shumway:

- *The Fante and the Transatlantic Slave Trade*. Rochester: University of Rochester Press (2011).
- “The Fante Shrine of Nananom Mpow and the Atlantic Slave Trade in Southern Ghana,” *International Journal of African Historical Studies*, 44(1) (2011).



Member Publications and News

News

Denmark

Karen Lauterbach:

- Assistant Professor, Centre of African Studies, University of Copenhagen.

Germany

Carola Lentz:

- 2011 (Sept.): Elected president of the German Anthropological Association (DGV)
- 2011 (Oct.): Appointed member of the editorial board of the Zeitschrift für Ethnologie.

Ghana

Lloyd G. Adu Amoah:

- 2010: Most Outstanding Faculty Award (Department of Arts and Science, Ashesi University)
- 2011: Most Outstanding Faculty Award (Department of Arts and Science, Ashesi University)
- Won a grant under the Civil Society Research Facility jointly run by the

Centre for international Development Issues (Radboud University Nijmegen) and Institute of Statistical, Social and Economic Research (ISSER) (University of Ghana)

George M. Bob-Milliar:

- The Centre for International Governance Innovation (CIGI) Africa Initiative Graduate Research Grant, CAD \$10,000.

Gérard L.F. Chouin:

- 2011 (Jan.): SHA Dissertation Prize, Society for Historical Archaeology, SHA 2011 Conference.
- 2010 (May): Best Dissertation Award in Anthropology, Maxwell School of Citizenship and Public Affairs, Syracuse University.
- From Dec. 2010: Director of the French Institute for Research in Africa, IFRA-Nigeria, Institute of African Studies, University of Ibadan.

United States

Jeffrey Ahlman:

- 2011-2012: Postdoctoral Fellow in

the Johns Hopkins University Center for African Studies

Harcourt Fuller:

- 2011: New position as Assistant Professor of History at Georgia State University.

Courtney Micots:

- 2012 (Spring): Visiting Scholar teaching African Art History for the Institute of African Studies at the University of Ghana.

Merrick Posnansky:

- 2011: special invited lecture in the Joan Goodman Memorial series in Norwich on "Breaking Barriers in White Society and Eurocentric African Archaeology: East Africa 1956-67." Included the Ghana and Gold Coast history, referring to the administrations of Wulff Joseph Wulff at Christianborg in the 1840s and Sir Matthew Nathan, Governor of the Gold Coast (1900-1904).



Introducing our first GSA Lifetime Member!

Benjamin N. Lawrance
Rochester Institute of Technology

Thanks to Dr. Lawrance for his commitment to our organization

The lifetime membership fee is \$600
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2011 Membership Directory

Canada

Ester De Bruijn

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Discipline: English

Research Interests: Ghanaian popular culture and fiction, African literature, postcolonial and transnational studies, aesthetic theory

Congo

Michel van den Nieuwenhof

Title: Architect

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Research Interests: Colonial architecture, its creators and occupants (particularly Elmina)

France

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Research Interests: Social change (19th-20th centuries), women's history, gender, biomedicine, colonialism

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Denmark

Karen Lauterbach

Title: PhD, Postdoctoral Research fellow

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Discipline: African studies, religious studies, development studies, social anthropology

Research Interests: Religion and local poli-

cies, contemporary Asante understandings of wealth, power and pentecostalism, pastorship in Asante

Germany

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Discipline: Anthropology

Research Interests: Ethnicity, elites, land rights, chieftaincy, colonial history, and cultural politics

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Research Interests: Public administration in Ghana, development administration in Ghana, rural development

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Research Interests: Theories of the policy process, China-Africa relations, the political economy of urbanization in Africa, transformational leadership in Africa

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Research Interests: Asante history

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Discipline: Social Policy

Research Interests: Higher education, employment and human rights (particularly young people), women and migrants as social groups

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Discipline: Cultural Studies

Research Interests: Gender issues, political economy of development, education policy reforms

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Discipline: History

Research Interests: Identity, politics and religion in Northern Ghana, Ghana and Africa in general, and historical methodological issues

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Title: PhD. Candidate

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Research Interests: African politics, Ghanaian politics, democratization, cultural and social history, Diasporan studies, social movements, nationalism, party policy.

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Research Interests: African traditional governance systems, culture and leadership, comparative urban studies, human rights and culture, law and society, culture and development.

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Research Interests: Sexual and reproductive health, men's studies, sociology of education, civil society organizations

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Discipline: Musicology/Cultural Anthropology

Research Interests: Music and the colonial encounter, music and transnationalism, music and media, gospel music and charismatic Christianity in southern Ghana, Dagaaba xylophone music.

Allison M. Howell

Title: Associate Professor, Dean of Accredited Studies

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Discipline: Religion, religion history, culture and the environment

Research Interests: Climate changes, eco-

theology and environment impact.

Abena Kyere

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Discipline: Social Science

Research Interests: Gender and development, gender and sexuality and media, gender and religion

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Discipline: Library and information studies, African studies

Research Interests: Oral and pictorial information, numismatics, philately

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Research Interests: Conflicts in northern Ghana

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2011 Membership Directory

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Research Interests: Musical preference and emotional intelligence, music and intelligence, psychology of musical development, philosophical basis for music education

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Discipline: History

Research Interests: Social movements, civil society and democracy in Sub-Saharan Africa, Ghana's military history, politics and trade in pre-colonial and colonial West Africa, gender and women's studies

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Discipline: African Studies

Research Interests: Chieftaincy, history, culture and literature

Roy Willingham

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Discipline: Education, psychology, counseling, research and statistics

Research Interests: Teaching, learning, counseling, education psychology, family life and child development, education leadership, qualitative and quantitative studies, religious experience, etc.

India

J. John Jacob

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Discipline: Humanities and Social Science, church history, missions and religions of Asia

Research Interests: Christian history, post-colonial studies, politics and international relations, Gandhian thought

Italy

Mariano Pavanello

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Discipline: Anthropology- History

Research Interest: Akan area, ethnography and history of the Nzema

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Discipline: History

Research Interests: Political and social history, Ghana/Ivory coast

The Netherlands

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Discipline: History, international relations, and social anthropology

Research Interests: Dutch-Ghanaian relations, urban elite, urban history, state formation and identity, cultural heritage, sources for African history

Sjaak van der Geest

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2011 Membership Directory

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Research Interests: Sexual relationships and birth control, the use and distribution of medicines; popular song texts, meanings of growing old, death, and end-of-life care, concepts of dirt and hygiene, hospital ethnography;

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Gerard Chouin

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Discipline: History, Archaeology, Anthropology

Research Interests: History/ Archaeology of sacred spaces, oral history, long-term history of forested West Africa, material culture, travel accounts, sources of the history of Ghana.

Norway

Selena Axelrod Winsnes

Title: Independent Scholar

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Discipline: History and ethnography

Research Interests: Norwegian– Danish history on Gold Coast

South Africa

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Discipline: History, African Studies

Research Interests: Mission, culture, popular music, photography, cartography

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Discipline: Economic history/ History

Research Interests: All aspects of Ghanaian economic history

The United Kingdom

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Attention Ghana Studies Association Members!

Please note our new email addresses

To contact GSA President Benjamin Talton: ghanastudies@gmail.com

Correspondence regarding announcements; general inquiries; and GSA publications, awards, and events should be sent to the President.

To contact GSA Treasurer Naaborko Sackeyfio: members.gsa@gmail.com

All emails relating to membership and donations should be sent to the Treasurer.

The new mailing address for GSA membership forms and payments is:

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No. 13
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Note for authors



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Ghana Studies Association

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