



TWO „RESETTLED“ WOMEN FROM BANYASI, FOUND 200 KM AWAY IN TINDANG, ANOTHER CAMP FOR WITCH-HUNT VICTIMS.

## **FAILING STATE-INTERVENTIONS AND WITCH-HUNTS IN GHANA**

Felix Riedel, PhD Anthropologist

For twenty years Ghanaian state agencies have been announcing the closure of the so-called “witches camps”. A recent resettlement-campaign led by MOWAC and the NGO ActionAid Ghana has aggravated the problem and exploited victims emotionally in a staged mass-resettlement. In Ghana, state-run “resettlements” have failed initially and are only slowly modified. Through former actions, traumatized victims of violence were put under permanent stress and fear. This report seeks to contribute to a better understanding of a *best practice* for and with witch-hunt victims.

# CLOSURE, FRAUD AND TRAUMA

## THE MALTREATMENT OF WITCH- HUNT VICTIMS IN NORTHERN GHANA

### SUMMARY

The government of Ghana and ActionAid, a multinational NGO claimed in late 2014 to have resettled large numbers of victims accused of witchcraft. Fact finding missions in early 2015 and late 2016 as well as testimonies with reliable and hardened experts in the field have clearly disproved such claims. Victims and experts in the camps denied presence or efforts by governmental institutions, statistics had not shown a reduction. The advertised resettlement exercise of 50 women, the “closure of the Banyasi camp” turned out to be entirely staged for the media. Only recently and due to the diplomatic efforts of the Witch-hunt Victims Empowerment Project (WHVEP) and the Gambaga Outcast-Home Project (GO-Home-Project), state-actors seem to be adjusting their strategies,<sup>1</sup> without admitting former failures. Still resettlement-numbers are the trading coin of interactions with the media.

Small NGO’s avoided to report this failure of the state due to fears from revenge of government actors (denying or stalling registration as charity, slander and persecution by high officials, etc.). This report is forwarded to a limited audience to prevent the Ghanaian model from being further advertised as a success-model or being implemented without due consideration.

### About the author:

I am an independent anthropologist (PhD) with dedicated cooperation and presence in all of the camps since 2009. I interviewed more than 160 women accused of witchcraft in Northern Ghana and I gathered the largest collection of historic, anthropological and journalistic sources on the history of the camps available so far. My information

<sup>1</sup> <https://www.facebook.com/Gambagacamp/posts/336047880153158>.

## SUMMARY OF THE CAMPS

There are 10  
sanctuaries for witch-  
hunt Victims in  
Northern Ghana:

- Gambaga
- Gushiegu
- Gbintiri
- Nabule
- Gushiegu Ghetto
- Gushiegu Town
- Kpatinga
- Tindang/Gnani
- Kukuo
- Duabone
- Banyasi

Except Gushiegu, all

shrines are located at  
earth-shrines.

The total number of  
victims in those  
sanctuaries is around  
700 in 2017.

was summarized and published in German in my PhD-Thesis and found meeting scientific standards.

In addition, I act as honorary acting chairman of the German NGO “Hilfe für Hexenjagdflüchtlinge”, which forwards 100% of its donations to the Ghanaian “Witch-hunt Victims Empowerment Project”. I sign responsible for all eventual errors forwarded here. I have never profited financially from my work. I am aware that through reporting, I put risks on my project-partners in Ghana while any positive outcome is speculative. I decided to forward the following information to selected specialists to prevent further harm to victims of witch-hunts in Ghana and other countries. I count on the information to be handled discreetly and responsibly by the recipients and I hope to be informed on any further action.

## **RESETTLEMENTS**

Resettlements of victims of witch-hunts were introduced to Northern Ghana in 1993/4 by the Gambaga-Outcast-Home-Project (GO-Home Project). Since then, the social worker and former supervisor of this project Simon Ngota has organized several hundred repatriations. His expertise was popularized and documented through films like Yaba Badoes “The witches of Gambaga” (2009). He was chief-informant for books like “Spellbound” (Karen Palmer) and “Die Hexe von Gushiegu” (Gerhard Haase-Hindenberg) as well as several other, shorter documentaries. Since 2010 Simon Ngota works as supervisor of the Witch-hunt Victims Empowerment Project (WHVEP) in Northern Ghana. His reputation among locals and among the witch-hunt victims is legendary. His experience with resettlements also includes few failures: women were accused again, returned and in rare instances were even killed. This caused him to develop a best-practice, which includes skilled negotiations, several preparation visits, thorough research of the situation on the ground, the preparation of small income-projects for the reintegrated victim and several follow-up visits. Based on this experience, we now estimate the average cost of a successful resettlement with 200 Euro (transportation, petrol, small-income, shelter, Kola). As negotiations consume manpower and take time on all sides, even with proper funding and a staff of three specialists, not more than three repatriations a month are likely to succeed in the current Ghanaian setting.

### **The Role of the Ghanaian Government**

Until recently, the Ghanaian Government had been largely ignoring the humanitarian situation in the ten camps for Witch-hunt Victims in Northern Ghana. Malnutrition up to the level of starvation was as common as loss of life from diseases due to poor shelter, malnutrition, exposure to water-borne diseases. After a decade of improvement through the GO-Home-Project (Simon Ngota and Gladis Lariba) at least in Gambaga, situations deteriorated again when the Catholic Relief Service stopped food-donation programs in 2005/6 and when the GO-Home-Project ran out of funding. Gushiegu and Tindang had experienced serious malnutrition and water-borne diseases in 2009. Individuals starved. Situations improved vastly due to efforts of several actors: The Presbyterian church in Gambaga restarted the Gambaga-Outcast-Home Project, the catholic church solved the water-problem in Gushiegu with a borehole and in Tindang and Kukuo several NGO's donated items from time to time. The WHVEP additionally improved the situation in all camps except Gambaga, Duabone, Kukuo and with only few interventions Tindang. Situations also improved from 2014 onwards due to efforts of the government to provide NHIS (Health Insurance) for the women and a welfare program (with wide gaps, as people have to travel to the next district capital to collect it). Starvation is now almost extinct, while limited access to potable water is still a seasonal problem in Gbintiri, Tindang and Nabule.

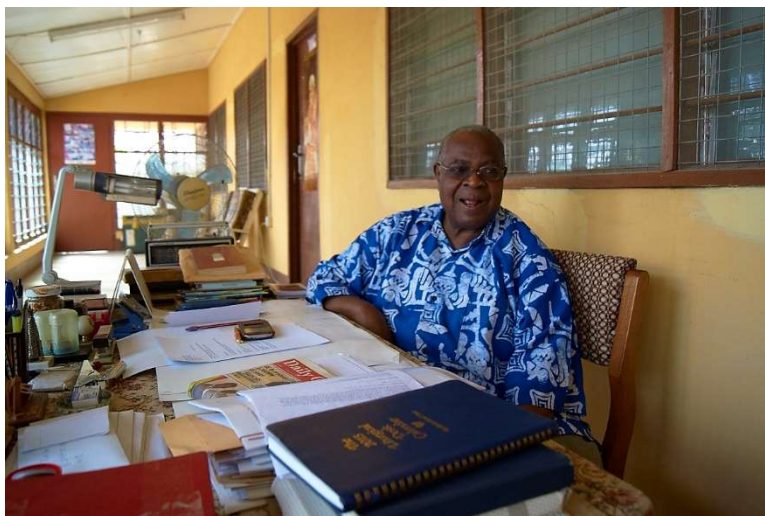
A continuous flow of journalistic reports over the past three decades put pressure on the government to act. Every once in a while, another agency announced the pending closure of the camps.

## WHY GHANA NEEDS THE CAMPS FOR THE TIME BEING

For the Victims, the camps serve as sanctuaries. Some ran for three days through the bush to reach one of the camps. Others are brought there by their relatives. Without a camp nearby, victims in villages around have no shelter. Police-posts are not a real option for an exile. The camps are a traditional institution: At seven of the camps, an earth-priest ensures the safety of any victim, but also appeases the population around through an exorcism. All arrivals have to drink a potion consisting of alcohol, water, earth and chicken blood, to “wash their stomach” from witchcraft.

The god manifests at an earth shrine and does not tolerate violence there: Not against the person accused of witchcraft but also not by “witches”. Violence, and therefore Witchcraft ceases to exist within the “aura” of the shrine. Some of the earth priests conduct a chicken-ordeal to create “proof”. Also exonerated people stay at the camps, as the verdict is weaker than the stigma in their villages.

This is, why many of the victims of witch-hunts resist the idea of repatriation. They feel safer at the shrines and don't want to return home. Only successful resettlements have convinced even some victims of extreme torture and beating to go home after 20 years of exile or in the face of looming death. They prefer to die at home and be buried there. Nonetheless, some always want to stay. Some have lost all contacts and property, some buy land at the camps or build their home there, some marry anew, some have started a successful business at the camps. In Tindang and Kuku, the local population includes descendants of witch-hunt victims. Even in the best case of resettlements, not all camps will be dissolved.



THE BISHOP OF YENDI IS AWARE OF THE “CLOSURE OF BANYASI” AND SPEAKS OUT AGAINST FURTHER “CLOSURE”-ACTIONS.

Nonetheless, media-reports have portrayed the camps as concentration camps or prisons and held the Ghanaian responsible for their existence. While the Ghanaian government is liable for the conditions in the sanctuaries (water, electricity, schooling, health-insurance), there is the urge to avoid these liabilities through more affordable cosmetic actions: dissolving the smallest camp (Banyasi) and turning this “Closure” into a staged, large-scale exercise at the expense of the victims.

**In short:** The camps became a stain in the patriotism of Ghana. Resettlement statistics act rather for the sake of the public image of Ghana than for the interests of those accused of witchcraft.

## THE FRAUDULENT “RESETTLEMENT”-CAMPAIGN BY MOWAC AND ACTIONAID GHANA

In late 2014, the Ministry of Women and Children Affairs (MOWAC) announced the cooperation with the multinational NGO ActionAid and their local headquarter at Tamale (Northern Ghana) to close the camps. A conference in Accra set the stage for the closure of the shrine in Banyasi. The press was informed of 55 women resettled at that camp and ActionAid boasted to have resettled another 199 in the past. ActionAid documented the conference and the closing ceremony on Facebook.<sup>2</sup> Those numbers are still circulating in media-reports.

I organized a fact-finding mission largely out of my own pocket and visited Ghana in January/February 2016. Together with Simon Ngota and other representatives of the WHVEP I visited all sanctuaries, to find out, how so many victims could have been resettled in one action.

### BANYASI

I have met and confirmed the presence of seven women in Banyasi in 2009 and several visits by Simon Ngota and several anthropologists confirmed not more than eight women ever since. The last confirmed number of victims in Banyasi was five. Also witnesses present at the ceremony including the Manager of ActionAid Tamale and also two victims from Banyasi confirmed the number of five victims in Banyasi. Why then were resettled victims brought to Banyasi? First reports in the media were announcing 55 inhabitants in Banyasi and that was the aim of the action: To make Banyasi look like a big camp.

According to ActionAid, the female earth-priest was compensated for the closure with a motobike and a grinding mill. A road-sign was set up at the Tamale-Road. The costs of the entire ceremony can only be guessed from the pictures. They might have easily been sufficient for two boreholes at Tindang and Kukuo.



BANYASI, 2009. THE PRIESTESS (LEFT) AND FOUR WOMEN.

### GAMBAGA

In Gambaga the chief, the women and the GO-Home Project reported not a reduction of numbers, but an increase (120-140 from 82 in 2009). Due to the poor financial situation of the new project located there, no resettlements were conducted by this project.<sup>3</sup> The late Magazia (female leader) of Gambaga, who also acts as leader of the association of witch-hunt victims of Ghana and was invited to the conference in Accra, expressed her utmost concern about the action in Banyasi. The victims in Gambaga were upset and anxious and reported they could not sleep for weeks, when they heard of the closure of Banyasi. Gushiegu, Nabule, Gbintiri, Kpatinga.

<sup>2</sup> <https://www.facebook.com/actionaidghana/posts/818502731525141>.

<sup>3</sup> [https://www.facebook.com/Gambagacamp/?hc\\_ref=ARR-DUYfyesgjjbKPDcS2Tsk82xy1f3YApokq08Te2ynzyVTrULGVhw5ZQ6QDcu1wl8](https://www.facebook.com/Gambagacamp/?hc_ref=ARR-DUYfyesgjjbKPDcS2Tsk82xy1f3YApokq08Te2ynzyVTrULGVhw5ZQ6QDcu1wl8).

In Gbintiri, Nabule, Gushiegu and Kpatinga no resettlements were conducted by ActionAid. The WHVEP conducts almost daily (Gushiegu) weekly (Kpatinga) and monthly (Nabule, Gbintiri) visits and is well informed on any change.

The WHVEP has nonetheless organized 13 resettlements from Kpatinga from its own funds in 2013/14. When we asked the women in those camps, the only feelings towards plans of closure were disbelief, uneasiness, protest. In Nabule, the women reported the following story: a middleman was hired by ActionAid to buy them fertilizer and seed – but after going to town to buy these, he claimed to have been robbed, while he arrived on a new motobike. The insinuation of the women was, that he bought a new motobike from the funds, otherwise armed robbers would have taken his new bike, too. When asked, why they would not report this, the women signalled fear of backfiring consequences and asked not to report anything. There is no trust in outsiders and even after an unlikely police-intervention the women remain vulnerable to any act of revenge and intrigues. In Kpatinga, the organisation “Songtaaba”, a delegate of ActionAid, was remembered as visiting once in a year to deliver some fertilizer and manure, but often too late for farming.

## TINDANG

In Tindang, the chief, the Magazia (female leader) and the stationary delegate of the WHVEP, Abu Yahaya, ruled out any major resettlement effort or even any noticeable action by ActionAid. An exceptionally big billboard by ActionAid was turned over by a storm.

Several witch-hunt victims in Tindang claimed, confirmed by other eyewitnesses (chief, magazia), that **several victims were asked to go to the closure ceremony in Banyasi and then returned**. None of them had been contacted since or resettled.

In Tindang, **we also found two of the five original inhabitants of Banyasi**. In an interview they confirmed that they were transported out of Banyasi to be resettled. At their homes, no proper preparation has ensured the support of the relatives. They were rejected, so the two workers of ActionAid (or Songtaaba) brought them back to Tamale, and after some nights decided to bring them to the camp in Tindang. They were given some money, a comparably good adobe compound. They confirmed to be in good health and that they would prefer Tindang to Banyasi. They did not want to leave Tindang. While refusals are possible also in well-prepared resettlement process, it became clear, that this particular failure was covered up to keep a “success”-story intact.

## KUKUO (NEAR BIMBILLA)

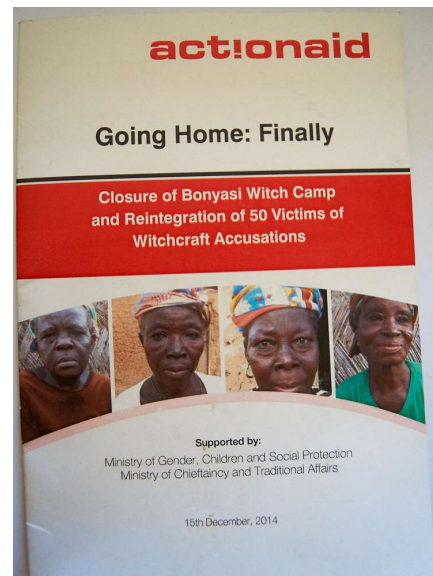
In Bimbilla, the interim- chief of Bimbilla chuckled, when we asked him about the resettlements and told us, the women should tell us for themselves, he would not say anything about that. We separately interviewed the priest and three women, including the Magazia (leader) of the women and a regional politician. All reported the same story: A bus was hired at request of the government or ActionAid. About 40 women were told to undertake a journey to Banyasi. The journey took more than eight hours. They were put in front of the cameras and received a bag with some items and some money to compensate them for the journey. Some told us, they spent more on the trip than they were compensated for. After the ceremony, all women were travelling back to Kuku. They were not resettled.



When asked, if they remembered any resettlements around Kuku, they told us, there were none out of the usual one or two per half a year, when a family takes a woman home out of their own motivation. The representative of Songtaaba visits on a regular base, but has not the means for large-scale or even limited resettlements. It was now obvious, that in the course of the "Closure of Banyasi" at most three women were successfully resettled, not 55.

## SOURCES

We bear in mind that sometimes locals have reason to downplay other NGO's activity to attract more projects for the same problem. Together with our staff, we tried to rule out this possibility through interviewing representatives from several groups involved. We differentiate in trusted sources and sources of limited reliability. In Kuku, we had cordial relationship with the female leader and some other women through several visits and trusted her story, as she is respected for her honesty. We also believed the representatives of the chief due to their resentment. We were not sure what to make out of the young man, as he switched positions. The well-connected catholic Bishop in Yendi spoke out against the "Closure of Banyasi"-Action as well as the Catholic Sisters. Both parties made up their mind due to their own information networks. All in all we are convinced and take it for granted that the "Closure of Banyasi" and most of the 199 other resettlements claimed by ActionAid were grossly exaggerated and that they put undue stress on the women involved.



A BROCHURE PRINTED BY ACTIONAID.


for the successful reintegration of the women, and the disbandment of the camps.

Following the adoption of the roadmap, the Ministry of Gender, Children and Social Protection, and the Chieftaincy and Traditional Affairs Ministry, have supported ActionAid and other partners to further the reintegration process. On 10th December, 2014, a national conference on witchcraft accusations and human rights abuses in Ghana was organised at the Accra International Conference centre, to find a national response to the treatment of witchcraft accusations and other human rights violations. It was a very successful conference.

After intensive sensitization in the communities of some of the


### Women Going Home

These are the profiles of women from the Kuku, Gnani and Bonyasi camps who have agreed to be reintegrated into their former communities or new locations of their choice




**Fatima Neidoo**

- ii. Age: 83
- iii. Area of origin: Demonaya
- iv. Where she would like to be reintegrated to: Bimbila
- v. Livelihood after reintegration: Petty trading such as selling soap and other small items.
- vi. How long has been in the camp: 9yrs
- vii. Situation in the camp: poor shelter, health problems, difficulty in accessing food and clothing



**Awabu Mahama**

- ii. Age: 59
- iii. Area of origin: Kpene
- iv. Where she would like to be reintegrated to: Kaanfeylli
- v. Livelihood after reintegration: she is visually impaired but her daughter will do petty trading on her behalf.
- vi. How long she has been in the camp: 11yrs
- vii. Situation in the camp: Poor shelter, Health problems, inadequate, difficulty in accessing food and clothing



**Fusheini Maata**

- ii. Age: 63
- iii. Area of origin: Bakpaba
- iv. Where she would like to be reintegrated to: Bimbila
- v. Livelihood after reintegration: petty trading
- vi. How long she has been in the camp: 24yrs
- vii. Situation in the camp: Poor shelter, Health problems, inadequate food and clothing

NOTE THE TEXT ON THE RIGHT: „WHERE SHE WOULD LIKE TO BE REINTEGRATED TO“.

The brochure printed by ActionAid clearly gives away the origin, as it was later confirmed by informants in Kukuo. Women were interviewed and asked, “where they would like to be reintegrated”. Therefore the pictures and the text does not show actual resettled women, but those interviewed as candidates for resettlements. The text on the right is ambivalent, but claims to have them resettled already. It might be that such an exaggeration was decided in good hope for repatriating them in the near future with given funds. Nonetheless, it invokes the image of reintegrations as mass-manufactured products.

## CONFRONTATION

We finally organized a meeting with the regional Manager of ActionAid in Gushiegu, Mdme. Boateng, confronted her with some of the findings (the women in Tindang) and waited her reaction. She was unaware of a camp in Gushiegu (one of the best known) and displayed a general lack of information about the camps. She did not deny any of our claims but also avoided clarification. She promised “more cooperation”. Upon that promise (and in fear of negative fallout) Simon Ngota and the other members of the WHVEP refrained from further action. Also Songtaaba and their good, but limited work at Kukuo, were seen as a likely victim of any further action against ActionAid. Until today, ActionAid has not provided any kind of explanation. The fake resettlements are still serving as advertisement for both, government and ActionAid. Until today, the threat of closure and forced resettlements looms over the head of the victims of witch-hunts, while the claim of ActionAid and MOWAC to fully control and manage the situation (i.e. to close the camps) hampers fundraising efforts of other NGOs with a more reasonable and comprehensive approach at the level of accusations and therefore in the villages around while ensuring humanitarian standards at the sanctuaries for the refugees from witch-hunts.

### In addition: The new home at Gambaga

In Gambaga the agency of the former first lady Lordina Mahama has bought land and erected a structure to resettle the women from Gambaga. The structure is located two Kilometres from the town in the middle of bushland. Elderly women relocated there would have no access to the market to buy or sell things. Social contacts with the inhabitants of Gambaga would cease. While the quality of the structure is good, it does not meet the privacy of adobe huts and is rather comparable to a boarding school.



THE NEW HOME IN GAMBAGA IN 2015

The chief explained he would not force the women out, if they wanted to stay in his custody at the old ghetto for witch-hunt victims. The leader of the women said, they would not want to go. While a secular camp (like in Gushiegu) is a good idea in general, and a significant step in accepting the need for such sanctuaries, the planning went counter the needs of the women and put them in limbo up to this day.



## Another Experience with doctored Statistics: AWACC

In 2016, Ken Addae, head of the Anti-Witchcraft Allegation Campaign Coalition Ghana (AWACC) published doctored figures to boast activity of the NGO-network. The WHVEP once joined this network in good hopes for cooperation, but some organisations mentioned are not even working at the camps (any more). The statistic Addae published consisted of two parts. When Addae called Simon Ngota, Ngota provided the correct numbers of the current inhabitants of the camp. He showed me the email he sent to Addae and the numbers published by Addae were identical. Addae did not cite him as the source.

Then Addae implemented these correct numbers into a doctored statistic suggesting a sharp fall of inhabitants from 2000 to 2016. He invented the numbers of inhabitants that would have settled in the camps in 2000 (See attachment 1) maybe based on one single and erratic estimate of 5000 women conveyed in a very short piece in a newspaper in the late 1990s. Addae suggests precise statistics for each camp leading to that total number. He states the number of children at Gambaga in 2000 with 172. Simon Ngota and other experts have counted the inhabitants of Gambaga, as he lived there from 1994 to 2010.<sup>4</sup> The number of children was never beyond 20.

Another example: Addae states the number of women accused of witchcraft for Gushiegu with 529 and for Kpatinga with 739. Anyone on the ground would categorically rule out the slightest opportunity that such numbers of women could ever have lived there. In fact, no informant nor source suggests higher numbers for Gushiegu than 120 and for Kpatinga nowhere higher than 80 (before the war split the camp in 1994).<sup>5</sup> A **tenfold exaggeration** is not an exaggeration but a blunt forgery. All of Addaes numbers are false beyond any doubt, except those provided by Simon Ngota. When confronted by phone and in a mailing list, Addae went into the offensive (see attachment 2), kept defending the figures (I offered him a friendly revision at first) and aggressively accused me of exploiting the victims, downplayed Ngotas expertise and claimed having better sources. This behaviour with implicit threats caused Ngota to downplay the issue and let the issue rest for the sake of peace.

The consequences are nonetheless worrying:

- From Addaes statistics, outsiders get the **impression of resettlements as easy procedures that could be reproduced in the thousands without major resources. This puts the victims of witch-hunts into severe risks and makes them items that are forged and modified at will.**
- Outsiders get the impression of very active NGO-networks, while the WHVEP, the Catholic Sisters in Gushiegu (missioning visits), Songtaaba and the GO-Home-Project (Presbyterian church) are the only ones working on the ground permanently. This draws potential funding away and undermines our efforts to gather funding, if the media says, the government and big NGO's are already taking care of the women, which they don't. ActionAid kept claiming efforts of other NGO's, drew funding and Addaes attempt might have been provoked by that.

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<sup>4</sup> I have several reliable records summarized in my PhD-Thesis, including a statistic of the CHAR.

<sup>5</sup> A full discussion of sources is implemented in my PhD-Thesis and will be translated at request.

I know that Ken Addae did some good work before. Nonetheless I feel that I have to draw attention to this case to defend the victims of witch-hunts from the negative effects as outlined above and ensure, competent experts are asked for expertise to be implemented in other projects.

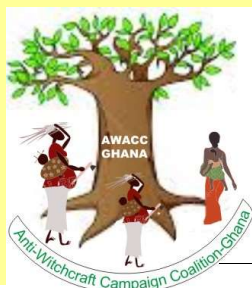
I also know that ActionAid was a reliable partner under another management and contributed to the organisation of the women, while never being permanently active in the camps. I assume that the failed resettlement campaign was rather induced by stress and incompetence than by greed. I have no reason to suspect corruption, but incompetence. ActionAid organized a workshop and this time invited the WHVEP. Maybe there are recent changes, but that does not change the past.

Our general problem is, that uninformed outsiders offer individuals with little or no knowledge of the camp-situation an opportunity to portray themselves as activists for the womens cause. People who have taken part in one action might go viral, while others who stayed on the ground for years are forgotten. As the WHVEP is located in Gushiegu in the geographical centre of the camps and not in the regional capital Tamale, journalists and officials have difficulties to reach us and, under time pressure resort to visiting the ActionAid-office in Tamale, where they have limited access to information. Outsiders are often rebuffed or fibbed out of fear or distrust. Ghanaian staff especially from the south is also often seen as outsiders, especially when incompetent of the local language. Local support is therefore crucial and local experts are rare.

## **CONCLUSION**

Witch-hunts are highly dynamic processes. Each case is different and involves an individual with specific needs. Therefore experts are needed with long-term commitment. Any top-bottom-approach insisting on numbers and fixed time-frames will put stress on the victims of witch-hunts and turn them into items. Media-reports from the outside differ vastly in quality. It is not possible to get a clear picture during one or two days of interviews. While all witch-hunts can be prevented through an intact monopoly of violence, when it comes to witch-hunts that are taking place, thorough knowledge of the cultural specifics is needed to negotiate properly. For Ghana, I recommend to draw from the expertise of the WHVEP, the GO-Home-Project and Songtaaba only. These NGOs are concerned with the needs of the victims of witchcraft, while state agencies will always be under pressure to produce images, numbers or success-stories.

## Attachment 1: Ken Addaes Statistic



# AWACC-GHANA

Anti-Witchcraft Allegation Campaign Coalition-Ghana

"Changing Lives and Promoting  
Humanity"

Dear All,

Kindly find below Population of women and children living at "witches" homes in the northern region of Ghana for your perusal and necessary action, please.

### **(A) POPULATION OF WOMEN LIVING AT "WITCHES" HOMES IN N/R (FROM 2000 TO JANUARY, 2015)**

YEAR	Gambaga	Gushegu	Kpatinga	Nabuli	Gnani	Kukuo	Bonyase	TOTALS
2000	273	529	739	175	1,876	1,941	9	5,542
2001	292	351	541	296	907	1,209	8	3,604
2002	278	280	369	192	983	678	5	2,785
2003	206	189	276	165	978	419	3	2,231
2004	197	194	171	174	755	373	3	1,869
2005	213	107	166	157	746	355	3	1,748
2006	235	94	178	99	638	291	3	1,538
2007	188	80	193	88	550	307	3	2,409
2008	123	52	131	75	561	362	3	1,307
2009	117	48	100	59	404	303	3	1,034
2010	105	136	107	93	580	519	3	1,543
2011	89	36	53	75	411	413	3	1,080
2012	77	87	98	86	327	615	4	1,294
2013	67	90	45	73	210	239	5	729
2014(Nov)	84	110	45	63	188	119	5	614
2015 (Jan)	87	115	46	47	185	121	0	601
						<b>GRAND</b>	<b>TOTALS</b>	<b>29,928</b>

(SOURCE: AWACC-Ghana Field Monitoring) Specific AWACC-Ghana Members Records:

Management Aid (MAID) Tamale/Yendi/Bimbilla, Gambaga Outcast Home Project (GOHOME) Gambaga, Tiyumtaba Integrated Dev. Association (TIDA) Bimbilla, Savanna Integrated Relief Development Aid (SIRDA) Bimbilla, Community Action for Dev. (CAD) Tamale/Yendi, Grassroots Sisterhood Foundation (GSF) Gnani/Yendi, Witch Hunt Victims Empowerment Project (WHVEP) Gushegu, Youth Alliance for Reproduction Health & Dev. (YARHD) Bunkurugu, Tiyina Women Empowerment Network (TWEN) Gushegu and The Human Help & Dev. Group (THUHDEG) Buipe.

**(B) POPULATION OF CHILDREN LIVING AT “WITCHES” HOMES IN N/R  
(FROM 2000 TO JANUARY, 2015)**

<b>YEAR</b>	<b>Gambaga</b>	<b>Gushegu</b>	<b>Kpatinga</b>	<b>Nabuli</b>	<b>Gnani</b>	<b>Kukuo</b>	<b>Bonyase</b>	<b>TOTALS</b>
<b>2000</b>	172	239	155	129	319	297	4	<b>1,315</b>
<b>2001</b>	159	201	131	116	300	297	4	<b>1,208</b>
<b>2002</b>	108	247	99	102	267	213	Nil	<b>1,036</b>
<b>2003</b>	159	236	112	93	299	179	Nil	<b>1,078</b>
<b>2004</b>	131	199	88	99	205	156	Nil	<b>878</b>
<b>2005</b>	168	247	66	86	200	144	Nil	<b>911</b>
<b>2006</b>	201	210	79	61	183	137	Nil	<b>871</b>
<b>2007</b>	152	192	81	59	171	151	Nil	<b>806</b>
<b>2008</b>	111	71	56	51	190	191	Nil	<b>670</b>
<b>2009</b>	94	62	33	43	157	133	Nil	<b>522</b>
<b>2010</b>	58	55	23	37	153	101	Nil	<b>427</b>
<b>2011</b>	41	53	16	28	126	413	Nil	<b>677</b>
<b>2012</b>	37	183	138	154	326	476	Nil	<b>1,314</b>
<b>2013</b>	34	48	8	26	296	130	Nil	<b>542</b>
<b>2014</b>	69	50	16	21	318	166	Nil	<b>640</b>
<b>2015 (Jan)</b>	46	26	19	15	184	102	Nil	<b>392</b>
							<b>GRAND TOTALS</b>	<b>13,287</b>

**(SOURCE: AWACC-Ghana Field Monitoring) Specific AWACC-Ghana Members Records:**

*Management Aid (MAID) Tamale/Yendi/Bimbilla, Gambaga Outcast Home Project (GOHOME) Gambaga, Tiyumtaba Integrated Dev. Association (TIDA) Bimbilla, Dawah Academy – Yendi, Savanna Integrated Relief & Development Aid (SIRDA) Bimbilla, Community Action for Dev. (CAD) Tamale/Yendi, Grassroots Sisterhood Foundation (GSF) Gnani/Yendi, Witch Hunt Victims Empowerment Project (WHVEP) Gushegu, Youth Alliance for Reproduction Health & Dev. (YARHD) Bunkurugu, Tiyina Women Empowerment Network (TWEN) Gushegu and The Human Help & Dev. Group (THUHDEG) Buipe.*

Thank you for your support and cooperation, please.

(Kenneth K. Addae)

CO-ORDINATOR

MOBILE: 020-533-1714/0244-298-195

## Attachment 2: Aggressive Reaction of Ken Addae in Email towards confrontations

"Reference to our conversation on phone about 3 weeks ago while you were in Ghana, I did explain to you that, AWACC-Ghana was started in 2000, as a grassroots alliance/network of some local NGOs already existing and working on social protection, women empowerment/rights and children's advancement. These NGOs and some individuals have the interest to help address or fight towards addressing human rights and witchcraft allegations issues (as an integrated gender/human rights activities). For this reason, we do effective networking, collaborate and work together for a common purpose while seriously engaged in our various mandated areas of work. Therefore, if you see any figures or information from the outcast homes/camps it is through this effort. In view of this, I do not go round or sit alone in Tamale to manufacture figures for people or my personal interest.<sup>6</sup>

In the course of gathering such information, we also rely on other key community people or some member NGOs who operate on the ground for victims of witchcraft allegations within the same district (but not necessarily working at these homes) who are even more natives of the area and understand the tradition/culture of the people.<sup>7</sup> As you do know, there are no rules or restrictions to operate in these homes or help victims in the communities. For this reason, some of the other member NGOs can also always go to the homes to pick information. I remember the last time I contacted Mr. Ngotah on phone for information to help up-date the information was around 19th Januar, 2015, when you both arrived in Tamale from Accra after you arrived in Ghana. Again, Mr. Ngotah is not from any of these areas but a native of Garu in the Upper East region of Ghana where he lives with his family, hence, does visit Gushegu or these camps/homes once in a while.<sup>8</sup> Unlike GOHome where he did permanently lived at Gambaga with his family. Every organisation has its periods and method of collating or gathering such information from these homes/camps for its work (e.g. monthly, quarterly, half yearly, yearly, etc) and we do it three times annually.<sup>9</sup> As I said, we are a local network of NGOs who have been engaged in collating the information since 2000, through our members even before the establishment of the WHVEP. We also did collect previous work records from a few of our member NGOs who do not function any more like Timari Tama Women (at GOHome) at Gambaga as well as Community Action for Development, Ghumboa and Management Aid (MAID) who used work within Yendi Municipality (including the Gnani home), Zabzugu/Tatatali, Gushegu/Karaga, Saboba/Chereponi, Bimbilla (including Kukuo home), Wulensi, etc between the mid 90s and 2005. We have always shared this figures with human rights organisations, students working on their thesis, diplomatic missions in Ghana and abroad, gender based NGOs, local/international media, etc.<sup>10</sup> Some have even come to

<sup>6</sup> As Ken Addae mailed these figures to recipients from all countries and was then invited to a conference in Dakar, he clearly intended to profit from these figures.

<sup>7</sup> Ken Addae does not name those persons.

<sup>8</sup> Simon Ngota has visited all the region through his resettlements of women of all ethnic groups around. He lived in Gushiegu at that time. Ken Addae turns to accusing Simon Ngota of being uninformed.

<sup>9</sup> Untrue.

<sup>10</sup> No other journalistic source mentions any of these figures except one raw estimate of 5000 inmates without specifications and unaware of five of the camps.

verify the information and proved to be ok. Yes, there is always room for improvement and we have been working towards that. Perhaps, you do not know, other NGOs also do have their figures which are different and you are privilege to know about.

Since the year 2000, Mr Ngotah has been part of this effort and network or platform; even before he was removed from his position at GOHome<sup>11</sup> then replaced by Mr. Samson Larr and we work with all of them. It was based on this unfortunate situation that, you guys later helped him to form the Witch-Hunt Victims Empowerment Project (WHVEP), of which Mr. Ngotah is the Manager while you are the international director or what ever in the organisation. In fact, he is a key leader/member of Awacc-Ghana and has always been contacted or consulted for information from the homes/camps as well as other issues. Do not forget that, we are aware that, all the achievements made by Mr. Ngotah while at GOHome cannot be claimed by WHVEP. Because, the project is an initiative of the Presbyterian Church hence do have always raised funds for Mr. Ngotah and Madam Gladys Lariba to work.

I remember during our phone conversation while you were in the north, you stated that, you also have some information which you sent to your donors for support to work. I was wondering why you never published such figures for the public to see.<sup>12</sup> May I also find out when you did start collating such information (because, it was after Ngotah left GOHome that, the WHVEP was established while you were based in Germany). If you were based in Germany at that time I was also wondering how you could manufacture such figures for your donors. *It may surprise you to know that, some other NGOs do also have their figures quite different (starting from 2006) which you are not privileged to know and see. If you care, research for that one too. Of course, we are not claiming leadership or professionalism but the laudable initiative was started to contribute towards addressing the issue.*

We thank you and do appreciate your contribution from far away in Germany. Since we are trying our best, working without any funding but out of our interest and commitment to the issue, we would also be very glad if you can kindly appreciate the little our effort being out in that direction. Unlike you who sit in Germany and take money from people, claim you are working for poor inmates at these homes in Ghana but we would not do that. Imagine converting cost of your air ticket into local Ghanaian Cedis then see the huge to change lives this could bring. Yet you receive such monies and do unnecessary trips. I feel this is why you always make claims to be experts.

The nature of the work is cumbersome, complex and frustrating but you not have that feel of experience. May be you do not know, Ken Addae also runs his own local NGO called THE HUMAN HELP & DEVELOPMENT GROUP (THUHDEG) based in Tamale. THUHDEG operates in Tamale metro, Central Gonja, North Gonja and Sagnarigu district; working for older persons, promotes education of disadvantaged kids and women accused of witchcraft) and being a member of the AWACC-Ghana as well the Coordinator. I am not paid by Awacc-Ghana but work hard for both organisations. I may not qualify to claim being a professional or expert in this work (from 1998 to date) but have delivered several lectures/papers on women's rights

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<sup>11</sup> He left in 2010 as funding ceased and he was working without salary for more than one year.

<sup>12</sup> I published any of my figures in German media mostly but also on our websites.

gender and witchcraft issues for the North American Women Association (NAWA) in 2012, Association of Spouses of Heads of Mission in Ghana in 2013, meeting with H.E. Wife of the Canadian Governor General in 2012 in Accra, student of International Institute of Journalism (IIJ) 2011, at a gesture lecture held with students of the University for Development Studies (UDS) Faculty of Development Education in 2014, etc. Again, I was invited to participate in an international human rights exchange program (held in Washington, USA) called U.S. International Visitor Leadership Program (IVLP) representing Ghana among 21 nations globally in 2012 and was selected/sponsored through the US Embassy (Accra-Ghana) making me an alumni of the IVLP international network (focus on human rights work). As well, I did participate in similar international programmes held in Burkina Faso in 2013 and Senegal in 2014, organised respectively by the African Platform for Social Protection (APSP) and West African Research Centre(WARA)/West African Network for Peace- Building (WANEP). Due the huge meaningful contributions the MTN Ghana Foundation, in April, 2014, celebrated me (among 20 others) on national and international media as a Hero of Change (for my grassroots work for victims of witchcraft allegations in northern Ghana). The current president of Awacc-Ghana, Madam Fati Alhassan also runs an NGO called Grassroots Sisterhood Foundation (GSF), a media practitioner/Gender Advocate/Activist these and many credible women and men from northern Ghana and running their own NGOs are key leaders of the Coalition. We initially received huge support from the then German Development Service (DED) whose office was based in Tamale, to work from 2002 to 2009, and have international links or partnership with individuals and organisations. We have led and facilitated witchcraft allegation victims to seek legal redress and have helped to peacefully re-integrated them here in Tamale. May be, we are not aware. Of course, this is a difficult task well achieved through networking.

When we started, how we started and where we have reached with this difficult work can be difficult and a surprise to some people like you who wish to claim credits. Felix, do not forget that, we are Ghanaians and live in northern Ghana with the problems. Hence, we feel the problem and are the right people to seek solutions towards addressing it. **Remember, you are an intruder who does not understand the culture, problem or solutions but wants to interfere for your personal benefits. I do understand you were really worried when you got the news that, the camps/homes were being closed. That was why you to rush down to northern Ghana to see things for yourself.**

Finally, kindly think about yourself and what you may be able to do for yourself, family and your nation but not to wrongly interfere in other peoples hard work for the vulnerable in our society, please. Remember, there is not one way to accomplish the work so appreciate our little effort.

Thanks.

Kenneth K. Addae  
(COORDINATOR)