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### Spirit media : charismatics, traditionalists, and mediation practices in Ghana

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## Appendix I: Overview of religious TV programming, February 2004

	GTV	Metro TV	TV3
Monday	5.30 Voice of Inspiration (CAFM)	7.30 pm One Cubed (CBN) 10.00 pm Turning Point (CBN) 10.30 Mega Word (LCI)	
Tuesday	5.30 Ahmadiyya [scheduled, but not broadcast]	6.00 pm Another Life (CBN) 10.30 pm Mega Word (LCI)	
Wednesday	5.30 Gospel light		5.30 Prophetic Hour
Thursday	5.30 Prophetic Hour	10.30 pm Mega Word (LCI)	5.30 Counselling Hour 6.00 pm Treasures of Wisdom (MLGC)
Friday	5.30 The Exalted Word 4.00 pm Juma prayers 5.30 Aqeeda	8.00-13.00 Islamic programming	5.30 am Impact Waves 6.00 pm Winning Ways (KICC)
Saturday	7.00 am God's Miracle Power (WMCI) 7.30 Winning Ways (KICC)	6.00 am Solid Rock (SRCI) 6.30 Christ Apostolic Church International 7.45 The Voice in the Synagogue (SCOAN) 8.10 Mystery of the Body of Christ Ministries 8.35 School of Jesus 9.10 The Word Explosion Broadcast 9.40 Miracle Touch 10.15 King Jesus Evangelisation Ministry	11.30 TV school of the Bible  6.00 pm Your Miracle Encounter (WMCI)
Sunday	7.30 am Christ Apostolic Church 8.00 Church Bells 9.00 This is the Life (LMM) 9.30 Turning Point (CBN) 10.00 Encounter with the Truth 10.30 Gospel Trail 11.00 CBN club 700 (CBN) 11.00 pm Power in his Presence (RHCI)	6.00 am Great Light Worship 6.30 Christ Apostolic Church  12.00 Calvary Crusaders 12.30 Singles and Married	5.30 am Breakthrough (MPM) 11.30 Another Life (CBN)  6.00 pm Living Word (ICGC)

CAFM - Christian Action Faith Ministries  
 CBN - Christian Broadcasting Network  
 ICGC - International Central Gospel Church  
 KICC - Kingsway International Christian Centre  
 LCI - Lighthouse Chapel International  
 LMM - Lutheran Media Ministries

MLGC - Miracle Life Gospel Church  
 MPM - Maranatha Power Mission  
 RHCI - Royal House Chapel International  
 SCOAN - The Synagogue, Church Of All Nations  
 SRCI - Solid Rock Chapel International  
 WMCI - Word Miracle Church International

## Appendix II: List of Mensa Otabil's messages, broadcast and/or sold on tape between March 2001 and March 2003

Sources: Alter Media tapes supplies list; Radio Gold *Living Word* Broadcast Schedules

Africa Must Be Free (1-4)	Personal Development
Anointing for Transformation	Positive Attitudes for a Happy Life (1-8)
Attacked on Jericho Road	Praying for Answers
Bearing Fruit (1-2)	Principles of Effective Living (1-8)
Becoming a Leader (1-2)	Principles of Prosperity (1-4)
Choosing a Marriage Partner (1-2)	Pulling down Strongholds (1-5)
Christ in You the Hope of Glory (1-4)	Radical Christianity
Come down from the Sycamore Tree	Raising the Standards
Conflict Resolution	Releasing the Power of Transformation
Developing the Realities of Tomorrow (1-3)	Repent and Receive (1-2)
Developing the Winning Attitude (1-5)	Restoration (1-2)
Discovering your Gift	See the New Thing God Is Doing (1-2)
Discovering your Opportunity	Serving into Greatness
Discovering your Purpose	Set Your Face to Your Mission
Discovering your Strength	Speak Faith (1)
Divine Promotion (1-2)	Talent, Work, and Profit (1-4)
Don't Run from Battle	Temperaments
Enlarge your Tent (1-2)	The Battle of Destiny (1)
Facing Jezebel's Challenge (1-2)	The Blessing of Fruitfulness
Faith Giving (1)	The Damascus Experience
Father God, to All Fathers	The Enemy is my Friend
Finances - Culture of Success	The Eyes of Wisdom
Finances - Buy the Future	The Lord Has Need of You
Getting beyond Your Limitations	The Lord Is Good (1-2)
God Is Family Minded	The Mysteries of Life
Going on to the Next Level	The Portrait of Success (1-2)
Good News from the Graveyard (1-2)	The Power to Be and to Do (1-2)
Growing in Faith	The Prodigal Son
Growing into Leadership (1-2)	The Responsibility of Vision (1-2)
Have You Received the Holy Spirit?	The Spirit of the Overcomer
Healing on Jericho Road	The Value of the Dot (1-2)
Healing the Broken-Hearted (1-2)	The Wages of Sin
Hold the Dream (1-2)	The Way Forward for Africa
How to Accomplish Your Desires (1-4)	The Word Became Flesh (1-2)
How to Have a Lasting Marriage	The Works of Faith
How to Receive Your Harvest	There is a Cure for Leprosy
Is Africa Cursed?	Time and Opportunity
Jesus Christ Our Passover Sacrifice	Time and Productivity
Keep to Greatness	Tools of Leadership (1-2)
Keys to Greatness	Transformation (1-4)
Leadership Principles of Jesus (1-8)	Turning Failure into Success (1-6)
Leap over Walls	Vessels of Honour
Little Wise Folks (1-2)	Walking in the Footsteps of Blessing (1-6)
Living the abundant life (1-3)	Walking the Faith Walk (1-4)
Living through Tough Times (1-2)	What Do You See?
Looking for a Life Partner	What Must I Do to Be Saved?
Marriage 101 (1-5)	What to do when You Need a Blessing (1-2)
Money is my Friend	Where Are You?
Opening New Pages for Your Life (1-4)	Where Do You Belong?
Overcoming Temptation	Who Are You?
Persistent Prayer	Wisdom for the New Year (1-3)

## Appendix III: Christ Temple membership statistics

As described in chapter 3, the International Central Gospel Church collects and keeps various kinds of data about its members and visitors. The data given here are taken from 1) membership forms, 2) visitors' forms, and 3) new convert forms kept in the files of the Christ Temple.

### 1. Membership data forms

Random sample: 240 records

Sex	Nr.	%	Tribe	Nr.	%
Male	133	55,4	Fante	35	14,6
Female	107	44,6	Other Akan	68	28,3
			Ga	54	22,5
			Ewe	46	19,2
			Adangbe	10	4,2
			Ibo	7	2,9
			Nzema	3	1,3
			Hausa	2	0,8
			Other	12	5,0
Age	Nr.	%	Nationality	Nr.	%
15 - 19	2	0,8	Ghanaian	233	97,0
20 - 24	52	21,7	Nigerian	7	2,9
25 - 29	62	25,8	Togolese	1	0,4
30 - 34	56	23,3	Indian	1	0,4
35 - 39	26	10,8			
40 - 44	15	6,3			
45 - 49	11	4,6			
Above 50	10	4,2			
Not stated	6	2,5			
Education	Nr.	%	Occupation	Nr.	%
None	0	0,0	Office worker	36	15,0
Primary	3	1,3	Skilled trade	31	12,9
JSS (or equivalent)	36	15,0	Student	20	8,3
SSS (or equivalent)	77	32,0	Trader	18	7,5
Secondary vocational	31	12,9	Businessperson	9	3,8
Tertiary training	65	27,0	Teacher	9	3,8
University	14	5,8	Technician	9	3,8
Not stated	14	5,8	Health care prof.	5	2,1
			Arts professional	5	2,1
			Other educated prof.	4	1,7
			Salesperson	5	2,1
			Law enforcement	4	1,7
			Unskilled worker	4	1,7
			Driver	2	0,8
			Farmer	2	0,8
			Not stated	77	32,1
Employment	Nr.	%			
Employed	123	51,0			
Unemployed	99	41,3			
Not ticked	18	7,5			

Note on employment: As there is no case 'self-employed' on the membership form, many traders and businesspeople ticked 'unemployed,' which also explains the high number of unemployed in the church.

Note on occupation:

'Office worker' includes civil servant, accountant, administrator, and secretary. 'Skilled trade' includes carpenter, mason, electrician, mechanic, caterer, seamstress, hairdresser, and beautician. 'Law enforcement' includes police, military, prison personnel. The difference between businessman/woman and trader, if any, is not clear.

<b>Father's occupation</b>	<b>Nr.</b>	<b>%</b>	<b>Mother's occupation</b>	<b>Nr.</b>	<b>%</b>
Office worker	31	12,9	Trader	100	41,7
Businessman	27	11,3	Skilled trade	24	10,0
Farmer/fisherman	24	10,0	Farmer/fish monger	18	7,5
Skilled trade	23	9,6	House wife	17	7,1
Law enforcement	13	5,4	Office worker	12	5,0
Driver	10	4,2	Health care prof.	12	5,0
Teacher	9	3,8	Businesswoman	9	3,8
Engineer	8	3,3	Teacher	7	2,9
Trader	8	3,3	Counsellor	2	0,8
Judge/lawyer	6	2,5	Unemployed	5	2,1
Health care prof.	6	2,5	Not stated	34	14,2
Other educated prof.	11	4,6			
Pastor	2	0,8			
Unemployed	2	0,8			
Not stated	60	25,0			
<b>Marital status</b>	<b>Nr.</b>	<b>%</b>	<b>Marriage type</b>	<b>Nr.</b>	<b>%</b>
Single	160	66,7	Customary	37	55,2
Married	56	23,3	Ordinance	5	7,5
Divorced	5	2,1	Church	25	37,3
Widowed	6	2,5			
Not stated	13	5,4	<b>Total</b>	<b>67</b>	

Note on marriage type: marriage under ordinance implies customary marriage (often rendered as 'engagement'); church marriage implies both 'engagement'/customary marriage and marriage under ordinance. I have therefore counted the answer 'all three' all under 'church marriage'.

<b>Spouse's religion</b>	<b>Nr.</b>	<b>%</b>	<b>Number of children</b>	<b>Nr.</b>	<b>%</b>
Born-again	52	77,6	0	175	72,9
Church goer	5	7,5	1	15	6,3
Non-believer	3	4,5	2	27	11,3
Not stated	7	10,4	3	10	4,2
			4	5	2,1
<b>Total</b>	<b>67</b>		5	5	2,1
			6 or more	3	1,3

Note on religion: 'born-again,' 'church goer,' and 'non-believer' are the categories stated on the membership forms. Church or religion are not specified. The important distinctions for the church are clearly between born-again and non-born-again, in whatever church, and of the non-born-again, between Christians who are not born again, but go to church (also called 'nominal Christians'), and non-Christians, whether Muslim, traditionalist or other.

Note on children: suspiciously few (2) of the persons stating to be single states having children. (Interestingly, the one person stating having 10 children is a woman who works as a head of family planning.)

Introduced by	Nr.	%	Hobbies	Nr.
[name]	83	34,6	Reading	116
Self	40	16,7	Sports	84
Relative	34	14,2	Listening music	60
Friend	24	10,0	Watching TV/movies	30
Pastor	12	5,0	Singing	28
Spouse	8	3,3	Cooking	15
Radio	6	2,5	Travelling	14
TV	5	2,1	Handicrafts	11
Tape	1	0,4	Board/card games	10
Holy Spirit	2	0,8	Worship/prayer/bible	8
Not stated	25	10,4	Dancing	6

Date born again (BA) : date of first attendance (FA)	Nr.	%
BA > 10 years before FA	17	7,1
BA 6 - 10 years before FA	29	12,1
BA 3 - 5 years before FA	28	11,7
BA 0 - 2 years before FA	55	22,9
BA is FA	46	19,2
BA 0 - 2 years after FA	37	15,4
BA 3 - 5 years after FA	4	1,7
BA > 5 years after FA	1	0,4
No BA reported	13	5,4

Note: Most people state an exact date of being born again. This points to the conversion experience as a sudden change. Some people only specify the month or the year, especially when it was longer ago. When no date of being born again is given, this can mean that either the person is not born again (which is remarkable) or the person does not remember the date.

Date Holy Ghost baptism (HGB) : date born again (BA)	Nr.	%
HGB is BA	16	6,7
HGB 0 -3 months after BA	31	12,9
HGB 3 - 12 months after BA	38	15,8
HGB 1- 2 years after BA	45	18,8
HGB 3 - 5 years after BA	24	10,0
HGB 6 - 10 years after BA	11	4,6
HGB > 10 years after BA	3	1,3
HGB before BA	4	1,7
No HGB reported	53	22,1

Note: When no date of Holy Ghost baptism is given, this can mean that either the person has not (yet) experienced this or the person does not remember the date.

Date finish discipleship classes (DC) : date of first attendance (FA)	Nr.	%
DC 3 - 6 months after FA	57	23,8
DC 6- 12 months after FA	38	15,8
DC 1 - 2 years after FA	44	18,3
DC 3 - 5 years after FA	44	18,3
DC 6 - 10 years after FA	11	4,6
DC > 10 years after FA	7	3,2
No DC reported	25	10,4

Date born again (BA) : discipleship classes (DC)	Nr.	%
BA before DC	228	95,0
BA during DC	12	5,0
BA after DC	0	0,0

Note: When the date of being born again lies in the three months before the date of finishing the discipleship classes, this is interpreted as having occurred in the period of following the classes. It does not necessarily mean that it actually happened during a class. Neither does it necessarily indicate a causal relation.

Date Holy Ghost baptism (HGB) : discipleship classes (DC)	Nr.	%
HGB before DC	105	43,8
HGB during DC	36	15,0
HGB after DC	18	7,5
No HGB reported	53	22,1

Note: When the date of Holy Ghost baptism lies in the three months before the date of finishing the discipleship classes, this is interpreted as having occurred in the period of following the classes. It does not necessarily mean that it actually happened during a class. Neither does it necessarily indicate a causal relation.

Date Holy Ghost baptism (HGB) : date of first attendance (FA)	Nr.	%
HGB before FA	67	27,9
HGB during FA	2	0,8
HGB after FA	99	41,3
No HGB reported	53	22,1

## 2. Visitors forms

Total for three weeks (1, 8, 15 September 2002): 244 visitors

Age group	Heard about church through	Tick where appropriate	
13-18 45	Radio 74	First-time visitor	214
19-25 104	Television 131	Want to know how to become member	169
26-35 59	Internet 6	Want to know about church	125
36-45 19	Other 74	Want to know about being Christian	110
46-55 4		Invited by somebody	124
56+ 1			

### 3. New convert forms

Sample: 100 forms of new converts in August and September and 2002.

Almost all (81) new converts are between 20 and 30, some (7) younger, some (9) in their thirties, very few (3) above forty. On the forms new converts have to state issues for prayer and counselling under specified categories. These open answers provide insight into what new converts (say they) need or want.

<b>Christian commitment/growth</b>		<b>'New lifestyle'</b>	
Establishment/growth in the Lord	40	To overcome sin/temptation	5
To be committed to God	17	To control self/temper	4
Spiritual strength, growth in faith	9	Stable life style	3
To know God more	4	To be transformed	3
To live for Christ	2	To stop drinking	3
To experience/encounter God	2	Peace of mind	2
To be filled with the Holy Spirit	1	Laziness	2
To win souls for Christ	1	Truthfulness	1
<b>Total</b>	<b>76</b>	To be humble and obedient	1
		Forgiveness	1
<b>'Work, prosperity'</b>		To be freed from past bad life	1
Work/job/employment	28	To stop using drugs	1
Business	9	<b>Total</b>	<b>27</b>
Travelling/visa	8		
Prosperity	5	<b>'Health'</b>	
Financial breakthrough	2	Physical healing/health	7
Accommodation	2	Long life	3
To control finances	1	Healing for relative	1
Work for relative	1	<b>Total</b>	<b>11</b>
<b>Total</b>	<b>56</b>		
<b>'Education, personal development'</b>		<b>'General'</b>	
Education/studies	25	Success in life	5
Wisdom, knowledge, understanding	11	God's protection	2
To pass exams, retentive memory	8	Blessing of God	1
To develop talent	1	Total restoration	1
To be bold in speech	1	General issues	1
<b>Total</b>	<b>46</b>	<b>Total</b>	<b>10</b>
<b>'Marriage/family'</b>		<b>'Spiritual deliverance'</b>	
To get married, find marriage partner	6	To deliver mother from evil	2
To solve marriage problem	5	To be freed from bad dreams	2
To save relative/family/spouse	5	To be freed from demonic attack	1
Family life/relationship	4	Deliverance from fear	1
Family	2	<b>Total</b>	<b>6</b>
Reconciliation with sister	1		
Children to be brilliant	1		
To get children	1		
To help parents to look after me	1		
God to take care of family issues	1		
To unite parents	1		
God to guard and lead children	1		
God's provision for family	1		
To convince Muslim parents of personal decision for God	1		
<b>Total</b>	<b>30</b>		



## Appendix IV: Afrikania Mission membership statistics

In contrast to the International Central Gospel Church, which keeps an elaborate membership administration at the church offices, the Afrikania Mission does not keep a membership administration. Some membership data are available on the membership cards, but these cards are in principle in the possession of the members themselves and thus not easily accessible. 63 membership cards of a total of more than 150 registered members of the Sakaman (Headquarters) branch were present in the Mission office, because a passport picture and/or Osofo Ameve's signature was still missing. From this sample I obtained the following data.

Sex	Nr.	%
male	37	58,8
female	26	41,3

Age	Nr.	%
15 - 24	9	14,3
25 - 34	9	14,3
35 - 44	15	23,8
45 - 54	14	22,2
55+	12	19,0
Not stated	4	6,3

Ethnicity	Nr.	%
Ewe	54	85,7
Akan	7	11,1
Ga	2	3,2

Occupation men	Nr.	%	Occupation women	Nr.	%
Skilled trade	10	27,0	Trader	21	80,8
Unskilled labour	8	21,6	Skilled trade	2	7,7
Trader	4	10,9	Educated job	2	7,7
Educated job	4	10,9	Housewife	1	3,8
Divine priest	5	13,5			
Not stated	6	16,2			

## Appendix V: Biographical text about Juliana Dogbadzi

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The following biographical text about former *trokosi* Juliana Dogbadzi, referred to in chapter 7 and given in its entirety here, was written by Kerry Cuomo and published in the Human Rights heroes coffee table book *Speak Truth to Power* (Cuomo and Adams 2000). Juliana Dogbadzi's life story was adopted by various actors in the globalised anti-*trokosi* campaign and Kerry Cuomo's text, or parts of it, started circulating on the Internet.

### SEX SLAVERY

**"I was a kid, seven years old, when my parents took me from our home to captivity in a shrine where I was a sex slave to a fetish priest."**

#### bio

Juliana Dogbadzi, enslaved in a shrine in her native Ghana as a young child under a custom known as *Trokosi*, was forced to work without pay, without food or clothing, and to perform sexual services for the holy man. She was able to escape seventeen years later, after several failed attempts, at the age of twenty-three. *Trokosi* comes from an Ewe word meaning "slave of the gods," and is understood as a religious and cultural practice in which young girls, mostly virgins, are sent into lifelong servitude to atone for the alleged crimes of their relatives. In 1997, it was estimated that approximately five thousand young girls and women were being kept in 345 shrines in the southeastern part of Ghana. Through Juliana Dogbadzi's daring escape and her subsequent efforts to denounce the system, the *Trokosi* practice was banned in Ghana; however, law enforcement against *Trokosi* is still lax. Dogbadzi speaks out against *Trokosi*, traveling the country, meeting with slaves and trying to win their emancipation; and increasingly, she is not alone in her courageous stance.

"I have never been in a classroom. I have never been to school. When I was seven years old, my parents took me from our home and sent me to a shrine where I was a slave to a fetish priest for seventeen years. My grandfather, they said, had stolen two dollars. When he was suspected of the crime and asked to return the money, he defended his innocence. The woman who had accused him of the crime went to the shrine and cursed my grandfather's family, at which point members of my family began to die. In order to stop the deaths, a soothsayer told us that my grandfather would have to report to the *Trokosi* shrine. The priest told my family that it must bring a young girl to the shrine to appease the gods. A sister was sent to the shrine at Kebenu some six hundred miles away, but she died a few years later. Since I had been born just after my grandfather's death, I became her replacement.

"I lived and worked in the priest's fields and kept the compound clean. While doing so, I was raped repeatedly by the priest on torn mats on the cold floor of windowless huts. The other female slaves and I received neither food nor medical care. We had to find time after working on the priest's farm to burn charcoal or to sell firewood in the near-

est town in order to make enough money to buy food. There were times we lived on raw peppers or palm kernel nuts to stay alive.

"Because I was just a kid, I didn't know what to do. There was an elder woman who was a slave and took care of me. She couldn't help me much because she had so many kids as a consequence of being raped by the priest. She said, "Look, little girl, take care of yourself or you will die." There used to be a hundred women slaves in my shrine, but the priest sent about ninety of them to work on his farms in other villages. Collectively, they had about sixty-five children and would have to work to look after the children.

"Twelve of us, four women and eight children, lived in a one-room, thatched-roof house. It was built of mud and lacked both windows and doors. The rain got in. The snakes got in. The room was twenty feet long and twelve feet wide. The ceiling was low, just shy of our heads, and we all slept together on a mat on the floor ...

"A typical day in the shrine was as follows: you wake up at five o'clock in the morning, go to the stream about five kilometers away to get water for the compound, sweep, prepare meals for the priest (not eating any yourself), go to the farm, work until six o'clock, and return to sleep without food or to scrounge for leftovers. At night, the priest would call one of us to his room and would rape us. I was about twelve when I was first raped.

"There was favoritism even in slavery. The priest liked girls who would readily give in to his sexual demands and hated those who would always put up a fight. Consequently, these girls were beaten. The ones he liked always said they were being wise because they wanted to avoid being beaten, while some of us maintained that they were foolish and were enjoying sex with a man they didn't love....

"I had to do something that would change my life. I escaped several times. The first time I escaped, I went to my parents. I told them I was suffering in the shrine, but they were scared to keep me. They said that if they did, the gods would strike them dead. They brought me back to the priest to suffer the same pain again. I thought, no. This is not going to happen again. I had to find a way to free myself and free the other women, too....

"The third time I escaped, I resolved that I would never again go back to the shrine. By this time, I was three months pregnant as a result of another rape that I had suffered from the priest. I was not feeling very well. For a number of days I had starved. I was pregnant and needed to get some food. Otherwise, I was going to die. I decided to go to a nearby farm owned by the priest to get an ear of corn from the crop which the other slaves in the shrine and I had planted. I was caught stealing the corn and the priest ordered the young men around the village to beat me until I fell unconscious. When I came to, I saw all the bruises and wounds on my body and nearly lost the baby I was carrying. I decided I had to leave or I would be killed. But it was not to be. I was scared and I went back to the shrine again. Yet, that was the turning point. I was about seventeen or eighteen at the time and resolved that I was going to do something to help other people in the shrine.

"One day, a man representing a nonprofit organization called International Needs-Ghana came to the shrine to talk to the priest. This was my chance. I don't know where my sudden confidence came from, but all my fear had disappeared. I was no longer afraid of death and was prepared to die for others. Thank God I had that feeling! I did not escape immediately because I was very weak, my pregnancy was well advanced and I could not walk a long distance. Luckily, I had the baby a few weeks later. With the baby strapped to my back and the first child, Wonder, in my hands, I escaped through the bush to the major street where I was given a lift to Adidome and to the site of International Needs-Ghana.

"The members of the organization taught me a lot of skills and kept me away from the priest. They trained me in bread baking and other vocations. Nonetheless, I thought, 'There are more women who remain in the shrine who need help. No one is going to represent them better than someone who has been in the shrine and who has gone through the pain, someone who can tell the world what happens in the shrine. If no one stops this practice, we will all have to die in pain.' Against all odds, I decided to take the responsibility of addressing the issue and have been doing so ever since. I went to the shrines and spoke to the inmates. I told them that they needed to gather courage like I had and to get out.

"The shrine claims powers it does not have in order to instill fear in the slaves and to stop them from escaping. The practice is a deliberate attempt by men to subjugate women. A man commits a crime and a woman has to pay for it. That is unacceptable. Likewise, the shrine is a crime against children. The child of a slave shares his mother's plight. When the mother has food to eat, the child eats. If she has no food, the child will starve. If she has clothing, the child will likewise have some. If not, that is it. If she goes to the farm, the child goes along. There are thousands of women Trokosi slaves with children who need to be helped. Those who have been liberated also require help in order to recover from the suffering endured in the shrines."