



The Path out of the Crossroad:

We are here!

A brief history of Gadangme International

This brief chronological account of the GaDangme International is to provide us with a view from the bridge. A kind of short history of where we came from and where we are.

We are standing on the bridge today due to our ancestors. So we dedicate phase of our struggle to those before us and that vision of them today has left us with the reconstruction of the future. We maintain and insist that; the hope of GaDangme (the land) is in GaDangme (the people).

In 1997, Obuadaban Bocthway went on a private visit to Ghana. During that stay, his encounter with the socio-economic forces seeminly removing the GaDangme out of existence in the land of his birth became very obvious to him. After six weeks he returned to Chicago Illinois determined to go back with the sole purpose of investigating what seems to him evidences of tribal extinction of GaDangme in the land of their birth.

Upon his return to Chicago, he presented his preliminary findings to some of the GaDangme Association of Chicago members. These findings included;

- 1) Land Allocation, Appropriation and control. The containment of GaDangme.
- 2) The Gradual deterioration of respect and prestige of our chief and Wulomei.
- 3) The open attack on the GaDangme culture the substitution of Akan Language to the GaDangme language in the land of the GaDangme birthplace.
- 4) The Disregard and blatant disrespect of the GaDangme customs and traditions.
- 5) GaDangmes and the educational system.
- 6) GaDangme in Government; representation in political parties and advocacy on behalf of GaDangmes.
- 7) GaDangmes and the economy – Trade, Fisheries and commerce and
- 8) Gadangmes and health – Population and developmental resources. How the health delivery system work with regard to the GaDangme.

This observation influenced the development of the following investigative materials:

- a) Land – What land represent in the African tribal inheritance.
- b) Chieftaincy and Wolomei – The role and responsibility as they have been handed down throughout this historical journey. The lack of respect and prestige symbolize by our chiefs and wulomei.
- c) Culture (language, tradition and custom; its presentation of a people in history and uniqueness.
- d) Political Representation (How the GaDangmes been marginalized. Distribution of Governmental and National resources)

The development of this investigative materials was due to Dr. Anderson Thompson and Dr. Harold Pates who chaired a small number of advisory committee for.

The following individuals mention below represent the quiet organizational foresight which has brought us this far: The Late Mr. Akai Nettey Mr. Ayitey “Gato” Okine, Mr. James Quarcoo, Mr. Enoch Oblitey, Mrs. Phenomena Quaye, Mrs. Evenly Neequaye, Mrs. Kotey, Ms Sarah Dodoo, Mrs. Vida Narh, Mr. J.C. Tettey, Mr. Adjin Tetteh, Reuben Darku, Isaac Nortey, John Akwei, Reginald Darko , Lance Amoo, to mention a few. The GaDangme International’s first summit was held in Atlanta, GA in the year 2000, where it was headquartered.

The name “ GADANGME INTERNATIONAL” was adopted in the year 2001 in TORONTO CANADA at its second summit. By popular acclamation OBUADABAN S. BOTCHWAY was elected President, JAMES QUARCOO, Vice President. From the year 2001 to 2005 the GaDangme International has reconvened in the following cities, TORONTO, NEW YORK CITY, HOUSTON, CHICAGO AND TORONTO, NEW JERSEY, PHILDELPHIA and RALEIGH This tradition would continue in Minnesota and New York in the year 2006.