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Yartel III, Nan

Bronx African American History Project
Fordham University

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Interviewee: Nan Yartel III

Interviewer: Mark Naison

Date: June 25, 2010

Mark Naison: We are here in Brooklyn. We're doing an interview for the Bronx African American History Project with Nana Yartel III who recently arrived in the Bronx from Ghana. Conducting the interview will be Dr. Jane Edward, Dr. Bernard Hapert, Cocho Amapa, Mike Mohigh, and me Dr. Mark Naison. So Mr. Yartel could you please tell us something about your life in Ghana. What region you're from and what your childhood was like.

Nana Yartel III: I was born in 15, 19, 65 in a village near Nankikutzi called Amamuma. And I attended primary school from 1971 to 1981 from there I didn't have the opportunity to continue my education so I'll call it hustle and bustle. [laughter] Until a fortune followed me because I'm from El Roy, I'm from Amamatsou.

MN: Are you from Ashanti?

NY: No I'm from Fanti. So I had an opportunity to become a chief in 1996. So when I became a chief I thought of an opportunity for me to come here and continue my education. So I went to adult education to pursue some relevant courses that can lead me to [unintelligible] investing. So I had opportunity interns examinations in 2004 and I was able to make it to the investing so I started [unintelligible] invested with the program of final education and my main course of social studies and my major of subject was geography. I did a lot of subjects from 2001 to 2005 so I completed in 2005.

Jane Edward: So you completed your education in Ghana?

NY: Yes. I completed my education in Ghana.

MN: So for most of the people who are listening to this please tell us what are a chief's responsibility in your ethnic group Fanti. When somebody becomes a chief what does that involve?

NY: To become a chief is a very huge responsibility because Leny emphasized that chief dancing as an institution to become a chief it means a very upward position so all eyes are on you and the main responsibility is to ensure that there is for support unity among the family, the family you know there are families that live in the communities—so we have a special clan that's a member of that clan can be thought as a chief and mine was Hnona

MN: Can you spell it?

NY: Hnona is H-N-O-N-A

MN: Hnona and that clan produces the chiefs for the larger group.

NY: Yes for the community so no other for—no other clan can have a member to become a chief. No other clan within the community can become a chief.

MN: When you talk about the community how many people are you talking about?

NY: If you talk about my community, there are some communities of about 3 under me. About hers communities and Amiso I'm responsible for about 4 communities. And you are talking about a population of 5000 to 10000. If you include the invest of community which is also my land you are talking about 20000 people.

Unknown: would you name those other communities that are under your—

NY: I have the support of Hnona that is my community and we have Qsipre

JE: Could you spell that?

NY: Qsipre is Q-S-I-P-R-E and then we have Atuska and we have Ququadro and that includes university community.

MN: One of the issues we had when we interviewed other chiefs was the relationship between the traditional structure and the government. What is the division of responsibility between what let's say a chief does and a government administrator or judge does.

NY: First mix and contradictions about our responsibility as a chief like I said I am responsible for the unity of the community. If you say unity among the community you are talking about the various families and the community itself. And again the chief is responsible for the development of the community which includes the schools, the churches, and the people themselves. When you talk of development of community you are talking of the welfare of the people and education sector and one come to the relationship of the government and the chief dancing. You know chief dancing play a major role when it come to African politics. I would say African politics because it is a democracy and as you are aware of in the course of the elections there's some violence and misunderstanding so chiefs are responsible for peace and tranquility of the elections.

MN: So the chiefs are prying an unstable situation provide stability would that be fair to say?

NY: What it mean?

MN: Since the government are somewhat unstable the chiefs and traditional leaders provide a sense of stability.

NY: Yes.

MN: When you talk about your community does it include other ethnic groups other than Fanti or does it include other than Fanti in your area?

NY: When it comes to the community, the Fanti community, in every community in Ghanna you find what I call culture diversity or—a lot of people in Fanti people. For instance I have a small Eve community within my community.

MN: Spell that.

NY: E-W-E. We have a small Ewe community which are destitute they are powerless and that's chief Pike of Ewe, the language is different.

MN: What is the language of Fanti?

NY: Fanti.

JE: Do you also have queens and queen mothers? That's the Ashanti people

NY: Yes we also have queens. Queen mothers but that's not different between queen and queen mothers.

JE: So they are the same.

NY: Yes. But it depends in the choice of the chief to install a queen. That is you want to find someone from your own brink cohesion among the people and the family not someone who can come and divide the family or the community because a lot of queen mothers I see I notice this a lot but I see they used to fight for gender equality which is not common to our culture. Woman is woman man is man.

JE: When you say woman is woman and man is man in what terms for example?

NY: We all knew that if you read Genesis you will not find much of women among the Kri you will always see a bond Isaac-Isaac bond and so on. You can't find a woman among from the tree. So for us man is man and woman is woman. I'm not saying woman is subordinate to men they are equal people but us then goes this woman. You can't both of us men or women. At least a separation between men and woman.

Unknown: It never expect reconceived in historical material in general there are defined rules for men and women and you don't have [unintelligible] there are defined roles. One of the roles for women is very supportive of the family in general of the nuclear family. [unintelligible] the support of father in many many ways.

MN: Is Fanti primarily Christian in Ghana or Muslim as well?

NY: As far as Ghana is concerned Christians take the majority portion as religion is concerned so I would say most Fantis are Christian yes.

JE: But before the introduction of Christianity into Africa for example and Ghana in particular what kind of indigenous religion did Fanti practice?

NY: Yes most of us, most of Ghanean communities were practicing what I will call African religion they were practicing kind of African religion. They would circle to their lesser gods before the introduction of Christianity.

Unknown: How long have you been here?

NY: Yes I told Denis before since 6 months ago.

MN: So what led you to move from Ghana to the United States?

NY: I have found, in my community I used scarce resources to ensure that the development of education in my community because they were not performing the credit of –to find what is our mission. Even though they say they are created as a sort of college for our community whoever invests will enjoy the scholarships. But the point is how can they reach in investing and I have talked for support past through primary education that led me to learn more or to you know steady that cost of primary education in investing to ensure quality education as far as family is concerned so I have instituted scholarships that needs funding so I talked to Fuais to come and meet the Ghanean community in the US and see how bad we can help to ensure we have quality primary education. [unintelligible] making to the secondary school so they can enjoy—

MN: So you're trying to use the resources of the Ghanians in the United States to strengthen education in your community in Ghana

NY: That is correct

Unknown: So why did you choose the Bronx?

NY: I chose the Bronx because I know a lot of Fanti people in the Bronx. Dan, Eneastatiti, Enasti so—

MN: Did you have family members who were living in the Bronx or clan members who were and did they help you find an apartment and get settled?

NY: Not a lot exactly but used to visit me and support me in terms of logistics or teaching needs to facilitate teaching and in my community so they invited me to see the rest of the people and told me to facilitate and put the education standard in my community.

MN: Have you visited any schools in the Bronx?

NY: I didn't have an opportunity to visit schools because the one who helped me to come here used to go, is a business man so [unintelligible] so I didn't have that opportunity to attend or to go to some of the school. But I took it upon myself to visit a few schools such as Lehman College and other schools and I wish to improve myself as education is concerned.

MN: Describe what a primary school in Cape Coast in your community looks like. Is it a tall building like five stories high like they have here because again we don't know.

NY: Everybody was economic wise US and other nations are on top so you cannot compare some of the burdens as far as students are concerned to you but in my country we started sitting under trees before I instituted what I call communal labor to support the government about two primary school. So a block type of school.

MN: Is it a story building?

NY: No not a story but there's blocks like 6 blocks.

MN: like one floor?

NY: Yes one floor containing about six what do you call

MN: salas roofs

NY: Yes salas roofs and they all faced—

MN: Do they have computers?

NY: Well if you mention computers some of the students don't know what it is on about and so I sit upon to ensure that considering how the world has become global one has to be a comutal retreats that's other people in terms of development

JE: You want to describe the tradition of the Spook that means your community is Bourak community compared to cities like Comasi for example.

NY: Yes it's a fast growing community. Because of the investing a lot of people are putting some buildings to ensure the students have—as a gusto. So as I said it's a community of about including the rest of the community if you have 20 to 30000—

MN: Do you have an organization to raise funds for your community is there a name to the organization?

NY: Yes I have the documents you can see it. My pictures see people from the community.

MN: We should hold them up for Dawn for later.

NY: I have this organization which I was engaged instituted a scholarship

MN: Development foundation. Do the Fanti in the Bronx keep their cohesiveness as a group the way let's say the Ashanti do?

NY: Not yet

[laughter]

Unknown: Ashanti as musicians began in '70 in what we call Akan in New York.

MN: Akan organization of New York.

Unknown: And then as time went on a small group from one of big cities [unintelligible] his father comes from a small Akan group would soon maintain the name the Akan musicians they have meetings once

every month on Sunday near Columbia and now we have[unintelligible] fortunately it's family meant for get together and summer days and beach and visitation of members who are sick at home and funeral procession and that [unintelligible]

[crosstalk]

Unknown: So Ashanti group is organized but it is on a switch and up and doing like Ashanti in all the groups

MN: So this is the beginning of an effort to mobilize people to help out the education in your area.

NY: Yes and we need your help too. That's teaching aids.

MN: yes but trying to get people to donate equipment, books and computers and absolutely we will work with you on that.

NY: To take me to wake and get some [unintelligible] and I love my people.

MN: Well this is a case where we could put out a needs assessment for people to donate. But this is very interesting because many people we've spoken to have talked about how successful Africans have been when they have moved to the United States and to the Bronx. We are going to look at the Africans in the Bronx they are the valedictorians of high schools they're the ones sending their children to the best universities they're building businesses. This is a very successful group so this is very interesting how this success in the United States builds development in Africa which is obviously your goal. So are you getting a lot of support for your efforts here?

NY: Yes a small group of—I haven't had the opportunity to meet all of Hanan and Ashantis but few that I have spoken to are willing to help but now Etenakan there are promises to develop.

Unknown: it appears that the lack of deposition that is martyrdom and Kekus and the desires and the spirit. If we have one from Kekus which is the biggest city on the – it would have been very easy for him to get the connections.

MN: So you're thinking it makes sense to create a Cape Coast organization?

Unknown: Sounds like it could be something—yes

MN: Well we could arrange meetings at Fordham, meetings in our seminar room, our bigger ones

NY: Scientists back in Ghana that tend to be more united than the people in Kekus area so it's a bit more difficult for them to come to Ghanna from wherever they are but advantage everybody [unintelligible] by themselves and their community they have nuclear family. There's a lot of British influence on the party.

JE: So you mentioned in the beginning you became a chief in your community in '96. So before you became a chief did you do any other kind of work or did you help your family or your community in general?

NY: Yes because while people I was installed as a chief I was not seen in my community, I used to travel, I've been to Turbo, I've been to Benin, I've been to Nigeria I was trying to you know create something for my nuclear family and I was a business man, I say business man it's not what you think.

[crosstalk]

JE: In your nuclear family were you married or—

NY: Yes like I said before become the chief I wasn't staying within the community I was staying in the western part of Ghana Takana precisely and I was a business man, not business as you think but I was just buying and selling business.

MN: So it was trading. Give me an example of a product you would—

NY: Yes I was buying watches, necklaces, earrings from Nigeria. In a small country to you too part of the community that's what I was doing

JE: so are you married with children?

NY: Yes. Yes and no.

[laughter]

Unknown: But chiefs were—the wife—would withdraw [unintelligible]

Unknown: Every time you install a chief you get a chief a woman not of your choice but what they call a wife.

NY: I had a wife before I was install as a chief and I had about 8 children and how some African men did my children I had 8 children of 3 different mothers yes but right now I broke up with my wife because of certain circumstances. It's not that long ago and Medison av. it comes form US city.

[crosstalk]

MN: A married wife

NY: so I'll place a relationship between my country and neighbors.

MN: So your plan is to permanently settle in the United States?

NY: No no not at all. Let me house the level of education and then go back.

MN: Do you have what people call dual residence you know of six months in Ghana six months in the US is that a common occurrence?

NY: no as far as I'm concerned no but I will acquire a certain level of education which will improve the education standard in my community in Ghana and so I will just go in cycle back in Ghana which will not be long

MN: It sounds to me that if you want to improve education you have to fundraise separately from the government. You can't depend on the government to improve the schools?

NY: No you cannot solely on the government. If you depend solely on the government then the education system in the community will deteriorate because you have to mobilize some funds maybe through foundations or of the people so you can improve the education system or funds from other countries that can improve the education system in the community. You cannot solely depend on the government even though the government has made education almost free in the country but people choose to pay higher fees for quality education. Logistics. Government ask me to almost education in Ghana but one we consider public education to guarding institutions you have no choice for your child or your to [unintelligible] we have the logistics.

MN: Are the private schools mostly sponsored by churches or are they independent private schools?

NY: No mostly it's a private—but

Unknown: But you can start your private school and start to go to your own school

MN: Almost like as a business.

[crosstalk]

MN: Proprietary schools not nonprofit

[crosstalk]

Unknown: Are there any other African countries?

JE: Yes Carhouma and Sudan. They have the same thing people who have money can turn their houses into schools and then give private schools part of space.

NY: The proprietor let's say this room within 10 years you have 4 5 star and you become a school.

Unknown: The banks are willing to work with you and willing to fund you because they know you're here when it comes to education

MN: If I'm looking at what you're describing as a political scientist it seems that in Ghana civil society is overwhelming the state. The state is weak and therefore the traditional chiefs and private sector

individuals are dominating functions that would otherwise—in the United States would be done by the government.

Unknown: Yes schools and healthcare. They are controlling the powers and better done than the politicians

NY: Yes because there is violence within my community and I was there and asked them to top the flyers and—

MN: Do you have your own police force under you or it's not quite it's done through a different method?

NY: No I don't have my own police force just volunteers.

MN: Just volunteers to go out and if there's conflict try to resolve the conflict.

NY: Yes volunteers.

MN: One of the things I am interested in if Fanti are living in the Bronx if they join a church is it a church with all Fanti or is it a church with other Ghanaian ethnic groups?

NY: I would say comprises most, any other tribe in Ghana you can find Fanti you can find Ewe other Muslims who cross convert from Islam to the Christianity. So you'll find all of them

MN: So the churches in the Bronx that are a cross section of the Ghanaian so they're not divided by tribe or—

NY: Apart from the most, we are a cross section of people

Unknown: So what you are trying to say is that people who travel from Ghana to this place they most like but they join the community and start going to church. I do that, I go to church on Sunday and meet Ghanaians.

MN: That's also why you have Fanti speaking Twi in the Bronx.

NY: Yes. The reason why most of the Fanti even the, almost all Ghanaian communities is that Twi is interspeak. It's very easy to speak. They found it difficult to pronounce some of our ways some of our sentences it's not easy to you know pronounce sentences but it's easy to pronounce Twi sentences as most people speak Twi more than any other language.

Unknown: More peace triggers in this country than French we have money, the parents have money to open business and to trade. He came here, when he came here first for education, higher education, but they came here, education in business they had unique quality they had each other's support of leagues [unintelligible] chief, herman chief, would lay us some money to buy tickets of five young men

who got to come back and want to go to America to go to school can you help us? And they would do that.

NY: When they have the money to come back and help their family.

MN: So you would say Fanti are more individualistic?

NY: Not in terms of resources they have Bambo, the timber, the coco, the gold they have an advantage.

MN: In their portion of Ghana.

NY: Yes.

MN: So they are in the resources rich region

NY: Yes and rich resources.

[crosstalk]

NY: You be careful of who you, when you don't have the money.

Unknown: Just in case you fail she's got a bank wouldn't fail. I am a peaceful person and we will come to support you.

[crosstalk]

NY: Makes you emerge as a person who can develop and start a new business. Most of the Ghana lands in that region because we are residing along the coast and coasts took the light portion of the land and those who decided coast for us. And most of those fancy lounges are long the coast and again Kekosi in particular most of our lands are in Kokus and most who go to college are thinking two miles square of land, are thinking the same, Agri is thinking the same, only Chad is digging. Only half of high schools in Ghana are in Kekus. That's the problem most of the schools are taking our lands.

JE: Ok they're controlling the land

NY: Yes.

JE: The Kekus area the land is controlled by the government or—

NY: By individual lands. By taking of about by the schools was obviously done by the government.

JE: Is it controlled by the community or—

NY: By the chiefs.

JE: Because in Uganda they have the Baganda kings like the Bunoro. There are some lands controlled by the kings and some lands that are given to the government so—

NY: The lands are chiefs [unintelligible] so the chiefs of the land when the—the government also could ask the chief for a piece of lands that could be used for a general purpose [unintelligible] but the family of chiefs owns the land.

Unknown: Your freedom or your chiefdom is the land which is like—I'm curious to know [unintelligible]

NY: Yes it is unfortunate that the government took the land.

[crosstalk]

NY: Unfortunately my community land have been taken by the government and most part of the land have become government land as far as I'm concerned and the most opportunate part of this the government used that opportunity to provide some needs for the community which now they are doing.

[crosstalk] enjoyed by small people.

[crosstalk]

Unknown: I would like to tell you—ini this country the taxes are used to give a lot to local where the property of tax—the borough Brooklyn to pave the road, the policemen, the firemen. Now your community has seen tremendous [unintelligible] in the last five years. I came to take up my nephew who was very sick and so I stopped by my wife in your community I saw rows of houses maybe myriad of empty lands. So I said to myself where I have seen chief must be very rich we all must play something so the city council fresh and somebody very good and to you us the head of the country is it happening. Do we properly organize payment of property taxes of Propatu—that's what they call it in Fanti language. The culture window flight—the paint is in the window of your house, five windows, dollar window, pin window dollar window. Are you receiving Prpatu from a city people every quarter every year and you send this out and do people pay this bill and if people pay the bills do you have a portion come to you for the development?

NY: Thank you very much. Yes the people who in circumstances but the government the community do not have any portion of the tax and they are not paying or giving us the info as far as the community is concerned and it's very unfortunate.

Unknown: What about private schools?

NY: It's different but like my friend said, a house, a nice house,

Unknown:Kekus at all , someone from Kekus come to you?

NY: They are saying to me—

[crosstalk]

NY: All I know is that they have more portion and we expect with these authorities to come to our aid in terms of development in the community which they are not doing.

Unknown: That's the reason why some communities look so [unintelligible] the schools are breaking down the churches have played a very important part in our communities in those schools in most of community Christian and Muslim provide us with resources. I think the time has come for government to play its parts.

MN: What about roads, electricity, how good is the electiricty—if you opened a school will there be electricity that you can access to for the school or you have to set up your own electrical lines?

NY: No as far as electricity is concerned the government is doing well by providing electricity giving that community provides some communal labor to bring to bring the project.

MN: Oh so you have to have a special project in order to bring the electricity coming to your—you have to volunteer labor to help the government.

Unknown: Yes and if the nextdoor neighbor is 2 miles away you have to be able to provide the poles—you have to pay for the poles to help with the lines done locally so they have a system around the area that you have to bring gifts to the place physically they will not do that for you.

JE: So you have to buy the pole, you have to pay for everything.

NY: And the most atrocious situation is that we are here and they would have made of us just like in Lybia but nobody complaints that's the problem, there are serious of lightouts and nobody seems to care.

MN: You mean that this is when the lights go out roundouts blackouts.

Unknown: it could be about 5 times a day it could mess up your computer

Unknown: and your refrigerator.

[crosstalk]

MN: But you have your own generator

Unknown: Yes.

[crosstalk]

MN: Transportation that's what I mentioned roads, if you want a road to be paved you have to pay for the materials.

NY: Sometimes the community has to pay unless it's a major road. That's the government.

Unknown: in Kekus the lights go besides that it's closest

[crosstalk]

NY: A series of meetings.

JE: You said you have 8 children. They're in Ghana or in—

NY: They're all in Ghana.

JE: And I know in Arican I don't know any other African countries, child custody in African society the custody of the children usually goes to the father so I don't know if you have custody of all the children or the custody of the moms

NY: Ok as far as the children are concerned [unintelligible] the children will be going to their mothers but everyone knows that it's the responsibility of both parents to ensure the development of the children I don't have problem with that. It's a matter of the people there's a need for you to ensure the children are developed.

Unknown: there is an issue that's very close to my heart. Your role as a chief you know that you are a counselor and anybody who is out of town like you are right now in America could you describe if someone is being counsel and if someone is acting on your behalf now.

NY: Yes as far as my community's concerned my next in command is Tufuine he is—used to be my advisor but in terms of my position he is my vice president and apart of that I have Shamikuni I say you know a chief can find something in terms of speech but you don't want to say that chief has—so all your speech will pass through that ashami—linguist, so the enemies think trying to say what you want to say. There are a lot of people so they want to get exposure.

MN: Is it possible for a chief to be removed if a person is doing their job badly?

NY: Yes it depends. You don't have bad chiefs but we have bad elders. We don't have bad chiefs but we have bad elders. But as my community's concerned we don't have any presidents, if you want to be president as long as you are coming to be president that's all you're going to do but whether you can do all depends on the people around you if they around you are not competent enough easy going to talk.

Unknown: In this instance there are when chiefs are taken off

NY: Yes like I said it depends if you are doing the right thing in the eyes of people maybe not good enough—

Unkonwn: allows for a chief to be taken off if he's not performing

NY: Yes all I'm saying we don't have bichiefs if he likes to maintain his position as a chief but we have bad elders. If the people around you are not competent enough it is easy for you to fall. For instance I

am the chief and you are my elder and you tell me to go and drink that's all you know there's this happened and does not go down well with your people and again the chief what I would call veto power and if that happens and you probably use it to your benefit you can easily be destroyed for instance because I am the chief I can call somebody's wife and hide somewhere and—let people know that they can be easily destroyed and some people who are not competent enough because of lack of education and that can easily happen because you cannot create credit in the eyes of the people. I for instance if I stay they will do it for me because they know who am I and they know that I am here for a better future for them I am not here for myself. I know my colleagues because of [unintelligible] had eleven wives.

Unknown: Oh

NY: It's easy for you to get because you are a chief and maybe you have the manner and even if they knew as a chief's wife he adore it by fire by her

Unknown: Who chooses?

NY: It is , mostly depends in the community because everyone in the royal family has the chance to become a chief. But when it comes to—when I was becoming a chief two other contestants were including me but even though I didn't like it because as a Christian people think that when you become a chief that will not go down well for, but you will not accept the position but I always said it' s a challenge for you to transform some things rituals practices. Maybe follow some of them and bring some good ones so I thought it was a challenge for me.

MN: Let's say there are three brothers and they are all candidates for the chief and one is selected will there then be tension?

NY: Yes there will be tension because of lack of understanding because of lack of education you always have that in every clan it happens all the time.

MN: so there was jealousy when you were selected. Were other people who were angry when you were selected?

NY: not angry but they were jealous and my discursions to bring them together which I did perfectly my way of inviting them to my house and attend to their needs intentionally attend to them so they wouldn't be mad between us. That I give credit to myself [laughs]

Unknown: One issue when it comes to Ghana 95% of the cases you have in the course you see so going to the quest for lands, almost everyone in Ghana is looking for a chief [unintelligible]

NY: Yes that is right because when I became a chief when you inherently become a chief there are enemies all over. And you know immediately when you become a chief all the resources in the community will become as yours.

[Crosstalk]

MN: Professor's mostly Fanti?

JE: Yes

[laughter]

MN: [unintelligible] is Ashanti and Professor's Fanti. We're the intellectuals.

[crosstalk]

MN: I always ask a question about food. When you're in the Bronx where do you go to get good Ghanaian food?

NY: Yes I go to African market

MN: And you make your own food or people cook for you?

NY: They do it for me they know I'm a chief so

[laughter]

NY: There are conflicts between chiefs and it's ridiculous because when I was not a chief there are certainties I can't easily do if you do a royal member I can't have no authority over the people and the moment you become a chief the people should know that I am going to have that veto power to make use of the man to myself and the family and to the community. So why is it that immediately they take into—

MN: This is like lawsuits in the US

Unknown: In the community the chiefs they buy the land and the idea is they use the money to benefit the community but some chiefs use the money to get more wives—

NY: They use it judiciously or not

[crosstalk]

NY: I've done a lot for my people and the community and I still have more.

[crosstalk]

NY: it depends on the area. In some areas because of the investing and they have to go and have a place to stay and obviously the price is high.

Unknown: people are coming for mercy for water where they cannot find the land

NY: It's interest to know that people walk the place 95% are from our land.

MN: Are they building like big resorts and hotels in Cape Coast?

NY: It's a profit so they use it for hostel [unintelligible] not hotels.

MN: So for universities.

Unknown: I had a question about education in the last two years or so the Ashanti for the peace he came for our daughters educational foundation raised money in America, Germany the computer man. All of the chiefs have tried to establish educational foundation [unintelligible] did you concern your principle what you call to the organization that to raise educational organization.

[crosstalk]

NY: That's why this foundation is formed for education to be connected and the most unfortunate part of the decision the Ashanti king the way maybe to think of international community they think the chief is an accountant and [unintelligible] it's less effort so that's why

Unknown: So do you have funds to build new schools or getting books or—

NY: Yes support the existing ones it will turn out to be a business I don't like that way.

[crosstalk]

NY: I realize it's not easy to not like the people because the jobs system in this country some people are away for even two months and couldn't find them I remember a friend and meet I wait for about three months it's very interesting. Because you see people almost everyday in my own time.

JE: Just the scale of the people here

Unknown: do you have national standards?

NY: Yes we have national standards if the people are performing and this is easy if they are, they have the basic BEC the basic education city examination and emphasize because of lack of notice

Unknown: also lack of trained teachers and now government allows various districts or various needs to sponsor teachers in the previous you could do that in the future and come back to your.

NY: Talking about sponsorship, you have to see my scholarship because you have to provide all the needs material needs to the people which is most [unintelligible] Yes but in service training. They didn't lack the knowledge of service training but to interest you to know that we have good lectures in the interest and close to the community. Some of the lectures as far as in service training is concerned and time from time to tweek the knowledge of those what we are talking about.

Unknown: Do they approach them?

NY: Yes. In fact if it's difficult for them to understand our plights.

[crosstalk]

NY: the lectures are suffering in terms of their salary. You know volunteer and--

Unknown: What happens in America for doctor school. It's very popular here the program or project will be going to school if you haven't gone to school already and have the qualities. What are the differences between your school and the demands done by you?

[crosstalk]

NY: I am glad to clearly party this in the future the televised movement. Then my colleague and replacement. Two years in school. It is very important to comprehend the material. If you put all of it down and see where it gets. Bring everything from America because they are not trained. The investing and what you review and the people in charge. The problem of Ghanaian scholars, that is the problem between Ghanaian scholars and American. Both between the scholars and schools had the opportunity to go to school. As to come close to you and it's unfortunate. You are sort of stopping and you know.

[crosstalk]

NY: People will see me and asking how are you. And I will ask you. I have to do something for them. I have all the potential to be me. If I have the opportunity to create a link between Bronx and my country.

JE: There are some people from the community who might help the schools. Facing the idea of meeting people when are you planning to go. What is the time frame you are expecting to achieve your goal?

NY: I will go when I see some kind of results because I used to contact my people back home from time to time but if I don't achieve any kind of result how can I go back home? I have to resolve even if I go back home and use some means, even my coming back here would be impossible but I don't have the time to come back here. If I go back home I don't think I can come back

JE: so you want to go back home with something

NY: for my people that—

JE: Because without that you will lose their trust.

NY: yes that's the problem. It's difficult to meet my people. The next time you tell them you are coming back they will not hear.

MN: Thank you.

JE: Just wanted to thank Chief Naima for coming here and sharing with us as a chief in Ghana and his effort to mobilize people and to help the community and particularly the educational system in this community that suffer from many difficulties and challenges from getting funding for the school,

Interviewee: Nan Yartel III

Interviewer: Mark Naison

Date: June 25, 2010

equipment for the student like desk book computers pens and pencils so I thank you very much for coming here and interview with us and share.