



RECO FotoMania

**Inclusive a synopsis and
awareness-education in the English language.**

English-version

SCENARIO

**RFM-title : Trokosi, slaves or
sons & daughters of the Gods**

RECO-serie : Art. 4 Human rights.

*Amsterdam, dated 24-08-09,
Second generation, SCENARIO, version 1.*

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RFM Trokosi, Slaves of the Gods

Scenario

Version 1

INTRODUCTION

An **RFM** is a **RECO**nstruction-story, partly fictitious, partly based on facts, shown by means of a video- **F**ilm, mixed with a series of photos, of which there are a great **M**any (here refers photo mania).

The Audio is a radio-play, making it extra special.

This enables the film to be distributed on TV, radio and Internet.

The RECO-format chooses entertainment as the means to reach a large audience;

the aim of every RECOstruction-story is to provide insight into the workings of the Human mind.

TROXOVI shrine is an institution, which performs social, religious, traditional, educational and moral training, economic and judicial functions amongst the Ewe ethnic people who live in Ghana, Benin, Togo and South- Western Nigeria.

Trokosi which has become a subject of study is actually the name of the person, in most cases a female, who becomes the servant or call it the 'slave' of the gods. Trokosi thus means 'Slave of the gods', but also 'Son or daughter of `Tro'. On a spiritual level, this traditional religious/judicial -system is intended to neutralise voodoo curses. Judicially, this system is not out to punish the individual perpetrator of an illegal deed, but their family.

Politically, the Trokosis are the elite of the people.

A **script** is a story-telling on paper, based on a Scenes Short List (this is a document that gives a clear list of the consecutive scenes and a short description of their contents). During reading a script, the audience receives images which are comparable as reading a book, but a bit manipulated by drawings.

This project is motivated by the plan to give free of costs education about compassion (visualisations in order to transform the suffering of fellow Human beings and neutralise the cause of that suffering into happiness) by an edutainment Search&Find-machine on internet.

STRATEGIC STORY-LINE

This story-line sketches the messages and the teachings:

The message of this story is about:

Cultural relativism and the universalism of human rights

- I. **Cause of the problem:** Cultural relativists claim that rights and rules about morality and indeed the code of behaviour thus depend on cultural context and thus put the stress on diverse underlying cultures of the World.
Consequence of the problem: paradoxical approach to the issue of Human rights.
Possible solution to the problem: Simply put universal human rights transcend or pretend to transcend specific historical institutions and traditions, legal systems, communities, non-state actors, individuals and governments. This claim of universalism seeks to put forward an acceptable standard code of behaviour for all human beings regardless of their cultural differences.

- II. **Cause of the problem:** Inadequate or lack of proper upbringing at home gives a child an insufficient sense of responsibility for which he/she will incur punishment for irresponsible behaviour which he/she had not learnt to avoid in the first place.
Consequence of the problem: corporate or collective responsibility is part of the African traditional ethics' a family gets the blame for inadequate upbringing. In Holland a child or adult-with- poor-upbringing that breaks the law is punished in person, not the caretakers or the family.
Possible solution to the problem: The introduction of corporate punishment in this case for parents for negligence and poor upbringing of their wards.

- III. **Cause of the problem:** A Human being who owns another human being in the case of Trokosi.
Consequence of the problem: There are often inhuman and degrading conditions and situations existing in the shrines, for this article 4 of the Universal Declaration of Human Rights is counting as absolute. But there are also good deeds like training and other satisfactory conditions in the shrines, as well as other juridical, social, cultural, political, economical, safety and personal gains from the Trokosi system.
Possible solution to the problem: put article 4 of the Universal Declaration of Human Rights, into perspective, so that personal freedom of choice is always guaranteed. What is the limit of this freedom and who determines the limit could be a factor militating against the enjoyment of personal freedom

- IV. **Causes of the problem:** Corporate rights & responsibilities in possible conflict with individual rights & responsibilities.
Consequences of the problem: Sharing of success and failures is seen in certain communities as the collective good of all. As such investment is made in keeping all community members to respect some standard norm which should bring that collective feeling and joy to all. On the other hand certain communities thrive on individual achievements and failures so whatever happens to an individual is his /her own making and cannot be blame on society. Here one can say everyone for himself God for us all.
Possible solution to the problem: Community parenthood or community upbringing which leads to a universal approach to upbringing of future generations. The universality of human rights tends to underscore the view here. The advantage is that there is conformity to a standard norm acceptable by all parents and deviation from that is unacceptable to the community. Community is the winner since all the inhabitants know what is expected of them and the consequences of deviation

It has been disputed that the judicial function of Trokosi whereby an innocent person selected from the family of the alleged criminal is punished instead of the criminal, is more the social- and religious function of the system.

It is social because the whole family is responsible for the upbringing of the children.
It is religious because one believes, that you will be cursed if the upbringing of children goes wayward and you confess this to a Trokosi-priest. Compare it with the Christian view on sin and confession.

The teachings in this story are about the science of how the Human mind works, specifically the consciousness in relation with co-incidence. From this point of view, lifestyle or philosophy there is in this story a concentration on teachings of the **6 perfections** plus a **general introduction of the 'great' perfection.**

These teachings, sketched briefly above, will be concretely and simply described, put into a framework during the story-telling, will be applicable in the daily life of the viewer.

**What you believe in exists;
What you don't believe in doesn't.**
(Educational objectives of belief system to the believer is portrayed here)

INTRODUCTION OF THE TACTICAL STORY-LINE:

A tactical storyline has at least an introduction of the whole story, and an evaluation of the whole story.

The main character in this story is "I", the voice-over of a spirit.
The spirit is that of the deceased grandfather, guardian of the family.
"I" is always with his grandson, but invisible.
During the story, he is constantly heard giving comments.
The role of "I" has a minor role in the technical story-layer
but, through his voice-over, a main role in the tactical story-layer.
The viewer hear "I", but also experience him
in pictures, seen through the eyes of the invisible spirit, and
in pictures, seen through the eyes of the grandson.

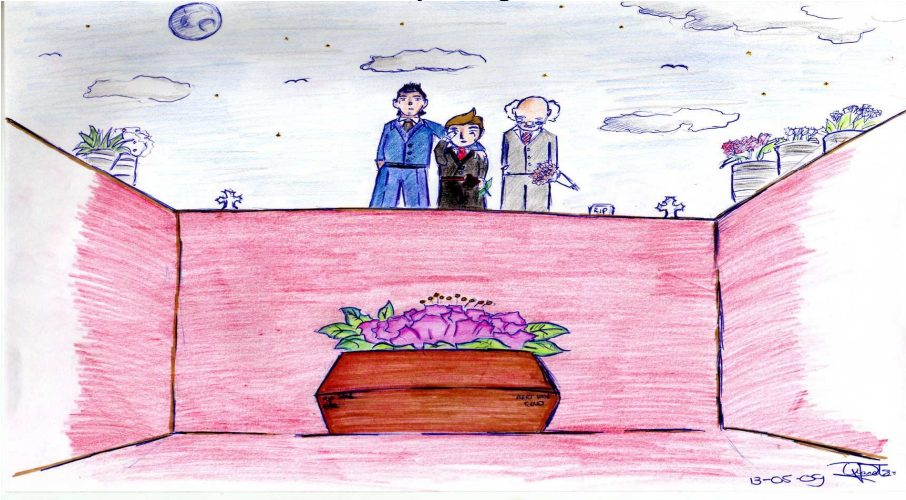
TACTICAL STORY-LINE:

Introduction:

Scene 1: Grandma's funeral

drama ingredient: samsara

Grandson stands with his family at a grave, in front with his son and uncle Bob.



The entire family is in deep mourning.
Grandma died very suddenly.

Scene 2: hospital visit to his brother

drama ingredient: samsara, I Tjing



(His brother has had a strange accident: a piece of an icicle fell from the sky onto his shoulder;

as proof, the icicle is being kept in the freezer, on brother's specific request, even demand, because he wants the judge to grant him revenge on whoever did this to him).

Scene 3: coming from the police-station

drama ingredient: samsara, humour

Grandson picks up his son (16 years old) from the police-station.

The boy was arrested and put into jail for breach of peace – drunken urinating against a statue of Her Majesty-.



TECHNICAL STORY-LINE

General: the whole story is seen and told through the eyes of "I" (the deceased grandfather), via his 'grandson' of 40.

BLOCK 1:

Scene 4: Business meeting/ congress on micro-franchising drama ingredient: spiritual, humour

At the congress,

Grandson meets an African.

It gives the African a fright, Grandson is frightened by him.

They start to talk.

Grandson: *What's the matter?*

African: *You are cursed by voodoo ..., I can see it in you and around you*

...

Grandson: *Voodoo??? A curse??? ... That's it!!!*

My grandfather, protector of the family, has died recently;

my sister has just contracted cancer;

and my other sister was declared bankrupt last week;

one of my cousins/nephews was taken to an institution yesterday

because he was constantly going crazy;

today I buried my grandmother;

my brother has had an accident resulting into broken shoulder;

my son is becoming an anarchist

and I suspect my wife of adultery;

all the telephones have been cut off

and ...

African: *Exactly, there is a voodoo curse on your family ...*

Grandson: *Good Lord, Holy Shit!!!, Save me!*

African: *Um, yeah, um.., maybe I can help ...*

I am a member of the Troxovi shrine, the noble caste of Trokosi priests ...

Grandson: *What will that cost?*

African: *For us, there is but one price in the end ... a virgin ...*

Grandson: *A virgin? ...*

African: *From your family...*

Usually it is a child, a girl of about three years old ...

but it can also be an elder woman, from the Salvation Army..,

or a man ...

as long as he's a virgin and a member of the family. ...

Whoever it is, they become my possession ...

Grandson: *You need to have a slave in payment?*

African: Not a slave ..., I don't re-sell them,
they get a very good life with me and a good spiritual education in wisdom ...
And your family can buy him or her back,
if I agree ...

Grandson: I'll speak to my family about it.

Scene 5: Family meeting

drama ingredient: spiritual, humour

Voodoo?!?! ...

Who believes in voodoo?

What you believe in exists; what you don't believe in doesn't.

Yes, but voodoo curses?

You could even see Christianity as a voodoo curse According to the Bible, people are born with guilt at birth for the sins caused by Adam and Eve and their apples. Humans are punished by having to live outside Paradise.

That's also a curse, a sort of voodoo curse. It depends on what you believe ...

Silence ...

Amen! ...

The whole family is convinced.

But who is still a virgin in our family? ...

...??? ...

Uncle Bob!!! He's a monk in a monastery in North Limburg.

He is certainly still a virgin.

Would he do it?

We'll go and ask him!

Grandson says he will try and organise it for the family.

He decides to visit Uncle Bob together with the Trokosi priest.

In the car on the way to Uncle Bob

drama ingredient: educational, current affairs



Grandson and Trokosi priest in car on motorway to a village in North Limburg.

On the way to Uncle Bob:-

Explanation of Trokosi by means of a dialogue:-

-

With the emphasis on possession, can a Human being be in the possession of another? There are also Dutch people who choose to be someone's slave, sex-slave in SM-games between people. Yes, but that's different. What's the difference, then? Dialogue develops towards the viewpoint of 'sons and daughters of Tro'.

Before the Christian monastery

They knock at the gates of a medieval monastery:

Banggg – Banggg – Banggg ...

We've come to ask if Uncle Bob could change to another monastery.

Can't be done! All family ties have been cut and you can't just leave a monastery! ...

Can he go on the basis of Christian faith that is transfer to another Christian monastery? Can he go if he becomes an evangelist to win souls for Christ?



Yes, that is possible.

Winning souls, working for God, that is always possible.

There is still a lot of work to be done in Africa, a country where the blacks are still killing each other, given the many wars there. So the Word of God can do a lot to help build up a decent life for the Africans.

In the Christian monastery

Uncle Bob asks the abbot for permission

Permission is given; He obtains special spiritual leave.

Grandson and voodoo priest arrange to meet again in Benin.

The Trokosi priest advises Uncle Bob and Grandson to travel via Ghana.



BLOCK II

- Ghana

drama ingredient: adventure, exotic

Uncle Bob, Grandson and "I" travel by ship to Africa.
 We arrive in the harbour of Accra, Ghana: this used to be the harbour for the Dutch slave trade.
 The journey continues on foot, by car, and bus.
 It is a search for the Ewe-ethnic people.
 (Beautiful scenery.)
 Voodoo priest's vision is that is usually the grandfathers who harm the family.

- Togo : safari-like surroundings: Forêt de Fazao National Park. *drama ingredient* :adventure and education

Uncle Bob, Grandson and "I" travel through the bush.
 Further explanation of the Trokosi system is offered.
 Trokosi exists as long as criminality does.
 It's not long before they reach their friend, the Trokosi priest, in Benin.

- Benin

drama ingredient: romantic, exotic



They knock at the gate of the monastery-palace:
Banggg – Banggg – Banggg ...

Grandson sends Uncle Bob in.



A "small" welcome ceremony has been organised by the Trokosi priest.

Bob suddenly realises that he is going to live in a harem

He tries to back out (*They never told me that!*)

With a bit of persuasion, his personal escort, the harem-trainer, Mama Kosi, takes him to the back of the building.

Far away, in the passage, Bob calls: *Don't forget me!!!*



BLOCK III

- Grandson back in the Netherlands *drama ingredient: spiritual, karma*

Grandson is rather sad. Isn't the Trokosi priest really a collector of Human beings? ...
The telephone is working again ...



It is his brother, who tells him that:

an enquiry has proved that the ice pebbles came from a manned spacecraft and that he has sued the Americans for damages.

Besides this, he received a small compensation from the insurance and he is doing fine!

The rest of the family is also doing well: the son is busy studying. His sister's cancer has "just" disappeared.

His wife had paid great attention to the grandson.
And his sister had met a millionaire!
Everybody is happy again! Uncle Bob has done good
curse has been lifted.

Only... Grandson is unhappy.

He thinks about the fact that such a good man as Uncle
offered himself up
and is now in Hell because he was a convinced monk
harem
instead of a monastery.



work and the

Bob has

and is now in a

The telephone rings again:

it is Grandson's boss, telling him that he has been promoted and is to go and lead a franchising project for an NGO in Africa.

He is going to work in development co-operation in West-Nigeria.

BLOCK IV

Grandson in West-Nigeria

drama ingredient: horror, samsara, current affairs

Grandson sees Chinese builders at work (dialogue on art. 18 of the Charter of the Universal Declaration of Human Rights)



Grandson gets a lift from American missionaries whose work it is to buy slaves their freedom (dialogue on art. 4 as written in the Charter of the Universal Declaration of Human Rights).

Grandson witnesses traditional slavery by ignorant and incapable Trokosi priests.

They are power-mad. Driven by greed, they make their slaves work very hard. The Mafia is also involved.

The local people see the Trokosi as 'bad luck'.

The missionaries free the slaves by buying them.

Grandson becomes depressed at the idea that his dear Uncle awaits a similar fate. He decides to free his uncle, possibly with the help of professionals. He hires a specialised organisation with experience in releasing kidnapped people in Iraq, Colombia and Afghanistan.



Grandson travels to Benin *drama ingredient: thrilling, educational, current affairs*

During his car journey through West-Nigeria, Grandson comes up against obstacles in the form of criminality. Many organised crime-gangs misuse voodoo.

But Grandson also sees how the Trokosi law-system works and how the Sharia works and how the government system works.

At the monastery where Uncle Bob is

Grandson knocks at the gate of the monastery-palace:

Banggg – Banggg – Banggg ...

Grandson asks to speak to his Uncle Bob but the Trokosi priest does not give him permission.

Drama ingredient: action



Then Grandson gives the sign: the commando-professionals come in to action.

Hard, quick, effective and resolute, the guardians of the harem have no chance.

Had it not been that Grandson shouts, NON-LETHAL, the monastery would have been greatly depleted.

Uncle Bob is safe again.

Uncle Bob is angry

drama ingredient: samsara, horror

Angry? No! Wrathful!!!,

How could Grandson even think of robbing him of his freedom?

He wants to go back to the harem, not stay in Holland.

Are you no longer a virgin then?

Not a virgin?

What are you talking about?

I swore to God that I would go through life without sex and preach His Word, and spread the Holy Spirit and His message. And you come and disturb this life.

Who do you think you are? A Dutchman ...

You'd better become a World Citizen very quickly then. I

t's stupid to rob people of their freedom! And now I want to go back!

Back in the monastery/the harem

drama ingredient: spiritual, educational, exotic

Uncle Bob tells Grandson what he learned from his trainer (the woman who took him and supervised him in the harem – Mama Kosi.

Uncle Bob tells about his life in the harem, his freedom and his chance to promote Jesus' message to the Trokosi priest and all the Trokosi. He is more than happy in the harem. There are so many advantages for him there.

Uncle Bob has become a counsellor to the Trokosi priest: the most important advisor behind the scenes.

And he is doing very good work! Working towards a just community, working on social justice, banning organised crime, etc



Uncle Bob tells of the Trokosi system of education, showing his training in wisdom (knowledge about compassion and happiness), his knowledge of the manners of a nobleman, he shows his grandson a true feast; he shows him his new family.

The Trokosi appear to earn great respect; they have influence on politics, trade and the economy and do all this without payment for the development of the country, all this at the orders of their owner, the Trokosi priest.

Uncle Bob wishes for nothing better than to stay with his new family.

In all freedom, he chooses to be a Trokosi.

He definitely does not want to give up his life in this harem.

His decision is not in the slightest degree influenced by sex, neither is his decision to remain a Trokosi. Physically he is still a virgin, an example of a respected Trokosi and spiritually very wise. In the enormous pool of earthly decay, he helps the Trokosi priest with his judgements.

TACTICAL STORY-LINE:

EVALUATION: Ext./day, cemetery *drama ingredient: romantic, educational*

It is by now clear that this whole story is a dialogue between Grandson and "I" (grandfather), taking place in the cemetery, where grandfather and grandmother are buried next to each other. The dialogue is between Grandson and the spirit of "I", as if it were Grandson talking to him. Grandson reports to his grandfather about how the family is getting on. When Grandson leaves the grave, "I" concludes that justice has no limits, even if limits are embedded as absolute in article 4 of the Charter of the Universal Declaration of Human Rights. There are not many cases that go beyond the limitations of Human Rights, but Trokosi is one of them, sometimes.

Debate: Universalism of human rights and cultural relativism

***Human Rights are not absolute, but relative.
Even in the case of slavery.***

Amsterdam, 14 mei 2008.

CASTING INTERNATIONAL

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Slavery

Article 6

'The act of enslaving another person or of inducing another person to give himself or a person dependent upon him into slavery, or of attempting these acts, or being accessory thereto, or being a party to a conspiracy to accomplish any such acts, shall be a criminal offence under the laws of the States Parties to this Convention and persons convicted thereof shall be liable to punishment'.

General definition of Slavery

Article 7 (a) "Slavery" means, as defined in the Slavery Convention of 1926, the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised, and "Slave" means a person in such condition or status.

'Subject to the provisions of the introductory paragraph of article I of this Convention, the provisions of paragraph 1 of the present article shall also apply to the act of inducing another person to place himself or a person dependent upon him into the servile status resulting from any of the institutions or practices mentioned in article 1, to any attempt to perform such acts, to being accessory thereto, and to being a party to a conspiracy to accomplish any such acts.

In addition to the above international Article, the 1992 Constitution of Ghana outlaws slavery. Article 16(1) reads 'No person shall be held in slavery or servitude'. This article has taking into account the already existing internationally recognized definition of slavery. The article has to be read and interpreted jointly with the article 6&7 above

Essential lesson; Human rights articles are not arranged according ranks. One article is not superior to the other.