



Art by Zulu Soul

June 2018

Okasamafo

The communicator

Akwaaba

In this edition, our focus is community. How do we define our Akan community? What are the elements of our community? How do we strengthen our community? What do we really know about the members of our community? Should we/how do we expand our community? If you have some ideas, you can direct them to kwesi-moa@optonline.com or yakosua@hotmail.com. We look forward to hearing from you.

Akom Kese 2018

August 3–5

Double Tree by Hilton, Wilmington

Wilmington, DE

Register at www.akancenter.org



Nkɔnsɔnkɔnsɔn

A chain or a link

Symbol of unity, responsibility, interdependence, brotherhood and cooperation.

AKAN COMMUNITY

NANA AMADOMA BEDIAKO

NANA ASUO GYEBI JKOMFO, CHILDBIRTH PROFESSIONAL

The theme for this month's newsletter is "Community". I find it interesting that the word "Unity" is a part of that word. "Abusia Baako, Mogya Nso Baako - One family, one blood". This is a concept that the late Nana Yao Opare I taught us. I just watched the video of the town hall from the Akom Kese 2017. Nana Esi Ayisi Dinizulu asked, "What is our common cause?" She said, "It is important that we work together and support one another." Nana Kwesi Agyeman said, "We have an obligation to do more." These were some of the ideas that were expressed about how to maintain Akan culture in America for the next fifty years.

Nana Adzua D. Opare spoke about the Akan rites of passage that were established in the United States by the late Nana Yao Opare Dinizulu I. The Edin Toa or Naming Ceremony is the first rite. At this ceremony a child receives a traditional Akan name. We witness the naming of a child as a community. More importantly we accept the responsibility to help to "raise" that child. The proverb: "It takes a village to raise a child" is from the Akan people. The name a person is given is very powerful. It is a form of resistance against a system that strives to subjugate us and alienate us from our traditional culture. It is through language that traditional values are transmitted and language is one of the first things a colonizer will try to eliminate. If you were not born into the culture you can still embrace a traditional Akan name, in the language of

your ancestors.

The Ye Goro Bra or Puberty Rites is the next rite of passage in the life of an Akan child. It is necessary for adolescents to learn what is expected of them within our society as they become adults. What values do we want to emphasize before these young people becomes parents? How can we honor them and celebrate them as they move into adulthood?

The Aweregye or Marriage Ceremony is another rite of passage. This is the union of two families, not just two people. Traditionally the families have been investigated to establish if the bride as well as the groom have been brought up to exhibit good character. What is the background of each person? What kind of family do they each come from? In order for our community to be strong we need to have strong families. Procreation is an expected outcome of marriage.

Finally, when a member of our community transitions out of life we have the Ayie or Funeral Rites. We believe that we must give the spirit of the deceased a good send off as he or she goes towards the land of the Nsamanfo or ancestors. There are rituals that are performed at different stages of that transition, for example, the forty day rites and the one year Ayie. It is our belief that our community is made up of the family members that we can see, as well as our ancestors and those who have not yet been born.

AKAN COMMUNITY

NANA AMADOMA BEDIAKO (CON'T)

One thing that was repeated during Akom Kese 2017 is that we must live the culture 24/7. A question that was asked is, "How do we act toward each other?" If we intend to have "The next 50 years", we need to take responsibility for our actions, particularly toward one another. The rites of passage give us insight into how our ancestors expect us to behave. How we maintain and support community is of the essence.



The Amma Court
okomfpanyin Nana Ama Ansa Atei's Okra
Da Celebration 2012

NOTICE: DATE CHANGE

ONIPA ABUSIA'S
50th
ODWIRA CELEBRATION
SAVE THE DATE
OCTOBER 13, 2018
LIVE MUSIC, ENTERTAINMENT, VENDORS

INFO:
ONIPA ABUSIA INC.
171-32 LIBERTY AVENUE
JAMAICA, NY 11433
ONIPAABUSIA@HOTMAIL.COM
(347) 454-9026

ASASE YAA
CHILDREN'S ART CAMP
- 2018 -
JULY 2ND - AUGUST 10TH
8AM - 5PM

REGISTER TODAY!
AGES 4-13

REGISTRATION & TUITION
Registration - \$50 | Tuition - \$900
Pre-Payment Plan Available
Please Inquire Via Email about the Lunch Plan
6 PM Late Pick-Up Available Inquire Via Email

FOR MORE INFO:
PHONE
917-789-0563
EMAIL
aycac@asaseyaaent.org
WEBSITE
<http://www.asaseyaaent.org/summer-arts-camp.html>

Wu nim sa?

Did you know?

1. Nana Adade Kofi is a fierce Ashanti warrior who was called upon whenever the Ashanti had to go to war. He traveled to and stayed with the Fante people for a while in a town called Darampon. After some time, he finally settled in Larteh.
2. There is no letter "L" in the Twi language.
3. The reason greeting people with your left hand is considered disrespectful by the Akan is that the left hand is traditionally used for cleaning after using the bathroom.

Obi nnim a, obi kyere

If someone does not know, someone teaches.



What is Moringa?

By Nana Kodia Ababio

Moringa leaf, powder or liquid is supposed to be very powerful. When speaking to an herbalist, it was said, that this herb heals, diabetes. The leaf, powder or liquid helps to boost the immune system and prevent other diseases.



I was introduced to Moringa during a visit to Ghana in 2008. Moringa is a plant grown in many parts of Ghana as well as Nigeria. The Yoruba of Nigeria call it Ile or Ikwe Oyibo. An elder herbalist stated it contain high amounts of protein, vitamin A and B, calcium, iron and other minerals. This same herbalist stated that it boost the immune system and if taken as prescribed it prevent diseases.

The Different Ways to Use:

Add one teaspoon of the powder into all your meals.

Mix one-teaspoon powder with 1 tablespoon of honey and spread on bread.

Add one-teaspoon powder into 2 cups of boiling water to prepare a tea.

Add one-teaspoon powder to children's food.

If using the fresh leaf, add to boiling water and let it steep for a couple of hours.

affide - plant

afuw - farm

nyin -to grow

hiyre - powder

eno - honey

nyarewa - disease

oyare - sick

aduruyefo - healer,
physician

te apow - to be well

WOKE

OKOMFOWA AKUA ANSAKA LESINA MARTIN

EDUCATOR, DANCER WITH FARAFINA KAN

The United States is more of a salad bowl than a melting pot. Every group of people is a different ingredient in the salad. They don't mix until they're tossed together, and even then, they retain their distinct appearances and flavors. With the necessity to identify and classify EVERYTHING, there are many categories and subgroups. As the individual identifies with one group or another, that person finds a sense of belonging.

European-Americans, Hispanic-Americans, and Asian-Americans, for example, can usually identify their home countries and associated cultures. Most often, they are raised in homes with families who teach and reinforce cultural norms from the home country, or motherland. Experiences in "mainstream" American culture often challenge traditional values, but with a strong foundation and the support of family and community, people can navigate the salad bowl fairly well. The tomatoes will get some juice on the lettuce and the cheese will stick to the cucumbers, but everyone knows who they are.

Due to the historical stripping of our direct ethnic lineages, African-Americans generally have a different experience. Many "Africanisms" have been retained, but much of our collective culture developed as a result of trauma. The image of who we are is marked with a history of racism - separation (from each other), dehu-

manization, criminalization, and a few other "-ations" that are imbedded in our psyche as a people. It is perpetuated by a cycle of generational transmission. Those caught in the cycle have not yet awakened to the reality that our story began not in slavery, but as the originators of humanity and civilization itself. One way of escaping the cycle of trauma has been to embrace our African heritage and to remain ever vigilant of the insidious ways in which the dominant culture affects our choices and behaviors. These folks are "woke".

There are many who find their calling and a sense of home when they identify with Africa. My first time on African soil solidified that exact feeling. At the same time, my identity is largely shaped by my immediate environment. Unfortunately, being "woke" has levels that venture far beyond knowledge of self. In an encounter with a zealot of Africanity circa Y2K, I was told that I was NOT from Detroit. He gave some linguistic correction (as zealots often do) regarding how I should identify myself. My response was that I am a product of the place in which I was raised, its customs and values. To deny that is to deny a major aspect of who I am.

For those of us who seek to fill the void like a motherless child, the intersections between Africa (which is frequently overgeneralized) and the American experience are many and wide-ranging. Some

WOKE

OKOMFOWA AKUA ANSA AKA LESINA MARTIN

are intentionally identified for the purpose of total detachment from America (though remaining on American soil, but that's a different article). Generally speaking, the journey has the goal of reclaiming that which was stolen, and removing, to some extent, the ideologies, behaviors, and values that represent assimilation.

How we navigate our path of escape varies from one woke individual to another, and most of us know (or *are*) someone on this scale:

Born Woke – This person was raised in an African-centered community (may be in the 3rd generation at this point) and knows plenty about what it means to be African. The family may generally adhere to “African values”. In terms of outward behavior, though, they may function in a similar way to above mentioned groups with regard to interaction with mainstream culture. They might have a corporate job, but will be the first to speak up if they sense racially motivated injustice. Also, they are almost always down for a discussion about the plight of our people at home and in the diaspora.

The Dabbler – This person has read one or more seminal texts about the Black experience, has been to a school or community org sponsored Kwanzaa program, and occasionally buys African-inspired clothes. He or she is proud to be African, but not quite sure what that means.

The Dreamer – For this person, Africa is a place of grandeur and glory. The Motherland is tantamount to heaven, and to speak ill of any people or customs of the continent is blasphemy. Never having travelled there he/she is unaware of the realities and intricate history of this diverse place (beyond Egypt and maybe

Mali). These folks tend to wear the biggest ankh jewelry and have the most adinkra tattoos, or vice versa. For them, Africa represents a wholesome state of mind and being. Seeking inner peace through meditation, along with detachment from the aspects of America that threaten to sully their existence are keys to enlightenment.

The Intellectual – This person is a repository of information about Africa. Quotes from famous African and African-American leaders and authors about the Black experience abound. DNA results are in, telling them what specific ethnic group(s) they come from. These are the ones most likely to have degrees in African or African-American Studies. Perhaps having travelled to the continent, they can out-African nearly any African, and will likely judge others accordingly. Fortunately, there are also those in this group who choose to teach in their communities in hopes of sparking a love for Africa in the hearts of others.

The Ex-Pat – This person walks the talk. Life experience is the way to go. Having visited many parts of Africa, even to the point of relocation, this person is well-versed in the historical and contemporary cultural experiences of many of the people he or she has encountered. In a room full of dabblers, dreamers, and intellectuals, the ex-pat (just making one of a few annual visits to see family) can't wait to go back home.

By no means is this list all-inclusive. Regardless of where one exists on the wokeness scale, the key is that he or she is aware and seeking understanding of who we are as a people. Identity, though, is much more than origin. It is a combination of the experiences of this lifetime with what came before. Live well, mind your business, and stay woke.

Up Coming Events:

DC/MD

June 3, 9:00 - 3:00 Community Healing Circle and Akom. Hosted by Circle of Light Society. See flyer.

June 9, 3pm, Nana Asuo Gyebi Festival. Hosted by Spirit Central. See flyer.

NY/NJ

June 17, 2 pm – 6 pm,
Father' Day Fish , Onipa Abusia Contact 347-455-6891.

July 1, 4pm 29th Annual Nana Asuo Gyebi Festival. Hosted by Obaatanpa N'Abosumfie at the International African Arts Festival. See flyer

July 2 - August 10 Asase Yaa Children's Art Camp, Brooklyn, NY. See flyer

July 21 Health and Wellness Fair. Call for details 347-743-9482 or email funmimataley2016@gmail.com

July 30 - August 5 Drum Love Musical Retreat. Hosted by Asase Yaa . See flyer. Contact Kwesi Nkromah (718) 926-5421

Dewuru bo pa pa ne yo

Special announcements

Congratulations to all of the graduates of the Class of 2018! **Mbo!Mbo! Mbo!**

Okomfo Nana Efi Nsia Asantewaa and Nana Kwame Pɛbi Date I will escort Afrikans in the diaspora on Nana Efi's 20th year anniversary of the Sankofa Journey to Ghana, West Africa July 13 – 23, 2018. For more information, visit: https://youtu.be/a0BD-8_fUp4

Online Twi Classes

Nana Kwame Pɛbi Date I (Obadele Kambon) continues to teach Twi, Yoruba and other Afrikan languages online at www.abibtumikasa.com.

Congratulations to Nyame Dua Abusua and Nana Afia Nson Bonsu on the graduation of Okomfo Baakan Fofie S. Akoto .



A poster for the Father's Day Fish Fry fundraiser. The background is a collage of images showing fried fish and chicken. The text reads: "ONIPA ABUSIA PRESENTS FATHER'S DAY FISH FRY SUNDAY JUNE 17 2018 2 PM - 6PM *FUNDRAISER* ONIPA ABUSIA 171-32 LIBERTY AVE REAR ENTRANCE JAMAICA, NY 11433 347-454-9026 INFO@ONIPA-ABUSIA.ORG ONIPA-ABUSIA.ORG". There is an Eventbrite logo and a price tag of \$25.



UPCOMING EVENTS

GREETINGS@TEMPLEOFNYAME.ORG | 202.725.8355
15 KENNEDY ST NW, WDC | TEMPLEOFNYAME.ORG
EVENT INFO: TEMPLEOFNYAME.ORG/CALENDAR



MAY 27

SPRING RITES CELEBRATION

Planting ritual to attune to the forces that give life, harmony, balance, and peace within the universe.

ORISA FESTIVAL COMMUNITY DAY

Yearly renewal and offering, to tie us to the cycle of the seasons and honor the Orisa with prayer, song, and dance.

JUL 29



SEP 16

WATER RITUAL & APPRECIATION DAY (A DAY OF HEALING)

Friends and family day with a special ritual by the water, and a bonding ritual.

ANNUAL ODWIRA/ ANCESTRAL AKOM

Be renewed by our ancestors and better able to cope with today's challenges and tomorrow's possibilities.

DEC 9



JOIN US FOR SUNDAY SERVICES AT 10AM

Weekly meditation and an African ceremony to God Almighty.

 [TEMPLEOFNYAME.ORG/SUBSCRIBE](mailto:greetings@templeofnyame.org)

 [TEMPLE OF NYAME](https://www.facebook.com/templeofnyame)

SPiRiT CENTRAL

INVITES THE AFRICAN SPIRITUAL COMMUNITY

TO

OKOMFO KOFI ANAN KYEREMATIN'S
4TH NANA ASUO GYEBI FESTIVAL

APPROVED BY

NANA YIRENKYI OPARE GYEBI I

Okomfohene of the Nana Asuo Gyebi Shrine / Larteh, Ghana



Saturday, June 9, 2018
4:00 PM - 9:00 PM

4305 Lawrence Street
Brentwood, MD 20722 (ACAS)

GIFTS FOR THE SPIRITS ARE GREATLY APPRECIATED

SCHAPPS, WHITE HORSE SCOTCH, GIN, POWDER,
FLORIDA WATER, WHITE CLOTH, AND GOOD WILL OFFERINGS

TRADITIONAL AFRICAN FOOD WILL BE SERVED AT THE END OF AKOM





IF YOU ARE COMING WITH A GROUP, PLEASE RSVP WITH YOUR SHRINE OR TEMPLE NAME, CONTACT PERSON,
AND NUMBER OF PEOPLE IN YOUR GROUP TO MALANDELA ZULU AT (240) 565-7486.

With blessings from *Okomfohemma Nana Oparebea Bekoe*

Okomfpanyin Nana Serwaa Oparebea of the Circle of Light Society

Invite Family, Friends and Guest to a Community Healing Circle and AKOM

We will REMEMBER, and FORGIVE those Africans who enslaved Africans during the Middle Passage. Through sacred healing ritual, we seek to let go and move forward in our lives, planting seeds to design personal goals that inspire us to walk with honor.

<p>We Will REMEMBER the 'Lost Tribes of Africa' enslaved during the Middle Passage.</p>  <p>Odo Nyera Fie Kwan "Love never loses its way home" Symbol carries with it the medicine of enduring love, divine love, faithfulness.</p>	<p>We Will FORGIVE through libation and prayer.</p>  <p>Akoma "The heart" Symbol of patience and tolerance.</p>	<p>We Will HEAL using a spiritual bath, a meditation along the Anacostia River, and a seed planting ritual.</p>  <p>Lotus Symbolic of purity of the body, speech, and mind.</p>	<p>We Will HONOR "Each time a person walks their path, it makes it easier for others to follow."</p>  <p>Butterfly Symbolizes soul transformation, prosperity, joy, good fortune and honor.</p>
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DATE: 3 JUNE 2018

LOCATION: 3000 BUNKER HILL RD MT RAINIER, MD 20712

TIME: 9AM - 2PM

Departure for BOAT 10 AM - SHARP 12 pm return

We give HONOR by remembering and practicing our ancient traditional spiritual religions. We give thanks to the sacred order of AKOM: Calling on Nyame, the Abosom, Deities and Nsamanfo for healing and assistance in our lives.

Meditation Boat ride has a limited seating of 30 people. First to come on 3 June 2018 to sign up gets seated, there will be a libation on the bank of the river prior to boarding. TIME IS ESSENTIAL!

Please wear light or white clothing to this event.
Suggested Offerings: Florida Water, Gordons Gin, White Horse Scotch, Rum, Talcum Powder and Monetary Donations accepted.

Thank you, Okomfo Serwaa - 240-413-0630,

Email: Feelinspirit@aol.com

OBAATANPA House of Hope International & Akan Spiritual United Order, A.S.U.O

OBAATANPA N'ABOSUMFIE
Presiding Priestess: Nana Okomfo Baakan Okukurapon Yirenkyiwa
Proudly presents

*The 29th Annual Nana Asuo Gyebi Festival
Nyahye Akomkunkunsi*

Sunday, July 1st 2018
4pm

at the
47th International African Arts Festival
Commodore Barry Park
Park & Flushing Avenue
DUMBO Brooklyn, New York
Tennis & Basketball Court Area

Nana Asuo Gyebi is an ancient Akan river diety (obosum) who is the Healer and Protector of the Nana Akonedi Shrine of Kubease, Larteh in Ghana, West Africa. Nana Asuo Gyebi is compassionate, patient, loving, and just. He cuts away the problems we face in life, and helps us to see our life path more clearly. Come celebrate and receive his blessings!

Accepted Offerings: Gordon's Gin, White Horse Scotch, Florida Water, White or African Print Cloth, White 7-Day Candles, Fruit, Roasted Peanuts, Spring Water, Money, and Personal Gifts.

For further information call Nana Baakan @ (718) 230-4997 or email obaatanpahouseofhope@gmail.com

May the Blessings of Onyame, the Abosum, and Nsamanfo be Upon You!

This is an outdoor event, so please bring a blanket or folding chair to sit on. Seating will be reserved for priests, chiefs, elders, and special invited guests.

Come early to enjoy the IAAF cultural entertainment, vendors, and food before the Akom!


This event is sponsored by OBAATANPA House of Hope, Supported by ASUO, and ICACA-Ghana

Drumsongs Productions, Inc.
presents
Traditional African Drum Carving Workshops

At the Onipa Abusia Cultural Center
Located at 171-32 Liberty Ave.,
Jamaica, NY 11433

Saturdays, June 9,16,23,30 2018
July 7,14,21,28 2018
August 4,11,18, 2018
September 1,8,15,22,29, 2018
Times: 11:00 AM - 3:00 PM

Call 347-849-5955 or email kmdente@aol.com
for more information and to register
**Dates subject to change



Inspire, Transform, Create!

This project is made possible with funds from the Special Arts Program of the New York State Council on the Arts with the support of Governor Andrew Cuomo and the New York State Legislature.



"CREATE ART, LOVE CULTURE"

ASASE YAA CULTURAL ARTS FOUNDATION

Presents

THE DRUM LOVE MUSICAL RETREAT

Join us for a week long musical retreat. Immerse yourself in the positive framework of musical expression. Live and express yourself as a professional musician. Learn to be free to allow your creativity to manifest. Learn life skills, character development, drumming (drum repair, drum arrangement, and drum talk), cooking, yoga, meditation, self-sufficiency, and dancing.

Join Us As We Give, Receive, Share, and Be DRUM LOVE



July 30th- August 5th

Harrisburg, Pennsylvania

\$1200 Participation Fee

For an additional \$150 you can receive your own professional Djembe ready to play.

Contact us at 929-282-2563 for booking.

**Payment plans are accepted.

**Vegetarian Meals available upon request.
Advanced Notice Required.



Sample Schedule

6am-7am	Drum Yoga
7am-8am	Drum Fitness
8am-9am	Drum Cleanse
9am-10am	Drummers Feast
10am-11am	Drum Trail's (Nature Walk)
11am-12pm	Drum Repair
12pm-1pm	Drum Talk
1pm-2pm	Drummers Feast
2pm-3pm	Music in the Kitchen
3pm-4pm	Dance
4pm-5pm	Drum Arrangement
5pm-6pm	GPS to Artistry
6pm-7pm	Drummers Feast
7pm-8pm	Free time/ Family Calls
8pm-9pm	Drummers Bonfire
9pm-10pm	Showers and Lights Out