



March 2019

# *Ɔkasamafo*

The communicator

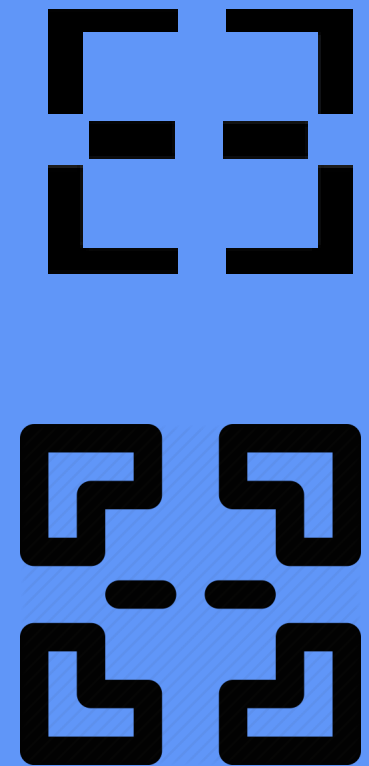
## *Akwaaba*

Mo! Mo! Mo! Congratulations! With this edition, we celebrate one year of sharing information from and about our Akan community here in this country. Meda ase piiiii to all of you for your contributions, well wishes and abundant support for this project. Please do continue to share your thoughts, suggestions, concerns, and stories with us via email and/or our FB page Akom Kese. We look forward to hearing from you.

ƆKɔmfo Akosua Baakan

*Woforo Dua Pa A*

*Support, Cooperation &  
Encouragement*





# **AKOM KESE 2019**

**August 2nd - 4th, 2019  
DoubleTree by Hilton Hotel  
Wilmington**

**4727 Concord Pike  
Wilmington, DE 19803  
302.476.6000**

**For special room rates, use group name  
"Akom Kесе Retreat"**

**For additional details, contact:**

okomfo Kwesi Amoa 347.455.6891  
okomfo Akosua Baakan yakosua@hotmail.com

The Akom Kесе Planning Committee is a 501c3 organization. All donations are welcome and tax-exempt.

**All ages are  
welcome**

**Registration open  
now**

**\$100 General  
\$50 Children (13 and under)**

**Registration includes breakfast  
(Saturday and Sunday) and Lunch  
(Saturday)**

**Vendors welcome**

**To register, visit  
[www.AkanCenter.org](http://www.AkanCenter.org)**

- FEATURING :**
- ◇ **Town Hall Meeting**
  - ◇ **okomfo Meeting**
  - ◇ **Children's Corner**
  - ◇ **Akan protocol**
  - ◇ **Asafo Company**
  - ◇ **Akan Women**
  - ◇ **Akom Songs & Dances**
  - ◇ **Akom**

# Women as Priestesses

Reprinted with permission of NANA DUKU MANKOSA· From Ghana Traditional Culture FB Group

In the activities connected with the worship of the deities, there is in Akan, a very highly developed tradition of priesthood. Individuals do not become priests by their own choice; the initiative rests entirely with the deities. Each candidate therefore receives a call to the priesthood. For this reason, a person cannot independently work his or her way into the priesthood. We now consider some specific roles of women in Akan/Africa traditional Religions

### Women as Priestesses

The priesthood, which is a highly respected office in Akan societies, is open to both men and women. As a rule they are formally trained and commissioned after receiving the call. Spirit possession usually indicates a call. It is the duty of the priest who has received special training, to serve as an intermediary between the divinity and the devotees and she/he is often called upon to perform rituals and ceremonies. Her/his function however, is not restricted to religious matters alone, for every aspect of human life is a concern of hers/his. The training therefore includes instructions in the laws, taboos, dances, songs and the idiosyncrasies of the divinities, as well as general priestly duties. The initiate also acquires knowledge of herbs and roots and other medical values of the environment. There is also training in tra-

ditional methods of psychiatry. The priests and priestesses fulfill their obligations as intermediaries between their people and the spirit world.

Women like men, also train hard to become traditional doctors, healers, or herbalists. They are often wrongly described as witch doctors. 'These are well trained in the traditional medical practice, psychology and psychiatry and symbolize the hopes of their society; hopes of good health, protection and security from evil forces, prosperity and good fortune, and ritual cleansing when harm or impurities have been contracted.'

### Women as Traditional Doctors

In general, women practice as mediums and diviners. Through mediums and diviners spiritual beings make their wishes known to human beings. They relay messages from the other world and also reveal the secrets of the past, present and the future when their deities possess them. People resort to them freely for both private and public consultation and when in crisis or stress. Like the traditional doctors, they are regarded as friends of their community. They play the role of counselors, judges, advisors, fortune-tellers and Every village in Africa has a medicine-man or woman within

reach. As friends of the community they are accessible to everybody and at all time. They are concerned first and foremost with disease, sickness and misfortune which in the Akan experience are caused by mystical forces.

The traditional healer has therefore to diagnose the nature of the disease, discover the cause of the sickness and apply the right treatment, together with a means of preventing its re-occurrence. Here, both physical and spiritual methods are applied to assure the sufferer of good health. Furthermore, they protect people from witchcraft and sorcery by supplying charms and other medications. It is important to note that many diseases especially those related to mental disorders which cannot be cured in the modern hospitals are being treated in the homes of these traditional healers.

### **Women as Mediums and Diviners**

In general, women practice as mediums and diviners. Through mediums and diviners spiritual beings make their wishes known to human beings. They relay messages from the other world and also reveal the secrets of the past, present and the future when their deities possess

them. People resort to them freely for both private and public consultation and when in crisis or stress. Like the traditional doctors, they are regarded as friends of their community. They play the role of counselors, judges, advisors, fortune-tellers and revealers of secrets. They are highly respected in the community and cannot be described as “inspired auxiliaries.”

Much has been said to suggest that the participation of women in Akan/African religion is adequate. It has also been suggested that equality as a concept cannot be applied to Akan/African culture, since role differentiations in Akan/Africa are clear and are not meant to be valued hierarchically. Although it is true that, in Akan custom, women are in charge of shrines and cultic centers, it is also observable that there are more women in the secondary roles of mediums and cultic dancers than there are women who serve as high priests of shrines or as healers. Even more obvious is the fact that more women than men are clients of the divinities of the cults. These can be explained by the fact that traditional taboos associated with menstruation exclude women from sacred roles.

Questions? Comments? Concerns? Feel free to continue this discussion in our Akom Kese group (FB). We look forward to hearing from you.

[www.eventbrite.com/e/soul-journey-hands-on-spirituality-facebook-live-workshop-tickets-55122533983](http://www.eventbrite.com/e/soul-journey-hands-on-spirituality-facebook-live-workshop-tickets-55122533983)

# LIVE SOUL JOURNEY HANDS-ON SPIRITUALITY WORKSHOP

\* ENJOY FROM THE COMFORT OF YOUR OWN HOME !!!

REGISTER ON EVENTBRITE

LOOKING TO UNDERSTAND  
AFRICAN CULTURAL SYSTEMS?

LOOKING FOR  
SPIRITUAL INSIGHT?

RELEASING  
EMOTIONAL TRAUMA?

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Soul Journey

Hosted  
on Facebook  
Live

Use Discount  
Code

For 15% Off:  
ASUO2019

\*Live Classes Starting in March 2019\*

Sp Adobe Spark

## Up Coming Events:

DC/MD

**March 30**, 3 pm Community Last Rites Service for Wofa Kwasi Odaaku. See flyer.

**April 13**, 5 pm, Nana Asuo Gyebi Festival. Hosted by ɔkɔmfo Akosua Baakan. See flyer.

**May 4**, 12 pm, Ayi Kese for Abusuapayin Kwasi Agyiri Richardson, Hosted by Akan Spiritual United Order (A.S.U.O). See flyer

**May 4**, 7 pm, Nana Asuo Gyebi Festival. Hosted by Akan Spiritual United Order(A.S.U.O) . See flyer.

**May 18**, 4 pm, Birthday and Award Celebration for Dr. M. Osafo Yaw Dixon. Hosted by Akan Spiritual United Order (A.S.U.O). See flyer.

# *Dewuru bo pa pa ne yo*

Special announcements



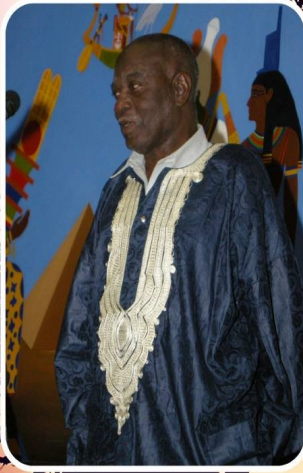
Gathering of the Top, Nana Akonedi House, and Bottom, Nana Asuo Gyebi House, organized by Nana Baakan Okukuranpon Yirenkyiwa during the Wednesday celebration of Nana Opara-bea and Nana Asuo Gyebi during the 2019 Nana Asuo Gyebi Yam Festival in Larteh, Kubease, Ghana. Special thanks to Nana ɔkɔmfopanyin Afowaa Barkang and the entire Nana Asuo Gyebi Shrine family for their support.

Congratulations to Nana ɔkɔmfohene Yaw Yirenkyi Gyebi Lar-bi I and Nana ɔkɔmfohema Amaoba Botwe I, and all those who donated, on another successful Nana Asuo Gyebi Festival.

# *Dewuru bo pa pa ne yo*

Special announcements

## **LAST RITES FOR WOFA KWASI ODAAKU**



### **Community Funeral Service**

Saturday, March 30, 2019 at 3 PM  
Roots Public Charter School  
15 Kennedy St. NW, Washington, DC

**Opanin pa ye na.**  
*A good elder is rare.*

**DONATIONS REQUESTED at [bit.ly/wofarites330donation](https://bit.ly/wofarites330donation)**  
To send a check or make a non-monetary donation, call 202.359.6462

*Praye, se woyi baako a na ebu; wokabomu a emmu.*

When you remove one broomstick it breaks but when you put them together they do not break.

# *Wu nim sa?*

Did you know?

## **Asase Yaa— Our Great Mother**

For the Akan, Asase Yaa is Mother Earth, the earth goddess of fertility and the upholder of truth. When a member of an Akan clan wants to prove his credibility, he touches his lips to the soil. Another tradition holds that because Thursday is reserved as Asase Yaa's day, the Akan generally abstain from tilling the land on that day.



Among the Akan, our “Top Lapa” is much more than an extra layer of clothing. It symbolizes a woman’s status in the community; wife, mother, *ɔkɔmfo*, etc. Last year on our Akom Kese (FB) page, we listed the different uses for the wonder that is the “Top Lapa.” This is what we came up with. If you can think of more, feel free to continue the discussion:

- \* Night gowns
- \* Baby carrier
- \* Blanket
- \* Shawl
- \* Head tied
- \* Bag
- \* Sleeping mat
- \* Curtain
- \* Fan
- \* Towel/wash cloth
- \* Tissues
- \* Umbrella
- \* Tent
- \* Herbal medicine pouch
- \* Top
- \* Sundress
- \* Key holder



## Post Partum Village By Akua Mirci

Bringing a child into the world is one of the most unselfish things a woman might do. It is our responsibility as a community to care for the women that have recently added to our population.

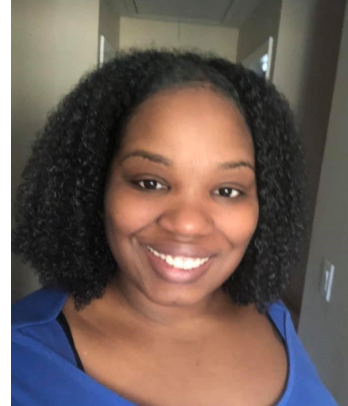
Akans in the United States have made a decision to live outside of the system designed to destroy us. We have been called to restore the culture; to be first and pure. Akan mothers have the important role of being the portal for spiritual beings to manifest physically in the name of destiny. Without the sacrifices of these women our community dies; and whatever we have planned will not come to fruition. No woman in our community should be left unsupported in her postpartum period as this is the time she is most vulnerable.

In this country after the baby is born the pregnancy is over and the mother won't see a doctor again for 6 weeks. For this reason it has been proposed that the Akan birth workers and women of the Akan Birthing Community come together and create a post partum village.

The people in the postpartum village know you and are aware of your needs because you are of them. They know that you have sacrificed yourself to carry and care for a new member of our community and they want to celebrate and care for you. They know your labor story; your complications and triumphs, they know how you are healing and where you need physical support. They are there to listen to you and believe you. They understand the depth of your discomfort whether it's physical mental or hormonal and they will help you recover.

The regular tasks will be giving a comforting and healing bath, nurturing with food that will support healing, providing warmth with swaddling blankets and herbal teas, closing the bones and the womb, and celebrating the woman for her job well done.

Although all woman need this service, as a community it is necessary for us to nurture our own.



Awoc - birth

Abusia - family

Boa - help, support

Mpotam - community

Tete - nurture



With permission of Abusia Panin Nana Kojo Ayesu  
Abredu Abrao and Nana Yaa Konadu

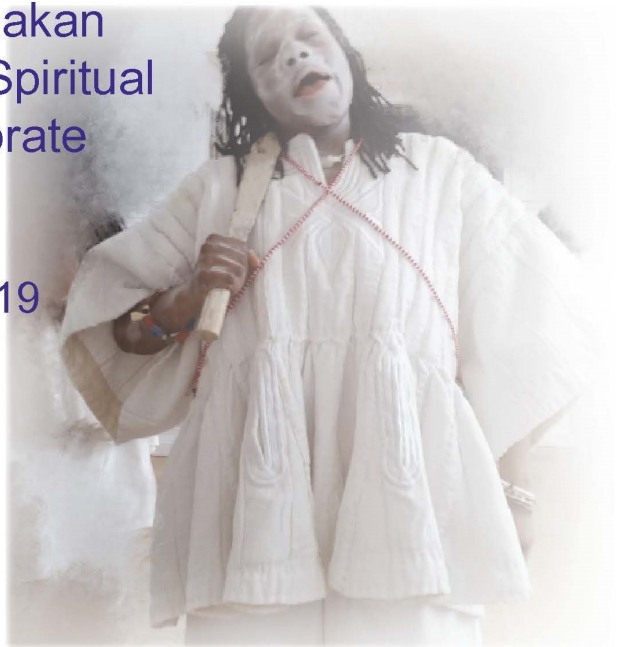
Supported by Ɔkɔmfɔhene Nana Yaw Yirenkyi  
Gyebi I and Spirit Central Bosumfie

Ɔkɔmfo Akosua Baakan  
invites the Afrikan Spiritual  
community to celebrate  
Nana Asuo Gyebi

Saturday April 13, 2019

5:00 pm - 10:00 pm

(ACAS)Adinkra Cultural  
Arts Studio  
3804 34th Street  
Mt. Rainier, MD 20712



Nana Asuo Gyebi is an ɔbosum from the Northern region of Ghana and serves as an ɔbrafo of the Nana Akonnedi Shrine of Larteh, Kubease. Nana Asuo Gyebi works to unravel confusion. He enjoys talking to people and loves to see people working toward a common goal.

Please come celebrate with song, dance, positive energy and love, and receive blessings of healing, and good fortune. Gifts of White Horse Scotch Whisky, white / Afrikan print cloth, white candles, powder, sika and love are welcome. Dinner will be served.

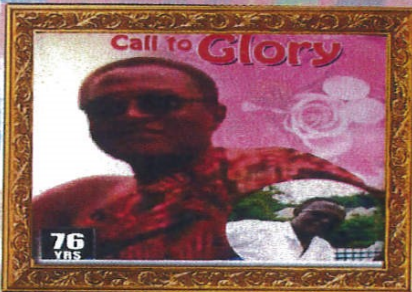
# AYI KESE

NANA ASUO GYEBI SHRINE

"ABURI"

LARTEH - KUBEASE  
WEST AFRICA

A GREAT TREE HAS FALLEN



*Special Guest:* DELEGATION FROM GHANA IN ATTENDANCE  
**THE LATE ABUSUAPAYIN KWASI AGYIRI RICHARDSON**

## ADDRESS:

**The Adinkra Cultural Arts Studio**

3804 34<sup>th</sup> Street

Mt. Rainier, MD. 20712

SATURDAY, May 4<sup>th</sup>, 2019

12:00pm – 6:00pm

GREETINGS OF FAMILY AND CONDOLENCES.  
PERFORMANCE AND COMMUNITY GATHERING

**DRESSCODE:** WHITE AND BLACK

**NB:** FUND RAISING FOR ROAD AND WATER "AKANDA" PROJECT ALL 3 DAYS

**ALL ARE WELCOME**

# Adwuma

## Resources

*“It takes a village to raise a child”*

*Train to become a DCNA International*

*Certified Birth Doula*

*with Amadoma Bediako of Eye Addom Childbirth Services*

*Day 1 Childbirth Education for Doulas*

*Days 2 and 3 Labor Support Doula Training*

*Akan Family Half – Price Special Only \$225.00*

*For more information email:*

*[doulatraining@gmail.com](mailto:doulatraining@gmail.com)*



These women-themed cloth pad sets are serving nothing short of divine feminine power! Made with 100% cotton woven by Sis Sharifa Bryan. Available on [Etsy.com/](https://www.etsy.com/) AgenosSweetThings



**AKAN SPIRITUAL UNITED ORDER  
(A.S.U.O)  
Nana Okomfohema Akua Amoabaa Botwe 1**



**PRESENTATION OF THE NEW AKOMFO  
GRADUATED IN GHANA**

&

**A FESTIVAL IN HONOR**

of

**NANA ASUO GYEBI**

On

**SATURDAY, May 4<sup>th</sup>, 2019  
The Adinkra Cultural Arts Studio  
3804 34<sup>th</sup> Street  
Mt. Rainier, MD. 20712  
7:00pm – 10:00pm**

**Attire**

Bright Colors/White; No Red or Black

The following gifts will be accepted:

*Gordon's Gin, Whitehorse Scotch Whisky,  
Florida Water, Palm Wine, Powder, Fruits, Peanuts, Candy, and Money.*

*"The Unification of the people comes from the understanding of the oneness of GOD"*

## SAVE THE DATE!!!

May 18, 2019

Greetings Nananom (Community Elders),  
you are cordially invited to

**Dr. M. Osafo Dixon**

(a.k.a., Nana Osafo Yaw)

### BIRTHDAY PARTY & AWARD CELEBRATION



#### Recognition/Award Ceremony for 20 Years of Service (Ghana, West-Africa)

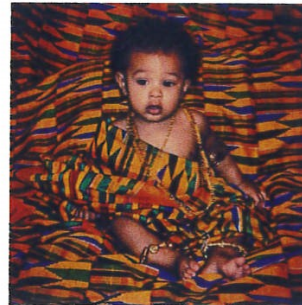
Over the past 20 years, Dr. M. Osafo Dixon has received training in herbal medicine, and dietary tinctures, as an Osafo-Herbalist. Nana Osafo Yaw (Dr. Dixon), has helped the Ghanaian community from the high-mountains to the Gold Coast of West-Africa; Jamaica; and, United States (1998-2018).

#TheGreatReturn  
#Ghana2020

SAVE: Party Date/Time: May 18, 2019 from 4PM-10PM (Laurel, Maryland).

Special Instructions... Theme: The Great  
Return. \*African Attire Affair\*

Colors: Kente Blue, Gold, Green.



- Field Stories and Pictures of Dr. Dixon's training visits to Ghana (4PM)
- Ghana Tour in "2020" of West-Africa (5PM)
- Water/Paved Roads Projects/Foods in Ghana (7PM)
- A Ghanaian delegation will be in attendance...(Recognition/Awards @8PM)
- DANCE PARTY (8PM-10PM)

#### **Robert Dipietro Community Center**

7901 Cypress Street,  
Laurel, Maryland 20707.

**Time:** 4pm-10pm

**Date:** May 18, 2019

*"You are never the same... You have done well; but, there is still more to do. The children are our future; and, they need to know the legacy. Go...and, return soon with more people, as the rains will still fall from above; and, the roosters will continue to crow, which tells us...that we are on the right path."*

*Nana Osafo Yaw Nkrumah (A.S.U.O.)*

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### Online Twi Classes

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



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Your Door Step***



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O  
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L  
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