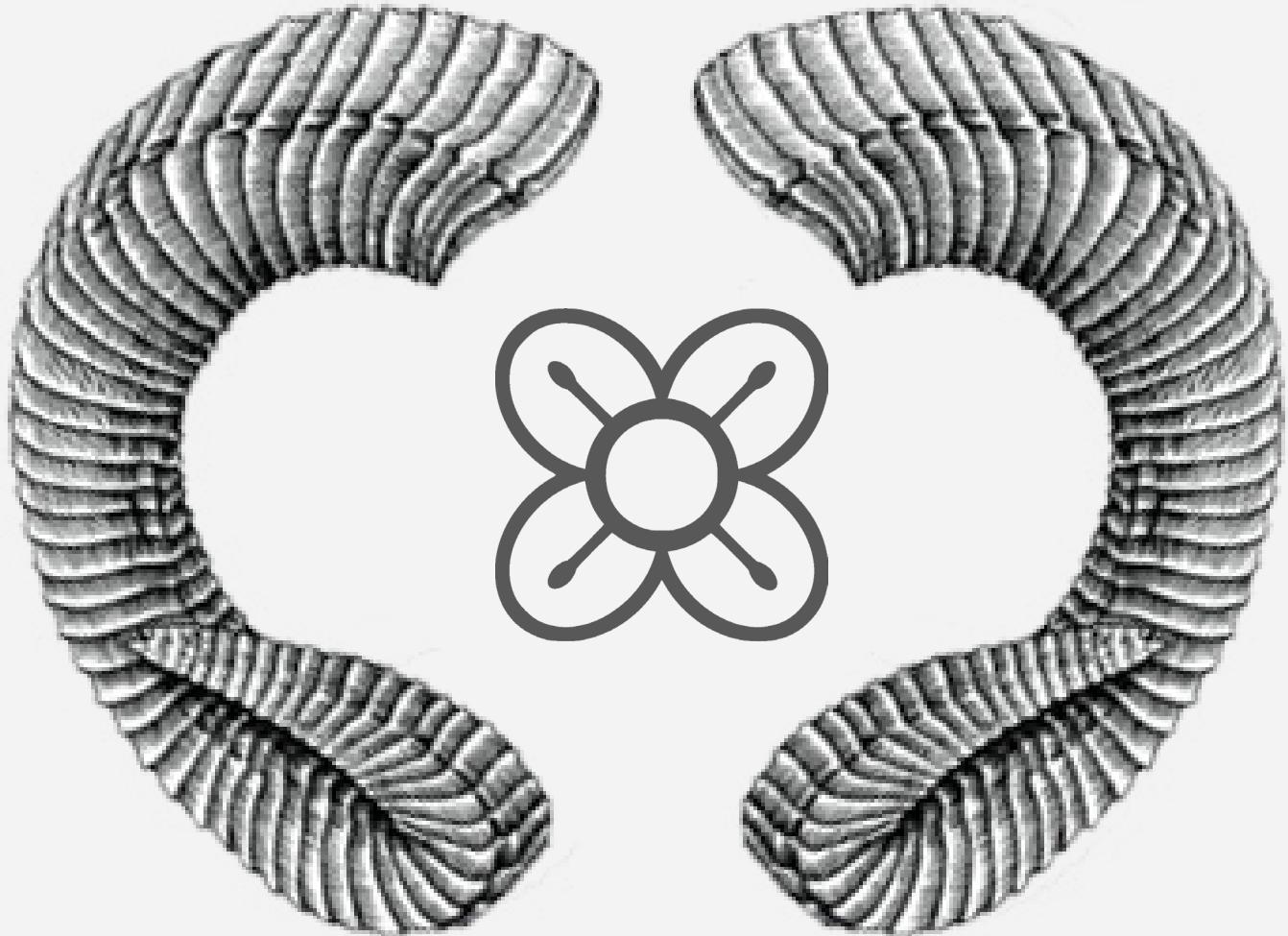


# THE HORN

Spring 2019



## Animulonyam

*Williams African Students Organization*

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# Message from the EDITORS

It's been a couple of years since the previous issue of The Horn has been published, and we feel honoured that we get to instrument this magazine as a small window into the wonderful work that WASO and all its affiliates have been doing this past year.

For this year's cover page, in keeping with the title of our magazine, we used literal horns in their metaphorical sense of being symbols of African strength and unity. They were also slightly askew and positioned such that they emulate a heart symbol, to speak to the willingness of Africa and its people to embrace those who are trying to reconnect and rekindle their connection to their African roots. The Adinkra symbol in the middle also urges this message of togetherness and unity among all in their shared humanity.

Thank you to everyone who helped make this all possible!

Daniel Woldegiorgis and Hafidh Hassan  
Chief Editors of The Horn 2019

## Editorial Team

**Editor-In-Chief: Daniel Woldegiorgis '20  
Hafidh Hassan '20**

# Presidents' Note

We would like to acknowledge the extraordinary work of our predecessors which laid the framework for our tenure as co-presidents of WASO. Each year, every new board has its own micro-goals that collectively further WASO's mission: to provide the avenue for African students and those interested in the African continent to gather and discuss issues pertinent to Africans, and to serve as a medium through which the larger campus community would be educated about the African continent, its culture, issues and triumphs.

Before assuming this role, WASO had undergone a transition which encouraged the active participation of first generation African students who were born in the US but whose parents are from the motherland. This had led to a cultural divide within the organization since some of the students felt that the differences in shared experiences made it difficult to interact freely with each other. Hence, one of our goals when we assumed leadership was to help bridge this gap by encouraging interactions through cookouts, workshops and other wholesome activities. This was a step in the positive direction but we are still far away from achieving the closely knit community WASO strives for. Achieving this goal was made harder by the lackadaisical attitude of upperclassmen, juniors and seniors especially, towards WASO activities – a trend in upperclassmen behavior which was also observed in other ABC groups on campus.

During our leadership, we were thrilled to witness and cultivate partnerships with other student groups on campus. This was achieved by increasing the number of event collaborations between WASO and other student organizations. These collaborations have mainly involved either supporting a group with funds, or by helping to advertise their events.

Lastly, the recent couple months have not been easy for WASO members. This is because of the recent tragedies that have happened in Africa. From the Ethiopian Airlines Crash where no one survived, the Cyclone crash in Zimbabwe, Mozambique, and Malawi; and the tragic bus accident in Ghana, these tragedies have reminded all WASO members of the precious value our lives. We continue to mourn with all WASO members, especially those who were directly affected by these incidents.

It is sad that our time as co-presidents has come to an end so quickly but we wish the new group of leaders the best in this arduous but fun endeavor.  
Stay strong! Stay proud! Stay blessed! Stay African!!

Papa Freduah Anderson '21 and Chrisppine Lwekza '21



Papa



Chrispine

## WASO BOARD 2018/19

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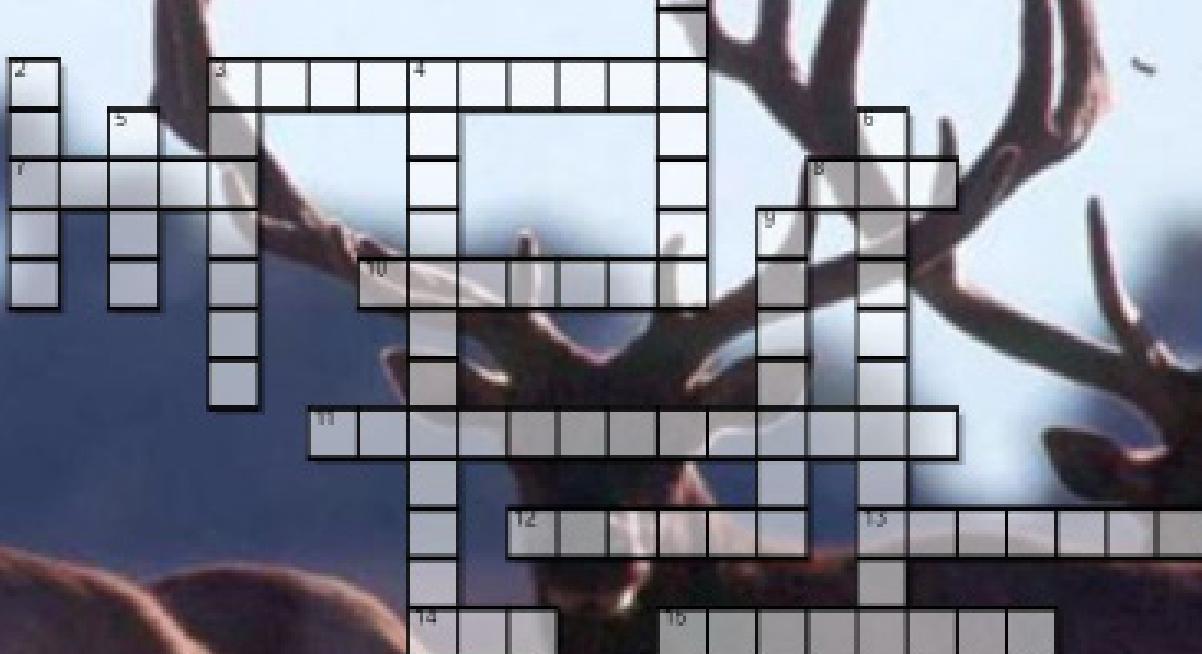
Communications: **Daniel Woldegiorgis '20  
Hafidh Hassan '20**

Events Coordinator: **Seynabou Diop '21**

# AfroMania

## know your continent: I

AFRI...CAN YOU GUESS?



### ACROSS

- 3 Smallest African country
- 7 First sub-Saharan African country to gain independence
- 8 Number of African countries crossed by the Equator
- 10 First point of European contact with Africa (unfortunately)
- 11 The world's largest gold reserves
- 12 Home to the source of the Nile
- 13 Largest African country
- 14 Number of island African Nations
- 15 Home to the lowest point in Africa (in terms of altitude)

### DOWN

- 1 Africa's enclave country
- 2 Largest African city
- 3 Most spoken language in Africa
- 4 Deadliest African mammal
- 5 African region commonly referred to as the "Garden of Eden" in archaeological circles
- 6 Highest mountain in Africa
- 9 Most populated African country

Puzzle by Michele Laker

# Seasons

By Ivana Onubogu '21

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My grandma arrived in the hours before the sun lights the skyline. It was late November and, as her taxi drove up, the cold tripped across my skin and jolted me from my sleepy stupor. The woman was small and heavy, face lined and downturned as she slammed the car door. Her left leg dragged behind, thunking heavy as I hefted her luggage up the few steps to my house. We didn't have enough beds, but we carved a space in the porch. She collapsed on the mattress between garden statues of the Last Supper and the AC unit. I watched her stomach fill and deflate until sun streamed through the blinds and drew me to bed.

At breakfast, my mom made something traditional for my grandma. She said that it would help her acclimate. I had never heard that word before. She said it was like waiting for the faucet water to go warm. My grandma ate mashed Yam with stew that smelled like tea. I picked Fruit Loops out of my bowl and redipped them into the milk, painstakingly mimicking my grandma's movements. On her way to wake my brother, my mom caught my eye and stared at my leaky fist. I finished my bowl in the porch, sitting on the AC unit across from Jesus and his disciples.

By spring, my grandma had begun planting seeds in the dry soil beside my house. She would spend hours bent over at the waist, hacking at the ground. I would sit on the

AC unit beside the disciples and watch her work through the porch window. I could hear her crackly singing filter through the window screen while she stabbed the air with open palms. She was singing to Chineke. Her arms glided through the air and I rocked to the silent song between her fingers.

Sometimes, my grandma talked to Chineke while she danced with Jesus and his disciples. I could hear the sound of her feet beating an uneven tempo on the porch tile. My mom told me that she limped because of an infected spider bite. She wore only long skirts and wraps. When she swung Jesus up to kiss him, I would crane my neck to catch a glimpse of her leg. There was never anything to see and Jesus would always swing down before I could investigate further.

She died 2 years after she came to America. It was autumn and the trees were losing their leaves. She died in the vegetable garden beside our house. I found her laying among the tomato vines and I almost thought she was sleeping. I called the police, then my mom, then lay down beside her, singing to Chineke. I imagined the statue of Jesus swinging down to lift her and kiss her still face. I kissed her and watched a single leaf drift to the pavement.

# Ante Mary's Adinkra is my Adinkra!

By Papa Freduah Anderson '21

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After my grandfather passed away when I was 5, my siblings and I started spending our Christmas breaks with my grandmother, Ante Mary. Every night during such vacations, right after dinner, we all sat in a circle with an oil lamp at the center as Ante Mary shared stories of either how some great Akan warrior had led our people to our present settlement or how 'Kwaku Ananse' (a popular character in Akan folklore) had been up to some mischief by outwitting other animals (I really loved these ones). We listened attentively until the lamp ran out and then we went to bed. Usually, before she began her stories, she would take out a piece of white cloth (about the size of a tablecloth) adorned with Adinkra and would explain the value of each symbol to us. Her stories emphasized the values taught by Adinkra. She encouraged us to apply these values in our daily lives. For instance, she would point to Kokuromote (Koh-k'roh-moh-TEE), which means 'thumb' in English, and explain to us that although the thumb is larger and looks different from the other four fingers, they work together to enable us grip things. Hence Kokuromote represents cooperation and we should learn to work together with other people to achieve common goals. These stories provided my first experience with Adinkra and by the time I was 11 years old, I knew more than 50 Adinkra, their meanings and applied most of them in my life.

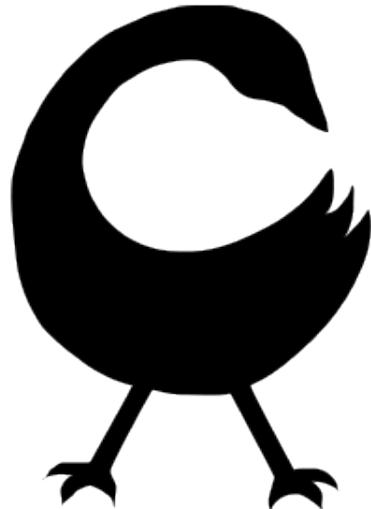
There is the "Dame-Dame" (DAH-meh DAH-meh), the "Gye-Nyame" (JEH-nih-ah-meh), the "Sesa wo Suban" (seh-Sah woh soo-baign) and over four hundred others. These are names of some "Adinkra" (UH-deen-krah), which refer to visual symbols used extensively in the design of fabrics, walls, pottery, and wood carvings by Akans, especially the Ashantis. They are an embodiment of traditional wisdom and evocative messages by the Akan ethnic group of Ghana. Oh! Then there is Sankofa (sahn-kaw-fah), the name of our highly acclaimed step dance troupe, which is also the name of a very popular Adinkra symbol among the African diaspora. Sankofa symbolizes "one should look to the past to inform the future or that it is never too late to go back and fetch one's essence."

The name Adinkra has its roots from the word "Dinkra" of the Twi Language (spoken by Akans) which means saying farewell and hence, in the past, fabrics adorned with Adinkra were used for mourning. Although there is a common belief among Akans that Adinkra originated several centuries ago, there still remains a debate about the origin, age, universal meaning of Adinkra since this form of traditional knowledge was transmitted orally from one generation to another. It certainly originated before the 19th century since the first recorded evidence of these symbols was from a piece

of cloth collected by Thomas Bowdich, an Englishman in 1817 in the then Gold Coast.

In recent years, critics of oral tradition have argued in the past that transmission of knowledge by mouth could lead to several modifications of the message being transmitted due to the motivations of different societies. But, Adinkra symbols, like most other African artwork, have deeper meanings attached to them; they are not just pretty visual symbols meant for decoration. Hence, they have remained pure and true to their value across generations:

Ante Mary's Adinkra is my Adinkra!



Sankofa



Sesa wo suban



Gye Nyame



Dame Dame

#### References

\* <https://afroetic.com/adinkra-symbols/>

\* [https://www.jstor.org/stable/25168377?seq=4#metadata\\_info\\_tab\\_contents](https://www.jstor.org/stable/25168377?seq=4#metadata_info_tab_contents)

# Discard What Binds You for You are Loved

By Joey Headley '21

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Growing up I always felt like I was a burden, someone others had to constantly accommodate. I was a picky eater, my parents divorced when I was four, and I barely grew up under the cultures of either of my parents. Under every circumstance I was someone that people around me had to be extra considerate towards, especially my family. Ethnically, I am half Guyanese and half Senegalese, and this burdensome feeling was especially prevalent in my interactions with my Senegalese family. Since I lacked any resemblance to my Senegalese side in regards to preferences, opinions, and even appearance, in quite an ironic sense of the word, I saw myself as the black sheep of the family.

Now at this point you may be saying to yourself, pretty sarcastically, "Aww this poor child doesn't feel like he belongs in his family. Boohoo!", but I swear the introductory pity party has a silver lining. I wanted to change myself once I started life at Williams, to become someone more in touch with the lives and issues of my people. So, I joined the list servs for BSU and WASO, an experience I'm sure plenty of people who have gone to the Purple Key Fair can relate to. Being the naïve freshman I was, I completely underestimated the workload of Williams College and have never been to a meeting for either groups.

On the other hand, a successful endeavor from that time was that I started taking French classes and have been slowly improving my French so that I can at least communicate with my family.

Now being somewhat conversational in French, I have been able to speak with members of my family more intimately and even during this Spring Break visit some of them in France. Through these interactions I came to the realization of an important fact that I was blind to for so long, African people are the nicest people on Earth. When I was able to speak with my family in French, I was met with the same warmth I received as an ignorant child. However, this time it felt different, it felt earned, and then I understood, that burdensome weight I always felt was just my own insecurities preventing me from realizing that I am part of my family regardless of how different I seemed. I realized that the same acts of kindness that I mistook for pity and accommodation were real feelings of pride and love towards me. I came to understand that African hospitality is a form of love and respect more powerful and true than any other kind of hospitality, familial or otherwise, and that African hospitality is the kind of kindness that many, myself included, should strive to emulate and live by.



Game Night 2019



General Meeting 2017



Gala Night 2019

# "So what do you want to do?"

By Sam Mecha '21

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It's a question we have been asked since an early age, and for many of us, it's one that we still cannot answer. So many factors to weigh in this dynamic decision, and we take it into account whenever we consider which courses to take to even where we want to live in the future. However, for children of African descent, complicating things further, it is not a decision we make independently—it feels as if it is a joint decision. A mandate for some. Maybe even predestined for others.

I approach this question two ways. The easy way is to say that I am not really interested in particularly anything, and don't mind following the conventional route. I may not say it exactly like that, but it is enough for people to deduce that I'm just an "econ bro."

For one, it is a question in which its negation is much easier to answer. Answers as easy saying that I don't want to deal with anything science-related (my absolute ineptitude in the field disinterested me in pursuing it any further than needed). I also know I don't want to work under anyone longer than I have to. But I haven't come to many more conclusions.

For my parents, they adhered more or less to the seemingly ill-mannered mantra that I would either become "a doctor, a lawyer, or a failure—" my path on becoming the latter has been an uphill battle. I remember telling my parents in eighth grade that I did not want to go into medicine, and since then, my career aspirations have remained a contentious subject.

My parents immigrated to the United States in order to equip their children with the tools, resources, and access to the life of prosperity, and they did not want their toil to be in vain. In my case, and perhaps for many first- and second-generation children, the topic of career path concerns multiple generations.

As my family prepared for our trip to Nigeria three years ago, my mother felt the need to tell me not to tell my grandfather my major, as he had wanted me to become a doctor as well. Lest I "give him a heart attack." During my visit to Agila, the town in which my mother was raised, he asked what subject I am "reading." I told him economics—and he shot up from his chair. "What?!" I then added "and biology" before going on a lengthy explanation of how it was the common field to study to get into medicine.

Time has passed since then, and my parents have been a little more accepting of the path I am following. I think they have given in to the impression that I have some sort of direction. Wherever this direction leads me to, they will realize in the future that they set me up well for success, and they see how thankful I am for their efforts.

# Student Interviews

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Maryanne N Masibo '19

## **How would you describe your origins?**

I was born in Mombasa, Kenya. Moved to Nairobi when I was 10. Born and bred in Kenya

## **What does being African mean to you?**

It means coming from rich culture and heritage. It means loving my black skin and kinky hair, and it means that wherever I go, my home is in Africa.

## **What does being African at Williams mean to you?**

Williams is a predominantly white institution. And coming straight from the continent and into this environment, I didn't fully understand my African identity. I had never thought about it, or questioned it. But for the first time, I needed to find a way to be in touch with it. So, I bought a few Dashikis, a flag, and put a semi-permanent wrist band with the Kenyan flag on my hand. These things made me happy, they reminded me where I was from. But they are not what defined my African experience at Williams. The people did. When I joined WASO as a freshman, I felt so supported. The upperclassmen were amazing. Veronica always called me sister, Yvonne and Nicole were always eager to offer whatever support I needed. And the Kenyans gave me very detailed and specific advice about what classes to take. I did not need to go make it on my own. I had a family. And being African at Williams, meant being part of that African family.

## **Any tips for underclassmen?**

Call home a lot, you need to feel connected with everyone back home. Reach out for help. Whatever you are going through, others did before you. It's okay to unlearn some things, nor every part of our culture is the best. Figure out the person you want to be - change is scary but it leads to growth. Find the Africans on campus who you connect with, especially people from your country. They are easily the easiest people to get close to.



TEED Ghana 2017



Gala Night 2019



Sehwheat '19 and Bethel '19

## Emmanuel Mori Ladu '20

### **What does being African mean to you?**

Being proud of your African heritage, thinking Africa does not owe anyone an apology or those illegitimate colonial debt, and requiring no validation whatsoever from anyone else. You're valid as you are, and you are not looking for anyone to validate your story. Telling about Africa, and not getting told about Africa.

### **How do you think you express/celebrate your Africanness on campus?**

Doing zanku, gwara gwara and shaku shaku everywhere. Yelling at DJs to play Afro-fusion at parties. And hanging out with WASO folks every now and then.

### **Any tips for underclassmen on finding confidence in being African?**

It's sometimes helpful to see how other African students foster here, so I'd go to WASO. It's a great support group and you can find people with similar African experiences as you have. It's also a group of people that will gently listen to you. Also, hang with people that would listen to your story. You should not give in to how people talk about Africa here in the U.S. and always carry with you your relaxed, happy African soul.



Gala Night 2019

Curtis Nyanjom '21

**How would you describe your origins ?**

I'm from Nairobi, Kenya born and raised from a humble background.

**What does being African mean to you ?**

Being African to me means that I come from a continent that is comprised of wonderful and outstanding cultural elements that emphasizes on uniqueness that Africans possess.

**What does being African at Williams mean to you?**

Being an African at Williams exposes me to the opportunity of interacting with other Africans from different countries and also getting to hear stories pertaining their origins and what's life like growing up in those places.

**Tips for other African students**

For my fellow African counterparts, just take it easy and enjoy life while it lasts.



Curtis '21 and Jason '19  
Gala Night 2018



Vina'22 and Phil emon'19  
Gala Night 2019



Papi Ojo teaching Afrobeat



Obeyaa'19 and Melinda '20

Samuel Abiodun Damilare Ojo '22

**How would you describe your origins ?**

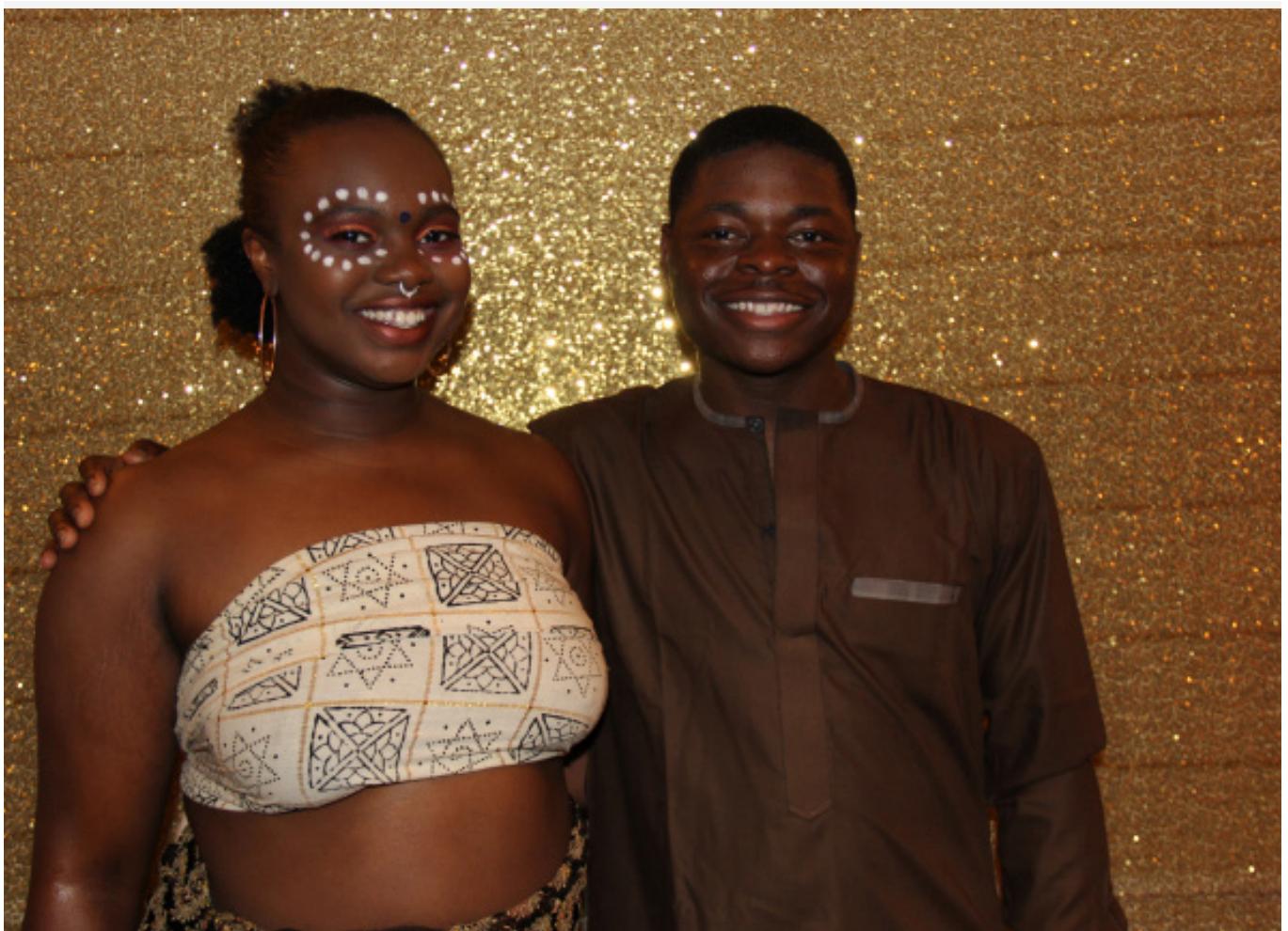
I am from Lagos, Nigeria

**What does being African mean to you ?**

Being African to me means being from the “motherland.” It brings me great pride to know that I am originally from Africa. Specifically, being Nigerian means higher expectations from my community; it means I was made to excel; it means I am more than a conqueror.

**What does being African at Williams mean to you?**

Being African at Williams to me means that I am someone unique and have something to share with the community, whether it's through dance, songs and language. Being African means I have a certain type of Spice that makes you smack your lips, a different type of “Ye” or swag. You feel me?



Kailyn '22 and Samuel '22

# Africana @ 50

By Professor James Manigault Bryant

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From Thursday, April 4, to Sunday, April 7, of this year, the Africana Studies Department celebrated the anniversary of its fiftieth year. Over eighty guests—including alumni, and former faculty and staff—spanning five decades returned to campus to participate in conversations about the impact of Africana Studies on their experiences at Williams. The commemoration began on April 4 with a drumming circle at the steps of Hopkins Hall, the site where, fifty years prior to the day, Black students occupied the building to protest the college administration's slow response to a series of demands that had been submitted in different forms the previous year shortly following the assassination of Dr. Martin Luther King, Jr. on April 4, 1968.

The demands were for creating more physical, cultural, and curricular spaces on campus for Black students, as well as for more intentional recruitment of students from Africa and its diaspora. In their demands, the Hopkins occupiers called for an “Afro-American Studies Program” that would address students’ growing need to learn more about themselves and their home communities.

An Afro-American Studies Program, they envisioned, would house courses taught by Black faculty appointed in several departments—most notably, Art, Music, Psychology, and Religion.

While the form of Africana Studies did not quite take shape as they had hoped, it has cohered into an autonomous academic unit with faculty who contribute to multiple departments and programs, with courses spanning the globe. The weekend not only turned the campus community back to a pivotal moment in Williams history, but invited us to begin imagining what the next fifty years might bring.

# Interview with Tendai

Submitted by Melinda Kan-Dapaah '20

## **How has your experience been at Williams so far? Why made you decide to come to Williams?**

I came to Williams after grad school and joined the music department. My experience has been great so far and even though the department is small, we still understand each other. In general, the rapport between myself, faculty and students has been pretty good.

During my first year, for example, Sandra Burton was on sabbatical. I was hired primarily to teach Zambezi, the marimba band, and because of my PhD in ethnomusicology, I also joined Sandra in teaching Kusika as well as the African Drumming and Percussion class.

## **What's one thing you appreciate and like about Williams?**

I like the diversity at Williams and the fact that they bring a lot of foreign students.

## **What has been your Favorite Kusika/ Zambezi concert?**

My first year at Williams was in 2012 and I've loved every single Kusika/Zambezi concert but I must say that I liked the simplicity of the most recent spring concert.



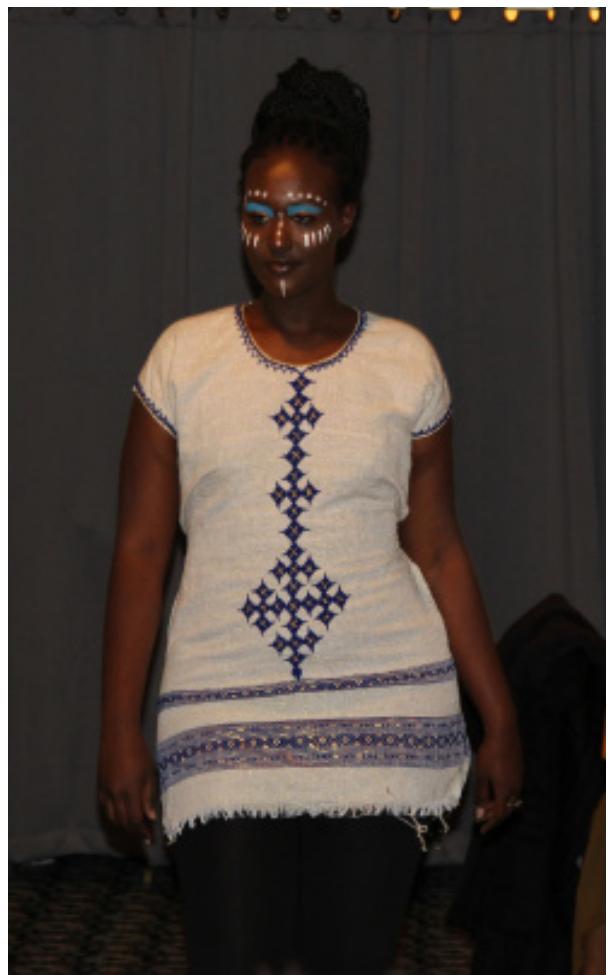
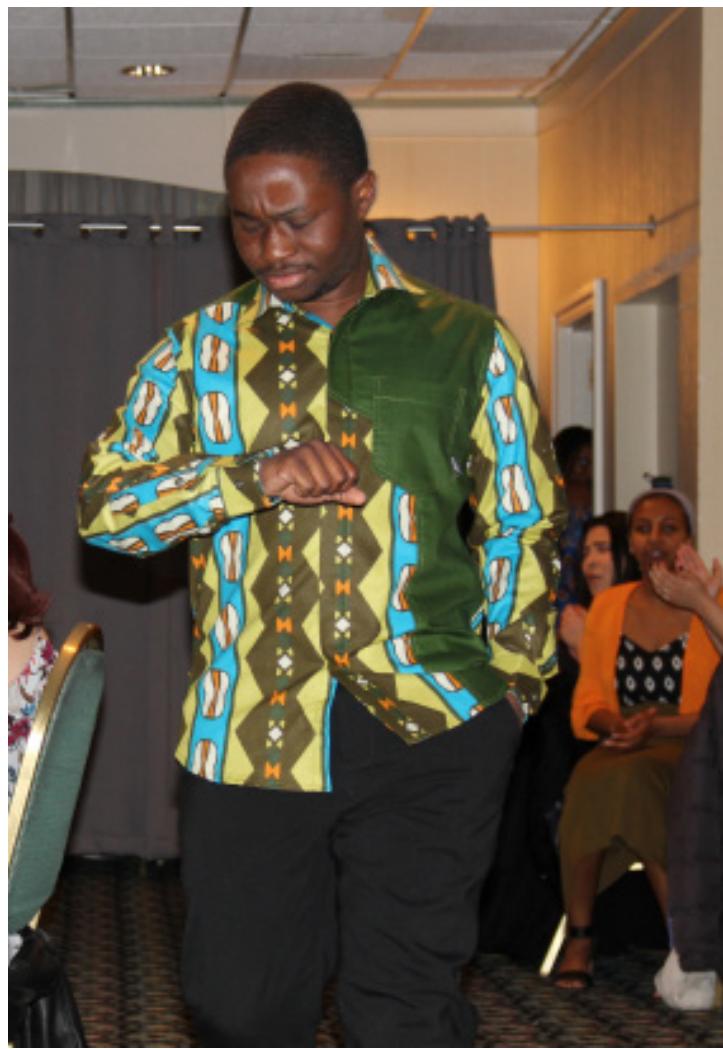
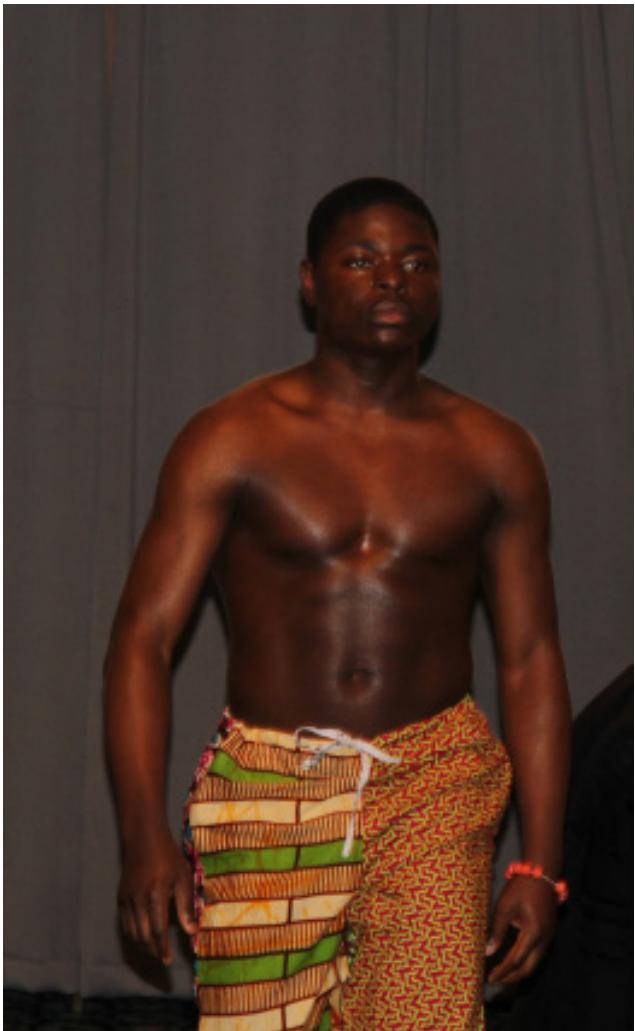
Tendai with Kusika and the Zambezi Marimba Band – “Kutambara”

# Fashion Show 2019









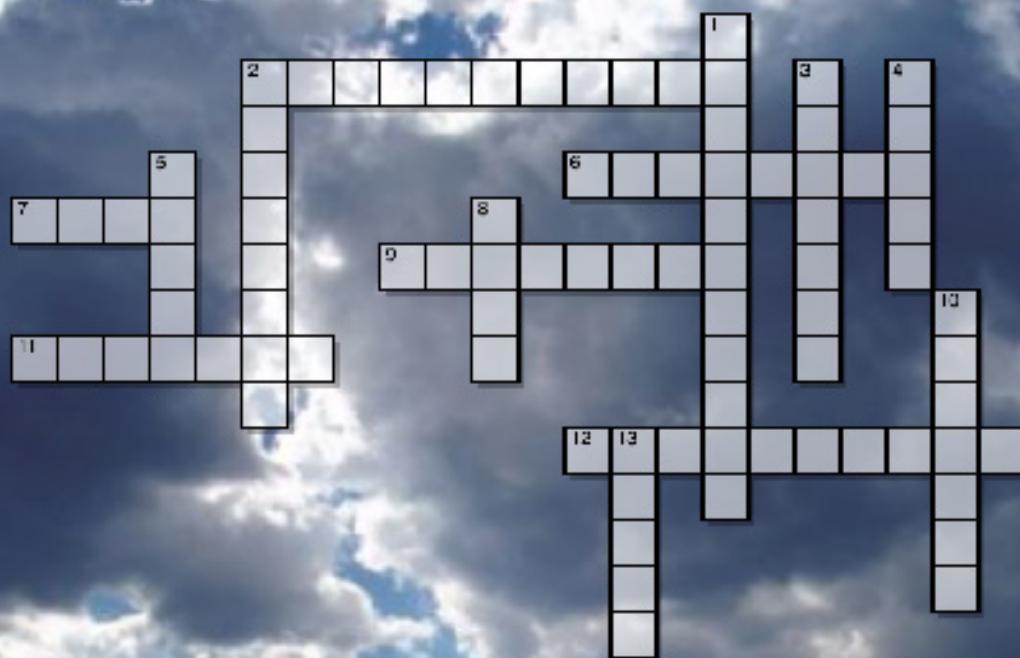




# AfroMania

## know your continent: II

Do you know Africa?



### ACROSS

- 2 The tallest mountain in Africa
- 6 The most popular sport in Africa
- 7 The longest river in the world
- 9 The country where coffee was first discovered
- 11 The current largest country in Africa by size
- 12 The smallest country in Africa by size

### DOWN

- 1 The country in Africa that abolished apartheid in the 1990's
- 2 A tribe in Kenya that produces most of the world's fastest long-distance runners.
- 3 The most spoken language in Africa
- 4 The first name of the first female president of Africa
- 5 A piece of cloth originated from and mainly made in Ghana
- 8 The country in Africa named after Lake Chad
- 10 The home of Nollywood
- 13 The country where the pyramids of Giza are found

Puzzle by Chrispine Lwekaza



# AfroMania

## Know your continent Solutions

### Part I

#### ACROSS

- 3 Seychelles
- 7 Ghana
- 8 Six
- 10 Morocco
- 11 Witwatersrand
- 12 Uganda
- 13 Algeria
- 14 Six

#### DOWN

- 1 Lesotho
- 2 Lagos
- 3 Swahili
- 4 Hippopotamus
- 5 East
- 6 Kilimanjaro
- 9 Nigeria

### Part II

#### ACROSS

- 3 Seychelles
- 7 Algeria
- 8 Egypt
- 9 Swahili
- 10 Kilimanjaro
- 11 Nile
- 12 Chad

#### DOWN

- 1 Nigeria
- 2 Ellen
- 4 Ethiopia
- 5 Football
- 6 Kalenjin
- 9 South Africa
- 10.Kente

# Thank You Note

We would like to express our sincere gratitude to the organizations listed below for their support in enabling us to revitalize this magazine since its last issue in the Spring of 2013.

- The Davis Center
- The Minority Coalition
- The Williams College Council
- Rocky Douglas '19 who helped us to locate old issues of 'The Horn' from the archives
- WASO Board 18/19 whose vision helped to piece this together

This is by no means an exhaustive list and we deeply appreciate everyone that played a role in making this magazine a reality.

Till Next Time -- Adieu.

