

SAMUEL DEWITT PROCTOR CONFERENCE, INC.

Awakening Sacred Memories: A Resource Guide for Healing, Restoration and Justice



Let us, “go back and fetch what we need and move forward into the future.”

*“Only be careful, and watch yourselves closely so that you do not forget
the things your eyes have seen or let them fade from your heart as long as you live.
Teach them to your children and to their children after them.”*

Deuteronomy 4:9 (NIV)

Awakening Sacred Memories: A Resource Guide for Healing, Restoration and Justice

Elaine C. Mosley

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with appreciation for editing support from Dr. Charlotte Blackman, Marilyn Birden and Dr. Iva E. Carruthers

Introduction

*“We begin with ourselves. Each of us must answer the question:
What will we do with the fullness and incompleteness of who we are as
we stare down the interior material life of the cultural production of evil?”*

Emilie M. Townes

Beloved,

I am pleased to share this educational resource which supports the sacred memory agenda of the Samuel DeWitt Proctor Conference (SDPC). Our sacred memory agenda is an acknowledgement that we live in a world in which narratives and stories, images and social media are all a part of the cultural production of evil; they can likewise be part of the cultural production of good.

Our sacred memory agenda is an affirmation that the responsibility and charge to keep our true narrative alive is ultimately ours. Our sacred memory agenda can serve to be a force for global good. The United Nations (UN) declared 2015 – 2024, the International Decade of People of African Descent and the Permanent Memorial to Honor the Victims of Slavery and the Transatlantic Slave Trade at the United Nations, entitled ‘The Ark of Return,’ has been established at its New York headquarters. As a UN, non-governmental organization (NGO), SDPC’s sacred memory agenda will contribute to the international collective impact of documentation, remembrance and celebration initiatives being undertaken by people of African descent throughout the world, under the rubric of the UN’s declaration.

Most of all, however, our sacred memory agenda is an expression of our faith by deed. The Word declares:

“Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them.” Deuteronomy 4:9 (NIV)

For centuries, we, people of African descent, in the Diaspora (and on the continent), have been living in a crucible of transgenerational enslavement and trauma borne out of the cultural production of evil. We have resisted, navigated, died and survived debilitating and destructive legacies in its many forms of systemic racism, sexual abuse and economic exploitation. We, all the people of the United States of America, have been living in a crucible of transgenerational myth-making and reinvention of narratives that support what Townes refers to as the “cultural production of evil.” Most especially these myths and their legacies, psychosocial and structural, are rooted in a refusal to admit or address the consequences of a proclaimed democracy that was in fact founded upon native genocide and African enslavement. With each generation, the unhealed wounds and chasms of material disparities present in this crucible undermine the possibilities for living in the fullness of one’s humanity.

Borne in the suffering of enslaved persons in the midst of a declared democracy, the prophetic tradition of the African American church and SDPC has been unwavering in its role and efforts to be a healing balm of hope and help while speaking truth to power about injustices. It is abundantly clear, that for such a time as this, Black church leadership must carry the mantle of “Servants as Wounded Healers and Warrior Healers.” And, as Healers, we must lead the people in acts of remembrance, lamentation and celebration of our journey.

SDPC’s sacred memory agenda is an extension of our past truth-telling educational, advocacy and activism initiatives. These initiatives include our “bearing witness” methodologies related to Katrina and mass incarceration and resulting in a documentary, commissions and hearings processes. By extension, this work has led to current projects that elevate truth telling, justice, racial healing and transformation ministry; thus, a sacred memory agenda. For us to be our best selves as “Wounded Healers” and “Warrior Healers,” more attention must be given to what Howard Thurman calls the “Inward Journey.”

We beseech and need you to continue the journey. We pray this guide will help us collectively to achieve that goal. May this guide prick your soul, your theological imagination and ministry gifts to unleash a bountiful blessing of healing and health, compassion and love, strength and creativity to the people you serve.



Dr. Iva E. Carruthers
General Secretary

As a Non-Governmental Organization (NGO), the Samuel DeWitt Proctor Conference is pleased to contribute to the work called by the United Nations Proclamation of the International Decade for People of African Descent.

United Nations

A/RES/68/237



General Assembly

Distr.: General
7 February 2014

Sixty-eight session
Agenda item 67 (b)

Resolution adopted by the General Assembly on 23 December 2013

[without reference to a Main Committee (A/68/L.34)]

68/237. Proclamation of the International Decade for People of African Descent

The General Assembly,

Recalling its resolution [52/111](#) of 12 December 1997, by which it decided to convene the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, and its resolutions [56/266](#) of 27 March 2002, [57/195](#) of 18 December 2002, [58/160](#) of 22 December 2003, [59/177](#) of 20 December 2004 and [60/144](#) of 16 December 2005, which guided the comprehensive follow-up to the World Conference and the effective implementation of the Durban Declaration and Programme of Action,¹

Reiterating that all human beings are born free and equal in dignity and rights and have the potential to contribute constructively to the development and well-being of their societies, and that any doctrine of racial superiority is scientifically false, morally condemnable, socially unjust and dangerous and must be rejected, together with theories that attempt to determine the existence of separate human races,

Acknowledging the efforts and initiatives undertaken by States to prohibit discrimination and segregation and to engender the full enjoyment of economic, social and cultural as well as civil and political rights,

Emphasizing that, despite efforts in this regard, millions of human beings continue to be victims of racism, racial discrimination, xenophobia and related intolerance, including their contemporary manifestations, some of which take violent forms,

Emphasizing also its resolution 64/169 of 18 December 2009, by which it proclaimed 2011 as the International Year for People of African Descent,

Recalling its resolutions 3057 (XXVIII) of 2 November 1973, 38/14 of 22 November 1983 and 48/91 of 20 December 1993, by which it proclaimed the three Decades to Combat Racism and Racial Discrimination, and conscious of the fact that their objectives are yet to be attained,

¹ See A/CONF.189/12 and Corr.1, chap. I.

Underlining its resolution 67/155 of 20 December 2012, by which it requested the President of the General Assembly, in consultation with Member States, relevant United Nations programmes and organizations and civil society, including non-governmental organizations, to launch an informal consultative preparatory process for the proclamation of the International Decade for People of African Descent, with the theme “People of African descent: recognition, justice and development”, with a view to proclaiming the International Decade in 2013,

Recalling paragraph 61 of its resolution 66/144 of 19 December 2011, by which it encouraged the Working Group of Experts on People of African Descent to develop a programme of action, including a theme, for adoption by the Human Rights Council, and in this regard taking note of Council resolution 21/33 of 28 September 2012,² in which the Council welcomed the draft programme of action for the Decade for People of African Descent³ and decided to transmit it to the General Assembly with a view to its adoption,

Taking note with appreciation of the work undertaken by the Working Group of Experts on People of African Descent in producing a draft programme of action that is comprehensive and covers a wide range of areas that could serve as a broad framework for the programme of action for the International Decade for People of African Descent, and the report of the Secretary-General on how to make the International Decade effective,⁴

1. *Proclaims* the International Decade for People of African Descent, commencing on 1 January 2015 and ending on 31 December 2024, with the theme “People of African descent: recognition, justice and development”, to be officially launched immediately following the general debate of the sixty-ninth session of the General Assembly;

2. *Requests* the President of the General Assembly, through the facilitator, to continue consultations with States members of the General Assembly and other stakeholders, with a view to elaborating a programme for the implementation of the International Decade, with a draft programme developed by the Intergovernmental Working Group on the Effective Implementation of the Durban Declaration and Programme of Action as its basis, to be finalized and adopted during the sixty-eighth session of the Assembly and not later than 30 June 2014;

3. *Calls* for the allocation of predictable funding from the regular budget and extrabudgetary resources of the United Nations for the effective implementation of the programme of action and activities under the International Decade.

*72nd plenary meeting
23 December 2013*

² See Official Records of the General Assembly, Sixty-seventh Session, Supplement No. 53A (A/67/53/Add.1), chap. II.

³ A/HRC/21/60/Add.2.

⁴ A/67/879.

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1st INTERLUDE

TOWARD A TIME OF REFRESHMENT

“Until justice rolls down like waters and righteousness like a mighty stream” Amos 5:24

“We who believe in freedom cannot rest until it comes.”

“Ella’s Song,” Bernice Johnson Reagon

A Note to Clergy and Lay Leaders,

In his book, “Deep Is the Hunger, *Meditations for Apostles of Sensitiveness*,” Dr. Howard Thurman eases us into the space of this Interlude. Listen! It is as though he is sitting in our midst, right now – today, speaking these words.

“I am deeply of the mind that there is a need for materials of refreshment, challenge and renewal for those who are intent upon establishing islands of fellowship in a sea of racial, religious and national tensions.”

And urging us onward, compelling us to remain diligent, are the words of *Ella’s Song*, delivered with the moving intensity, African syncopated, melodious voices of Sweet Honey in the Rock.

“We who believe in freedom cannot rest until it comes”

It is within this context, that we invite you and your church community to use the materials we have assembled in this Interlude. We have included examples of our cultural rituals; ceremonies; pledges; litanies; songs; poetry and wisdom words: all are needed for re-building that which we have lost-community. The challenge we face is in choosing to look inward (within ourselves and our communities) to access the instruments and creative genius we have available, right now, for healing ourselves.

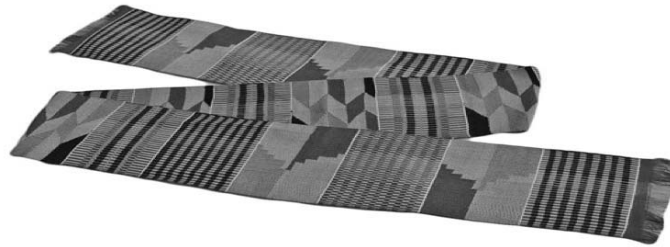
It is our hope that this guide has awakened in us how the “crucible of transgenerational enslavement and trauma, born out of the cultural production of evil,” continues to impede the progress of people of African descent throughout the world. Our culture, rich and overflowing with knowledge; wisdom and guidance, awaits our re-entering: this time, as collective, cooperative, communal people of the African Diaspora. Come! Let us take the “journey inward!” It is time for our “refreshment,” healing, renewal and transformation.

CARRIERS OF CULTURAL “REFRESHMENT: PREPARING COMMUNITY FOR CHALLENGES AND RENEWAL....”

“Train up a child in the way he should go: and when he is old, he will not depart from it.” Proverbs 22:6 (KJV)

“Education is a family affair and each child in our midst is a gift from God; to be protected, cherished and supported. To educate a child is the path to empower a people, sustain a community and create new possibilities for generations, yet unborn.”

Dr. Iva E. Carruthers



Summoning Community with a Spirit of “Ubuntu”

“My humanity is caught up, is inextricably bound up, in yours. A person with Ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed.”

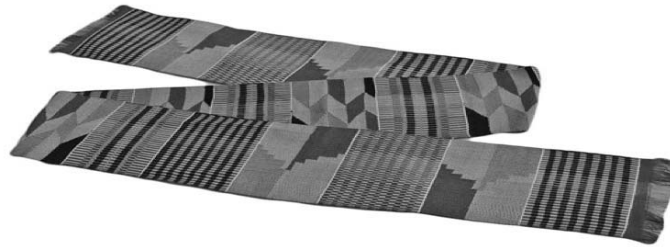
Archbishop Desmond Tutu

“Ubuntu is assured through accountable relationships identified by the proper offering to the community of goods that are concrete (money, food, housing) and intangible (love, support, care). When harmony exists, these goods move in an uninterrupted circular fashion that flows and crisscrosses with other circles among the living and between the living and the ancestors.”

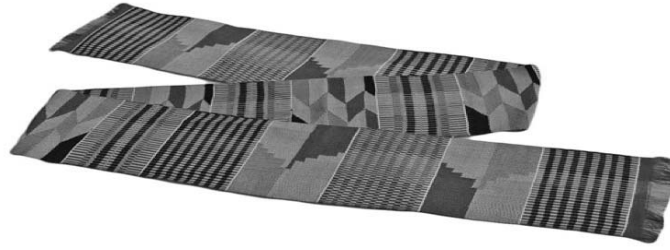
Rev. Dr. Linda Thomas

“How do we let our young people know that we love them; how do our young people show their love for older people? How do we create spaces when we can begin to re-define what it means to be in community with each other?... We need intimacy. Integration has shattered our capacity to be intimate.”

Ruby Sales



- Within the context of Worship; Christian Education and its' Social Justice agenda, the Black Church can prepare and serve its' members and the community a healthy “re-membering” diet, rich in spiritual sustenance. Liturgies that include cultural references and rituals, that revive spirit and spirit-ness of the people of God, are critical. For example, such liturgies might include the regular reading of litanies to address, social-justice; political, economic, health, crime, homelessness, and education issues; libations to celebrate birth; death; marriage; rites of passage ceremonies; achievement milestones or other memorable occasions causing family and friends to gather.
- Organize and regularly celebrate our heroes and sheroes in the church and community. Focus on those who have demonstrated resistance; overcome obstacles and have been unwavering in their prophetic witness for justice.
- Designate ministries, within the church, to partner with businesses; corporations; agencies, institutions and member organizations (i.e., NAACP, SDPC, Urban League, Sororities and Fraternities) to recognize elders in the community who have made contributions to the education and social and well-being of the church and community. Often, members of the congregations are also connected to one or more of these organizations or institutions.
- Standing strong in faith and in the triumphant history of Africans in America, participate in inter-faith, cross-cultural Worship and Christian education programs, that provide valuable opportunities for the Black church to engage in and exchange shared religious and cultural practices with other churches, across denominations in the community.
- Through the community ecumenical council, the church's Adult and Youth Ministries might sponsor Saturday “community-wide” music and worship services and invite other churches to attend and participate in the order of service. Opportunities to share the unique aspects of worship can break down racial and social barriers in pursuit of sustained community transformation.
- Clergy and lay leadership can initiate invitations for co-preaching across church denominations in the community, rotating the venue for these services. The benefit: increased opportunities to share traditions, rituals and celebrations, unique to each cultural group.
- The Church can pro-actively engage in meaningful work to dismantle barriers that force our children and youth to live in silos, at school and other places in the community. Sponsors of the church's “Rites of Passage” ceremonies for our boys and girls could invite youth of other geo-cultural groups, living in the community, to attend these ceremonies. The hope is that youth will, in turn be invited to cultural celebrations involving other diverse ethnic and religious communities.



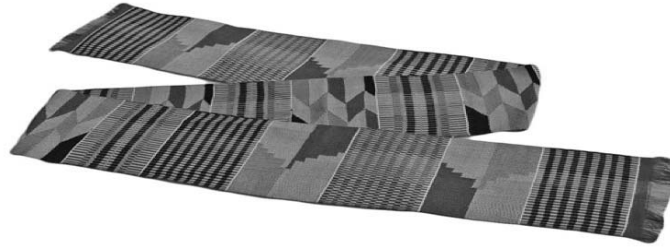
The Black Family Pledge

*Because we have forgotten our ancestors, our children no longer give us honor.
Because we have lost the path our ancestors cleared kneeling in perilous
undergrowth, our children cannot find their way.
Because we have banished the God of our ancestors, our children can not pray.
Because the long wails of our ancestors have faded beyond our hearing, our
children cannot hear us crying.
Because we have abandoned our wisdom of mothering and fathering, our
befuddled children give birth to children they neither want nor understand.
Because we have forgotten how to love, the adversary is within our gates, and
holds up to the mirror of the world, shouting, "Regard the loveless."*

*Therefore, we pledge to bind ourselves again to one another.
To embrace our lowliest.
To keep company with our loneliest.
To educate our illiterate.
To feed our starving.
To clothe our ragged.
To do all good things, knowing that we are more than keepers of our brothers and
sisters. We are our brothers and sisters.
In honor of those who toiled and implored God with golden tongues, and in
gratitude to the same God who brought us out of hopeless desolation,
We make this pledge.*

Dr. Maya Angelou

May 14, 1986



I AM A BLACK WOMAN

Evidence of anthropology suggests that I, the black woman, am the original woman. The first woman to walk this vast imponderable earth. I, an African woman, have lost, by force, my land, my language, and in a sense, my life. I will seize it back, so help me.

Toward that end, I will maintain the strength of Harriet Tubman, Sojourner Truth, and Rosa Parks; the wisdom of Mary McLeod Bethune, and the vision of Winnie Mandela. Arm in Arm with my black man, I will erect among the peoples of the universe, a new society, humane to its core, out of which at long last will emerge, as night moves into day, the first truly human being that the world has ever known.

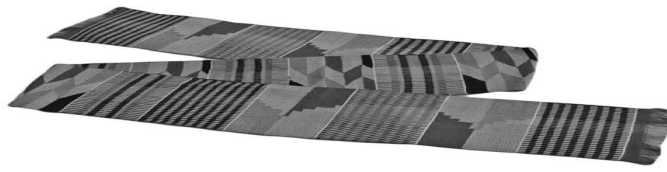
Adaptation by Nathan Hare

I AM A BLACK MAN

The evidence of anthropology now suggests that I, the black man, am the “original” man, the first man to walk this vast imponderable earth. I, the black man, am an African, the exotic quintessence of a universal blackness. I have lost, by force, my land, my language, and in a sense, my life. I will seize it back, so help me.

Toward that end, if necessary, I will crush the corners of the earth, and the world will surely tremble, until I, the black man, the first and original man can, arm in arm – with my black woman, erect among the peoples of the universe, a new society, humane to its cultural core, out of which at long last will emerge, as night moves into day, the first truly human being that the world had ever known

Adaptation by Nathan Hare



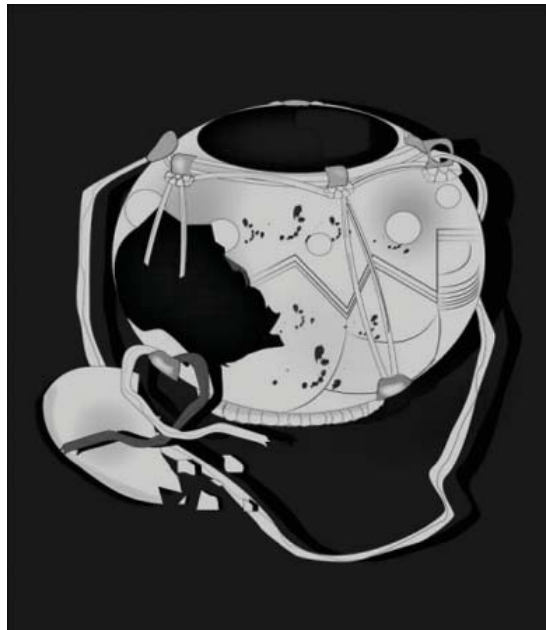
Resources that Promote Shared Values; Rituals; Celebrations, Pledges and Ceremonies for Black Families, Church and Community

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Before the “Great Catastrophe,” we were ‘Whole’



“In the tradition of the Yoruba people of West Africa, the sacred calabash of “Being” contained The Water of Life.” Symbolically, the broken gourd represents the MAAFA: the scattering and exploitation of African people globally – our individual and collective trauma. Warfare was declared on the humanity of our people - the enslavement of millions; physically; mentally; psychologically; and spiritually, worldwide.



2nd INTERLUDE
“LEST WE FORGET”

“Now faith is the substance of things hoped for, the evidence of things not seen.”
Hebrew 11:1 (KJV)

“Faith is learning how to live between a promise and its fulfillment. Faith is learning how to live between the now and not yet. Faith is learning how to live between the last time you heard from God and the next time you hear from God. Faith is learning how to live between a vision and reality...”

Rev. Dr. Renita J. Weems, “Running the Race for Future Generations”

Notes for Clergy and Lay Leaders:

In his poignant and wisdom-filled book, “The Substance of Things Hoped For,” a memoir of African-American faith, Dr. Samuel DeWitt Proctor, summarizes the history of African Americans in America, since the 1600’s, and how he believed, unto death, “the substance of things hoped for, could be realized. Dr. Proctor fiercely disapproved of white racists and black separatists, equally. He preached and taught *unity of mankind*. He believed *unity and education* was the answer to many of our problems. He scorned blacks who blamed other blacks for the problems and pain we still face. He celebrated African Americans “who have remained true to the resolve of those who marched out of slavery standing tall... They refused refuge in other worldly cults, ignored separatists’ movements and rejected all pernicious theories about their genetic inferiority...A persistent faith propels them – faith in God, faith in their own worth and Dignity...” The 2nd Interlude offers evidence of a resilient, faithful and hopeful African American people who, in the face of perpetual assaults on our humanity, continue to resist.

Servant leaders, you are invited and encouraged to use the images, symbols, quotes and sample testimonials, to engage your church family and the community in study and truthful discussions concerning the horrific crimes against generations of enslaved Africans. Use this Interlude, to teach our children the pages of our glorious and courageous African past. As a community of faith, the source of our hurt and suffering, we must individually and, in community, grieve the devastation; the loss; the great catastrophe, from which we have yet to recover: *“Lest We Forget!”*



Also known as the “African Holocaust,” the term MAAFA is derived from a Kiswahili word meaning disaster; terrible occurrence or great tragedy. It speaks to the “continual, complete and total system of human negation and nullification” inflicted on Africans and Africans in the diaspora.

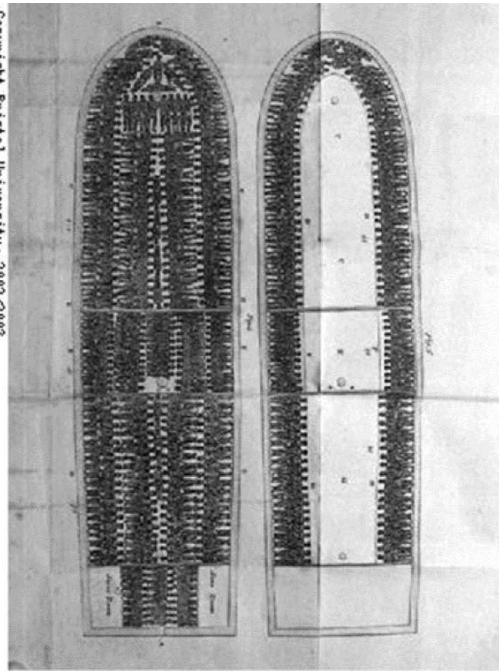
**ACKNOWLEDGING
OUR TRAUMA
WHILE
CELEBRATING OUR RESILIENCE.
WE’RE STILL HERE!**

When we count those captured and enslaved and their heirs born into enslavement,
*“We do not start our count at 6 million, we start counting at 60 million...
the greatest single crime in the history of the world.”*

John Henrik Clarke

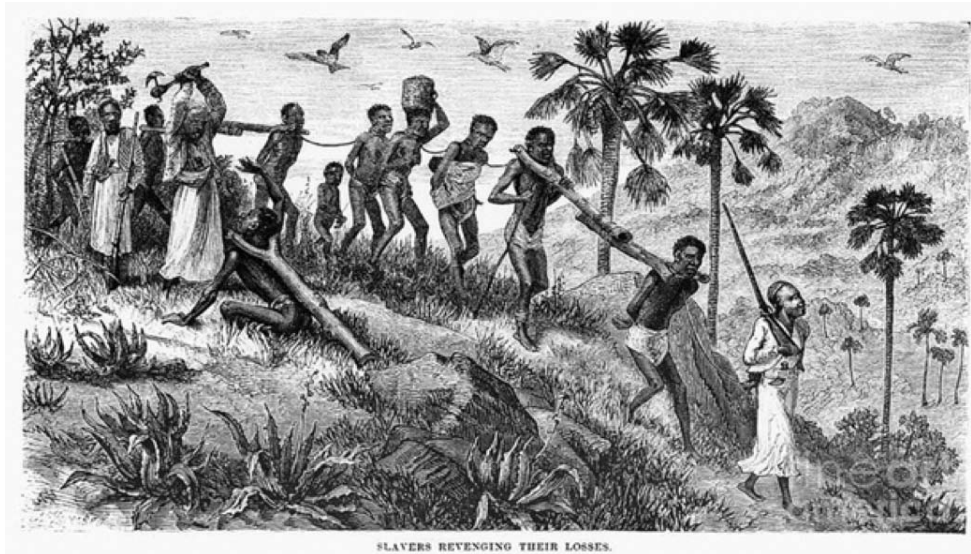


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“They were packed like books on shelves into holds which in some instances were no higher than eighteen inches. Here, for six to ten weeks of the voyage, the slaves lived like animals. Under the best conditions, the journey was intolerable. When epidemics of dysentery or smallpox swept the ships, the trip was beyond endurance.”

Lerone Bennett, Jr.



“Slaves know enough of the rudiments of theology to believe that those go to hell that die as slaveholders”

Frederick Douglass

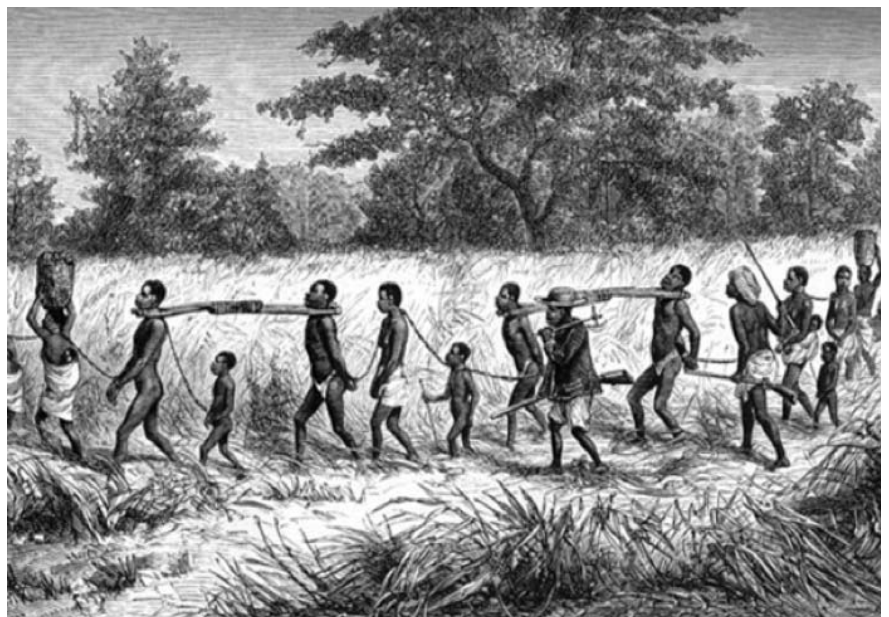


“I, young in life, by seeming cruel fate was snatch'd from Afric's fancy'd happy seat.”

Phyllis Wheatley

“The truth can no longer be concealed by doctoring numbers. For every black brought to the plantation at least five others died or were mutilated... Of all the human races, we belong to those who have suffered the most.”

Thomas Sankara



FAITH, RESISTANCE AND RESILIENCE

I Have No Other Helper Than You

I have no other helper than you father, no
other redeemer,
no other support.
I pray to you.
Only you can help me.
My present misery
is too great.
Despair grips me,
And I am at my wits' end.
I am sunk in the depths,
and I cannot pull myself up or out.
If it is your will,
help me out of this misery.
Let me know
that you are stronger
than all misery and all enemies.
Oh Lord, if I come through this,
please let the experience contribute to me
and my brothers' [and sister's] blessing.
You will not forsake me;
this I know.
Amen.

(Taken from "An African Prayer Book,"
Desmond Tutu)

"You may write me down in history with your bitter twisted lies; You may trod me in the very dirt, but still, like dust I'll rise."

Maya Angelou

"Our people have made the mistake of confusing the methods with the objectives. As long as we agree on objectives, we should never fall out with each other just because we believe in different methods or tactics or strategy... We have to keep in mind at all times that we are not fighting for integration, nor are we fighting for separation. We are fighting for recognition as free humans in this society."

Malcolm X

"One had better die fighting against injustice than die like a dog or a rat in a trap."

Ida B. Wells

"Chance has never yet satisfied the hope of a suffering people. Action, self-reliance, the vision of self and the future have been the only means by which the oppressed have seen and realized the light of their own freedom."

Marcus Garvey

"I freed a thousand slaves. I could have freed a thousand more if only they knew they were slaves."

Harriet Tubman

"Imperialism leaves behind germs of rot which we must clinically detect and remove from our land but from our minds as well."

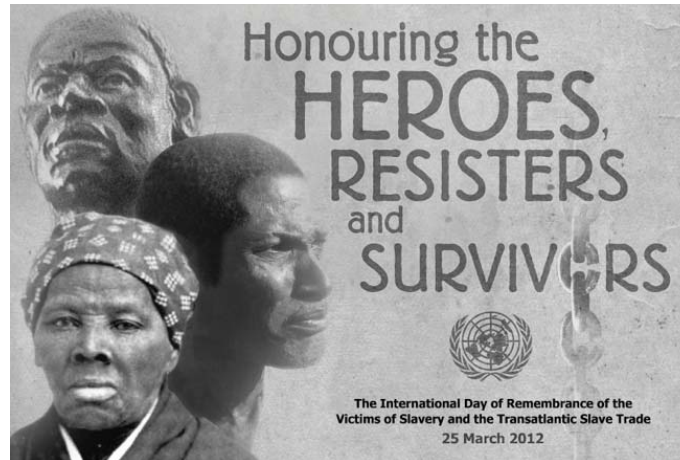
Frantz Fanon

"I think it's important during this current historical moment, that we're naming the tragedy and the resilience. So, the tragedy is: black people are being killed often...and continue to be killed often. The tragedy is that Black people are living in poverty. Black folk have the highest level of homelessness. But, then, there's this other side: this amazing movement that is challenging age old racism and discrimination. And, I always tell audiences, 'What a great time to be alive:' to show up for this current historical moment."

**Patrisse Cullors, Co-Founder
Black Lives Matter**

“Indeed, the MAAFA, racism and white supremacy has tangible and visible consequences and manifestations, but its power lies in the ideational control it has over our minds. The Church must be sites of sacred memory. Though many may argue that to forget is the pathway to healing; that America is in a post-racial era, authentic healing begins with remembering. The dismembering effect of the MAAFA has to be offset by remembering. True healing is empowering and it commands and commits us to action – the prerequisite being remembering.”

Dr. Iva E. Carruthers



Suggestions for the Black Church: Making Time and Opportunity for Healing Reclaiming and Retaining Positive Cultural Orientations

- Organize a ministry to engage in cross-generational truth-telling sessions, encouraging participants to share concerns and experiences of woundedness. Local mental health service agencies, i.e., counselors may be invited to provide training in listening; restorative justice, etc. seminaries and seminarians can be impactful here too
- The Church should form and maintain membership relationships with culturally specific social service organizations and organizations that specialize in domestic trauma involving violence, substance abuse and sexual assault.
- Identify and celebrate elders in the community who have and continue to contribute to our cultural knowledge; spiritual, social, economic and political uplift.
- Organize and visit African American museums and other historical markers in the community.
- Organize Ancestral Walks: Identify and celebrate footprints left by community activists and/or social justice icons.
- Organize “Wax Museums,” celebrating Black History Month; Dr. Martin Luther King, Jr.’s birthday, and other. This is an excellent activity for children and youth to engage in research, essay writing, and portraying a historical African or African American who has made significant and enduring contributions to the local community, America and/or the world.
- Organize local “cemetery” clean-up projects. Conduct research at local libraries to determine whether African American icons or family members, i.e., mother, father, spouse or child(ren) are buried there. If head stones are missing or damaged, special fund-raising can be initiated to support repairs and/or replacements.



Amani Service of Remembrance provides the opportunity for healing, wholeness and peace with God. Amani is the key Swahili word which means ‘total reconciliation back to God.’ It is the combination of the root of Zamani (to go back in time) and Imani which means faith. The process of grieving is a long and difficult journey, especially during the holidays. This service, often held during December, is an opportunity where families and friends gather in community to reminisce and honor the loved ones lost during the year. While it is an occasion to remember their importance to us, we can also think more deeply about how death has been conquered by Christ in his death and what it means for us to possess victory over death. It is a time when we seek the Light of God for hope, comfort, and help. Typically, scriptures are read, hymns sung, communal prayers offered and a final word of encouragement provided emphasizing the Christian view of death. This brief service is followed by either lighting a candle or placing the name of the loved one on a silver star and posted.



The Libation Ceremony

Occasion: Celebrating Kwanzaa

The leader extends a warm, friendly welcome to the ingathering of people.
He/She continues by stating that the libation will be performed in the African tradition, “call and response.”
[I speak, I pour, you respond with Ashe or libation]

We gather in remembrance of those who have gone before us: on whose shoulders we stand. We stand in community with all who are here, and all who wanted to be here physically, but have not yet arrived, we welcome them, in a spirit of “Ubuntu.” We stand as one people, in unity with God and each other, as together, we prepare to pour libation in celebration of the African American holiday of Kwanzaa.

Ashe

(The formal prayer offering begins)

Leader: For the Creator in the spirit of our African tradition; we gather now to pour libation, to give all praises and honor to God, the source of all life, energy and light, We say and pour libation.

Ashe

Leader: For the Motherland cradle of civilization, We say and pour libation.

Ashe

Leader: For the indomitable spirit of our Ancestors, We say and pour libation.

Ashe

Leader: For the elders whose wisdom, guidance and love continues to teach us
We say and pour libation.

Ashe

Leader: For our youth who represent the promise of tomorrow and who are “the reward of life”
We say and pour libation.

Ashe

Leader: For African people everywhere, the original people,
We say and pour libation.

Ashe

Leader: For our struggle and in remembrance of those who have struggled on our behalf,
We say and pour libation.

Ashe

Leader: For Umoja the principle of unity that should guide us in all that we do.
We say and pour libation.

Ashe

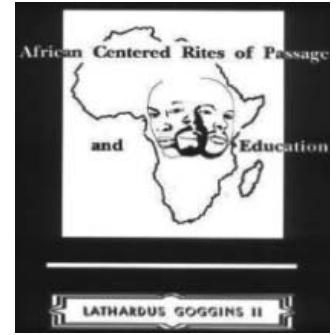
Leader: May the Creator be satisfied as we enter into this season of celebration of Kwanzaa.
We say and pour libation.

All together: Ashe, Ashe, Ashe

The Rites of Passage Program



In pre-colonial Africa, customs, rituals and ceremonies not only regulated the roles of the people, they also gave special qualities and purposes to the land..., animals and any other objects under given circumstances. "Rites of Passage programs" are intended to live the African worldview: "It takes a village to raise a child," by engaging representatives of the family, church and community in the work of helping young black boys (and black girls) become responsible, self-reliant, compassionate, adults, who are spiritually and culturally whole and devoted to using their gift for the betterment of their families and the community.



Rites of Passage for Boys

In 1985, Dr. Nathan Hale, clinical psychologist and sociologist, and his wife, Dr. Julia Hare, educator, published "Bringing the Black Boy to Manhood-the passage," in response to calls for ways to bring the black boy to manhood in a manner that would 'highlight and sharpen the focus' of the importance and significance of being a man.

The Hares' "Rites of Passage" involved a year-long of culturally and developmentally appropriate activities, starting with the 11th birthday. Based on the psychology of motivation and commitment, it was understood that the boy 'called' for the experience. Parents were responsible for explaining the purpose and importance of the program and ensuring that the initiative was taken by the boy without excessive delay. The "passage" program was designed to be flexible to allow for creative expression. The most important objective of the year of "passage" was to provide orientation and exposure to the array of knowledge and resources that would assist the boy in making wise, responsible decisions as he continued chronologically towards adulthood.

Preparation for the "passage" involved 1. keeping a log; 2. an awareness and understanding of self; 3. an awareness and understanding of immediate and extended family members and their roles; 4. service to the neighborhood and community; 5. adopting a senior citizen; 6. educational opportunities; including and beyond public schools, i.e., exposure to higher education; 7. discipline and responsibility and 8. preparation for the Passage Ceremony.

"Bringing the Black Boy to Manhood – the passage" received rave reviews. Many of the rites of passage programs for boys and girls, today, follow the imprint of this earlier work.



Information concerning specific rites of passage programs, for black boys in your community, can be found in the Resource section of the 1st Interlude of this Guide.

Rites of Passage for Girls

Increasingly, organizations and institutions, i.e., churches, schools, neighborhood community centers, etc., have responded to the call, from black parents for assistance in helping to prepare their daughters for womanhood. One parent, who enrolled her daughter in a chapter of the, Sisters of Tomorrow, rites of passage for girls program in Harrambee, Illinois, exclaimed, “I wanted my daughter to be prepared to face new challenges...I can’t wait to see how she will live out what she has learned.”

The Sisters of Tomorrow was founded fifteen years ago by mothers in East Palo Alto, California. It focuses on African cultures in Tanzania, Ghana, and other African countries to help guide young black girls into womanhood. Sisters of Tomorrow programs address subjects ranging from cultural identity, spirituality, sexual responsibility, health and social etiquette. Some programs are heavily based on Bible teachings, while others seek to expand girls’ awareness of self, while at the same time, learning to develop strong relationships with their peers. Example of the Sisters of Tomorrow curriculum includes:

1. Studying African and African American contributions to the world.
2. Honoring family and genealogy.
3. Gaining time management skills and financial wisdom.
4. Learning about the body and how to take care of it.
5. Becoming versed in etiquette and relating to peers and adults.
6. Developing personal goals and plans.

Following the completion of the rites of passage program, as determined by the sponsors and families, a ceremony is held to recognize and celebrate each participant. The ceremony is usually held in a church, community center or banquet hall. Family and friends gather to listen, watch and encourage each young woman as she shares what she has learned as a result of her rites of passage experience. Activities, such as, dancing, singing and poetry recitation are incorporated into the program. The girls are adorned in colorful African fabric and the family, friends and community, are invited to walk through the neighborhood using a kente cloth-draping ritual, as a sign of support and pride in their daughter’s accomplishment.



Information concerning specific rites of passage programs for African American girls, in your community, can be found the Resource section of this Guide.

Cross-Generational Healing for Africans in the Diaspora

(Resources for the mental, physical and spiritual well-being of Black lives)

- Birchett, Colleen, Editor, *“God’s Power to Help Hurting People.”* The African American Christian Publishing and Communications Company, www.urbanministries.com, 1993.
 - Felder, Dr. Cain Hope, ed., *“Stony the Road We Trod: African American Biblical Interpretation.”* Fortress Press, Minneapolis, MN, 1991.
 - Hilliard, Dr. Asa G., III., *“SBA: The Reawakening of the African Mind.”* MAKARE Publishing, Gainesville, FL, 1997.
 - Lewter-Cooper, Dr. Nicholas C., *“Black Grief and Soul Therapy.”* Harriet Tubman Press, Fourth Printing, Richmond, VA, 2003.
 - Lewter-Cooper, Dr. Nicholas C., *“Black Grief and Soul Therapy.”* Harriet Tubman Press, Fourth Printing, Richmond, VA, 2003.
 - Nobles, Dr. Wade W., *“Seeking the Sakhu: Foundation Writings for an African Psychology.”* Third World Press, Chicago, IL, 2006.
 - Paris, Peter J., *“The Spirituality of African Peoples: THE SEARCH FOR A COMMON MORAL DISCOURSE.”* Fortress Press, Minneapolis, MN, 1995.
 - Roberts, Deotis J., *“Africentric Christianity. A Theological Appraisal for Ministry.”* Judson Press, Valley Forge, PA, 2000.
 - Some’, Patrice Malidoma, *“The Healing Wisdom of Africa: Finding Life Purpose Through Nature, Ritual and Community.”* Jeremy P. Tarcher/Putnam, a member of Penguin Putnam, Inc, New York, N.Y., 1998.
 - Top Black Health Resources: Listings of African American health web sites and organizations (i.e., Association of Black Psychologists, Inc., (ABPsi) and others): www.blacknews.com/directory/black_african_american_health.shtml
 - Wright, Rev. Dr. Jeremiah A., Jr., *“A SANKOFA Moment, The History of Trinity United Church of Christ,”* St. Paul Press, Dallas, TX, 2010.
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3rd INTERLUDE

“PASS IT ON”

“Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them.”

Deuteronomy 4: 9 (NIV)

“We are not a people of yesterday. Do not ask how many single seasons we have flowed from our beginning until now... Count all of the stars in the sky... Then after they have reached the end of that counting, we shall not ask them to number the rain drops in the ocean, but with the wisdom of the aftermath of that counting, then ask again: How many seasons have flowed since our people were unborn?”

Aye Kwei Armah, “Two Thousand Seasons”

Notes for Clergy and Lay Leaders:

African people were forced into the long and protracted period of human and psychological captivity, centuries removed from our beginnings. In 1918, African-American political activist, historian, and author of “The African Origin of the Grecian Civilization,” George Wells Parker, penned a complete account of the whole history of African people, in one paragraph. He wrote:

“In the morning of the world when the fingers of love swept aside the curtain of time, our dusty mother, Ethiopia, held the stage. It was she who wooed civilization and gave birth to nations. Egypt was her first born...religion, art, literature, science and civilization are hers (Ethiopia’s). An eternity but lived in the warmth of her radiant glow. I have chosen to call the unnumbered millions of her descendants, children of the sun.”

In his address entitled, “Liberating the Ancient Utterances of African People,” during the charter gathering of the Samuel DeWitt Proctor Conference, February 10-12, 2004, ancestor Dr. Asa G. Hilliard, III., noted educator, psychologist, and historian, stated, concerning African people and our notion of freedom:

“We are not free yet. The captivity that truly holds us in place is fundamentally cultural. Prophets and church leaders are called to communicate the truth of a living way to a people..., who do not know their culture. We do not understand the connection between culture and captivity. We know we hurt, but we don’t know how we were hurt. Church leaders are called to link memory with fore-listening, to join the uncountable seasons of our flowing to the unknown tomorrows. We are called to pass on the truth of our origins...”

The ideas, suggested activities and resources, offered in this Interlude, will support your church community’s use of the “whole” of our African History, sustained by the Biblical narrative and our rich ancient and relevant cultural knowledge. The goal of these interludes has been to “awaken sacred memories” and activate our resources of resiliency and resistance while we pass through the valley of Bacca.

Suggestions for the Black Church: At the Intersection of Salvation and Justice

- Church leaders are encouraged to use resources, such as, the African American Heritage Hymnal, with intentionality. For example, set aside time during worship to teach the congregation, especially our children, hymns about black life, the antebellum enslaved Africans, prayer and praise of the post-Reconstruction era, the Civil Rights era, and so forth. These hymns, continue to encourage, inspire and affirm us. They spoke and continue to speak to the God in us, about truth, love, faith, hope, endurance, courage, family, fellowship, thankfulness and yes, forgiveness. Many of the old favorites include:

I Need Thee Every Hour

Blessed Assurance

Guide My Feet

Pass Me Not O Gentle Savior

Only Believe

Precious Lord, Take My Hand

Standing on the Promises

I Thank You, Jesus

Shine on Me

Something Within

Will the Circle Be Unbroken

Somebody Prayed For Me

Just a Closer Walk with Thee

- Create and sustain up-to-date-technology systems in the church that allow for the expedient dissemination of information concerning the health and safety of the church membership and community, at large.
- Recruit and train a cross-generational team whose responsibilities will be to develop a social media ministry that maintains, uses and adapts to the various and emerging online platforms. The church must position itself to use its voice and presence to participate in and respond to education, health, political, economic, and/or social justice actions, in the local community and nationally.
- Organize and provide ongoing training for ministries that address mental, physical, spiritual and financial health issues of the church membership. Conducting church surveys will ensure that addressing and meeting the needs of the congregation are always a priority. To encourage church growth, these ministries might consider publishing a calendar on-line regarding quarterly, church sponsored health fairs - open to the public. An excellent reference: "A SANKOFA Moment. The History of Trinity United Church of Christ," Chicago, Illinois, for an exhaustive list of ministries, organized and sustained, under the leadership of "wounded healer and warrior healer," the Rev. Dr. Jeremiah A. Wright, Jr., during his thirty-nine years of service at TUCC.
- Organize and train a political "Track" team, whose sole responsibility will be to track political action in the community – including voting records of local and state politicians – on matters concerning, health, education, gun violence, gangs, drug and human trafficking matters, social justice, employment and the economy. The "Track" team will also be responsible for providing timely reports to the clergy and/or leadership team on urgent issues that should be addressed. The team's sole purpose is to keep the church and community "in the light" concerning all matters of justice and community interests.
- Organize an "Emergency Preparedness Ministry [EPM]." Under the leadership of clergy, resources in the community should be used to develop an "Emergency Preparedness Manual." Community resources might also be used to train members of the EPM. This ministry will organize and conduct a church-wide workshop, bi-annually, to review and update the manual.
- Urban church communities: Organize a "Safe Passage" ministry. Ministry members will be trained as advocates for K-12 school-age children. They will work with the parents of these youth to ensure their "safe passage" to and from school, support parents and students on issues involving teacher/school expectations, exposure to violence and bullying, suspensions and academic performance.

LISTEN CHILDREN

listen children
Keep this in the place
You have for keeping
Always
Keep it all ways

We have never hated black

listen
we have been ashamed
hopeless tired mad
but always
all ways
we loved us

we have always loved each other children
all ways
pass it on

Lucille Clifton

Culturally Relevant Christian Education Resources

Using culturally relevant Bibles and books, authored by African and African American writers, will expand congregational understanding of the African presence in the Biblical narrative. Numerous resources are available and can be used to stimulate thematic book reading (education, religion, socio-economic and political matters affecting African American families); church-wide and/or small-group Bible study. Choose from the sample list below and/or add your own titles.

Holy Bible: The Original African Heritage Study Bible, King James Version, Leatherette Edition, Judson Press, (publishing rights), 2007.

The Original African Heritage Study Bible, unique features disclose the African/Edenic contributions to Judaism and Christianity. Includes highlighted verses about Africa and Biblical characters of African Descent; full-color maps showing where significant African/Edenic events and places, mentioned in the Bible, occurred in the Ancient World; 101 favorite Bible verses from people of the African Diaspora; selected articles by recognized Biblical scholars; words and music to well-known songs of enslaved Africans; numerous pages of references to African/Edenic persons, places and events, and Art reproductions from the MAAFA tribe collection of Cameroon, Africa.

Holy Bible: The African American Jubilee Edition, King James Version; The American Bible Society; New York, N.Y., Supplementary materials, copyright 1999

The Jubilee Bible, with its rich array of supplemental materials, offers a view of the Holy Scriptures, through the lens of the African American experience. African American readers will be challenged to “move beyond religious rhetoric

to more communal relationships.” We will be meaningfully drawn to its sacred pages in search of a God of liberation and who describes us as “wonderfully made.”

The African American Heritage Hymnal. Carpenter, Rev. Dr. Delores, General Editor, Rev. Nolan E. Williams, Jr., Music Editor,” GIA Publications, Inc., Chicago, Illinois, 2001.

The African American Heritage Hymnal contains many songs penned by creative and discerning African American composers, past and present, many of whom were previously ignored by main-line hymnal committees. Even though compositions of the collective worshipping community are included, this hymnal has an African stamp of approval for soulfulness and verve. The music of the Black church; its “African origins, retentions and cultural transmissions” is “a study of black singing...is in essence a study of how black people ‘Africanized’ Christianity in America,” as they sought to use their faith to make sense of the turn of events that made them involuntary residents in a strange and hostile land.



Carpenter, Rev. Dr. Delores, General Editor, Rev. Nolan E. Williams, Jr., Music Editor, “*The African American Heritage Hymnal.*” GIA Publications, Inc., Chicago, Illinois, 2001.

Carruthers, Rev. Dr. Iva E., Haynes, Rev. Dr. Frederick D., III, and Wright, Rev. Dr. Jeremiah A., Jr, Editors, “*Blow the Trumpet in Zion.*” Fortress Press, Minneapolis, MN, 2005.

Hyman, Mark, “*Blacks Who Died for Jesus, A History Book.*” Winston*Derek Publishers, Nashville, TN, 1983.
McKinney, Lora-Ellen, “Christian Education in the African American Church,” A Guide for Teaching Truth.” Judson Press, Valley Forge, PA, 2003.

Obenga, Theophile, “*African Philosophy in the Time of the Pharaohs.*” Presence Africaine, Paris, France, 1991.

Paris, Peter J., “*The Spirituality of African Peoples: The SEARCH FOR A COMMON MORAL DISCOURSE.*” Fortress Press, Minneapolis, MN. 1995.

Some’, Patrice Malidoma, “*The Healing Wisdom of Africa, Finding Life Purpose Through Nature, Ritual, and Community.*” Jeremy P. Tarcher/Putnam, a member of Penguin Putnam, Inc., New York, N.Y., 1998.

Wright, Dr. Jeremiah A. Wright, Jr., Author; Birchett, Dr. Colleen, Editor, “*Africans Who Shaped Our Faith,*” A Study of 10 Biblical Personalities,” Urban Ministries, Chicago, Illinois, 1995

Glossary of Communal Cultural Terms

The purpose of this *glossary of communal terms* is to support and make possible the “re-membering” of the African community in the diaspora. Building a common language, conceptual knowledge and understanding of terms used in the Black church, the family and community is, and continues to be, a challenging but necessary work.

Calabash

The calabash, one of the archetypal African artifacts, is widely used in the African diaspora. The broken, cracked or damaged calabash symbolizes chaos, misfortune, disruption and distress. The broken calabash is a metaphor for the MAAFA, the beginning of great suffering and disruption within our African families, villages and communities-world-wide, perpetrated by Western and European enslavement.

Libation

The Akan word for libation is Nsaguo; a term made up of two words. Nsa (a drink) and gu (to pour). Libation means, “To pray.” In the Bible, references to “libation” and “drink offering” are many. It is first mentioned in the Pentateuch, in Genesis 35:14. We find it in the Historical Books, in 1st and 2nd Samuel, 2nd Kings, 1 Chronicles, the Psalms and the Prophets Hosea, Isaiah, Joel, Jeremiah and Ezekiel. In the New Testament, it is found in the Gospel of John, Philippians and 2nd Timothy.

Among Africans in the Diaspora, Libation is poured for a variety of purposes and is used to express a belief in God, the Supreme Being and the ancestors. Increasingly, libation is poured to establish unity, build mutual trust, confidence and social harmony. We are reminded that we belong to one group and share a common destiny.

[An example of a libation ceremony, celebrating the African American cultural holiday, “Kwanzaa,” is included in the 2nd Interlude of this guide.]

Litany

A ceremonial liturgical prayer, consisting of a series of petitions or supplications, litanies are usually led by clergy or designated lay persons, with several alternating fixed responses by the congregation. Litanies, organized around the Black Church calendar, include “52 Sundays of Worship; and are an important feature of the African American Heritage Hymnal.

Lamenting the African Holocaust



MAAFA

Often historic works pertaining to the enslavement and the sale of African people and their forced scattering throughout the Western Hemisphere focus narrowly on the physical brutality of those enslaved. Also, many works exist which seek to quantify those who perished as well as those who survived the torturous crossing of land and sea in route to the plantations of the West. As the previously-mentioned research topics are of value, we must acknowledge and understand that the capture and trade of African persons and their forced dispersals throughout the world grew out of an intricate network of institutionalized power structures and the systems they developed and implemented through a myriad of processes thus yielding The TransAtlantic Slave Trade System.

The processes of the TransAtlantic Slave Trade System have been so calamitous in its manifestation over hundreds of years that the African term, MAAFA, aptly serves as the most appropriate term to characterize its essence. MAAFA is a word that is used to describe tremendous suffering, indescribable atrocities, disaster, calamity, catastrophe, or injustice. This term is used to refer to the protracted suffering of African people and culture as a consequence of the TASTS.

The MAAFA spanned hundreds of years and made its way across continents and waterways, vast and small. The MAAFA devastated countless lives and entire communities toward the aim of perpetrators benefiting from a system of exploited labor. The MAAFA best speaks to destruction of African life and culture that came about because of the elaborate infrastructure of the TASTS. “Over the nearly four centuries of the slave trade...millions of African men, women, and children were savagely torn from their homeland, herded onto ships, and dispersed all over the so-called New World.”

Enforced by a super structure for the aim of economic expansion the TASTS implemented the global marketing of human flesh which can be deconstructed and understood through a triple lens or paradigm characterized by three passages.

The First Passage refers to the creation and organization of the institutional infrastructures and processes that were required to effectuate and sustain the system.

The Middle Passage refers to the implementation of the practices identified as the capture and enslavement of African people, their journey to the coast, and other departure points, their storage and package for shipment, the transatlantic crossing, the sale and dispersion in the Americas, as well as, their seasoning/adjusting in the Americas.

The Final Passage refers to the lingering effects and institutionalized systems which have grown out of the TASTS and mitigate against efforts to maintain, restore and re-instate African humanity that was lost as a result of the MAAFA. [Excerpt taken from the report of the Illinois TransAtlantic Slave Commission, authorized, in 2005, by the Illinois State Legislature].

MAAT

MAAT is the “leading concept in the heart of Classical Egyptian society which was precisely built upon the pursuit of knowledge and happiness. ‘To know’ was the real foundation and fundamental pursuit of Egyptian civilization. Knowledge and wisdom were central to the concept of MAAT. Family functioning and society itself were driven by the Seven Ancient Cardinal Virtues of MAAT: Truth, Justice, Righteousness, Harmony, Balance, Propriety and Order.”

In his seminal book, “Seeking the Sakhu,” Dr. Wade Nobles, reminds us that according to anthropological, archaeological, and paleontological records, “Africans invented and were the first people to develop codes of conduct that directed social life and family purpose...The role of the family, accordingly, was to guide and direct the transformation

of human beings from lesser material beings to higher spiritual beings. African (Kemetic) familyhood was ultimately revealed in the symbolism of MAAT and the spirituality of Africanity. The principles underlying the symbolism of MAAT were believed to be the proper quality of all Being and Becoming.

Kwanzaa

Created in 1966, by activist and scholar, Dr. Maulana Karenga, Kwanzaa is an African American holiday. It is, based on African agricultural celebrations and collective principles that promote unity and growth of the African community. The concept of Kwanzaa was a result of creative cultural synthesis: an amalgamation of both Continental African and Diasporan African elements.

“This means that it is rooted in both the cultural values and practices of Africans on the Continent and in the U.S. with strict attention to cultural authenticity and values for a meaningful, principled and productive life. The Continental African components of Kwanzaa embrace a synthesis of various cultural values and practices from different Continental African Peoples...South to North, West and East – in a spirit of Pan-Africanism...Kwanzaa is a synthesis in both conception and self-conscious commitment, on tradition and reason.

Kwanzaa gets its name from the Swahili phrase “matunda ya kwanza.” Matunda means “fruits” and ya kwanza, means “first.” Kwanzaa is not a religious holiday, but a cultural one with an inherent spiritual quality. Specifically, Kwanzaa was created for four principled reasons: 1) to affirm and restore African heritage and culture; 2) to introduce and reinforce the Nguzo Saba [the seven principles]; 3) to address the absence of non-heroic holidays in the national African American community; and 4) to serve as a recurring communal celebration which reaffirms and reinforces the bonds between Africans in the Diaspora.

Kwanzaa is a seven day holiday and is celebrated December 26 – January 1. Each day a particular principle is highlighted and a candle is lit to affirm its value in our lives. Thus, Kwanzaa has seven symbols and two supplementary ones that serve as socializing tools of the instruction and inspirational objects to represent and reinforce its desired principles, concepts and practices.

Nguzo Saba (The Seven Principles)

The Nguzo Saba defined the moral minimum set of seven communitarian African values that African Americans needed to rebuild and strengthen family, community and culture, as well as become the central voice in the struggle to control their destiny and daily lives.

Umoja (Unity)

To strive for and maintain unity in the family, community, nation and race.

Kujichagulia (Self-determination)

To define ourselves, name ourselves, create for ourselves and speak for ourselves instead of being defined, named, created for and spoken for by others.

Ujima (Collective work and responsibility)

To build and maintain our community together and make our sister’s and brother’s problems our problems and to solve them together.

Ujamaa (Cooperative Economics)

To build and maintain our own stores, shops and other businesses and profit from them together.

Nia (Purpose)

To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

Kuumba (Creativity)

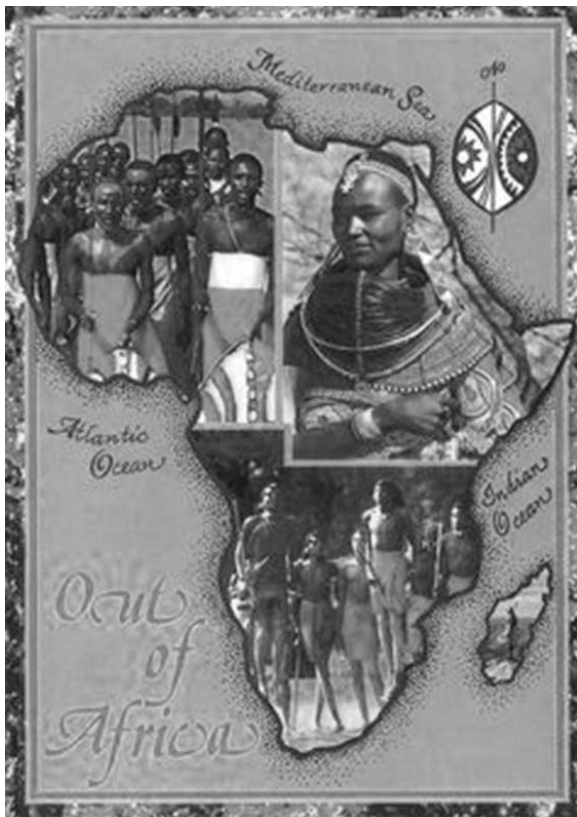
To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.

Imani (Faith)

To believe with all our heart in our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle.

The basic symbols are:

1. Mazao (crops) Represent the historical roots of the holiday and the rewards of collective, productive labor.
2. Mkeka (mat) The symbol of tradition and by extension, history is the foundation for correct knowledge and understanding of ourselves, society and the world. In recognition of this fact, all other Kwanzaa symbols are placed on the mkeka and it too becomes a foundation.
3. Kinara (the candle holder) Symbolic of our parent people, the Continental Africans.
4. Muhindi (corn) Represents children and all the hopes and challenges attached to them.
5. Zawadi (gifts) Symbolic of the seeds sown by [our] children [i.e., commitments made and kept] and the fruits of the labor of their parents.
6. Kikombe cha umoja (the unity cup) serves two purposes: “1) It is used to pour tambiko or libation for the ancestors; 2) It is drunk from as a ritual to reinforce unity in the family and community”.
7. Mishumaa (the seven candles) Placed in the kinara, the Mishumaa symbolizes the rootedness of the principles in the way of the ancestors. Lighting the candles daily, during Kwanzaa, symbolizes giving light and life to the seven principles and the ancient African concept of raising up light to lessen darkness, spiritually and intellectually.



The two supplementary symbols are: The Seven Principles poster (or other representations of the Nguzo Saba), and the bendera ya taifa (the national flag or standard). The bendera is the Black, Red and Green colors given to us by the Hon. Marcus Garvey. The original meaning of the colors of the flag: Red was for the blood of our people not shed in vain; Black was for the faces of our people and Green was for our hope. During the 60's, the organization US, led by Dr. Karenga, reordered the colors (Black Red and Green) and made slight adjustments in their meaning: Black for the people; Red for our continuing struggle; and Green for the future we shall build out of struggle.

“Re-membering”

The mending of the gourd (calabash) symbolizes and is a reminder how we have endured as a Diasporan African people, even in our brokenness. Re-membering represents how we strive and persevere, individually and collectively, in the midst of our brokenness: to retrieve and repair, with God's leading and help; and the encouragement from our ancestors, the pieces of the calabash.