



Healing Oppressions Wounds

AYA EDUCATIONAL INSTITUTE

*Presents a workshop for
healing and liberation of
African people*

BLACK

- *Challenging Oppression*
- *Conquering/Healing the Yurugu Infection*
- *F.O.R. Flow of Recognition/Reciprocity*
- *FAM: Doorway to "Intelligence of the Heart"*
- *Seven Steps To Recovery*
- *OurStory for Our Success*
- *WSLKA*
- *More...*

Atlanta, GA
Oct, 6, 7, 8, 2006



Nganga:

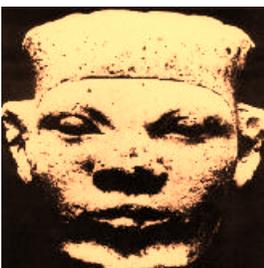
Wekesa O. Madzimoyo

Facilitators:

Afiya Madzimoyo

Facilitators-in-Training:

Ayinde Madzimoyo



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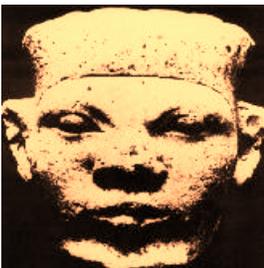
Nganga:

Wekesa O. Madzimoyo

Facilitators:

Kwabana Kemet Manakana

Njzinga Ngozi Yejide



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Co-Directors of **AYA**

Afiya B. Madzimoyo, M.S.W., originated in Independence, Alabama, where she also grew up – between Montgomery and Selma. With parents very active in the civil rights movement, she has always been moved to do all she can to move her people to freedom and liberation. Her initial commitment led her to integrate a school in the 5th Grade, then to continue going to predominantly white schools and “proving” that she was “intelligent.” Fortunately, she saw the futility of such actions after graduate school. Still moved to do all that she could, she eventually decided that “internalized oppression” work would be her life’s work. Thus, she has dedicated herself to understanding how we have internalized white supremacy and how we can rid ourselves of it. She especially enjoys working with other African women to this end, and serves as Lead Facilitator for **Warriors & Healers for Sisters**. For the past four years she has co-directed **AYA Educational Institute**, an African-Centered organization which offers educational programming to youth, adults and organizations, including tutorial services, a Saturday School, Sankofa Math, The Peer Power Project, staff development and training including “Storytelling to Reading” and “Storytelling to Writing.” Upon hearing African American students say “We can’t learn math,” Afiya decided to re-teach herself in a manner that she could teach it to her students in ways that they definitely “get it.” As a result, understanding math conceptually –following our ancestors’ example— has become one of her greatest passions. She is married to Wekesa Madzimoyo, the co-director of AYA, and they live together with their two daughters, Sarafina



Wekesa O. Madzimoyo is co-director of **AYA EDUCATIONAL INSTITUTE** which is based in the Atlanta, GA metro area. He is a widely-known educator, researcher, consultant and trainer. He has more than 20 years experience in developing alternative reprogramming and accelerated learning techniques to break the negative social programming experienced by African Americans in education, business, and personal development as a result of racism, classism and sexism. He is the lead trainer and originator of national workshops including: “Healing Oppression’s Wounds,” “Warriors & Healers,” and Sankofa Math.

AYA EDUCATIONAL INSTITUTE'S COMMUNITY AND LEADERSHIP DEVELOPMENT SEMINARS



African-Centered Focus

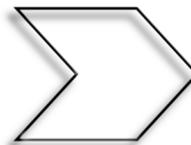
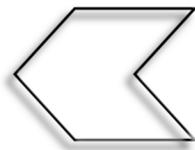
The focus of much of our work is within the African and African Diaspora communities. Our work addresses the need for us to forge unity, clarity and healing, resistance and nation building consciousness within the Black community. We honor African Culture, African Spirit, African Elders—African Power. We seek to use that power and culture to shape our own future, to do what we have to do to become psychologically, socially, economically, politically and physically free to build a world that nurtures us.

Our training recognizes also that we are a recovering people. The injuries and survival adaptations born of oppression need to be understood and accounted for as we build bridges to ourselves, to each other and to our future.

Retreat Guidelines:

MA'AT:

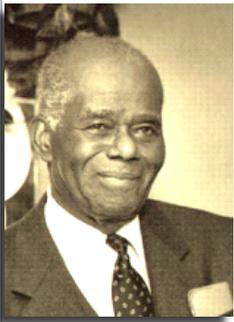
- Truth
- Justice
- Balance
- Order
- Harmony
- Righteousness
- Reciprocity



- **Try on**
- Ok to Disagree, Not ok to attack, shame, blame
- Practice self-focus
- Ask questions of self and others
- Practice both/and thinking
- Participate fully
- Maintain Confidentiality

Notes:

For those who have made our way brighter, our load lighter.



John Henrik Clarke was a giant among us. An OurStorian of the highest order. His recent passing has left a void that will never be filled. Instead, it will act as a beacon calling those of African descent home to our culture--our ancestral wisdom--to the task of shaping our own future.

"My great over-powering love affair has been with the liberation and maintenance of African people and to restore them to a status that we lost in the world. Every leader, policy maker, etc. should ask and answer for themselves in their lifetime: How will my people stay on this earth; how will we be housed; how we will be fed; how will we be educated and defended? Answering these questions will create an enduring sense of nationhood because it creates enduring responsibility."

"I think fate has not spared African people for an idol purpose. We were put on this earth, and we have endured a holocaust 10 times worse than that in Europe. I think fate has a mission for us ... We gave the world its first humanity, maybe we have the capacity to give the world its next humanity."



Sonja Hayes Stone was a mentor and friend. Scholar/Warrior is how she often described herself. She has passed to the other-side, yet her bright flame continues to illuminate our way. She encouraged us not to accept our condition just because we were "makin' it." Instead she wanted us to remember what a whole man, whole woman, whole family, whole community, whole people is like -- and to not stop until we have regained that wholeness.

Amos Wilson is so much with us that it is still hard to believe that he too has joined the ancestors. He is the inspiration behind our slogan: **Embracing our African-ness and Educational Excellence**. He inspires us and instructs us daily to nurture our African Spirits as they war against the inculcated European spirits. Study every tape; read his written works. Get Blueprint for Black Power and study every word.



"The socialization of a subordinate culture involves the inculcation of its young with values and attitudes that serve to perpetuate the dominant social system." **Amos N. Wilson**



"A national consciousness is a political consciousness in which members of a group understand themselves as sharing a common destiny, based on a shared cultural history and racial origin. An African national consciousness exists when we identify with Africa, as a symbolic point of origin, a mothering or creative principle, which determines our collective being. We want what is best for our people (Afrocentricity) and we 'think' with an African mind." From: **The African Aesthetic and National Consciousness**

“ Have the courage to be African”

Marimba Ani



For African Americans, all of our social problems include two major components:

- **A history of oppression**
- **A cultural Base**

Therefore, we must understand how every social problem is related to these two things. When we perform our analysis with these things in mind, we will discover that freedom from oppression of African Americans is not enough for setting a direction. We will discover that freedom from oppression is not good enough for African American people. Purpose and direction only come from immersion in a cultural base."

"African Americans continue to rush headlong toward cultural surrender. (pg. 66) Cultural surrender or cultural destruction leads inevitably to the loss of any possibility for a group to mobilize on its own behalf. There can be no African American family in the absence of a cultural base. There is no culture of minority group members, nor is there a culture of poverty of an oppressed group, or a culture of poverty. Those who accept the attributed identity of 'minority,' 'poor' or 'oppressed,' have not only surrendered culture, they have surrendered history as well, leaving only the present political socioeconomic condition as the base for a deformed identity." (pg. 68) " ...one cannot know without bearing a responsibility for what is known. Escape from mental slavery has its costs. Accepting the unnatural as normal and without criticism is virtual insanity."

Baffour Amantwackia II (Dr. Asa G. Hilliard): The Maroon Within Us.

Baba Baffour is a mentor and friend. His expansive spirit, courage and scholarship informs much of our training. Study his work. Go out of your way to hear him speak and teach.

Friday Evening:

- . Welcome
 - . Libation
 - . Overview of W/H Series/Healing Oppression's Wounds
 - . Community Introductions
 - . Personal Assessment & Contracting
 - . Closure
-

Warriors and Healers Leadership Development Series Descriptions

. ***OurStory for our Success***

. ***Healing Oppression's wounds***

. ***Kilombo & Ayaresa***

*Creating my
African Ancestor's Council*

Friday evening / Saturday / Sunday

- Who are they? Family / Cultural / Names
- Why I've called to them and/or what I want from them?
- Why will they come?
- What will I give them?

Series I Questions:

- Name (s) (including African name, if you have one)
- Organizational affiliation or Work
- Why did you choose to attend?
- Passion

Series II Questions:

- If this workshop is a success how will you be feeling/thinking differently and what will you do differently?

Thinking , now, that I want to change	Feelings, now, that I want to change	Behavior, now, that I want to change

It's Sunday; I'm Thinking ...	Feeling on Sunday...	Doing differently on Sunday...

- What additional actions would you like to take to challenge oppression that you and others of African descent face?
- How have the men / women in your family line been wounded by oppression and how has that come down to you? How do you pass it on or heal it?
- What additional actions would you like to take to help you, your children and our people heal from the wounds of oppression?

Use back of page, if needed

Retreat Agenda

Libation to African Warriors / Healers / Builders

- Honoring the Healer within
- The Flow of Recognition / Reciprocity
- Oppression Revisited (Hilliard, Wilson, Ani, Batts, Madzimoyo)
- Feelings as Messengers: A re-introduction to Intelligence of the Heart
- Internalized Oppression (Alienation, Extension, Motivation, Dependency)
- Seven Steps to Recovery
- Storytelling Power
- Power Analysis
- WSLKA
- Application (family, extended family, work, professionally, etc.)
- Rituals
- Commitments

Questions to Prime the Pump

- How are we using our healer/builder energies now? How does that line up with the personal, family, community and nation-building needs of our people?
- How are our (and our children's) energies defined or influenced by Euro-centric education/ culture/ media? How do we anticipate/ counter/ neutralize/ re-center?
- What are the male and female healer/ builder stories in our family line? How can we build on these? How do we extend our family/ people territory?
- Conversely, what have been the points of intrusion, invasion, injury and vulnerability in our family line generally and how do we guard and heal/ develop in those areas ourselves/ family and community?
- How prepared are we personally to lead the "color consciousness" conversation in our families (with fathers, sons, uncles, mothers, daughters etc), classrooms or churches with the expectation of some healing resolution for those present?
- If White supremacy has our people (children, partner/ spouse, father, brother, mothers) in it's grasp, what skills/orientation do we need to "go in" and get them back (home) to their right minds/ cultural orientation/ mission? Can it be done? Or do we just give up on them/ us?
- How prepared are we to recognize the difference between anti-White motivated nationalism and Pro-African nation-building and what skills do we need to move ourselves and others through the anti-White cycles?
- How do we unwittingly displace our anger/ scare of White supremacy-domination on our families and our people?
- When people that we are educating realize the extent of their "cultural mis-orientation" or "Negro-ness," how do we attend to the emotions (sadness/ fear/ etc.) that accompanies the new awareness? What did we need or want at our critical awareness points? And what do we need now as we continue to uncover old and new layers of our "Negro-ness?"
- Amos Wilson taught us that we are made to feel "alienated" to serve "aliens." In what ways have you been made to "feel alienated?" How has that lead you to serve aliens? How have / do key family members or friends serve aliens?
- What then are our counters, and what are key processes of connection and community extension across our differences and how can we incorporate them in our lives/ work now?
- What are our African cultural strengths/ stories/ examples and how well are we actively using them in our lives to build, heal and defend?
- How were you taught to "deal" with oppression from your mother or mother figure; from father or father figure? How does what you were taught differ from what your "mate" was taught?



Dynamics of European Domination:

1. Suppress OurStory and culture (kill group memory)
2. Suppress group identity
3. Teach White supremacy
4. Control all social institutions (churches, schools, legal economy, etc)
5. Prevent oppressed from accumulating resources. Baba Baffour (Asa Hilliard)

Exercising Power for Domination

1. Force (including psychic violence)
2. Coercion
3. Influence
4. Competent and Legitimate Authority as Power
5. Manipulation as Power



Amos Wilson,



Yurugu & The Yurugu Infection

- European Asili: control, domination, destruction
- Utamawazo: thinking for control & domination, oppositional splits and the creation of the "other."
- Utamaroho: energy & action for domination
- Symbolism: ritual to evoke thoughts, feelings, actions for domination
- Spiritual "Surrogates": abstractions, religion and ideology for domination
- Hypocrisy as a way of life: appealing to the values of the oppressed (morality, health, humanity, justice, etc.) to dominate them. **Marimba Ani**

European Strategies of Domination

1. Dominate by force
2. Divide and conquer
3. Induce self doubt
4. If you can't beat them, join them, then use steps 3,2,1

Wekesa O. Madzimoyo

Overt / Covert Oppression & Levels

Oppression occurs in Both "old-fashioned" and "modern" forms

This occurs at 4 levels:

1. Personal (beliefs, attitudes, feelings)
2. Interpersonal (behavior including communication with another)
3. Institutional (rules and policies written or unwritten which maintain dominance and control)
4. Cultural Level (standards of beauty, appropriateness, goodness)

VISIONS, INC.

“Ayaresa”

What Wounds?

In an oppressive environment, building a family and community takes purposeful, culturally nurtured—action and skill. Our actions and skills need to be protective, developmental and revolutionary. Where did you learn your skills? What “school” made it a requirement of your graduation that you knew how to challenge oppression, heal its wounds and forge that long sought-after unity and cooperation that our progress depends upon? What personal developmental plan insured that you have or will develop these skills to heal the schisms and forge unity:

- between younger and older people of African decent
- between Black women and Black men
- between lighter and darker-skinned Black people
- between those who still talk about "good-hair" referring to "straighter" and those who shudder at the thought
- between diverging leadership styles
- between those who choose accommodation and those who boldly challenge as a survival strategy
- between...(you fill in the rest)

What wounds?

- What language do we speak?
- What foods do we eat?
- What clothes do we wear?
- Who gets our first and best working hours and most of our dollars?
- What God do we serve?

Are the answers the same as the ones we would have given before captivity?

- *To heal, we must fight and end European domination over us and the world.*
- *To heal, we must feed the African Spirit so that it may win over the inculcated European spirit, internalized oppression, the Yurugu infection.*
- *To heal, we must learn how to become African again. We must drink from the wisdom and culture of our Ancestors, re-new our homeland and restore MAAT.*



I;
 I am;
 I am alive;
 I am conscious and aware;
 I am unique;
 I am who I say I am; I am the value GOD
 I forever evolve inwardly and outwardly in
 response to the challenge of my nature;

I AM
*Excerpts from
 Conflict of
 Minds by J.K.
 Ngubane*

I am the face of humanity;
 The face of humanity is my face.
 I contemplate myself and see everything in me.

I outgrow the use of crutches;
 I face the challenge of being eternal;
 I align the cells in my body;
 I know each, by name;
 I am self-knowledge without end;
 That which I eat, drink or learn I convert into myself;
 I walk in humility in the presence of the person;
 I can afford to be humble; I am not afraid; I am adequate;
 That doctrine shall prevail which is not afraid of the person.
 I reject all dogmas; they create disorder in my personality.
 I am the enemy of all dogma, for dogma is a prison of the mind.

I am a value; I have all the power to be what I want to be;
 There is glory in being human; in being a self-defining value.
 My name is Man; my name is Woman;
 I formed myself from my mandate;
 My mandate was the law;
 I entered earth as an act of will;
 I came to realize the promise of being a value;
 To realize the glory of being human;
 To discover more satisfying dimensions of being a person.
 I am not alone; I have never been alone;
 I shall never be alone,
 For I am a cluster.
 I am Father-Mother;
 I am the cluster of phenomena which constitute me.
 I am Father-Mother-Child.
 I am the past, the present and the future.
 I have no beginning and no end;
 I am the geodesic circle in which Father and Mother
 merged to become me.
 I extend myself into the child.
 I am the brick out of which society is built.
 I am the Eternal Person.



Excerpts from J.K. Ngubane's Conflict of Minds 1719

Feelings as Messengers (FAM) :

Are-introduction to "Intelligence of the Heart."

Marimba Ani's ***Yurugu*** details the development of Europe's strategy for themselves and others to suppress emotion in service of cognition, control of nature and other people. Our having been held in captivity for so long and our having been socialized in a dominant euro-centric culture more than explains how we have also "caught" and carry a belief that "thinking is superior to feeling."

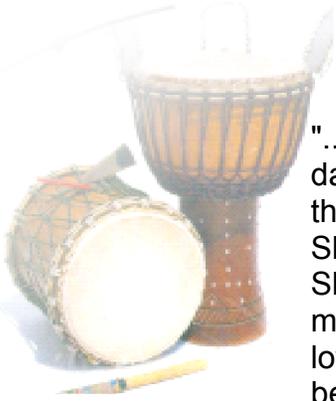
Acceptance of this false teaching goes against our ancestral and cultural grain and creates a superior/ inferior division, a lack of unity between our thinking and feeling selves. This internal conflict causes enormous "gaps" in our communication with ourselves, people of African decent, our Ancestors and others. The resultant emotional illiteracy and alienation form the emotional underpinning for our own cognitive and behavioral oppression. Even worse, it robs us of our internal compass.

In this session we practice "how-to" strategies for our becoming emotionally literate, for having our thinking and feeling working together for clarity, conflict resolution and problem solving. We debunk the "too emotional" and "too angry" labels. FAM allows us to replace substituted "cover" emotions with authentic ones. Emotional balance, mutual interactions and reciprocity are promoted over emotional control and control of others.



Summary:

- Yurugu: "thinking/feeling" split for de-spiritualization, control and oppression
- African cultural messages vs. Eurocentric ones
- Social / family messages (scripts)
- Presentation of feeling families (self evaluation)
- Practice 1: problem solving, intimacy, authenticity
- Substitution patterns (substitution and oppression)
- Examples from our period of captivity
- MAAT: balance instead of control
- Practice 2: problem solving, authenticity, healing, building, defending



Control vs. Balance

"...I was rehearsing a group of dancers and musicians in North America. One day some countrymen from Mali arrived. At their request I agreed to play for them. One of the women was a powerful dancer with fluid, subtle movements. She had not expected to find a musician who was trained like me in America. She became excited and wanted to show the virtuosity of our Malian culture in music and dance, so she danced all the more joyously and vigorously. I followed her with my playing but lost some of the orchestra since they had not been trained in this way. I told them to stop and observe. I continued to follow the dancers.

During the performance, I produced sounds that had not previously been under my control. I didn't know I was capable of playing like that, mastering things I didn't know I could. I followed the dancer, and my music became more varied.

When the egocentric pre-occupations of the apprentice are sufficiently reduced through training, the apprentice is ready to cultivate knowledge. The Minianka musician must become an observer who looks and feels."

YaYa Diallo, The Healing Drum pg. 98

Reciprocity
Balance

Thinking + Feeling

vs.

Thinking
over
Feeling

Thinking over Feeling results in:

- Loss of autonomous thinking and behavior (internal gyroscope). While purporting to be more "rational"
- Loss of connection with spirit and nature, self, others, start seeking control "surrogates" for spiritual connection
- Loss of Love. "Thinking over Feeling" for control can't love because love is loss of control. Love is reciprocity! In Yurugu love is domination; even "intimate expressions" are games of domination.

Filters / Blockers/ Amplifiers

Early Family Messages / Instruction re: emotions and the expression of these emotions

(in house, in public, with and to white folks, with and to Black folks, with and to women, with and to men etc.)

- Caught?

- Taught?

Social Feeling Messages from school, peer group, professional group, work, etc. re: emotions and the expression of them

(in house, in public, with and to white folks, with and to Black folks, with and to women, with and to men etc.)

- Caught?

- Taught?

Below is a model of six primary feeling "families." The "families" are often combined and generate the thousands of feeling words we use. Each of the 6 feeling families send to our brain certain messages.



Sad

Loss

I need space, time, support to grieve and let go

Scared

Danger

I need protection, support, re-assurance

Mad

I've been violated

I need to set limits or re-establish boundaries

Joyful

Keep on' Keepin on!

Peaceful

Keep on' Keepin on!

Powerful

Keep on' Keepin on!

“Feel Like” and “Feel That” are not expressions of feelings. What follows them are thoughts, ideas, wishes, etc.

Socialization for feeling misdirection:

“If the feelings don’t come out straight, they’ll come out crooked, but they will come out.

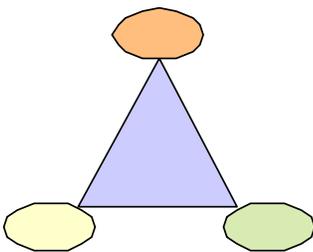
“Stew and Spew.” Implosion and explosion

FAM Practice:

Feeling & Clarifying Feelings

Goals:

- 1. To feel; to become more aware of feelings , more comfortable feeling all of our feeling families and to discover your emotional blocks and amplifiers***
 - 2. To distinguish between thinking and feeling and to become clearer about delineating different the different feelings and their messages.***
- Think of personal conflicts, uncomfortable situations you have faced recently or are currently facing.
 - Think of social events , acts of oppression or acts challenging oppression that you have experienced or seen recently.
 - Think of some of your behavior that you have been unsuccessful getting yourself to change. What is the feeling components that help to generate / support the behavior.
 - Reflect on a favorite family “saying,” “sermon,” or “song.” What is the emotional genesis of the song and what emotions does it evoke in you now?



Note: Significant, lasting change, healing, (doing) etc. require and alignment of feeling and thinking.

Substitution Profile Worksheet

Situation	List the feeling family that's harder for you to show in the below-stated circumstances	List the feeling family that you are likely to show instead
At Home		
At Work		
With Black Men		
With someone from a "higher" economic or social status		
When I'm a leader or in charge		
With African (AA) Women		
With non- African Women		
With non-African men		
Other:		
Other:		

Yurugu: Rational vs. Reasonable

The role of “the rational” when substituting

The “S/I Line’s” instructions when substituting

When spawned by a substitution or an attempt to suppress feelings “rational thinking” isn’t autonomous thinking “reasonable” at all. It’s scripted by the culture to support our being dominated or acting as agents for the dominators

Substitutions vs. Authenticity

- Affective driver for the cognitive and behavior aspects of our oppression.
- Lack of Intimacy with self prohibits authentic intimacy with others
- Not being used to setting limits prohibits building community and group unity

Substitution Pattern for War!

- Mad & Powerful for sad and scared.
- When we use this pattern we make war, even with our loved ones.
- Mad= limiting / sad and scared / joy, peace, power are connecting.

Notes re: self discovery

Authenticity, Author, Authority!

Note: Ani’s - “monotheism and white supremacy” and Wilson’s “competent and legitimate authority.”

Falsification of African Consciousness

Symptoms of disturbances in "oppressed Africans" from The Falsification of African Consciousness by Amos Wilson

(Provide common examples and how you might use FAM to help you address these situations)

Thought disturbances:

- ***Amnesia:*** total or partial loss of memory. A disassociative reaction
- ***Delusion:*** False beliefs held by a person which are stubbornly retained and defended in the face of evidence to the contrary

Emotional Disturbances:

- ***Pathological Anxiety:*** fear or dread resulting from an over-estimation of threat. Fear such that personal growth in important areas is stunted
- ***Apathy:*** a dis-ease of feeling, emotion or interest; an indifference to situations that would normally evoke the opposite reactions

Motivation and Value Disturbances:

- ***Alienation:*** To feel estranged or separated from... Feeling aimless, meaningless; of being unmotivated by one's own self-originated needs and values.



Falsification of African Consciousness Exercises

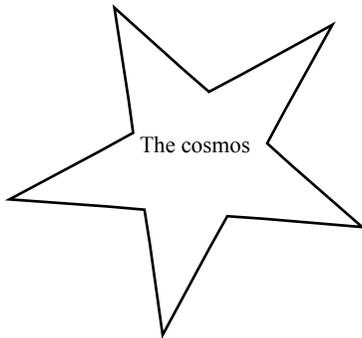
Instructions:

1. Generate everyday examples of how the “disturbances” manifest themselves in our people, our African community, organization, your family line, extended family, your current family, and yourself. Include examples in each category (thought / emotional / motivational)
2. Use FAM to help you better understand the disturbance, talk about the disturbance and propose interventions.
3. Use other HOW “tools” that you’ve learned so far to help you as well

Notes:

Flow of Recognition *Formerly (Strokes)*

Understanding the power of “recognition” and how to use it for our own healing



	Positive	Negative
Doing (Conditional)	<ul style="list-style-type: none"> • Great Job! • You handled it well • Here is your check 	<ul style="list-style-type: none"> • You didn't get that report in on time! • Don't park the car in my drive way
Being (Unconditional)	<ul style="list-style-type: none"> • Hello • I like your style • I love you • Beautiful! 	<ul style="list-style-type: none"> • Drop dead! • I wish you were never born • Stupid • Ugly • “Nappy Head”

5 ways to freely use these:

- Give them to others
- Receive them and take them in
- Ask for them
- Reject them (for now or forever)
- Self-stroke (give them to yourself)

5

How would you manipulate “recognition” strokes for oppression or healing?



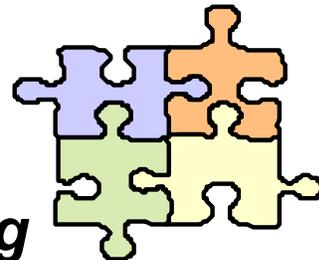
WSLKA:

Counters to Cognitive programming

Programmed Negative Messages from Euro-society to Africans:

1. You (Black person) are powerless, focus your time and energy on Whites (or the big people)
2. If you must spend your time and energy on yourself or your own people, focus on what is negative
3. Leadership is White appointment, white approval, media attention or lots of followers
4. If you manage to keep your mission –of improving your community– intact, then focus your study on the opposite of what you want and need.
5. As you start to create or build alliances in our community always use "but" instead of "and" in your communications and problem solving.

Interrupting the Negative



Programming

W: Who's in yo' mouf?

S: Say what?

L: Leadership is leading yourself

K: Keep your hands on the plow, hold on... stay

the course

A: Use "and" instead of but.

7

Seven Steps for Recovery:

1. **Set a goal of regaining full strength and health (correcting our distorted memories and replacing them with OurStories is vital). What was a whole African nation, city, town, family, man, woman, child like at our best?**
2. **Use Both Motivational Directions:** “toward and away-from” I/ We want ____; don’t want ____.
3. **Take Rehabilitation in Small Chunks: Celebrate small steps**
4. **Shift Time Focus:** Use present focus (what can I do to help my situation now!) when the future recovery seems “too far off.” Shift to future time focus (“it will be wonderful when again we...”) when rehabilitation is painful
5. **Personal Involvement:** Helping ourselves accelerates recovery and increases personal intensity, confidence and ownership
6. **Community and Cultural Involvement:** “I am because we are, and we are because I am” How do I/ we use more African family, culture and community in my/ our recovery?
7. **Use: Self to Self “comparison” and Self to Other “sensing.”** Use self to self comparisons for evaluation and motivation (individual and group): Comparing my/ our condition & achievement today with that of yesterday instead of comparing my/ ourselves to others. Use “Self to Other “sensing” for **inspiration and information.**

WSLKA & Seven Steps **Reflections and discoveries**

Me and My People:

What about our people makes you most proud?

What about our people most embarrasses you?

I really get angry when we (Africans / African Americans):

I'm most frustrated when my white co-workers, instructors, acquaintances, friends

ask me about _____ Africans / African Americans

Tell me about _____ Africans / African Americans

Show me _____ about Africans / African Americans

The five things I most like about our people are:

- 1
- 2
- 3
- 4
- 5

Do you have any of the "why do we" (Africans / African Americans) questions?

- 1.
- 2.
- 3.

Four Women - Nina Simone

Notes:

Nina Simone

My skin is black
 My arms are long
 My hair is wooly
 My back is strong
 Strong enough to take the pain
 It's been inflicted again and again
 What do they call me
 My name is Ant Sarah
 My name is Aunt Sarah



My skin is yellow
 My hair is long
 Between two worlds
 I do belong
 My father was rich and white
 He forced my mother late one night
 What do they call me
 My name is saffronia
 My name is saffronia



My skin is tan
 My hair's alright, it's fine
 My hips invite you
 And my lips are like wine
 Whose little girl am i?
 Well yours if you have some money to buy
 What do they call me
 My name is sweet thing
 My name is sweet thing



My skin is brown
 And my manner is tough
 I'll kill the first mother I see
 Cos my life has been too rough
 I'm awfully bitter these days
 Because my parents were slaves
 What do they call me
 My
 Name
 Is
 Peaches



Talib Kweli & Hi-Tek

Artist: Talib Kweli & Hi-Tek (Reflection Eternal)

Album: Train of Thought

Song: For Women

Typed by: shaolin_2000@hotmail.com

[Talib Kweli] (Spoken)

Yea, so we got this tune called "For Women" right

Originally, it was by Nina Simone

She said it was inspired by, you know

Down south. In the south, they used to call her Mother Antie

She said No Mrs.

Just Antie

She said if anybody ever called her Antie

she'd burn the whole goddamn place down

I'm over past that

Coming into the new millenium, we can't forget our elders

[Talib Kweli]

I got off the 2 train in Brooklyn on my way to a session

Said let me help this woman up the stairs before I get to steppin'

We got in a conversation she said she a 107

Just her presence was a blessing and her essence was a lesson

She had her head wrapped

And long dreads that peeked out the back

Like antenna to help her get a sense of where she was at, imagine that

Livin' a century, the strenght of her memories

Felt like an angel had been sent to me

She lived from nigger to colored to negro to black

To afro then african-american and right back to nigger

You figure she'd be bitter in the twilight

But she alright, cuz she done sseen the circle of life yo

Her skin was black like it was packed with melanin

Back in the days of slaves she packin' like Harriet Tubman

Her arms are long and she moves like song

Feet with corns, hand with callouses

But her heart is warm and her hair is wooly

And it attract a lot of energy even negative

She gotta dead that the head wrap is her remedy

Her back is strong and she far from a vagabond

This is the back of the masters' whip used to crack upon

Strong enough to take all the pain, that's been

Inflicted again and again and again and again and flipped

It to the love for her children nothing else matters

What do they call her? They call her aunt Sara.



Woman singing in the background

[Talib Kweli] (+ Background Vocals)

I know a girl with a name as beautiful as the rain
 Her face is the same but she suffers an unusual pain
 Seems she only deals with losers who be usin' them games
 Chasin' the real brothers away like she confused in the brain
 She tried to get it where she fit in
 on that American Dream mission paid tuition
 For the receipt to find out her history was missing and started flippin
 Seeing the world through very different eyes
 People askin' her what she'll do when it comes time to chose sides
 Yo, her skin is yellow, it's like her face is blond word is bond
 And her hair is long and straight just like sleeping beauty
 See, she truly feels like she belong in 2 worlds
 And that she can't relate to other girls
 Her father was rich and white still livin' with his wife
 But he forced himself on her mother late one night
 They call it rape that's right and now she take flight
 Through life with hate and spite inside her mind
 That keep her up to the break of light a lot of times
 (I gotta find myself) (3X)
 She had to remind herself
 They called her Safronia the unwanted seed
 Blood still blue in her vein and still red when she bleeds
 (Don't, don't, don't hurt me again) (8X)

[Talib Kweli] (+ Background Vocals)

Teenage lovers sit on the stoops up in Harlem
 Holdin' hands under the Apollo marquis dreamin of stardom
 Since they was born the streets is watchin' and schemin'
 And now it got them generations facin' deseases
 That don't kill you they just got problems
 and complications that get you first
 Yo, it's getting worse, when children hide the fact that they pregnant
 Cuz they scared of giving birth
 How will I feed this baby?
 How will I survive, how will this baby shine?
 Daddy dead from crack in '85, mommy dead from AIDS in '89
 At 14 the baby hit the same streets they became her master
 The children of the enslaved, they grow a little faster
 They bodies become adult
 While they keepin' the thoughts of a child her arrival
 Into womanhood was heemed up by her survival
 Now she 25, barely grown out her own
 Doin' whatever it takes strippin', workin' out on the block
 Up on the phone, talkin' about
 (my skin is tan like the front of your hand)
 (And my hair...)
 (Well my hair's alright whatever way I want to fix it,
 it's alright it's fine)
 (But my hips, these sweet hips of mine invite you daddy)



(And when I fix my lips my mouth is like wine)
 (Take a sip don't be shy, tonight I wanna be your lady)
 (I ain't too good for your Mercedes, but first you got to pay me)
 (You better quit with all the question, sugar who's little girl am I)
 (Why I'm yours if you got enough money to buy)
 (You better stop with the compliments we running out of time,)
 (You wanna talk whatever we could do that it's your dime)
 (From Harlem's from where I came, don't worry about my name,)
 (Up on one-two-five they call me sweet thang)

Scratches + Woman singing in the background

[Talib Kweli] (+ Background Vocals)

A daughter come up in Georgia, ripe and ready to plant seeds,
 Left the plantation when she saw a sign even thought she can't read
 It came from God and when life get hard she always speak to him,
 She'd rather kill her babies than let the master get to 'em,
 She on the run up north to get across that Mason-Dixon
 In church she learned how to be patient and keep wishin',
 The promise of eternal life after death for those that God bless
 She swears the next baby she'll have will breathe a free breath
 and get milk from a free breast,

And love beeing alive,

otherwise they'll have to give up being themselves to survive,

Being maids, cleaning ladies, maybe teachers or college graduates, nurses, housewives, prostitutes, and drug addicts

Some will grow to be old women, some will die before they born,
 They'll be mothers, and lovers who inspire and make songs,
 (But me, my skin is brown and my manner is tough,)
 (Like the love I give my babies when the rainbow's enuff,)
 (I'll kill the first muthafucka that mess with me, I never bluff)
 (I ain't got time to lie, my life has been much too rough,)
 (Still running with barefeet, I ain't got nothin' but my soul,)
 (Freedom is the ultimate goal,
 life and death is small on the whole, in many ways)
 (I'm awfully bitter these days
 'cuz the only parents God gave me, they were slaves,)
 (And it crippled me, I got the destiny of a casualty,)
 (But I live through my babies and I change my reality)
 (Maybe one day I'll ride back to Georgia on a train,)
 (Folks 'round there call me Peaches, I guess that's my name.)



Album: Train of Thought

Song: For Women

Notes:

Taken from:

The Healers

by Ayi Kwei Armah

One of the key characters in the story is ill, she has not been able to bear a child. She calls in Damfo, a healer. After she is healed she reflects on her healing process with Densu, an aspiring healer.

Araba Jesiwa's Healing process:

Introduction:

"In time I understood what I had to do. I had been false to myself. I had to start being true to my self (my African self). It wasn't easy. In my blindness I had almost killed my true (African self). I had embraced false selves (European selves) and set them up to dominate my real (African) self. They were not even of my own making, these false selves. They were pieces of other people, demands put out by others to whom I used to give respect without stopping to think why."

Steps:

1. Purging

Of falsehoods that come out of the abused self

2. Flushing

Out poisons from body and soul.

3. Regaining Contact

With truer self abandoned in the past because false selves had offered the illusion of greater convenience

4. Joyful Rediscovery

Of authentic self

5. Remarriage

To a soul-mate (a person's whose soul was closer to her own)

6. Conception

Carrying new life

7. Decision and Movement

To protect and nurture that new life springing from an awareness and fear that "waiting" and inaction would kill it and send her back into despair (the false European self).

8. Joy

In the pain of child birth, (new African life)

Chart some of your and your family wounded-ness and relate these 8 steps to your and/or your family's healing past, present, future.

For example: (Questions to prime the pump)

1. What are some of the "falsehoods" that persist in your family that come out of our being abused (historically and presently) by White people and their surrogates?
2. What illusion of greater convenience has caused us to abandon what part of our African / truer selves? How do we regain contact with that self?
3. What more do you need to do "conceive" and carry new African life into future generations?
4. What is the joy in the pain of giving birth to our new African selves?

Notes:

Notes:

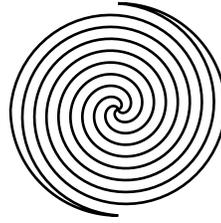
Warrior Stories & Dreams

***New or Renewed
Personal Commitments***

Support for new or renewed commitment

- *Re-entry*
 - *Cautions*
 - *Options*

- *Follow-up*
 - *Seven Steps to Recovery applications*
 - *HOW monthly follow up classes and coaching over Mu Kanda with HOW attendees from around the country*
 - *Monthly Pot-Lucks with local HOW group*
 - *Create quizzes for speeches to be "aired" [www. AYAradio.net](http://www.AYAradio.net)*
 - *Online Classes: Yurugu Study Group, Amos Wilson, Baba Clarke ,120words, etc.*
 - *Storytellin' Coaching*
 - *Memory Is Power*
 - *African Language Courses*



- *Ancestor Closure*
- *Closure*
(appreciations, regrets, learning or re-learnings)

Healing Oppression's Wounds

Part of the

Warriors & Healers

Personal & Leadership Dev. Series

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