

2020 - 2nd Annual Black History Month Education Program

Christian Woman Perspective Ministries, Inc. and the Black Student Union Cardinal Stritch University



Intersectionality: African Diaspora and the African American

February 8, 2020 @ 8:30 am to 12:30 pm
CARDINAL STRITCH UNIVERSITY
SISTER CAMILLE KLIEBHAN CONFERENCE CENTER
6801 N. Yates Road, Milwaukee, Wisconsin, USA

Alice L. Belcher, Ph.D. Std., D. Div. H.C., M.S., B.A.

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A non-profit 501c3 Organization

ESTABLISHMENTARIAN



Alice Belcher is a published author, *The Alice Belcher Family Violence Prevention Library*. She donates proceeds to the charity she founded for Women and Children. She is a culturally responsive community educator; who wrote and delivered the first Family (Domestic) Violence Advocate Certification Cohort curriculum for the voluntary certification of domestic violence advocates, ever to be offered at any institution of higher education in the State of Wisconsin.

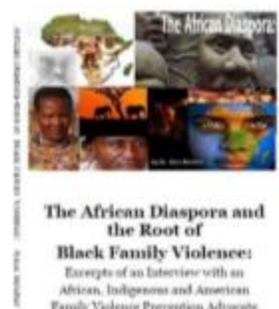
Alice L. Belcher is a doctoral student at Cardinal Stritch University, an author, conference presenter and former adjunct professor. She is completing her Ph.D. in Leadership for the Advancement of Learning and Service. She is bestowed the Honorary Doctorate in Divinity, and she has earned both the Master of Science and Bachelor of Arts degrees. She established Christian Woman Perspective Ministries, Inc. in 1998 and its community outreach education program Impact Coalition for Families in 2004 to establish community partnerships for the delivery of community education in Greater Milwaukee and its surrounding suburban communities.

Purchase Info. For Dr. Belcher's books at: www.alicebelcher.com

Dr. Belcher donates proceeds from her books to her established charity CWP Ministries, Inc. a non-profit 501c3 organization, to help fund its mission to provide community education for healthier families.

Thank you for your support of our mission through your donation today and tomorrow.

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Alice L. Belcher

Purpose: An introduction to who we are – African.

Alice L. Belcher, Doctoral Student

This convening is an overview of constructs, theories, and stories that are impactful and meaningful in the lives of descendants of African captives living in the diaspora as African Americans. Acceptance as African and saying that out loud for some who are African by DNA, and by the ancestry of African captives in America, is a real challenge for many.

This convening is an overview of the theory that African Americans who remain challenged to accept who they are [African] may be due to conditioning since 1619 in America. This lack of acceptance is theoretically because descendants of captives continue to live largely, under what woke scholars call the European construct, which impacts their lives as Africans born in America. The European construct, overall, is increasingly becoming recognized as negatively impacting the family, religion, life value, and mental health of African descendants of captives in America. Theoretically, crafting a construct for living, for a targeted population designed to last for generations and hundreds of years, is a concept many both European and African Descendants of captives find challenging to embrace particularly, if one is citing this as a theory for why we see challenges unlike others, in the lives of descendants of African captives in America today.

The European construct framed in chattel slavery for the African in America and reinforced systemically through Jim Crow laws, segregation and racism, includes, and is not limited to the taking away of indigenous spoken word of the African, his culture, his tribe, and his heritage. In short, it is the taking away of who the African is. Further, it is a reconstructing him into what America wanted him to be. There is not been systemically, a national movement to construct who the African American truly is under the African Construct in America. It is something Africans born in America must do for themselves. As a result, the African American does not know his indigenous language, nor how to live as indigenous African live, nor live with the African value system for life, family, or as a collective community.

The African Americans and the indigenous Africans intersect by ancestry and DNA but do not intersect in cultural constructs for living. Both Africans and African Americans face similar racism, but African Americans are NOT fairing as well individually, nor collectively as a people in America as Africans are in Africa as a collective people.

This convening today in Black History Month is to introduce the African in America to him/herself—in scaffolding the African American with awareness and awaking, so that he/she may embrace who they are and begin a journey to discovery. Hopefully, encourage all attendees to do further research and learn the African construct for how African descendants of captives in America should live life in accord with the heritage of their African ancestors. [2020-2nd Annal Black History Month Education Conference, February 8, 2020.]

Libation Overview

When you are asked to pour libation for a gathering, if it is not a major gathering of Afrocentric people, then preface your libation with an explanation of the ritual.

This libation ritual style comes from the Fante people of Ghana West Africa taught to us by Nana Anthony Kojó Mensah of Elmina Ghana, West Africa.

A libation is a ritual which reveres, remembers, venerates, honors, Ancestors. A libation is not a prayer as intentionally misunderstood/misinterpreted by missionaries. **A libation is a ritual which reveres, remembers, venerates, honors, Ancestors.** It has not been embraced because it, the libation is an African cultural tradition.

Ancestors who through their life made our lives possible, for without y/our Ancestor, you would exist. An Ancestor is an old age departed/deceased/transitioned person who lived a long, positive, family/community affirming life (greater than 60 years old generally accepted as Old age). We want their presence at this gathering!!!!

During the libation ritual, you will be making several statements which are intended to be true statements. You are inviting those Ancestors to come to this gathering for a reason, a reason that is clearly stated during the introduction of the libation ritual i.e. family unity for a family reunion, peace for a funeral, long productive, healthy life for a baptism, etc.

The libation is a call and response ritual. After a statement, you will say, Ancestors come and get your drink, libation! Preferably pour water into a live plant but be creative, it is the ritual that is important not the accessory parts, plants, etc.

Ancestors come and get your drink. Libation. Community response, Ashe, Eshe, Amen, or I agree, (choose one of these responses) Ashe/Swahilli, Eshe/Ibo, Amen/Western, I agree/Ebonics

God, Oludumare, Gye Nyame, Jehovah, Olurun, Allah, Yahweh, Elohim, Almighty, Krishna, Om, one of the 1000 of names for the Original Ancestor/Anccestress, we do not pour libation to you but come today to remember and honor our Ancestors who being in the spirit realm are closer to you than we the living. We ask them to intercede with you on our behalf. We ask them (the reason for the libation ritual is stated here)

The libation should specifically remember the living, the departed and the yet to be born during the ritual.

First we ask our Ancestors from the east, those Ancestors from mother Africa, those Ancestors who were the first to conceive of the belief in One God, One Allah, One Yahweh, those Ancestors who were the first to develop the family unit, the first to build a skyscraper, the pyramids, the first to do a surgery, the first to create iron tools, the first to navigate great rivers and the oceans, we ask those mighty Ancestors to bring their ingenuity to our gathering to help us to ... Ancestors come and get your drink. Libation. Community response, Ashe, Eshe, Amen, or I agree,

At the end of the libation, you can conclude asking the audience to invite one of their Ancestors to be with the gathering. If you are including this in the ritual, tell them about this in advance during the explanation phase. This helps solidify their understanding of the ritual. Ending the ritual, pour water 3 times, libation (ashe/eshe/amen/I agree response), libation (ashe/eshe/amen/I agree response), libation (ashe/eshe/amen/I agree response). It is done!

No two libations should be the same. Develop your own style but be creative and inclusive. This is an opportunity to teach and unteach truths/untruths about our cultural traditions.

Ashe/Eshe/Amen/All right/I agree

Kwabena Jjemba Abaka Heyoka Lomanyi Mogisha Falson/Elder

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Intersectionality: The African Diaspora and the African American

8:30 AM TO 9:00	PRE-REGISTERED ATTENDEES (Check in and Continental Breakfast)
	“THE ANCESTORS” <i>(Silent) Poster Presentations</i>Cardinal Stritch University Black Student Union
9:00 AM	INVOCATION
	OPENING CEREMONY <i>Ancestral Invitation and Libation</i>Kendale Allen Afrikan Code Cinema
9:30 AM	WELCOME <i>Cardinal Stritch University</i> <i>Black Student Union Cardinal Stritch</i>
	CONFERENCE MISTRESS OF CEREMONIES <i>Representative of Christian Woman Perspective Ministries presents M.C.</i>
9:45 AM TO 10:30 AM	PRESENTATION A The African Construct and the African American.....Alice L. Belcher, Ph.D. Student Cardinal Stritch University BSU Christian Woman Perspective Ministries
10:30 AM TO 11:15 AM	PRESENTATION B The Economics of Mental Health and the African American..... Leola Williams, M.S., CSAC New C.H.O.I.C.E.S. LLC
11:15 TO 12 Noon	PRESENTATION C History and Religion the African and the African American..... William Rogers, Ph.D. Nirvana Institute, Inc.
12:00 TO 12:30 PM	CONFERENCE WRAP & ANNOUNCEMENTS Representative of Christian Woman Perspective Ministries presents M.C.....

THANK YOU CARDINAL STRITCH UNIVERSITY and its BLACK STUDENT UNION FOR CO-HOSTING THIS YEAR’S EVENT.

PDF color brochure of the 2020 Black History Month Education Program Available online at:
www.cwpministries.com

*If this education conference has blessed or informed you today,
please help us to continue to offer these FREE community education trainings.*

Thank you for your Donation today to help support our mission.

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