

Incorporating Afrocentric Healing Models and Community-Based Approaches: From Theory to Praxis Across the African Diaspora

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November 21, 2025

9am to 1:30pm



Disclosure of Relevant Financial Relationships

- No conflicts of interest to report
- No financial disclosures to report

Remember to
complete
Sign In &
Pre-Survey

Roadmap

Introduction

Defining Terms

-Emotional Reparations -Soul Wounds - Banzo - Healing

Praxis

-Case Study: Cali, Colomba - Case Study: Cachoeira, Brasil

Framework & Theory

Storytelling as a Modality of Healing: *Memory, Music, and Movement*

Communal Praxis

Incorporating Afrocentric Healing Models and Community-Based Approaches

**I Acknowledge the limitations of
presenting Afrocentric modalities within
Eurocentric structures.**

Afrocentric ways
of healing are
often inarticulable
and embodied.

Communal breath

Introduction

Who is Nia?

Ancestor Count

To be born, we need:

2 Parents

4 Grandparents

8 Great-grandparents

16 Great-great-grandparents

32 3rd-great-grandparents

64 4th-great-grandparents

128 5th-great-grandparents

256 6th-great-grandparents

512 7th-great-grandparents

1024 8th-great-grandparents

2048 9th-great-grandparents

For us to be born today from 12 previous generations, we needed a total sum of 4,094 ancestors over the last 400 years.

Think for a moment – How many struggles? How many battles? How many difficulties? How much sadness? How much happiness?

How many love stories? How many expressions of hope for the future? – did our ancestors have to undergo for us to exist in this present moment...

— Lyrical Zen

I, Nia Danielle Campinha-Bacote am...

- Daughter of Josepha and Dexter Campinha-Bacote
- Granddaughter of Mena&Josepha Campinha and Dexter&Essie Bacote
- 32 year-old Cape Verdean-American Haitian-American woman raised on the unceded lands of the Shawnee and Miami Peoples (Cincinnati, Ohio)
- Scholar of Music Thanatology
- Dancer of Salsa & Samba
- **Seeker of Home**



“Professor, I don’t want
to be a NEGRO poet, I
just want to be a poet.”

-student of Langston Hughes

Emotional Reparations

Impromptu and curated experiences of **inner healing** devoted to repairing the centuries of emotional and psychological harm inflicted upon Americans descended from Africans who were enslaved.

Poll Question

Have you heard of the term
Emotional Reparations before?

Soul Wounds

Soul wounds—the cumulative psychological wounds that result from historical traumatic experiences, such as colonization, genocide, slavery, dislocation, and other related trauma...they are as detrimental as bodily wounds.

Soul Wound:

Banzo

Soul-ache for Home

“Banzo é um sentimento forte. *Banzo is a strong feeling.*
Um sentimento que vem com muito saudade. *A sentiment that is accompanied by a sense of deep longing.* Não é
simple uma tristeza, e mais complexo, e tipo uma
melancolia, uma angústia de não ser possível retornar a
sua terra. *It's not just sadness, it's more complex, like melancholy, anguish at the reality of not being able to return to your homeland.*”

-Junior

Elmina Slave Castle (Ghana)



Number of Enslaved Africans Taken from Africa by Nationality of the Vessel that Carried them, 1501-1867

Baltic States: 0.11 (110,400)

United States: 0.31 million (305,800)

Netherlands: 0.56 million (555,300)

Spain/Uruguay: 1.1 million

France: 1.4 million

Great Britain: 3.3 million

Portugal/Brazil: 5.9 million

Total: 12.5 million

***slavery not “abolished” in Brazil
until 1888**

Banzo: An Afro-Diasporic Soul Wound

Banzo: From the Quimbundu word “**Mbanza**,” meaning village;

Banzo was translated to mean “nostalgia for the village.”

- Describes a profound, soul-deep longing for home, belonging, and life before displacement.

**Banzo is what happens when one is uprooted
from one's home--from one's culture,
traditions, foods, land, ways of being, *without
the hope of return.***

Haag, C. (2010, June). *Death wish: Research discusses the polemic banzo issue as the “mortal nostalgia” of slaves.* Pesquisa FAPESP, (172). <https://revistapesquisa.fapesp.br/en/death-wish/>

Banzo: An Afro-Diasporic Soul Wound

While *Banzo* is Afro-Brazilian in origin, its resonance echoes across the African diaspora:

- The soul wounds of the transatlantic slave trade:
 - Destruction
 - Disconnection
 - Disembodiment
- The yearning to return to what was.
- The struggle to make home in a foreign land.

Banzo becomes both a mourning and a map — a reminder of the distances we've traveled, and of our collective longing to return to ourselves and to one another.

IN EVERLASTING MEMORY

OF THE ANGUISH OF OUR ANCESTORS.

MAY THOSE WHO DIED REST IN PEACE.

MAY THOSE WHO RETURN FIND THEIR ROOTS.

MAY HUMANITY NEVER AGAIN PERPETRATE

SUCH INJUSTICE AGAINST HUMANITY.

WE, THE LIVING, VOW TO UPHOLD THIS.

Communal breath

Enter the Chat

Questions? Comments? Points of Clarification?

Defining Terms

- *Emotional Reparations*
- *Soul Wounds*
- *Banzo*



Soul Wound:

Banzo

Soul-ache for Home

Soul Wounds

Soul wounds—the cumulative psychological wounds that result from historical traumatic experiences, such as colonization, genocide, slavery, dislocation, and other related trauma”—are as detrimental as bodily wounds.

Emotional Reparations

Impromptu and curated experiences of **inner healing** devoted to repairing the centuries of emotional and psychological harm inflicted upon Americans descended from Africans who were enslaved.



Enter the Chat!

How do you define healing?

Enter the Chat!

Where/when/how have you most recently experienced healing?

What did it look like? Taste like? Sound like?

Healing can mean...

- A direct, unequivocal, and scientifically measurable cure of a physical illness
- Alleviation of pain or other symptoms
- Re-establishment of self-worth
- Personal empowerment
- Repairing one's relationships with friends, ancestors, the community, the Earth, and/or God
- Learning to accept that which one cannot change

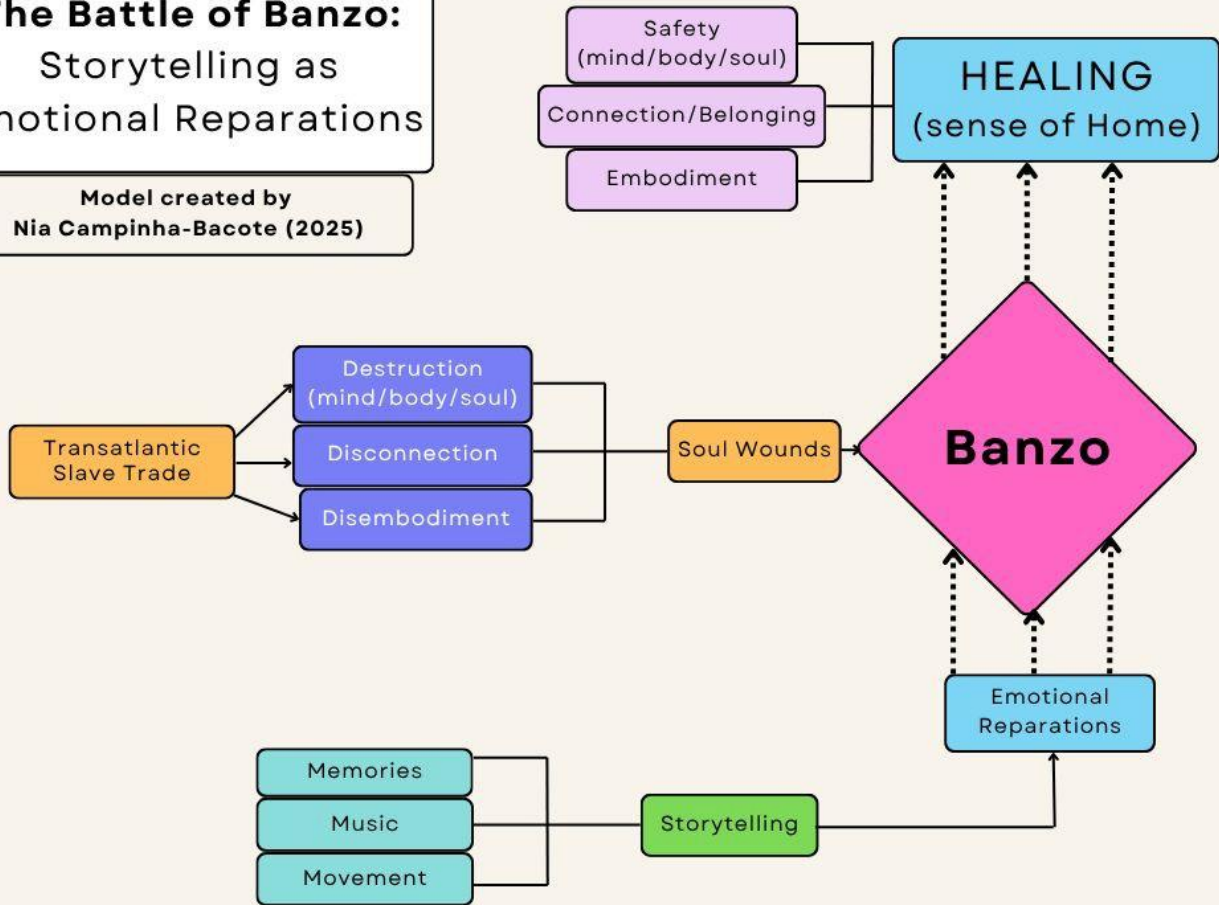
Healing*:

The experience of connecting with Divine Spirit, Self, and/or others that brings about a sense of peace, groundedness, and wholeness.

**often inarticulable*

The Battle of Banzo: Storytelling as Emotional Reparations

Model created by
Nia Campinha-Bacote (2025)



How can Emotional Reparations “*heal*” Soul Wounds?

—

Case Study:

Cali, Colombia



DEPARTAMENTOS DE COLOMBIA

<http://mapasdecostarica.blogspot.com/>

Departamento	Capital	Departamento	Capital
Amazonas	Leticia	Huila	Neiva
Antioquia	Medellín	La Guajira	Riohacha
Arauca	Arauca	Magdalena	Santa Marta
Atlántico	Barranquilla	Meta	Villavicencio
Bolívar	Cartagena	Nariño	Pasto
Boyacá	Tunja	Norte de Santander	Cúcuta
Caldas	Manizales	Putumayo	Mocoa
Caquetá	Florencia	Quindío	Armenia
Casanare	Yopal	Risaralda	Pereira
Cauca	Popayán	San Andrés y Providencia	San Andrés
Cesar	Valledupar	Santander	Bucaramanga
Chocó	Quibdó	Sucre	Sincelejo
Córdoba	Montería	Tolima	Ibagué
Cundinamarca	Bogotá	Valle del Cauca	Cali
Distrito Capital	Bogotá	Vaupés	Mitú
Guainía	Inírida	Vichada	Puerto Carreño
Guaviare	San José del Guaviare		



Cali, Colombia: Who, What, Where?

- Cali, city, capital of Valle del Cauca departamento, western Colombia.
- Colombia's third largest city (2.3 million), after Bogotá and Medellín
- Over 1 million Afro-descendants
 - Blackest city (70%) in Colombia and the second in Latin America



Cali & Buenaventura

- Buenaventura is Colombia's main Pacific port
 - Coffee
 - Sugar
 - Gold & Platinum (Chocó northern region)

“Buenaventura hasn’t had a high school built in 44 years, suffers from an extreme lack of healthcare, and four in five of the mostly Afro-Colombian residents have no regular access to potable water – all despite the fact that 60 percent of Colombia’s international trade flows through the Pacific coast port city.”

The New Humanitarian, 2019



Image source:

<https://www.economist.com/americas-view/2014/03/25/...>

And yet...

—



@laazoteadela abuela



@laazoteadelaabuella





Music



Memory

Movement

Sankofa

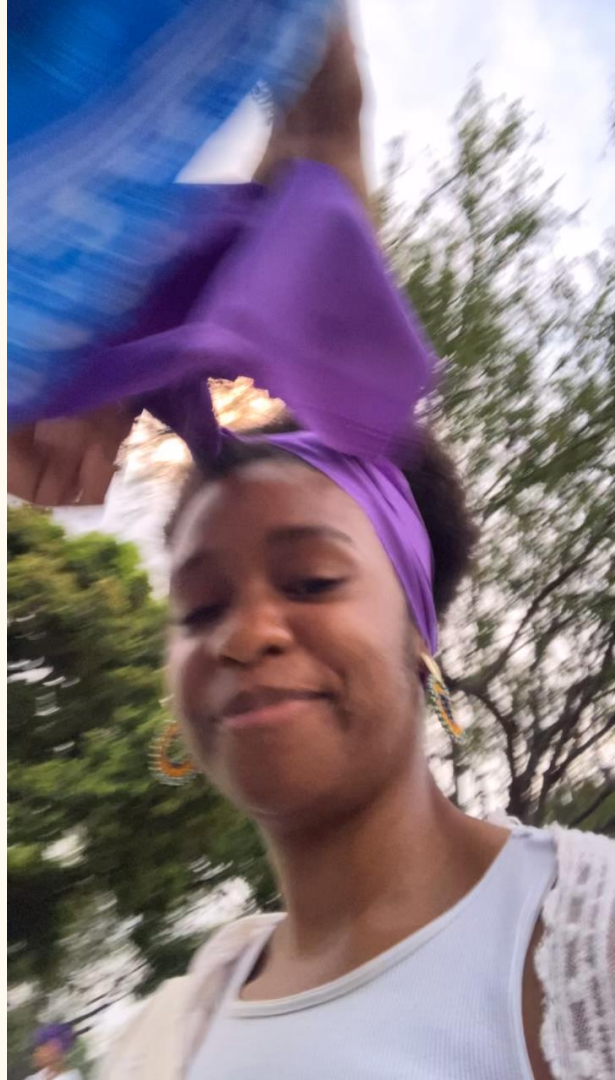
Sankofa is an African word from the Akan tribe in Ghana. The literal translation of the word and the symbol is “*it is not taboo to fetch what is at risk of being left behind.*”

The word is derived from the words:

- SAN (return)
- KO (go)
- FA (look, seek and take)









Emotional Reparations

Impromptu and curated experiences of **inner healing** devoted to repairing the centuries of emotional and psychological harm inflicted upon Americans descended from Africans who were enslaved.

Healing*:

The experience of connecting with Divine Spirit, Self, and/or others that brings about a sense of peace, groundedness, and wholeness.

**often inarticulable*



Communal breath

Enter the Chat

Questions? Comments? Points of Clarification?

Case Study:

Salvador, Brasil

Salvador, Bahia Brasil: Who, What, Where?

- Bahia is a northeastern state in Brasil (26 states in total)
- Salvador is the capital of Bahia
 - It is a port city that separates Todos os Santos (All Saints) Bay from the Atlantic Ocean.
 - The Portuguese began colonizing the region in 1501, calling it Bahia (“Bay”)
 - 6.3 million total population
- Blackest city in Latin America (80%)
 - The blackest city out of Africa



Encyclopædia Britannica. (2025, October 20). *Bahia* [Image]. Encyclopædia Britannica.

<https://www.britannica.com/place/Bahia#/media/1/49001/129027>

Cachoeira, Bahia Brasil

- The city of Cachoeira, in Bahia, is considered a National Monument, listed by the National Institute of Historical and Artistic Heritage in 1971.
- Site of resistance against Portuguese colonial rule
- Main port for sugar cane and cigars



Source: <https://bahia.ws/en/cachoeira-guia-turismo-viagem/>

Memory

Movement

Music



yakurinxire ...

Yakurinxirê ela/dela

363 posts 2,851 followers 878 following

Musician/band

Mulheres Percussionistas no Recôncavo da Bahia. Em iorubá, "yakurin" é "mulheres que tocam" e "xirê", "festa".
Xirê de mulheres que tocam 🥁

linktr.ee/yakurinxiree @ yakurinxire





Music

Movement



Memory

Communal breath

Framework and Theory

Black Feminist Theory

Health Equity Through Black Feminist Healing

Eushavia V Bogan and Elondra D Harr

“Black feminist theory centers on advocating or for empowerment and liberation from all forms of systemic inequality, as well as promoting the well-being of all people.”

Black Feminist Healing Praxis Addressing Implicit Bias

Implicit Bias:

Implicit biases are mental associations formed through socialization and cultural exposure that operate below conscious awareness and shape how we perceive, evaluate, and interact with others.

Holistic healing praxis have expanded to include more non-Western complementary practices such as yoga, mindfulness, acupuncture, but there still exists a gap from Black/ Afro-diasporic ways of healing.

Black feminist theory addresses implicit bias by:

- naming how racism and sexism shape unconscious assumptions
- validating lived experiences as knowledge (especially Black womxn)
- promoting anti-oppressive healing models

Methodology

Health Equity Through Black Feminist Healing

Eushavia V Bogan and Elondra D Harr

“We used critical review methodology to capture a more comprehensive picture of the vast healing modalities practiced by Black womxn, which included analysis of a mixture of primary sources such as visual art, poetry, ethnography, and fiction as well as secondary sources consisting of journal articles and sociohistorical research. “

Findings

Health Equity Through Black Feminist Healing

Eushavia V Bogan and Elondra D Harr

Storytelling & Spirituality as culturally relevant modalities of healing:

- Gossip: interpersonal communication used to foster social connection and establish a shared understanding of social and cultural norms within an individual's social network
- Centering Spirituality and ancestral relationships
 - Candomblé (Brasil)
 - “Standing on shoulders”



Sign Up Here for Workshops and Classes at the *Free People's Medical Clinic*

medicine

Simone Leigh in collaboration with Stuyvesant Mansion

Free People's Medical Clinic

Simone Leigh is known for an object-based, sculptural exploration of female African American identity, with a practice informed by ancient African and African American object-making. Her *Free People's Medical Clinic* (FPMC) engaged the critical intersections of public health, racial consciousness, and women's work, asking viewers to consider the often-overlooked players—most especially the unknown Black women nurses, osteopaths, gynecologists, and midwives—who have overserved an underserved population for centuries. While the project name borrows from the Black Panthers' community-based healthcare efforts in the 1960s, 1970s and 1980s, its gaze lingers on 19th century medical pioneers including Dr. Susan Smith McKinney Steward, the first Black woman doctor in N.Y. State and a Weeksville resident; The United Order of Tents, a secret fraternal order of Black Women nurses founded during the Civil War; and Dr. Josephine English, the first African-American woman to have an OB/GYN practice in the state of New York, delivering all six daughters of Malcolm X and Betty Shabazz. Leigh converted the late Dr. English's home at 375 Stuyvesant Avenue into a temporary space that explored the beauty, dignity and power of Black nurses and doctors, whose work is often hidden from view.



CREATIVETIME

AND

WEEKSVILLE
HERITAGE CENTER

PRESENT

funkgodjazz&medicine Black Radical Brooklyn



Enter the Chat

Community Wisdom

Do you know of anything like this happening in your area? Let's share our collective wisdom.

Questions? Comments? Points of Clarification?

Communal breath

Storytelling as Healing



Enter the Chat!

**Reflect on what it was like to listen to my story and the stories of our Afro-diasporic siblings in Brasil and Colombia. What are you feeling?
Thinking about? Did you experience “healing”? How so?**

Storytelling as Healing

Community Healing and Resistance Through Storytelling: A Framework to Address Racial Trauma in Africana Communities

Nkechinyelum A. Chioneso, Carla D. Hunter, Robyn L. Gobin, Shardé McNeil Smith, Ruby Mendenhall, & Helen A. Neville

Community Healing and Resistance Through Storytelling (C-HeARTS) Framework:

Justice is both something communities need in order to heal *and* something that grows out of the healing process.

Cultural practices—especially storytelling and acts of resistance—help people retell their experiences of trauma in ways that open the door for change.

Psychological tools like feeling connected to others, remembering our shared history, and becoming aware of injustice support healing and justice.

Community Healing and Resistance Through Storytelling: A Framework to Address Racial Trauma in Africana Communities by Nkechinyelum A. Chioneso, Carla D. Hunter, Robyn L. Gobin, Shardé McNeil Smith, Ruby Mendenhall, & Helen A. Neville. It was published in *Journal of Black Psychology*, 2020, volume 46(2-3), pages 95–121.

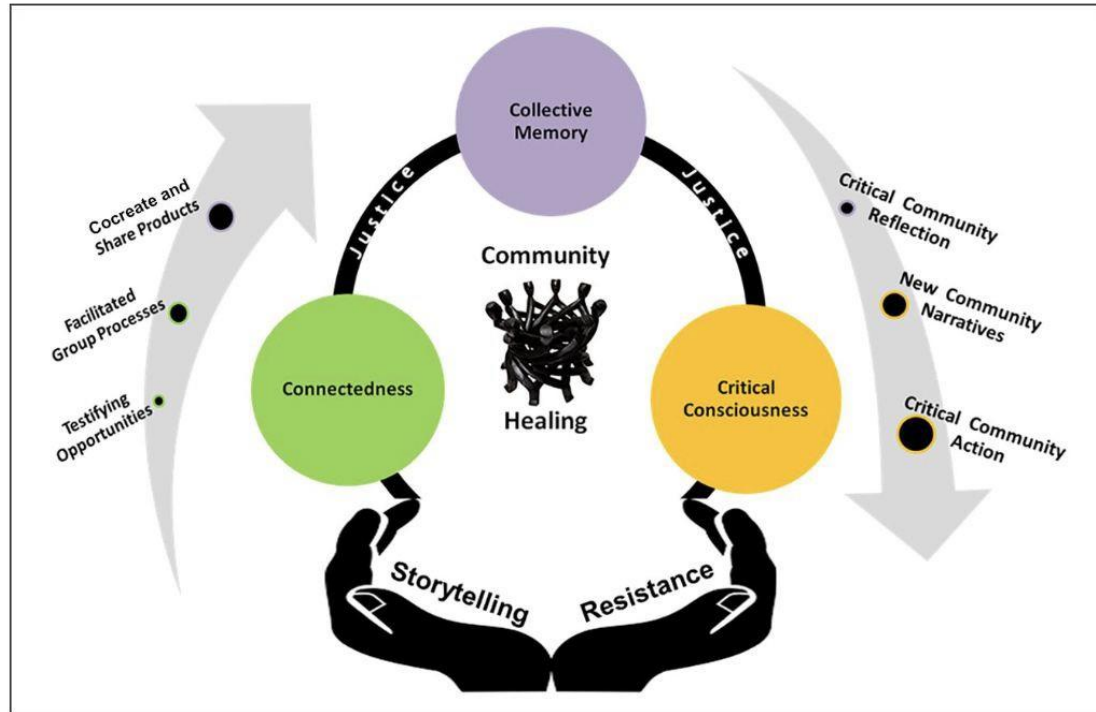
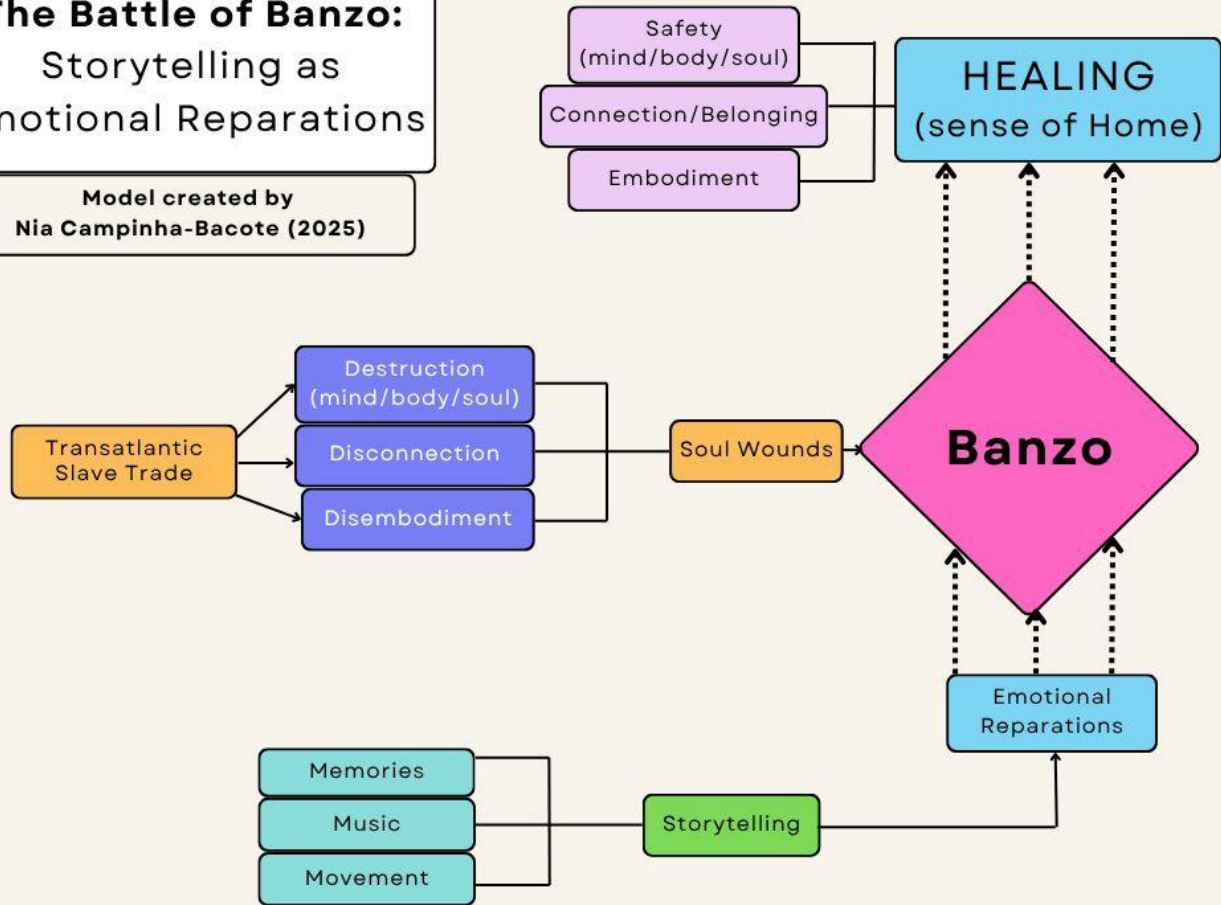


Figure 1. C-HeARTS framework.

The Battle of Banzo: Storytelling as Emotional Reparations

Model created by
Nia Campinha-Bacote (2025)







A Tool: Gilead album (soundcloud)

Home Song Meanings Meet the Artists Meet the Curators About Gilead

Share Playlist

Gilead

GILEAD

Gilead is a collaborative Sonic Healing Album that melds the melodies and instrumentation of Afro-diasporic musicians in harmony with found sounds of landscapes and nature. Our hope is that this album would be a balm, like the balm thought to exist in the hills of Gilead, referenced by the traditional African-American spiritual, "There is a Balm in Gilead." In this multi-pandemic time we are living in, we believe sound is a vehicle able to offer a transcendent and healing presence into the space of the listener, and may Gilead do just that. You can also listen on [SoundCloud](#) and [BandCamp](#).

[Learn More](#) [Explore Song Meanings](#)

Heartbeat
Eric Blanquicet / Gilead Album

00:16 02:19

|| Heartbeat

2 Intention 01:35

Communal breath

Communal Praxis

Enter the Chat

Let's make from Theory to Praxis REAL

Interactive activity: designing culturally grounded care plans;
mapping community-based healing resources



Communal breath

~~From Theory to Praxis Across
the African Diaspora:~~

From Praxis to Theory Across
the African Diaspora:

—

Nia Campinha-Bacote, M.Div

Pathways to Wellness: AATA

November 21, 2025

Partner with the Diasporic work of Emotional Reparations--stay connected!



laazoteadelaabuela ...

La azotea de la abuela

46 posts 244 followers 74 following

La azoteadelaabuela es un espacio vivo donde se salvaguarda y se promociona la cultura del pacifico desde la musica, la... more

📍 laazoteadelaabuela

— — —

mujeresunidasporlavid ...

mujeres unidas por la vida y la Paz

87 posts 181 followers 118 following

Colectiva de mujeres afrodescendientes artist comunitario continup

📍 mujeresunidasporlavid



Gracias de todo corazón: Nancy



Questions?
Comments?
Reflections?

Remember to
complete
Sign Out,
Post-Survey &
CE Evaluation

Thank You!

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 - Jennifer Hollis. MDiv graduate from Harvard Divinity School and Music thanatologist. Interview recorded on October 21, 2019. In Person. Somerville, Massachusetts.
 - Dr. Josepha Campinha-Bacote. Cultural Competency Consultant and flautist. Interview recorded in Fall 2019.
 - Essence Ellis. Yale Divinity School Student. Interview recorded in Spring 2020.
 - Rev. Dr. Beverly Wallace. Interview recorded on September 3, 2020. Death Doula, Hospital Chaplain, and Loss Navigation Specialist.
 - Rev. Dr. Jamie Eaddy, D.Min. Interview recorded on September 17, 2020. Death Doula.
 - Dr. Jean Kidula. Interview recorded on November 3, 2020. Professor of Music Ethnomusicology at the University of Georgia.