

KWANZAA

*A Celebration of Family,
Community, and Culture*



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F A C T B O O K

F I R S T E D I T I O N

KWANZAA FACT BOOK

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Foreword

As part of the Behavioral & Social Sciences efforts to support campus wide diversity, we held our first ever Kwanzaa celebration last year. Tamu Chambers-Hasan facilitated last year's event which was a huge success. This year we are building on that success.

From a personal perspective, I found last year's event very fulfilling. I was pleased to witness the sense of identity and pride that our African American students demonstrated as they participated in the Kwanzaa celebration. Their sense of identity and pride carried over to everyone in attendance regardless of their ethnic or racial background. It was an all-inclusive feeling that permeated last year's event.

This year's event will hopefully be as successful and all participants will again feel that sense of inclusion and oneness that was enjoyed by all, without regard to their ethnicity or race. This is essentially what cultural diversity is all about.

Dennis L. Nagi
Department Chair

Acknowledgment

We wish to thank the reviewer *Susan McDermott*, Associate Professor in the English Department, who provided many helpful comments and suggestions and helped to make this a better fact book. We would also like to acknowledge *Sue Grayson*, Faculty Librarian, for her assistance in research materials. A special thanks is extended to *Anthony Walsh*, Professor, for researching the Internet for current articles about the Swahili language. Lastly, we extend a heartfelt appreciation to *Dennis Nagi*, Chair of the Behavioral and Social Sciences Department, for his enthusiastic support and the wonderful faculty for supporting the event. A heartfelt thank you to *Linda Kordana*, Information Processing Specialist, for patiently formatting this booklet.

*to my students at hudson valley community college,
thanks for caring and allowing me to share
a celebration of the African American culture*

*as part of the faculty and staff,
we recognize that all people from
various racial and ethnic backgrounds
are part of the human family sharing
a variety of expressions
of an indefinite number of dimensions
of human qualities and characteristics
in constant dynamic interaction*

Preface

During December 1999, the Behavioral and Social Sciences Department sponsored a Kwanzaa production on campus. The enthusiastic support from our department chair, *Dennis Nagi*, led the way. *James LaGatta*, Interim Vice President, and *John L. Bruno*, President, were equally instrumental in making this event a successful learning experience for students, faculty, and staff.

Collectively, we share the conviction that education should include student-centered learning activities, particularly as related to understanding the influences that culture, ethnicity, and diversity have on human thinking, feeling, and behavior. Many educators praise experiential learning exercises which actively involve the students in the learning process. We recognize that informed individuals can make choices more freely and can better resist social practices and attitudes that are prejudicial and unjust.

Although the event centered on an African American experience, the focus was to provide an educational and multicultural happening for all participants. Students of African, African American, European, Latino, Asian, Indian, and mixed heritage, as well as faculty and staff were introduced to a celebration of African American culture. As a faculty member in the Behavioral and Social Sciences Department, at Hudson Valley Community College, it is a pleasure to respond to many requests from students about Kwanzaa. Although no experimental studies have assessed the efficacy of exercises such as the Kwanzaa production, there is every reason to believe that they are more effective teaching tools than a conventional lecture alone. Comments from students, faculty, and staff support this theory. Students' evaluations said, "The production heightens interest in lecture materials." "It made the material more meaningful." Faculty and staff reported that it helped to refine and expand their understanding of Kwanzaa. Others said, "The ceremony provided opportunities to relate the material to broader contextualized settings."

Based upon my classroom experiences and observations as a professor of cultural studies and sociology, students are frequently surprised by the omission of the information or experience of other groups, particularly African Americans. Much information is either neglected or under-reported in many texts. Many are seeking greater understanding of various cultures. Limited space in the booklet allows minimal, but necessary information. Therefore the selection is based upon student reaction from supplemental facts presented during class lectures.

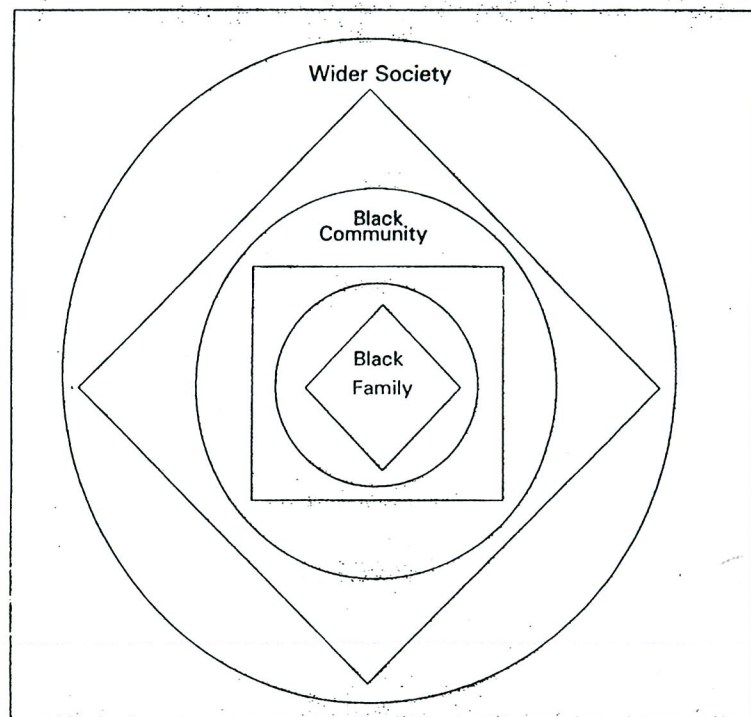
The content in this fact book is written from a sociohistoric perspective. It is my belief that knowledge of a group's history promotes understanding of the group's past, present, and hopefully, a greater future for those who are living it and enhanced understanding for those who are visiting cultural events or taking courses for a brief period. Consequently, a short introduction of the historic underpinnings of the social unrest is essential for understanding the importance of this cultural holiday. The information is organized in such a fashion to inform those who are aware of the sociohistoric foundation leading up to this event. Those whose interests lie merely in the celebration may fast forward to those sections.

Introduction

Review of the literature explains that Doctor Maulana Dabezitha Karenga (1941 -) an African - American scholar and social activist is the father of Kwanzaa. During the 1970s he earned the first of his two Ph.D degrees. Currently, he chairs the Black Studies Department at California State University at Long Beach. Though best known for institutionalizing African philosophy and culture on colleges campuses throughout the United States, the yearly Kwanzaa ("first fruit") celebration. Karenga also helped organize a number of Black Power conferences. He became involved in civil rights after the Watts riot of 1965 when he founded the cultural nationalist and social organization U.S. Kwanzaa was established in 1966 as the only original African-American, family-oriented holiday. It focuses on enhancing people's pride of family and community by embracing African traditions, customs, symbols, and language. Dr. Karenga developed this celebration as a response to social discord in the African American Community.

Today, many African Americans celebrate Kwanzaa. Often, this increasingly popular holiday is either celebrated in conjunction with, or instead of, Christmas. The celebration has spread from the United States to Canada, the Caribbean, Great Britain, France, and Africa. Kwanzaa is a spiritual, festive, and joyous celebration which claims no ties with any religion. It is a week of "remembering, reassessing, and rejoicing." Dr. Karenga gives two reasons for the seven-day period beginning on December 26 and ending on January 1. First, the schedule corresponds with the first fruit festivals in many parts of Africa, especially in Southeastern Africa. Second, it fits into the established pattern of year-end celebrations in the United States.

African American Community



The Black family as a social system.

The family is embedded in a matrix of mutually interdependent relationships with the Black community and the wider society. And there are subsystems within the family: husband-wife; mother-son; father-daughter; grandmother-mother-daughter, and so forth.

The Black community includes schools, churches, lodges, social clubs, funeral societies, organized systems of hustling, and other institutions.

The wider society consists of major institutions: value, political, economic, health, welfare, and communication subsystems. (Adapted from A. Billingsley, *Black Families in White America*, Englewood Cliffs, N.J.: Prentice-Hall, 1968.)

A Socio-political Perspective

To understand the importance of this holiday, a brief introduction of sociohistoric political forces and the legalization of second class citizens of the "colored" people in America is recounted. In spite of the Emancipation Proclamation (1863), racism or the belief that some individuals, particularly African Americans, were born into a group of inferior intelligence, morals, and the inability to interact in society was deeply ingrained in the fabric of American society.

Events occurring throughout the 1950's and 1960's are viewed by many historians and sociologists as the pinnacle of the second Civil Rights Movement. The United States was a country in flames. Much social unrest in the Black communities stemmed from the triple evils of poverty. As pointed out by *Dr. Martin Luther King*, (1929-1968) "poverty, racism and violence are evidence that America is reaching spiritual and moral death." Another poignant example of political, economic and social discord is found in the following quote by a renowned psychologist,

"The dark ghettos are social, political educational and--above all economic colonies. Their inhabitants are subject peoples, victims of the greed, cruelty, insensitivity, guilt, and fear of their masters."

Dr. Kenneth B. Clark (1914 -), *Dark Ghetto* p.11.

Also, political discord became a point of contention among many leaders in the wider society as well as within the vanguard in the African American community. Young college students became disenchanted and impatient with the pace of the movement and much of the philosophy emanating from the old vanguard. Slogans such as "we shall overcome" were being replaced by "we shall overrun".

In the Sixties, many cities consisting of large black populations were on fire. Much property destruction and personal injuries were part of the daily lives of many residing in the inner cities. Fires flickered from Watts, Los Angeles, to Detroit, Michigan to Harlem in New York City to Newark, New Jersey. In the aftermath of the riots, many African Americans in Watts and across the city joined with a purpose to rebuild Watts and make the community stronger and better.

Perhaps former President *Lyndon B. Johnson* best defined much of what was happening in the Black community. On June 4, 1965, President *Lyndon B. Johnson* spoke at a Howard University commencement. The main theme of his speech centered on the social and economic situation of "Negroes." The President said, "Negroes have been another nation: deprived of freedom, crippled by hatred, the doors of opportunity closed to hope . . . the walls are rising and the gulf is widening."

Furthermore, many African American leaders were in search of identifying an African American connection. As a close observer of the destruction, *Dr. Karenga's* passionate concern fostered his commitment towards bettering life for Black Americans living in urban communities, as many of those neighborhoods were on fire. He was greatly influenced by the reality of the slogan, "burn baby, burn" and social unrest. Simultaneously, *Maulana Karenga* was finishing his last year of graduate school. From a holistic view, he wanted to help unify his people and instill in them a sense of pride in their culture. Consequently, Kwanzaa is the result of *Dr. Karenga's* profound concern in creating and legitimizing African connections for millions of African Americans. His intellectual inquiry and research methodology crystallizes the linkage between Africa—the "Motherland" and the socialization of the American culture.

In search of a collective and social history of African Americans, *Dr. Karenga* studied several African tribes to recapture part of the culture that was stripped away from Blacks, during or with their enslavement and the American legalization of second class citizenship.

The debate about the interconnectedness of the African American to its African motherland continues. Sociologists and historians argue whether or how much African culture survived slavery. Scholars *W. E. B. Du Bois*, *Carter Woodson*, and *Melville Herskovits* have all argued persuasively for the continued influence of the African heritage. They concur on several points:

1. Africa not only fostered culture worthy of study, it produced cultures as glorious as those found in Europe.
2. In Brazil and the Caribbean Islands, which also had slavery, it is easier to recognize the continuity of African culture in the lives of Blacks today. The White South forced pressure on slaves to assimilate. Furthermore, a significantly higher proportion of slaves in the United States were born in America and not Africa. As a result, slaves in the United States were born American, not African culture (Patterson, 1977).
3. The survival of African culture among Black Americans can be most easily documented in folklore, religion, music, and aspects of social organization. African culture, like any other culture, is not like clothing that can be taken off and thrown away. Many new cultures emerged as slaves drew upon the older culture of Africa and adapted it to their American situation (Rawick, 1972, p. 6).
4. Most of the distinctive aspects of Black life today originate in the poverty and segregation created by slavery, not in Africa's rich cultural traditions.

Schaefer, pg. 209

Moreover, *Dr. Karenga* studied the culture of the Yourbas, the Ibos, the Ashantis, the Zulus, and other African tribes. In spite of the diversity within each tribe's customs and traditions, each group celebrated the harvest festival. This festival consists of rewarding all tribal members for their teamwork during the year. *Dr. Karenga* incorporated many African customs, traditions, symbols, and words from the Swahili language. He added an "a" to the Swahili word, Kwanzaa, which means fruits of the harvest to create the name for the holiday.

During different eras, *William Edward Burghardt Dubois* (1868-1963) *Marcus Mosiah Garvey* (1887-1940), and former President *Kwame Nkrumah* were influential African-Americans or African leaders advocating Pan-Africanism philosophy. Many scholars describe Pan-Africanism as an intellectual and cultural movement. It has two main goals: to foster unity among peoples of African descent across barriers of geography and language, and to celebrate the contributions of Africans to world history and civilization. According to the *African American Desk Reference*, during the 1960s, Pan African ideas exerted a powerful influence on African Americans, prompting an upsurge in nationalism and Afrocentric ideas, a rejection of mainstream American culture, the adoption of African-related dress and hairstyles, and the demand for African and African American Studies programs (63). Kwanzaa represents the true spirit of Pan Africanism. The model, values and practices are selected from all parts of African culture.

As with any group, connection to one's ancestral lineage is an important factor for preserving one's culture or, in this case, recapturing one's past. The demands for equality also heighten the need for self-identification, particularly in naming. Some identify with African American because it recognizes the unique heritage of African-Americans as products of both worlds. African American and Black are preferred labels for the majority of individuals of African descent residing in America. Therefore, African American and Black are used inter-changeably.

During the Sixties the practice of claiming an African name began as an expression as Black pride. Another charismatic African American leader, Malcolm X (1925-1965), formerly known as Malcolm Little, sought to create a new identity untainted by what he viewed as white racism, cultural genocide, and control. In general, the Nation of Islam advocated replacing one's last name with an X to symbolize the renunciation of the "master's" name imposed on enslaved ancestors.

As Dr. Charles V. Hamilton, a professor of political science at Columbia University, said, "The whole business of names has been a constant troubling issue in the history of African Americans." Over the years, African Americans have been described in so many different ways as "Negroes," "New Negro," "colored people," "persons of color," "colored Americans," "Black Anglo-Saxons," "Afro-Americans," that the sense of collective identity suffered in the process. While in search of self-identification, self-affirmation and self-determination, many former slaves became disenchanted with labels of "Colored", "Negro" and "New Negro". William Edward Du Bois addressed this issue in an article called "The Name 'Negro'" in *The Crisis* magazine. In 1928 a young man named Roland A. Barton, who had taken umbrage at the designation "Negro." Mr. Barton sent the following letter to the publisher explaining his perspective about names association with the identification of Americans of African heritage.

Dear Sir: I am only a high school student in my Sophomore year, and have not the understanding of your college educated men. It seems to me that since *The Crisis* is the Official Organ of the National Association for the Advancement of Colored People, which stands for equality for all Americans, why would it designate, and segregate, us as "Negroes," and not as "Americans."

The most piercing thing that hurts me in this February *Crisis*, which forced me to write, was the notice called the natives of Africa "Negroes," instead of calling them "Africans," or "natives."

The word "Negro," or "nigger," is a white man's word to make us feel inferior. I hope to be a worker for my race; that is why I wrote this letter. I hope that by the time I become a man, that this word, "Negro," will be abolished.

W.E.B. Du Bois: Basic Writings, "The 'Name'." in *The Crisis*, March 1928 (reprint edition, New York: Library of America, Literacy Classics of the United States, 1986), p. 1220.

W.E.B. DuBois responded:

Do not at the outset of your career make the all too common error of mistaking names for things. Names are only conventional signs for identifying things. Things are the reality that counts. If a thing is despised, either because of ignorance or because it is despicable, you will not alter matters by changing its name. If men despise Negroes, they will not despise them less if Negroes are called "colored" or "Afro-Americans." (pp. 1219-1220).

The challenge of identifying and linking the African American heritage to its African underpinnings is an essential part of Black empowerment. Unlike other groups, African Americans are the only group to experience an American phenomenon, the Enslavement.

As previously mentioned, today, many Americans of African decent refer to themselves as Black or African American. However, African American is becoming the preferred choice because for many people of African decent, it represents the interconnectedness to the ancestral past and present Americanization. Those in favor of identifying as African American argue that "Black" has been declared too general a term of racial designation that lacks cultural, historical, or political links to Africa. Others argue that to young children, "Black" is foremost a color, not an abstract racial category. For children to be told that they are Black when they can see for themselves that they are not can be quite puzzling.

Yet some Blacks, particularly those who are products of families that were members of the Black Panther party or activists in the Black Power movement, prefer Black because of linguistic simplicity. Many of my students point out that African American lacks emotional impact. Besides, it places Africa before America which is the most immediate homeland. Whereas being Black provokes compassion, speaking directly to the heart.

In the media during the past decade, the use of African American has become more politically acceptable than Black. Also, this is evident in formal contexts as books, articles, lecturers, and news reports.

Institutionalization of Social and Political Conditioning

In this section a brief introduction to the historic institutionalization of social conditioning and political sanctioning of second class citizenship is introduced. While visiting America, *Willie Lynch*, a white slave owner in the West Indies delivered a speech on the bank of the James River in 1712. (see page 32 of this booklet) He explained the systematic practices used to conquer, and divide the slaves from within

.... you must pitch the OLD BLACK MALE VS. THE YOUNG BLACK and the YOUNG BLACK MALE against the OLD BLACK MALE. You must use the DARK SKIN SLAVES vs. THE LIGHT SKIN SLAVES AND THE LIGHT SKIN SLAVES VS. THE DARK SKIN SLAVES. You must use the Female vs. the Male, and the Male vs. the Female. You must also have your white servants and overseers Distrust all Blacks, but it is necessary that your slaves trust and depend on us. They must love, respect and trust only us. (9) (See Appendix p. 32)

Willie Lynch further advised that, "The Black slave after receiving this indoctrination shall carry on and will become self refueling and self generating for hundreds of years, maybe thousands."

The following information exemplifies the socialization process and the impact a caste system disguised in the Slave Codes, Jim Crow policies, and legislation.

Schaefer writes:

Slave Codes also known as **Black Codes** were enforced during the enslavement and later replaced by *Jim Crow* social policies that denied African Americans basic humanity. Although the rules varied from state to state and from time to time, and were not always enforced, the more common features show how completely subjugated the Africans were treated. (207)

1. A slave could not marry or even meet with a free Black.
2. Marriage between slaves was not legally recognized.
3. A slave could not buy or sell anything unless by special arrangement.
4. A slave could not possess weapons or liquor.
5. A slave could not quarrel with or use abusive language with Whites.
6. A slave could not possess property (including money), except as allowed by his or her master.
7. A slave could make no will, nor could he or she inherit anything.
8. A slave could not make a contract or hire himself or herself out.
9. Slaves could not leave a plantation without a pass noting their destination and time of return.
10. No one, including whites, were to teach slaves (and in some areas even free Blacks) to read or write, or to give them books, including the Bible.
11. Slaves could not gamble and had to obey established curfews.
12. A slave could not testify except against another slave (Elkins, 1959, pp. 59-60; Franklin, 1980, Stamp, 1956, pp. 192-236.)

"One of the strangest things about the career of *Jim Crow*, was that the system was born in the North and reached an advanced age before moving South in force". Woodard, 1974 pp. 17-18.

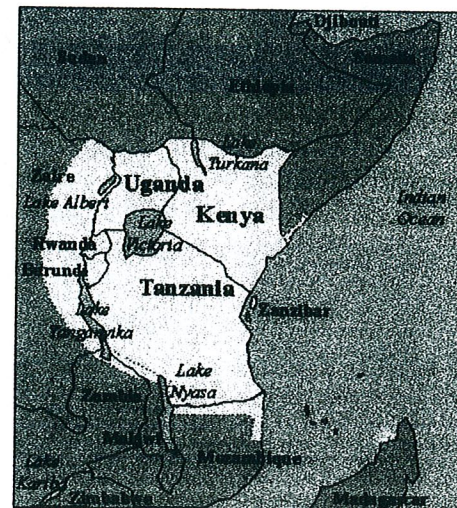
The following landmark cases show the interrelatedness of this legal system towards the socialization of it's citizens. Our legal system can create either negatively or positively influence attitudes and behaviors in the larger community.

Dred Scott vs. Sanford 1857 created the legal stage of second class citizenship for African Americans. This case centered around a slave who was taken by his master into territory where slavery was forbidden by the Missouri Compromise. *Dred Scott* argued that he was no longer a slave because of his new residency. Chief Justice *B. Taney*, however, ruled that the Missouri Compromise was void and that Congress had no power over territories except to prepare for their admission to the Union. *Taney* further stated that slaves were private property and had no rights and even questioned whether they were human. This ruling erased any ground that African Americans were making toward equal citizenship.

In 1896 in the case of **Plessy vs. Ferguson**, the Supreme Court upheld the constitutionality of separate but equal accommodations for African Americans. Originally in reference to seating in a railroad car, the ruling was quickly extended to the schools. The practical significance of this ruling was to add federal sanction to the legal separation of African American school children from white children, most notably in the South for nearly sixty years. The impact of this ruling served to encourage discrimination and racial bias toward African Americans and offered them less than equal education.

The precedent-shattering case of **Brown vs. Board of Education of Topeka 1954** stated from the Supreme Court that separate educational facilities are inherently unequal. This decision influenced African Americans in a way that changed their existence. They now could attend schools where previously only white children were allowed to attend.

The Adoption of the Swahili Language



Recapturing lost African cultures and traditions includes recapturing language. Swahili is believed to be derived from Kiswahili. Frequently, they are used interchangeably. Swahili language was chosen for Kwanzaa because it encompasses a large portion of the African continent. Swahili is spoken by an estimated 50 million people and, after Arabic, is the most widely understood language in Africa.

There is much disagreement over the interpretation of the historical evidence for Swahili. Some scholars suggest that Swahili is an old language. African scholar, *Abdurahman Juma* revised an article, "A Brief History of the Swahili Language" written by *Hassan O Ali*, suggests that:

... The earliest known document recounting the past situation on the East African coast was written in the 2nd Century AD (in Greek language by anonymous author at Alexandria in Egypt). It is called the "Periplus of Erthrean Sea" and says that time from Southern Arabia, used to speak with the natives in their local language, and they intermarried with them. Those that suggest that Swahili is an old language, point to this early source for the possible antiquity of the Swahili language. (1)

The Colonial Period in Africa promoted the need for a common language. After Independence during the Sixties, Swahili was poised to emerge as the most dynamic modern language of Africa. Swahili is credited as the language of choice for those who carried through the programme of standardization in the Thirties and Forties, to enable the politicians of the fifties to use it as the language of national unity. Swahili is an expressive, musical language, one of the most popular languages in Africa. Swahili is the official language of Tanzania and Kenya and is used extensively in Uganda and the eastern provinces of Zaire. It is also used in most of the East and Central African countries of Uganda, Zaire, Malawi, Zambia, Rwanda, and the Congo.

The language Swahili has become the most widely known, taught, discussed, and spoken African language on the Continent and the national language of the United Republic of Tanzania (Whiteley, 1).

The expansion of Swahili inland from the coast falls into two phases: in the first, from about 1800 to 1850, the country was gradually opened up by trading caravans, who took the language with them in the form of a Swahili-speaking 'managerial' core; during the second phase, from around 1850 until the advent of the Colonial Powers, the first systematic studies of the language were made and used as a basis for teaching others (Whiteley, 42).

Ki-swahili or Swahili is the fastest growing African language. Also, there are controversial theories of the origination and development of Kiswahili in trade, religion and politics in East and Central Africa. Its origin has been debated by historians and linguists and remains highly disputable. According to African scholars, former Prime Minister of Tanganyika, *Julius Nyerere*, is credited with the adoption of Swahili as a national language. In 1964 domestically in Tanzania, he inaugurated three reforms: a political system based on the principle of the one-party state, an economic system based on an African approach to socialism (what he called ujamaa, or familyhood), and a cultural system based on the Swahili language (Worldview, 1).

Africana scholars further point out that:

... The cultural policy based on Kiswahili was the earliest and the most durable. Tanganyika (and later Tanzania) became one of the few African countries to use an indigenous language in Parliament and as the primary language of national business. Kiswahili was increasingly promoted in politics, administration, education, and the media. It became a major instrument of nation-building--and nation-building became the most lasting of Nyerere's legacies. (Worldview, 2).

African scholar Ali Mazuri further writes:

... Nyerere's policies of making Kiswahili the national language of Tanzania deepened this sense of Tanzania's national consciousness and cultural pride. Parliament in Dar es Salaam debated exclusively in Kiswahili. Government business was increasingly conducted in Kiswahili. The mass media turned away from English in favor of Kiswahili. Newspapers had not only letters to the editor but also poems to the editor in Kiswahili. And the educational system was experiencing the stresses and strains of competing claims of English and Kiswahili. Nyerere's translation of two of Shakespeare's plays into Kiswahili was done not because he "loved Shakespeare less, but because he loved Kiswahili more." He translated Shakespeare into Kiswahili partly to demonstrate that the Swahili language was capable of carrying the complexities of a genius of another civilization. (2).

The dialect of Swahili referred to as Standard Swahili was established in 1930 by the Inter Territorial Language Committee and was based on the coastal dialect of Zanzibar, Kunguja.

Swahili is taught in many parts of the world. Over 40 institutions in the USA offer courses in Swahili (Linguistic Society of America 1992). Major research centers in East Africa include the Institute of Swahili Research at the University of Dar es Salaam, and a similar institute in Zanzibar. Other efforts are made throughout the world to include Swahili in education curriculum for higher institutions of learning.

Basically a Bantu language, its proper name is Ki-swahili, meaning "the language of the Coast". The alphabet consist of twenty-four letters. There is no sound for Q or X in the language. Swahili vowels are pronounced as follows:

- a is pronounced like the a in far or in father
- e is pronounced like the a as in day or in pay
- i is pronounced like the ee in see or in free
- o is pronounced like toe or in go
- u is pronounced like the oo in coo or in too

Vowels are pronounced similar to those of Spanish. Consonants with only a few exceptions are pronounced the same way they are in English. G has a hard sound such as in give. R is like the Spanish R and is made by rolling the tongue. General practice suggests placing the accent on the next-to-last syllable in most words, unless otherwise indicated. A Swahili Glossary is provided on page 21 of this booklet.

The Traditions of Kwanzaa

Kwanzaa is celebrated from December 26th to January 1st. Kwanzaa, which means "first fruits of the harvest" in the African language Kiswahili, has gained tremendous acceptance. It has become an important holiday, first in America. Since its founding, it has come to be observed by more than 15 million people worldwide, as reported by the New York Times. It is now celebrated by millions of people the world over—in the United States, Europe, Canada, the Caribbean, and parts of Africa.

There are also seven symbols depicted on a mat on which the other symbolic items rest: fruit and vegetables representing the harvest; a unity cup, from which all drink; a candleholder with seven candles, one black, three red and three green. Green candles symbolize hope and the green earth and red symbolize the blood of the African diaspora; and one black candle, symbolizes solidarity among black people. On the first night, the black candle is lit, the second red, the third green, alternating from left to right until all candles are lit by January 1. The family talks about the seven principles that day. Each candle represents one of the seven principles of Kwanzaa. An ear of corn is given for each child in the home and gifts from the parents to the child. Optional items include the African American flag and a map of the motherland.

The Libation Statement

Kwanzaa is a unique African American celebration with the focus on the traditional African values of family, community responsibility, commerce, and self-improvement. Kwanzaa is neither political nor religious and, despite some misconceptions, is not a substitute for Christmas. It is simply reaffirming African-American people, their ancestors, and culture. Kwanzaa should be celebrated as a holiday of shared harvest, shared memories, and shared beliefs. Many African Americans are reminded that while they are Americans, their roots are in Africa, the motherland. It is based on Nguzo Saba or seven guiding principles which teach values that should be practiced every day, not just during the Kwanzaa season.

Nguzo Saba (Seven Principles)

December 26th Umoja (OO-MO-JAH) Unity stresses the importance of togetherness for the family and the community, which is reflected in the African saying, "I am We," or "I am because We are."

December 27th Kujichagulia (KOO-GEE-CHA-GOO-LEE-YAH) Self-determination requires that we define our common interests and make decisions that are in the best interest of our family and community.

December 28th Ujima (OO-GEE-MAH) Collective Work and Responsibility remind us of our obligation to the past, present and future, and that we have a role to play in the community, society, and world.

December 29th Ujamaa (OO-JAH-MAH) Cooperative economics emphasizes our collective economic strength and encourages us to meet common needs through mutual support.

December 30th NIA (NEE-YAH) Purpose encourages us to look within ourselves and to set personal goals that are beneficial to the community.

December 31st Kuumba (KOO-OOM-BAH) Creativity makes us of our creative energies to build and maintain a strong and vibrant community.

January 1st Imani (EE-MAH-NEE) Faith focuses on honoring the best for our traditions, draws upon the best in ourselves, and helps us to strive for a higher level of life for humankind, by affirming our self-worth and confidence in our ability to succeed and triumph in a righteous struggle.

Traditionally, many groups pour the libation in remembrance of their ancestors on special occasions. The Kwanzaa libation statement provides an opportunity to reflect upon the African past and American present. The symbol of water is used because it represents the essence of life. The libation should be placed in a communal cup and poured in the direction of the four winds, north, south, east and west. Then it should be passed among family members and guests who may either sip from the cup or make a sipping gesture.

For the Motherland cradle of civilization.

For the ancestors and their indomitable spirit.

For the elders from whom we can learn much.

For our youth who represent the promise for tomorrow.

For our struggle and in remembrance of those who have struggled on our behalf.

For Umoja the principle of unity which should guide us in all that we do.

For the creator who provides all things great and small.

Gifts (Zawadi)

During Kwanzaa gifts may be exchanged. It is suggested that gifts are handmade or functional, such as a book. However, it is suggested that they not be given if they create undue hardship or expense.

Karamu (Community Festival)

Kwanzaa concludes with a community festival -Karamu. During the festival family and friends welcome the new year with music, dancing, and traditional dishes derived from African cuisine.

Swahili Glossary of other related Kwanzaa terms

Bendera (ben-der-ra): National Black Liberation Flag. The bendera is black, red, and green and is similar to one that was first made popular by Marcus Garvey. Black is for the color of the people, red is for the struggle that is carried on by Africans and African-Americans for a better life, and green is for the future that will result from the struggle.

Habari gani (ha-ba-ri-ga-ni): A Swahili term that means, "What's the news?"

Harambee (har-ram-bee): A Swahili word that means, "Let's all pull together!"

Karamu (kar-ra-mu): This is the feast that is held on the evening of December 31st.

Kikombe cha umoja (Ki-kom-be cha u-mo-ja): The unity cup. This cup is passed in honor of the family ancestors, and as a sign of unity.

Kinara (kin-na-ra): A candle holder. A symbol of our African ancestors, the root from which the family evolved.

Kuchunguza tena na kutoa adhi tena (ku-chu-ngu-za ten-na na ku-to a-ha-di te-na): The speech that helps the audience to remember the things Kwanzaa teaches.

Kukumbuka (ku-kum-bu-ka): Short speech by a member of the audience on the meaning of Kwanzaa.

Kukaribisha (ku-kar-I-bi-sha): The welcoming ceremony that is held at the beginning of the Karamu feast.

Kushangilia (ku-shan-gi-lia): To rejoice.

Kutoa majina (ku-toa-ma-ji-na): The calling of the names of the family ancestors, as well as African-American heroes and heroines.

Kuumbua (ku-um-ba): One of the seven principles of Kwanzaa. It means creativity in Swahili.

Kwanza (kwan-za): The term means “first” in Swahili.

Kwanzaa (kwan-za): A cultural holiday created in 1966 by Dr. Maulana Karenga.

Libation statement: The speech that is made before passing the communal unity cup (kikombe cha umoja).

Mazao (ma-za-o): Crops. A bowl of fruit and vegetables is placed on a mat, the mkeka, to represent the rewards of working together.

Mishumaa saba (mi-shu-ma-a sa-ba): The seven candles. Three red, one black in the center, and three green, are placed in the kinara. Each candle represents one of the Nguzo Saba (seven principles) of Kwanzaa.

Mkeka (m-ke-ka): Mat. The mkeka is a symbol for unity and represents a firm foundation to build on. All the symbols of Kwanzaa are placed on the mkeka.

Muhindi (mu-hin-di): The ears of corn that are used to represent children during **Kwanzaa**.

Nguzo Saba (n-gu-zo sa-ba): A term that means “seven principles” in Swahili. The Nguzo Saba is the guide for daily living. This guide is studied during Kwanzaa to be practiced throughout the year.

Ngoma (n-go-ma): The drum performance given during the karamu feast.

Swahili (swa-hi-li): A nontribal African language used in many parts of Africa.

Tamshi la tambiko (tam-shi la tam-bi-ko): The libation speech that is read before passing the unity cup.

Tamshi la tutaonana (tam-shi la tu-ta-o-na-na): The farewell speech that is given at the end of the karamu feast.

Zawadi (za-wa-di): The gifts given during Kwanzaa as a reward for the commitments made and kept during the holiday.

YO! WHAT'S

KWANZAA

-ABIODUN OYEWOLE 12-23-87

KWANZAA IS A HOLIDAY FOR SEVEN DAYS
WITH SEVEN LAWS TO LEARN
IN SEVEN DIFFERENT WAYS
NOW THE LANGUAGE IS SWAHILI
AND IT'S PLAIN TO SEE
THIS IS AN AFRICAN CONNECTION
TO BRING UNITY
KWANZAA MEANS FIRST FRUITS
OF THE HARVEST TIME
NOW WE MAY NOT OWN A GARDEN
BUT WE'VE GOT OUR MINDS
PLANT THE SEEDS IN OUR HEAD
THAT WE CAN GROW AT WILL
CULTIVATE AND EDUCATE
UNTIL IT'S TIME TO CHILL
NGUZO SABA MEANS THE SEVEN LAWS
AND EACH ONE IS ON A MISSION
FOR A RIGHTEOUS CAUSE.

SEVEN PRINCIPLES
BERNICE JOHNSON REAGON

UMOJA -- UNITY THAT BRINGS US TOGETHER
UMOJA -- UNITY THAT BRINGS US TOGETHER
UMOJA -- UNITY THAT BRINGS US TOGETHER

KUJICHAGALIA -- KUJICHAGALI--KUJICHAGALIA
KUJICHAGALIA -- WE WILL DETERMINE WHO WE ARE
KUJICHAGALIA -- WE WILL DETERMINE WHO WE ARE
KUJICHAGALIA -- WE WILL DETERMINE WHO WE ARE

UJIMA -- WORKING AND BUILDING OUR UNION
UJIMA -- WORKING AND BUILDING OUR UNION
UJIMA -- WORKING AND BUILDING OUR UNION

UJAMAA--WE'LL SPEND OUR MONEY WISELY
UJAMAA--WE'LL SPEND OUR MONEY WISELY
UJAMAA--WE'LL SPEND OUR MONEY WISELY

NIA -- WE KNOW THE PURPOSE OF OUR LIVES
NIA -- WE KNOW THE PURPOSE OF OUR LIVES
NIA -- WE KNOW THE PURPOSE OF OUR LIVES

KUUMBA -- ALL THAT WE TOUCH IS MORE BEAUTIFUL
KUUMBA -- ALL THAT WE TOUCH IS MORE BEAUTIFUL
KUUMBA -- ALL THAT WE TOUCH IS MORE BEAUTIFUL

IMANI -- WE BELIEVE THAT WE CAN
WE KNOW THAT WE CAN
WE WILL ANY WAY
THAT WE CAN

NUMBER ONE IS **UMOJA**
WHICH MEANS **UNITY**
LIKE A FIST **CLENCHED TIGHT**
THAT'S THE WAY WE SHOULD BE
NUMBER TWO IS **KUJICHAGALIA**
WHICH MEANS **SELF-DETERMINATION**
TURN A TEAR INTO A SPEAR
NUMBER THREE IS **UJIMA**
WHICH MEANS **RESPONSIBILITY**
TO LOOK OUT FOR ONE ANOTHER
LIKE A FAMILY
NUMBER FOUR IS **UJAMA**
WHICH MEANS **COOPERATIVE ECONOMICS**
PUT OUR MONEY TOGETHER
TO HAVE MORE IN OUR POCKETS
NO MATTER HOW BIG OR SMALL
NUMBER FIVE IS **NIA**
WHICH MEANS **PURPOSE**
FOR ALL EVERYTHING HAS A PURPOSE
NO MATTER HOW BIG OR SMALL
NUMBER SIX IS **KUUMBA**
WHICH MEANS **CREATIVITY**
SING OR DANCE
BUT TAKE A CHANCE
AND LET YOURSELF BE FREE
NUMBER SEVEN IS **IMANI**
AND IMANI MEANS **FAITH**
TO BELIEVE IN YOURSELF
WHEN NOTHING SEEMS SAFE

EVERYTHING ABOUT KWANZAA...



DEFINITION OF KWANZAA Kwanzaa is a unique African American celebration with focus on the traditional African values of family, community responsibility, commerce, and self-improvement. Kwanzaa is neither political nor religious and despite some misconceptions, is not a substitute for Christmas. It is simply a time of reaffirming African-American people, their ancestors and culture. Kwanzaa, which means "first fruits of the harvest" in the African language Kiswahili, has gained tremendous acceptance. Since its founding in 1966 by Dr. Maulana Karenga, Kwanzaa has come to be observed by more than 15 million people worldwide, as reported by the New York Times. Celebrated from December 26th to January 1st, it is based on Nguzo Saba (seven guiding principles), one for each day of the observance:

- Umoja (OO-MO-JAH) Unity stresses the importance of togetherness for the family and the community, which is reflected in the African saying, "I am We," or "I am because We are."
- Kujichagulia (KOO-GEE-CHA-GOO-LEE-YAH) Self-determination requires that we define our common interests and make decisions that are in the best interest of our family and community.
- Ujima (OO-GEE-MAH) Collective Work and Responsibility reminds us of our obligation to the past, present and future, and that we have a role to play in the community, society, and world.
- Ujamaa (OO-JAH-MAH) Cooperative economics emphasizes our collective economic strength and encourages us to meet common needs through mutual support.
- Nia (NEE-YAH) Purpose encourages us to look within ourselves and to set personal goals that are beneficial to the community.
- Kuumba (KOO-OOM-BAH) Creativity makes use of our creative energies to build and maintain a strong and vibrant community.
- Imani (EE-MAH-NEE) Faith focuses on honoring the best for our traditions, draws upon the best in ourselves, and helps us strive for a higher level of life for humankind, by affirming our self-worth and confidence in our ability to succeed and triumph in righteous struggle.

<http://www.tike.com/celeb-k.w.htm>

SYMBOLS OF KWANZAA

Here are the seven basic symbols and two optional symbols of Kwanzaa.

1. Kinara
(Ki-nara)
Candleholder



The symbol of our ancestors.

2. Mkeka
(M-Ke-Ka)
Mat



The Mkeka represents our foundation.

3. Kikombe Cha Umoja
(Ki-Kom-be Cha U-mo-ja)
Unity cup



A symbol of unity used by everyone taking part in the Kwanzaa celebration.

4. Mishumma Saba
(Mi-shum-ma Sa-ba)
The seven candles



The candles represent the Nguzo Saba (the seven principles of Kwanzaa). One candle is lit each day of the celebration.

5. Mazao
(Ma-zao)
Fruits and vegetables



The mazao is a symbol of how we work together.

6. Vibunzi
(Vi-bun-zi)
Ears of corn



The Vibunzi represents children.

7. Zawadi
(Za-wa-di)
Gifts



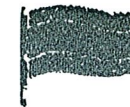
Gifts are given as a reward for work well done.

8. Nguzo Saba
(N-gu-zo Sa-ba)
The seven principles



A set of beliefs which Kwanzaa is based on.

9. Bendera ya Taifa
(Ben-dera ya Ta-ifa)
The red, black and green flag.



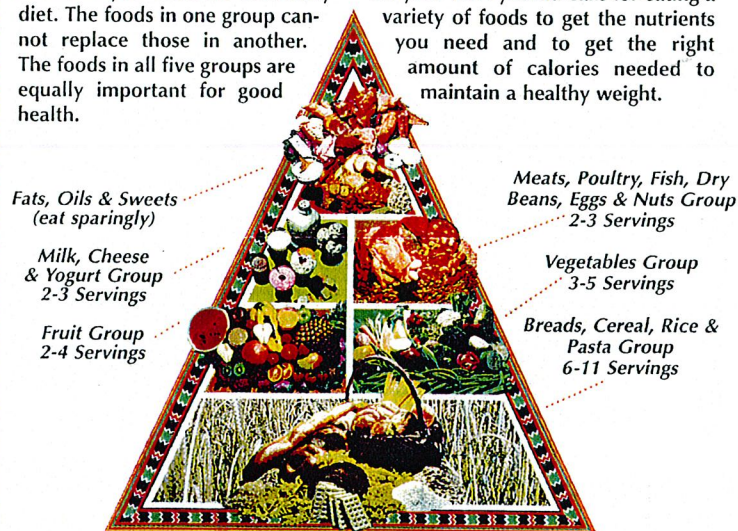
The flag was used by a great Black leader, Marcus Garvey. Red is for the blood of African people. Black is for the face of African people. Green is for hope and Africa.

SOUL FOOD PYRAMID

A GUIDE FOR DAILY FOOD CHOICES

The Soul Food Pyramid emphasizes foods from five major food groups of the Pyramid. These food groups provide some, but not all, of the nutrients you need for a healthy diet. The foods in one group cannot replace those in another. The foods in all five groups are equally important for good health.

The Pyramid is an outline of what you should eat each day. This is only a general guide that will assist you in choosing a healthy diet that is right for you. The Pyramid calls for eating a variety of foods to get the nutrients you need and to get the right amount of calories needed to maintain a healthy weight.



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FOOD GROUPS	GRAPHIC OF FOOD GROUPS	ONE SERVING EQUALS ONE ITEM	CALORIES		
			1600 Many Women and Older Adults	2200 Children, Teen Girls, Active and Most Men	2800 Teen Boys and Active Men
Eat Liberally 6-11 Servings daily Breads, Cereal, Rice & Pasta Group		1 slice white or brown bread 1/2 hamburger bun 1 biscuit (1-2" diameter) 1/2 cup rice, grits, macaroni or noodles 1 cup ready to eat cereal (flake-non sugar coated) 1/2 cup cooked cereal (oatmeal or cream of wheat) 2-4 crackers 1/2 bagel	6	9	11
Eat Generously 3-5 Servings daily Vegetables Group		1 cup raw green leafy vegetables 1/2 cup cooked vegetable (collards, okra, snap beans, pole beans, turnips, kale mustard greens, green cabbage, potatoes, sweet potatoes, squash, corn, carrots and onions) 3/4 cup low sodium vegetable juice	3	4	
Eat Generously 2-4 Servings daily Fruit Group		Eat a variety of fruits, such as: medium apple, banana, peach, mango, orange, pear 1/2 grapefruit or 1/4 cantaloupe; 1/2 cup grapes; 1 cup of strawberries or blackberries; 3/4 cup 100% fruit juice (not fruit punch or pre-sweetened drink) 1/2 cup canned fruit packed in light syrup or fruit (natural) juice	2	3	
Eat Moderately 2-3 Servings daily Meats, Poultry, Fish, Dry Beans, Eggs & Nuts Group		2 servings for females 6 oz total daily 3 servings for males 7 oz total daily 3oz. poultry, lean beef, fish lean pork Eggs (3 per week) 3 oz. Lean lamb and lean ground meats 1/2 cup cooked dried peas or beans 1 tablespoon of peanut butter (limit servings) 1/4 cup Nuts Note: Bake, broil, grill, stew, or boil meats whenever possible. Limit use of shellfish due to high cholesterol content.	2	2-3	
Eat Moderately 2-3 Servings daily Milk, Cheese & Yogurt Group		1 cup milk or buttermilk (1% or skim milk recommended) 1 cup lactose-free milk 1/2 cup ice-cream, ice milk or low fat frozen yogurt 1 1/2 oz. natural cheese (cheddar, colby, provolone, mozzarella) 1/2 cup cottage cheese 1 cup low fat yogurt	2	2-3	
Eat Sparingly Snacks & Sweets Group		foods from other food groups			
Eat Sparingly Fats, Oils Sweet		increase the percentage of calories as fat by approximately 5% (110 calories)			
*Use visible fats sparingly *Limit desserts to two or three per week, with regular meal *Use honey, jams, jelly, corn syrups, molasses, sugar sparingly *Use soft drinks and candies very sparingly if at all *Limit foods high in salt *Avoid lard					

This speech was delivered by a white slave owner,
William Lynch on the bank of the *James River* in 1712.

And The Message is Still True ... TODAY

By *William Lynch*

Gentlemen, I greet you here on the banks of the James River in the year of our Lord one thousand seven hundred and twelve. First, I shall thank you, the gentlemen of the Colony of Virginia for bringing me here. I am here to help you solve some of your problems with slaves. Your invitation reached me on my modest plantation in the West Indies where I have experimented with some of the newest and still the oldest methods for control of slaves. Ancient Rome would envy us if my program is implemented. As our boat sailed south on the James River, named for our Illustrious King, whose version of the Bible we cherish, I saw enough to know that your problem is not unique. While Rome used cords of wood as crosses for standing human bodies along it's old highways in great numbers, you are here using the tree and the rope on occasion.

I caught the whiff of a dead slave hanging from a tree a couple of miles back. You are not the only losing valuable stock hangings, you are having uprisings, slaves are running away, your crops are sometimes left in the fields too long for maximum profit, you suffer occasional fires, your animals are killed. Gentlemen, you know what your problems are; I do not need to elaborate. I am not here to enumerate your problems; however, I am here to introduce you to method of solving them.

In my bag here, I have a foolproof method for controlling your Black slaves. I guarantee every one of you that if installed correctly, it will control the slaves for at least 300 years. My method is simple. Any member of your family or your overseer can use it.

I have outlined a number of DIFFERENCES among the slaves, and I take these differences and make them bigger. I use FEAR, DISTRUST, and ENVY for control purposes. These methods have worked on my modest plantation in the West Indies and it will work throughout the South. Take this simple little list of differences, and think about them. On top of my list is "AGE" but it is there only because it starts with an "A"; the second is "COLOR" OR SHADE, there is INTELLIGENCE, SIZE, SEX, SIZE PLANTATIONS, STATUS ON PLANTATION, ATTITUDE OF OWNERS, WHETHER THE SLAVES LIVE IN THE VALLEY, ON THE HILL, EAST, WEST, NORTH, SOUTH, HAVE FINE HAIR, COURSE HAIR, OR IS TALL OR SHORT. Now that you have a list of differences, I shall give you an outline of action - but before that I shall assure you that DISTRUST is stronger than TRUST, and ENVY is stronger than ADULATION, RESPECT OR ADMIRATION.

The Black slave after receiving this indoctrination shall carry on and will become self refueling and self generating for hundreds of years, maybe thousands.

Don't forget you must pitch the OLD BLACK MALE vs. THE YOUNG BLACK AND THE YOUNG BLACK MALE AGAINST THE OLD BLACK MALE. You must use the Dark Skin Slaves vs. the Light Skin Slaves. You must use the Female vs. the Male, and the Male vs. the Female. You must also have your white servants and overseers Distrust all Blacks, but it is necessary that your slaves trust and depend on us. They must love, respect and trust only us.

Gentlemen, these kits are your keys to control. Use them. Have your wives and children use them, never miss an opportunity. If used intensively for one year, the slaves themselves will remain perpetually distrustful. Thank you, gentlemen.

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